

HISTORY OF VEGETARIANISM AND VEGANISM

WORLDWIDE (1430 BCE to 1969):

EXTENSIVELY ANNOTATED

BIBLIOGRAPHY AND SOURCEBOOK

Compiled

by

William Shurtleff & Akiko Aoyagi



2022

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■ This bibliography and sourcebook was written with the hope that someone will write a detailed and well-documented history of this subject.

INTRODUCTION

Brief Chronology/Timeline of Vegetarianism and veganism

Vegetarianism and veganism have always been less about why you should eat plants and more about why you should not eat animals.

1430 BCE – The Hebrew Bible (Genesis): “And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’” (1:28)

In the very next sentence after God gave people dominion over animals, he prohibited their use for food, implying that dominion means guardianship or stewardship. “And God said, ‘Behold, I have given you every herb-bearing seed which is upon the face of the earth, and every tree, in which is the fruit of a tree-yielding seed – to you it shall be for food...’ And God saw everything he had made, and behold it was very good” (1:29-30).

1430 BCE – The Hebrew Bible (Exodus): The Sixth Commandment states: “Thou shalt not kill” (chapter 20, verse 13). Though simple and direct, this commandment is rarely taken literally – even though it is essential to a life of love, kindness, and compassion.

950 BCE – The Hebrew Bible (Psalms): The 104th psalm is titled “Praise to God the creator and sustainer.” In Section D, “The Fruitfulness of the earth,” verses 14-15 state: “Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man’s heart.”

935 BCE – The Hebrew Bible (Ecclesiastes): “For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: As the one dieth, so dieth the other. Yes, they have all one breath. So that a man hath no pre-eminence over a beast – for all is vanity” (3:19).

750 BCE – Mahabharata (Hindu): “The purchaser of flesh performs *himsa* [violence] by his wealth; he who eats flesh does so by enjoying its taste; the killer does *himsa* by actually tying and killing the animal. Thus, there are three forms of killing. He who brings flesh or sends for it, he who cuts off the limbs of an animal, and he who purchases, sells,

or cooks flesh and eats it - all of these are to be considered meat-eaters” (*Mahabharata, Anu.* 115:40).

“He who desires to augment his own flesh by eating the flesh of other creatures lives in misery in whatever species he may take his birth” (*Mahabharata, Anu.* 115:47). “Who can be more cruel and selfish than he who increases the flesh of his body by eating the flesh of another?”

“All that kill and eat and permit the slaughter of cows rot in hell for as many years as there are hairs on the body of the cow slain.”

“Those who desire to possess good memory, beauty, long life with perfect health, and physical, moral and spiritual strength, should abstain from animal foods.”

537 BCE – The Hebrew Bible (Daniel) (1:1-21): “But Daniel resolved that he would not defile himself with the king’s rich food, or with the wine which he drank; therefore he asked the chief of the eunuchs” if they would he would be willing to make an experiment. “‘Test your [four] servants for ten days; let us be given vegetables to eat and water to drink. Then let our appearance and the appearance of the youths who eat the king’s rich food be observed by you, and according to what you see deal with your servants.’ So he hearkened to them in this matter, and tested them for ten days. At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king’s rich food. So the steward took away their rich food and the wine they were to drink, and gave them vegetables.

“As for these four youths, God gave them learning and skill in all letters and wisdom; and Daniel had understanding in all visions and dreams.” At the end of the three years these four youths were found by Nebuchadnezzar to be the wisest of all, in fact “he found them ten times better than all the magicians and enchanters that were in all the kingdom.”

600-500 BCE – The cult of Orpheus, or Orphism, emerges in the Mediterranean region. Orphics rejected animal sacrifice and ate vegetarian. They refused to be buried with a wool shroud since wool was an animal product rightly belonging to the animal.

530 BCE – Pythagoras was a vegetarian and his diet was later often called “the Pythagorean diet.”

This is the conclusion to which Plutarch [Greek biographer and moralist, lived ca. A.D. 46 to after A.D. 119], Ovid [Roman poet, lived 43 B.C. to ca. A.D. 17], Diogenes the Cynic [Greek philosopher, died ca. 320 B.C.], and Iamblichus all came to in ancient times; and modern scholars also concur. Indeed vegetarianism is one of the doctrines

which is distinctively Pythagorean...

398 BCE – Plato’s Republic: In a dialog between Socrates and Glaucon, Socrates states his view that cities should be simple and the inhabitants of an ideal city live on a simple vegetarian diet, with wine in moderation. “And thus, passing their days in tranquility and sound health, they will probably live to an advanced age.”

“But Glaucon objects to the simplicity of the fare, saying that it would be better suited for a community of swine. Rather the citizens should live in a civilized manner. They ought to recline on couches and have the usual dishes and dessert of a modern dinner – implying that they ought to enjoy the luxury of eating meat.”

Socrates then helps him to understand the full implications of his objections. Using the Socratic method of question and answer, he gets Glaucon to agree that the city will need “great quantities of all kinds of cattle for those who wish to eat them.” “Then shall we not experience the need of medical men also to a much greater extent under this than under the former regime?”

“Yes, indeed,” replies Glaucon.

“The country, too, I presume, which was formerly adequate to the support of all its inhabitants, will now be too small, and adequate no longer. Shall we say so?”

“Certainly,” says Glaucon .

“Then must we not cut ourselves a slice of our neighbors’ territory, if we are to have land enough for both pasture and tillage; while they will do the same to ours, if they, like us, permit themselves to overstep the limit of necessities and plunge into the unbounded acquisition of wealth?”

“It must be inevitably so, Socrates.”

“Will our next step be to go to war, Glaucon , or how will it be?”

“As you say.”

Plato (lived about 428-348 B.C.) was an ancient Greek philosopher, often considered the most important figure in Western philosophy. Plato was a student of Socrates, and later became the teacher of Aristotle. He founded a school in Athens named the Academy.

238 BCE – The Seventh Pillar Edict, by King Ashoka. The exact date of this edict is not known. King Ashoka of India (lived ca. 304-232 B.C.) was a great exponent and popularizer of Buddhist thought, or Ahimsa, and of vegetarianism – as well as a powerful political leader. Before his conversion to Buddhism, Ashoka, a bold conqueror, had caused the deaths of thousands of human beings. After he adopted the teachings of Buddha, the wholesale destruction of men *and* animals in his kingdom ceased and relative peace prevailed. He prohibited the sacrifice of animals as offerings and restricted the eating of meat. In one of his famous pillar edicts he declared: “I have enforced the law against killing certain animals,... but the greatest progress of Righteousness

among men comes from the exhortation in favor of non-injury to life and abstention from killing living beings.”

Source: “The Seventh Pillar Edict” in William de Bary, et al. Translator and editor. 1958. *Sources of Indian Tradition*. New York: Columbia University Press.

Note: Ashoka ascended to the throne in 269 BCE inheriting the Mauryan empire founded by his grandfather.

76 CE – The writings of Plutarch (A.D. 46-120) on vegetarianism. The most outstanding exponent of this way of life was Plutarch, the Greek-born philosopher, who lived in Rome around AD 46-120.

He wrote that he would never sell an ox who had served him well, and he defended animals in his two tracts on eating flesh and in his ‘Life of Marcus Cato.’ Unlike Pythagoras, Plutarch did not base his vegetarianism upon the idea of reincarnation, but upon a general duty of kindness to human and nonhuman alike. He argued that much of the world’s cruelty arose from humankind’s uncontrolled passion for meat.

57 CE – New Testament of the Bible: Romans (Christianity): “Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make others fall by what he eats; it is right not to eat meat or drink wine or do anything that makes your brother stumble” (chapter 14, verses 20-21).

Background: St. Paul wrote this letter to the Romans in about A.D. 56. He probably wrote it from Corinth, Greece, during his 3-month visit there, at the end of his third missionary journey.

50 BCE – Dhammapada (Buddhism): “To avoid causing terror to living beings, let the disciple refrain from eating meat... the food of the wise is that which is consumed by the *sadhus* [holy] [men]; it does not consist of meat...”

8 CE – Ovid’s Metamorphoses (Book 15) (Roman): “Oh how criminal it is for flesh to be stored away in flesh, for one greedy body to grow fat with food gained from another, for one live creature to go on living through the destruction of another living thing... Make not their flesh your food, but seek a more harmless nourishment. Take not away the life you cannot give. For all things have an equal right to live.”

000 – In India, many of the writings (Vedas, Puranas) and spiritual teachings (Hinduism, Buddhism, Jainism, Sikhism) from earliest times to the present advocate *ahimsa* (non-violence) and vegetarian diet – but a few of the Vedas advocate animal sacrifices by Hindu priests.

275 CE – Porphyry, *On Abstinence from Animal Food* (Lebanon). Porphyry is nearly on par with Plutarch as most

eloquent advocate for vegetarianism, though of course he had Plutarch's earlier model to follow. This work makes the case for animals' rationality and language as part of a broad and detailed endorsement of vegetarianism.

410 CE – *A Record of Buddhistic Kingdoms*, by Fa-hsien. Kapleau (1982, p. 38) notes: "One can judge how deeply the doctrine of ahimsa [non-violence; dynamic harmlessness] had penetrated the Indian consciousness from this picture of India given us at the beginning of the 5th century by Fa-hsien, the famous Chinese Buddhist pilgrim:

"The inhabitants are numerous and happy... Throughout the country the people *do not kill any living creature*, nor drink intoxicating liquor... they do not keep pigs and fowl, and do not sell live cattle; in the markets *there are no butcher shops* and no dealers in intoxicating drink... Only the Chandalas (the most despised caste) are fishermen and hunters and sell flesh meat..." [emphasis added].

420 CE – Lankavatara Sutra (Mahayana Buddhist). In Chapter 8 of D.T. Suzuki's 1932 translation of this famous Buddhist sutra, the great Bodhisattva (enlightened soul) Mahamati asks the Buddha for his views "regarding the merit and vice of on meat-eating." The Buddha replies:

"For fear of causing terror to living beings, Mahamati, let the *Bodhisattva* who is disciplining himself to attain compassion, refrain from eating flesh."

676 CE - First decree prohibiting the eating of meat in Japan issued by Emperor Tenmu. In about 600 Prince Shotoku (*Shotoku Taishi*) introduced Buddhism into Japanese culture, and translated key Buddhist texts into Japanese.

Source: *The History and Culture of Japanese Food*, by Naomichi Ishige (Kegan Paul, 2001).

900 CE – Shrimad Bhagavatam or Bhagavata Purana (Hindu) compiled by Vyasa-deva, with commentary. "A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own external well-being, otherwise he will go down by his own actions (karma)" (1.7.37).

~**1000 CE** - al-Ma'arri (Syria), atheist philosopher who lived vegan and advocated same in a poem (posthumously) titled "I no longer steal from nature"

1200 CE – *Benxin Zhaishu Shipu* [Vegetarian recipes from the Pure Heart Studio], by Chen Dasou (Southern Song dynasty, China). Seeks to reverse the exotic and bizarre gastronomic excesses of the Southern Song by promoting the simplicity and elegance of vegetarian fare – including soyfoods such as tofu.

1683 – *The Way to Health, Long Life, and Happiness...*, by

Thomas Tryon, published (see Howard Williams, 1896, p. 242-48).

1691 – *Wisdom's Dictates*, by Thomas Tryon published as a book. He is the first to use (in the title) the term "eating flesh" to refer to eating meat.

1724 – *An Essay on Health and Long Life*, by George Cheyne is printed in London. It is the earliest document seen to contain the term "vegetable diet."

1727 – *The History of Japan*, by Engelbert Kaempfer (originally in German) is printed in London for the translator.

In Chapter IX, "Of the fertility of the country as to plants," the section titled *Gokokf* [*Goku-fu*] ("five grains," p. 121-22) states: "The chief produce of the Fields, which contributes most to the sustenance of Life, is by the Japanese comprehended under the name of *Gokokf*, that is, the *five Fruits of the Fields*. 'Tis by their good or bad growth they estimate the value of the Ground, the fruitfulness of the Year, and the wealth of the Possessor. They make up the chief dishes at their meals, and make good the want there is of Flesh-meat, which Custom and Religion forbid them to eat."

Note: This is the earliest English-language document seen that contains the term "Flesh-Meat" (regardless of capitalization).

1743 – *Del vitto Pitagorico per uso della medicina. Discorso* [The Pythagorean (vegetarian) diet for use as a medicine. Discourse], by Antonio Celestino Cocchi published in Florence, Italy. He is the first to use the term Pythagorean diet to refer to a vegetarian diet.

In 1745 an English translation of this book was printed in London. Its title was *The Pythagorean Diet, of Vegetables only*,... It was the earliest known use of this term in English.

1776 – *An Inquiry into the Nature and Causes of the Wealth of Nations*, by Adam Smith, is the earliest known English[-] language document that contains the term "butcher's-meat."

1776 – "XXI. Case of an angina pectoris, with remarks," by John Fothergill (in London) is the earliest document seen that mentions a "strict vegetable diet," a phrase later used to describe vegan diets.

1785 – *The Principles of Moral and Political Philosophy*, by William Paley (in London) is the earliest document seen that mentions not eating the "flesh of animals."

1793 – *The Private Life of the Late Benjamin Franklin* [1706-1790] explains how he lived for one year on a "vegetable diet" in order to save money and have more time to read during lunch.

1809 – The Bible Christian Church is organized in Manchester, England, as an unsectarian Church on the principle of entire abstinence from stimulating food and drink - flesh and alcohol. Members could not consume intoxicating liquors or the flesh of animals (*Food, Home and Garden*. 1889. March, p. 18-19).

1811 – *The Return to Nature, or, a Defence of the Vegetable Regimen*, by John Frank Newton critiques the myth of Prometheus as an allegory of meat-eating, as fire is necessary to make meat palatable and digestible for humans, and as its effects “eat away” at the liver, which Prometheus suffers as his punishment. Newton, and especially this argument, is a major influence on Percy Bysshe Shelley.

1812 – *Vegetable Cookery*, by “A Lady,” authored anonymously by Martha Brotherton, is England’s first true vegetarian cookbook. The 3rd edition was published in 1829 and the 4th edition in 1833 (451 + 3 pages; 1,261 recipes).

1813 – *A Vindication of Natural Diet...*, by the British poet Percy Bysshe Shelley, is based on his own experience of 8 months on a vegetarian diet. It was one of his earliest works. He stated: “There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. Debility is gradually converted into strength, disease into healthfulness... the unaccountable irrationalities of ill temper, that make hell of domestic life, into a calm and considerable evenness of temper.”

1813 – *Queen Mab*, also by Shelley, is an epic poem in which the fairy queen makes a poetic and allusive case for humanity overcoming its myriad ills by embracing peace and vegetarianism. In his notes to the poem, Shelley makes the case much more directly and explicitly, citing Newton’s Prometheus argument.

1817 – Bible Christians, led by Rev. William Metcalfe, immigrate to Philadelphia from England.

While at Salford, Rev. Metcalfe formed a desire to immigrate to America, the land of civil and religious freedom. In the early spring of 1817 a company of 41 persons, all members of the “Bible-Christian Church” embarked from Liverpool for Philadelphia. “This little community comprised two ministers, - the Rev. James Clarke and the Rev. William Metcalfe, - with twenty other adults and nineteen children. After a tedious journey of eleven weeks, they all landed safely and in good health at the port of their destination, on the 15th of June” (p. 16-17).

Their goal was to start a branch of their church in Philadelphia. Instead they dispersed. Only eleven adults and seven children stayed together and remained true to their

principles in Philadelphia. They were advised by strangers who had no sympathy for their ideals that “it would be impossible to live in this *hot climate* without animal food.” But Rev. Metcalfe had extraordinary perseverance and strong principles. (Metcalfe 1872, Chap. 2)

He also had a wife, Susanna, who started a successful school in the northern suburb of Kensington when his own school had failed due to yellow fever and he was destitute. William began working at Susanna’s school and soon expanded its operations. The first Bible Christian Church building was in Kensington. Both William and Susanna were deeply dedicated vegetarians who held their little flock together. (History of the Bible Christian Church 1922, p. 36).

More than any other single man, Rev. William Metcalfe is responsible for vegetarianism taking root in America. But it’s quite possible he would not have prevailed without Susanna.

1821 – *Abstinence from Animal Flesh*, by William Metcalfe is published in Philadelphia – the earliest US document seen that makes the case for vegetarianism.

1833 – *The Graham Journal* starts publication monthly in Boston, Massachusetts, edited by David Campbell and focusing on the work of Sylvester Graham. In 1847 it is renamed *Graham Journal of Health and Longevity*. It advocated vegetarianism, whole-grain bread, and a simple, sober lifestyle.

1835 – *Record of a School*, by Elizabeth Peabody, is published, chronicling the innovative teaching of Bronson Alcott at his Temple school in Boston. Bronson was the father of Louisa May Alcott and went vegetarian this year. Peabody notes Alcott reading to his all-ages students from Shelley’s *Queen Mab*. Peabody’s book, which makes Alcott famous throughout Boston and New York, is given to James Pierrepont Greaves in England by British travel writer Harriet Martineau, who is herself quite skeptical of the school. But dietary vegan Greaves is so taken upon finding a kindred spirit in the US that he launches a planned community and school named Alcott House at Ham Common in Surrey.

1838 – *Vegetable Diet: As Sanctioned by Medical Men, and by Experience in All Ages*, by William A. Alcott is published in Boston. (xi + 276 p). The author (lived 1798-1859) was the second cousin of Bronson Alcott and a founding member of the American Vegetarian Society in 1850.

1838 May – A vegetarian wedding is held in Philadelphia, uniting two of the most important figures of 19th-century abolitionism, Theodore Weld and Angelina Grimke, both fervent Grahamites.

1840 – David Campbell folds *Graham Journal* and moves with his wife to supervise the implementation of the Graham diet in the dining halls at Oberlin College. The students, initially game to try the revolutionary new system, soon get tired of the bland food (spices are prohibited) and revolt, sending Campbell packing, along with the meatless edict, only one year later.

1841 Dec. – *The Healthian: a Journal of Human Physiology, Diet, and Regimen* starts publication at Alcott House at Ham Common in Surrey, then London. It was edited by William Horsell.

1842 April – An article titled “Flesh diet” is published in *The Healthian* (London) (p. 33-35, 42-43); it contains the earliest known use of the word “vegetarian” (used twice) or the word “vegetarians.”

1843 June – Bronson Alcott and his family, along with Charles Lane from Alcott House, launch the vegan utopian community Fruitlands, which lasts only six months. Still the commune does have some influence, with visitors such as Theodore Parker, Margaret Fuller, Ralph Waldo Emerson and Henry David Thoreau, who would launch his own experiment in simple living “off the grid” two years later at Walden Pond.

1843 Oct. – British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food established at Alcott House Concordium, Ham Common, Richmond, Surrey, England. This is the world’s first vegetarian society – but it did not last.

“Here that fine mystic, James Pierrepont Greaves, William Oldham, and others united to form a fraternity of water-drinkers, Vegetarians, and truthseekers. They published a paper called *The Healthian*, which was succeeded by *The New Age* and *Concordium Gazette*. It was a monthly. The first number appeared 6th May, 1843, and the last 1st December, 1844” (W.E.A. Axon 1893).

1845 Dec. – *The Water-Cure Journal* begins publication by Fowler & Wells in New York, with Joel M. Shew, editor.

1846 Aug. – *The Truth-Tester, Temperance Advocate, and Healthian* begins monthly publication at Douglas, Isle of Man. Owned and edited by William Horsell.

1847 May – A letter published in *Truth-Tester* under the headline “Useful suggestions,” written from Whitchurch, Hants [Hampshire], England by “A Vegetarian,” and dated April 1, sets in motion the formation of the world’s first vegetarian society that lasts. It begins:

“Dear Sir, – I have often thought it desirable, that vegetarians as a body, were better organized – drawn more

often into contact with each other – or that extensive and particular statistical information could be regularly obtained, respecting the numbers, occupation, and daily dietary and sanatory [sic] habits of those who abstain from the flesh and blood eating practices of our fellow-countrymen;...”

1847 Sept. 30 – The world’s first vegetarian society (that lasts) holds its first meeting at Northwood Village, Ramsgate, Kent, England. Its name: The Vegetarian Society. The president is James Simpson, with Joseph Brotherton, Esq., M.P., presiding; he has been an abstainer from animal food for the last thirty years.

Of the 265 charter members, 91 had abstained from meat less than 10 years, and 72 had been vegetarians for more than 30. Only one had a record of 40 years.

This society, The Vegetarian Society of the U.K., still exists.

1847 – A book titled *A Few Recipes of Vegetarian Diet; with Suggestions for the Formation of a Dietary, from which the Flesh of animals is Excluded...* (39 pages, no author, published in England) is the earliest book seen that contains the word “vegetarian.”

1848 Aug. – *The Vegetarian Advocate* begins publication on the Isle of Man, then London. It is the earliest known periodical with the word “Vegetarian” in its title.

1849 April – A letter by Rev. William Metcalfe in Philadelphia proposes the formation of an American vegetarian society in the *Water-Cure Journal* (p. 116-17).

1850 May 15 – The American Vegetarian Society is founded at Clinton Hall in New York. This is America’s first vegetarian society. “Dr. William A. Alcott, of West Newton, Massachusetts, called the meeting to order by nominating Dr. Joel Shew, of New York, as President *pro tem*, and Mr. Joseph Wright, A.M., of Camden, New Jersey, as Secretary.”

They teach abstinence from flesh and from wine. Their superb monthly publication, *American Vegetarian and Health Journal*, begins in Nov. 1850, edited by Wm. Metcalfe. But the journal lasts only until late 1854. Each September they hold an annual meeting in Philadelphia. Unlike the publication, the annual meetings continued into the 1860s. Almost all are in Philadelphia, excepting the 1852 meeting in New York City.

1851 – James Simpson, president of The Vegetarian Society in England, reports that membership is now nearly 700 adults, 153 of whom have not tasted animal flesh for more than 20 years (*Fruits and Farinacea*, 2nd ed. 1854. p. 190).

1852 Oct. – The New York Vegetarian Society is founded in New York City. This is America’s second vegetarian society.

They never published a periodical. Their early meetings are given in-depth coverage by the *New York Daily Times* and the *American Vegetarian and Health Journal*.

By May 1900 they are still holding monthly meetings in Manhattan.

1854 – *Walden, or Life in the Woods*, by Henry David Thoreau (1817-1862) is published. “It may be vain to ask why the imagination will not be reconciled to flesh and fat. I am satisfied that it is not. Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way – as anyone who will go to snaring rabbits, or slaughtering lambs, may learn – and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with more civilized.”

1862 Oct. 16 – Rev. William Metcalfe dies in Philadelphia at age 75. His remains are interred in the burial ground attached to the church which had been built under his auspices. With his death, the American Vegetarian Society dissipates.

1867 – *Deutscher Verein fuer natuerliche Lebensweise* [German Natural Living Society] is founded at Leipzig, Germany by Eduard Baltzer. This is Germany's first vegetarian society. In June 1868 their periodical was *Vereins-Blatt fuer Freunde der Natuerlichen Lebensweise* (*Vegetarianer*) (German) began publication by Mr. Baltzer. In 1881 [it] is renamed *Vegetarische Rundschau*, then in 1887 is renamed *Thalysia*, and in 1889 *Der Vegetarier: Zeitschrift fuer Harmonische Lebensweise*.

1868 – *Stuttgarter Vegetarierverein* [Stuttgart Vegetarian Society] is established by Gustav von Struve. It was expanded in 1877 to become the *Süddeutschen Vegetarierverein* (South German Vegetarian Association).

1877 – *The Dietetic Reformer* starts publication in London by F. Pitman.

1879 – Dr. John Harvey Kellogg starts publishing *Good Health* in Battle Creek, Michigan. It continues *Health Reformer* (1867-1878). It finally ceases publication in 1953.

1880 – *La Societe Vegetarienne de Paris* [Vegetarian Society of Paris] is founded in Paris by Dr. Hureau de Villeneuve. By 1882 it is renamed *La Societe Vegetarienne de France*. Its periodical, *Bulletin de la Societe Vegetarienne*, was published from 1881 to 1914.

1883 Feb. – Vegetarian Caroline Earle White of Philadelphia founds the American Anti-Vivisection Society, originally called the American Society for the Restriction of Vivisection, but changing to the more severe name as politicians' promises to enact regulatory legislation continued to go nowhere.

1881 Oct. – *The Perfect Way in Diet: A Treatise Advocating a Return to the Natural and Ancient Food of our Race*, by Anna Kingsford (1846-1888), M.D., published.

The Encyclopedia Britannica (1929, at Vegetarianism) considers this book one of the two classics on the subject. It is a revised and enlarged translation of the author's July 1880 thesis for Doctor of Medicine, Faculty of Medicine, University of Paris, under the title *De l'alimentation végétale chez l'homme*.

1883 – *The Ethics of Diet*, by Howard Williams, first published in England (xii +336 p.). A classic compendium of writings by eminent thinkers throughout history in favor of vegetarian ideas.

1884 – The periodical *Reforme Alimentaire* is published in Brussels, Belgium. It continues until 1914.

1886 June 16 – Vegetarian Society of Australia is formed at Melbourne. This is Australia's first vegetarian Society. Edgar Crook has written an excellent book, *Abstainers!* about the history of Australian vegetarian societies (2005) – free online.

1886 June – The Vegetarian Society of America is founded by Bible Christians in Alnwick, Pennsylvania, a tiny rural town about 20 miles north of Philadelphia.

1888 – The London Vegetarian Society is established. The first president was Mr. Arnold Hills, who also began publishing a magazine titled *The Vegetarian* in 1889. From 1921 to 1958 it was titled *Vegetarian News*.

1889 Jan. – The periodical *Food, Home and Garden* begins publication in Philadelphia, Pennsylvania for the Vegetarian Society of America at 936 Franklin St. Edited by Rev. Henry S. Clubb. It continues until 1900.

1892 Dec. – “The First Step,” by Leo Tolstoy, is published in the *New Review* (London). This is one of the best essays on vegetarianism ever written. It is later expanded and published elsewhere. Tolstoy characterizes abstinence from animal foods as the first step toward moral perfection.

1895 July – The independent periodical *The Vegetarian* begins to be published in New York City by The Vegetarian Publishing Co. It lasts until Dec. 1898.

1895 – The periodical *Die Vegetarische Warte* begins to be published monthly at Frankfurt am Main, Germany, by the Deutschen Vegetarier-Bund. It lasts until 1933.

1895 Dec. – Chicago Vegetarian Society is founded. Its magazine, *Chicago Vegetarian*, starts in Sept. 1896 and lasts until 1899.

1896 Sept. – The magazine *Vegetarian – Fruitarian – Humanitarian* starts to be published in Chicago by the Vegetarian Society of America. It continues until 1941. It changes title many times. In May 1927 it is being published in Lewiston, Idaho by Jean R. Albert.

1897 – The magazine *Vegetarische Bode* (Vegetarian Messenger) begins publication at Amsterdam, Netherlands: Organ of the *Nederlandse Vegetariërsbond*. It continues until 1969.

1898 Jan. – The monthly magazine *Vegetarian Messenger and Review* begins publication in Manchester, England, by the Vegetarian Society. It continues The Vegetarian Messenger and is continued by *The Vegetarian Messenger and Health Review* after 1 year. The latter lasts until 1952.

1899 – Protose is created by vegetarian John Harvey Kellogg and his wife Ella Eaton Kellogg at the Battle Creek Sanitarium, and sold by the Sanitas Nut Food Co., Ltd. One of the earliest meat alternatives developed in the U.S., Protose is a blend of ingredients of which peanut butter is the most prominent. Protose was offered commercially by Worthington Foods, which continued its manufacture well into the mid-20th century. (Source: Ad in *Modern Medicine* {Battle Creek, Michigan}. 1899. June.

1902 Jan. – The *Naturopath and Herald of Health* begins to be published in New York City by Benedict Lust, N.D. It advocates a vegetarian diet. It continues until 1915 with various name changes. All of Lust's excellent magazines are owned by the National College of Natural Medicine, Portland, Oregon.

1902 June 4 – The Los Angeles Vegetarian Society now exists (*Los Angeles Evening Express*, p. 8). We do not know when it was organized. It was reorganized in June 1912. For many years Dr. Pietro Rotondi was its president.

1910 – No Animal Food: Two Essays and 100 Recipes, by Rupert H. Wheldon is published in London by C.W. Daniel. It is the first expressly vegan cookbook, though lacking that as yet uncoined term.

1927 Oct. 15 – The Vegetarian Society of the District of

Columbia is founded. As of 1992 it is the oldest existing vegetarian organization in the United States (Talk with Keith Akers; *News & Observer* {Raleigh, North Carolina}. 28 April 1983, p. 64).

1933 Jan. – *California Health News*, biweekly, begins to be published by Clark Irvine in Hollywood California – in the depths of the Great Depression. It is strongly vegetarian. In Sept. 1937 the title is shortened to *Health News*.

1944 Nov. – *Vegan News*, a quarterly, begins publication in Leicester, England. The subtitle reads: "Quarterly magazine of the non-dairy vegetarians." Mr. Donald Watson, Secretary of the Leicester Vegetarian Society, was instrumental in forming "The Vegan Society." He was both a founder and the first secretary. He coined the word "vegan," though some sources claim it was his wife Dorothy who first suggested the term. In April 1946 the quarterly's title was shortened to *The Vegan*. By Aug. 1946 the Vegan Society had about 100 members and *The Vegan* had a circulation of 1,500 copies.

1945 June – The Toronto Vegetarian Association is established in Toronto, Ontario, Canada.

In the early 1950s it joined with a few other small vegetarian groups and called itself 'The Canadian Vegetarian Union - Toronto Unit.' The first newsletter, simply called 'Newsletter' or sometimes 'Toronto Newsletter, was published in April 1954.

1946 – *Vegan Recipes* by Fay Keeling Henderson, published in London by H.H. Greaves (68 p.), is the 2nd earliest vegan cookbook seen.

1947 July 30 – Dr. John Maxwell of Chicago, age 81, announces intention to run for president of the United States on the American Vegetarian Party. Simon Gould will run for vice president (*New York Times*, p. 44).

1948 Oct. – *Vegetarian News Digest* begins monthly publication in Los Angeles. Joel V. Striegel is the editor and publisher.

1951 June 3 – A new vegetarian society is founded in Minnesota, and is growing fast. (*Vegetarian News Digest* {Los Angeles}. Fall. p. 25).

1951 Nov. – The Progressive Vegetarian Guild, a new vegetarian society, has been formed in Spokane, Washington (*Vegetarian News Digest* {Los Angeles}. Fall. p. 25).

1952 fall – A new vegetarian society is founded in Boston, Massachusetts (*Vegetarian News Digest* {Los Angeles}. Fall. p. 34).

1953 May – A new vegetarian society named *Association Luxembourgeoise pour L'Alimentation Rationnelles* (ALPAR) is founded in Luxembourg. The progress and formation of this society is largely the work of Henri Meier, a most learned and multi-lingual gentleman in the prime of life at age 65 (*Vegetarian News Digest* {Los Angeles}. Spring p. 23).

1960 Feb. 8 – The American Vegan Society is founded in Malaga, NJ by Jay Dinshah. Freya Smith marries Jay six months later and becomes his partner in running the society, becoming president of AVS in 2000 after Jay's death.

1961 Feb. 27 – The Pakistan Vegetarian Society is founded in Karachi (*The British Vegetarian*. 1967. Sept/Oct. p. 442).

1964 Nov – The Federacion Vegetariana Española [Spanish Vegetarian Federation] is founded in Spain (*The British Vegetarian*. 1969. Nov/Dec. p. 573).

1965 – Freya Dinshah publishes the first vegan cookbook in the U.S., *Freya's Vegan Kitchen*.

1969 Dec. – New vegetarian societies are formed in Germany (two), Switzerland (Geneva), Italy (Perugia), France, Great Britain (British Vegetarian Youth Movement), Mandalay / Burma, South Africa (Durban), India (Bombay), Ghana (West African Vegetarian Society), British Guiana, Ceylon, North Ireland (Ulster), Australia (South), USA (American Vegetarian Union).

1969 – Vegetarian influences in the USA: Macrobiotics, Seventh-day Adventists. Active vegetarian societies in several states (see above). In the UK: The Vegetarian Society of the UK (VSUK).

ABOUT THIS BOOK

This is the most comprehensive book ever published about the history of vegetarianism and veganism. It has been compiled, one record at a time over a period of 42 years, in an attempt to document the history of this ancient and interesting subject. It is also the single most current and useful source of information on this subject.

This is one of more than 100 books compiled by William Shurtleff and Akiko Aoyagi, and published by the Soyinfo Center. It is based on historical principles, listing all known documents and commercial products in chronological order. It features detailed information on:

- 58 different document types, both published and unpublished.
- 4887 published documents - extensively annotated bibliography. Every known publication on the subject in every language.
- 67 unpublished archival documents.
- 71 original Soyinfo Center interviews and overviews never before published, except perhaps in our books.
- 13 commercial soy products.

Thus, it is a powerful tool for understanding the development of this subject from its earliest beginnings to the present.

Each bibliographic record in this book contains (in addition to the typical author, date, title, volume and pages information) the author's address, number of references cited, original title of all non-English language publications together with an English translation of the title, month and issue of publication, and the first author's first name (if given). For most books, we state if it is illustrated, whether or not it has an index, and the height in centimeters.

All of the graphics (labels, ads, leaflets, etc) displayed in this book are on file, organized by subject, chronologically, in the Soyinfo Center's Graphics Collection.

For commercial soy products (CSP), each record includes (if possible) the product name, date of introduction, manufacturer's name, address and phone number, and (in many cases) ingredients, weight, packaging and price, storage requirements, nutritional composition, and a description of the label. Sources of additional information on each product (such as advertisements, articles, patents, etc.) are also given.

A complete subject/geographical index is also included.

ABBREVIATIONS USED IN THIS BOOK

A&M = Agricultural and Mechanical
 Agric. = Agricultural or Agriculture
 Agric. Exp. Station = Agricultural Experiment Station
 ARS = Agricultural Research Service
 ASA = American Soybean Association
 Assoc. = Association, Associate
 Asst. = Assistant
 Aug. = August
 Ave. = Avenue
 Blvd. = Boulevard
 bu = bushel(s)
 ca. = about (circa)
 cc = cubic centimeter(s)
 Chap. = Chapter
 cm = centimeter(s)
 Co. = company
 Corp. = Corporation
 Dec. = December
 Dep. or Dept. = Department
 Depts. = Departments
 Div. = Division
 Dr. = Drive
 E. = East
 ed. = edition or editor
 e.g. = for example
 Exp. = Experiment
 Feb. = February
 fl oz = fluid ounce(s)
 ft = foot or feet
 gm = gram(s)
 ha = hectare(s)
 i.e. = in other words
 Inc. = Incorporated
 incl. = including
 Illust. = Illustrated or Illustration(s)
 Inst. = Institute
 J. = Journal
 J. of the American Oil Chemists' Soc. = Journal of the American Oil Chemists' Society
 Jan. = January
 kg = kilogram(s)
 km = kilometer(s)
 Lab. = Laboratory
 Labs. = Laboratories
 lb = pound(s)
 Ltd. = Limited
 mcg = microgram(s)
 mg = milligram(s)
 ml = milliliter(s)

mm = millimeter(s)
 N. = North
 No. = number or North
 Nov. = November
 Oct. = October
 oz = ounce(s)
 p. = page(s)
 photo(s) = photograph(s)
 P.O. Box = Post Office Box
 Prof. = Professor
 psi = pounds per square inch
 R&D = Research and Development
 Rd. = Road
 Rev. = Revised
 RPM = revolutions per minute
 S. = South
 SANA = Soyfoods Association of North America
 Sept. = September
 St. = Street
 tonnes = metric tons
 trans. = translator(s)
 Univ. = University
 USB = United Soybean Board
 USDA = United States Department of Agriculture
 Vol. = volume
 V.P. = Vice President
 vs. = versus
 W. = West
 °C = degrees Celsius (Centigrade)
 °F = degrees Fahrenheit
 > = greater than, more than
 < = less than

HOW TO MAKE THE BEST USE OF THIS DIGITAL BOOK - THREE KEYS

1. Read the Introduction and Chronology/Timeline located near the beginning of the book; it contains highlights and a summary of the book.

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You will be told how many times this term appears, then the first one will be highlighted.

To go to the next occurrence, click the down arrow, etc.

3. Use the indexes, located at the end of the book. Suppose you are looking for all records about tofu. These can appear in the text under a variety of different names: bean curd, tahu, doufu, to-fu, etc. Yet all of these will appear (by record number) under the word "Tofu" in the index. See "**How to Use the Index**," below. Also:

Chronological Order: The publications and products in this book are listed with the earliest first and the most recent last. Within each year, references are sorted alphabetically by author. If you are interested in only current information, start reading at the back, just before the indexes.

A Reference Book: Like an encyclopedia or any other reference book, this work is meant to be searched first - to find exactly the information you are looking for - and then to be read.

How to Use the Index: A subject and country index is located at the back of this book. It will help you to go directly to the specific information that interests you. Browse through it briefly to familiarize yourself with its contents and format.

Each record in the book has been assigned a sequential number, starting with 1 for the first/earliest reference. It is this number, not the page number, to which the indexes refer. A publication will typically be listed in each index in more than one place, and major documents may have 30-40

subject index entries. Thus a publication about the nutritional value of tofu and soymilk in India would be indexed under at least four headings in the subject and country index: Nutrition, Tofu, Soymilk, and Asia, South: India.

Note the extensive use of cross references to help you: e.g. "Bean curd. See Tofu."

Countries and States/Provinces: Every record contains a country keyword. Most USA and Canadian records also contain a state or province keyword, indexed at "U.S. States" or "Canadian Provinces and Territories" respectively. All countries are indexed under their region or continent. Thus for Egypt, look under Africa: Egypt, and not under Egypt. For Brazil, see the entry at Latin America, South America: Brazil. For India, see Asia, South: India. For Australia see Oceania: Australia.

Most Important Documents: Look in the Index under "Important Documents -."

Organizations: Many of the larger, more innovative, or pioneering soy-related companies appear in the subject index - companies like ADM / Archer Daniels Midland Co., AGP, Cargill, DuPont, Kikkoman, Monsanto, Tofutti, etc. Worldwide, we index many major soybean crushers, tofu makers, soymilk and soymilk equipment manufacturers, soyfoods companies with various products, Seventh-day Adventist food companies, soy protein makers (including pioneers), soy sauce manufacturers, soy ice cream, tempeh, soynut, soy flour companies, etc.

Other key organizations include Society for Acclimatization (from 1855 in France), American Soybean Association, National Oilseed/Soybean Processors Association, Research & Development Centers (Peoria, Cornell), Meals for Millions Foundation, and International Soybean Programs (INTSOY, AVRDC, IITA, International Inst. of Agriculture, and United Nations). Pioneer soy protein companies include Borden, Drackett, Glidden, Griffith Labs., Gunther, Laucks, Protein Technologies International, and Rich Products.

Soyfoods: Look under the most common name: Tofu, Miso, Soymilk, Soy Ice Cream, Soy Cheese, Soy Yogurt, Soy Flour, Green Vegetable Soybeans, or Whole Dry Soybeans. But note: Soy Proteins: Isolates, Soy Proteins: Textured Products, etc.

Industrial (Non-Food) Uses of Soybeans: Look under "Industrial Uses ..." for more than 17 subject headings.

Pioneers - Individuals: Laszlo Berczeller, Henry Ford, Friedrich Haberlandt, Artemy A. Horvath, Englebert Kaempfer, Mildred Lager, William J. Morse, etc. Soy-Related Movements: Soyfoods Movement, Vegetarianism, Health and Dietary Reform Movements (esp. 1830-1930s), Health Foods Movement (1920s-1960s), Animal Welfare/Rights. These are indexed under the person's last name or movement name.

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Soybean Production: All subjects related to growing, marketing, and trading soybeans are indexed under Soybean Production, e.g., Soybean Production: Nitrogen Fixation, or Soybean Production: Plant Protection, or Soybean Production: Variety Development.

Other Special Index Headings: Browsing through the subject index will show you many more interesting subject headings, such as Industry and Market Statistics, Information (incl. computers, databases, libraries), Standards, Bibliographies (works containing more than 50 references), and History (soy-related).

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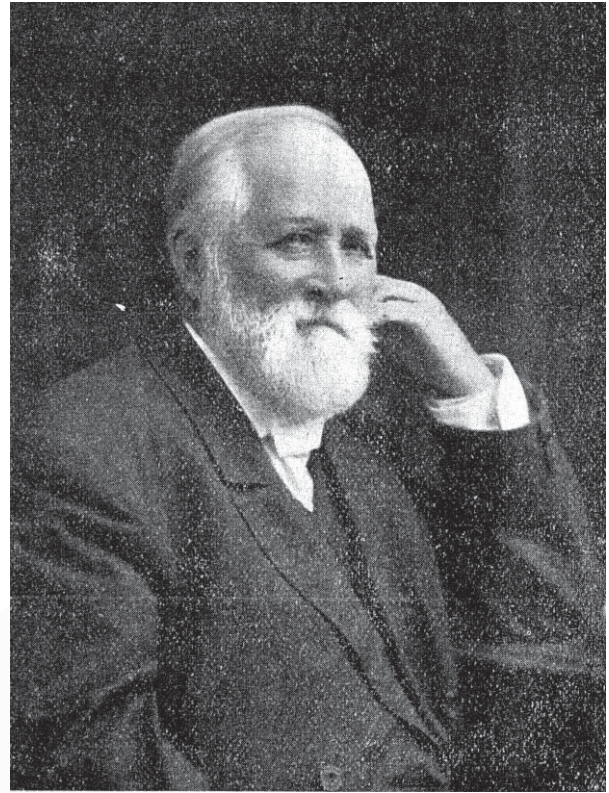
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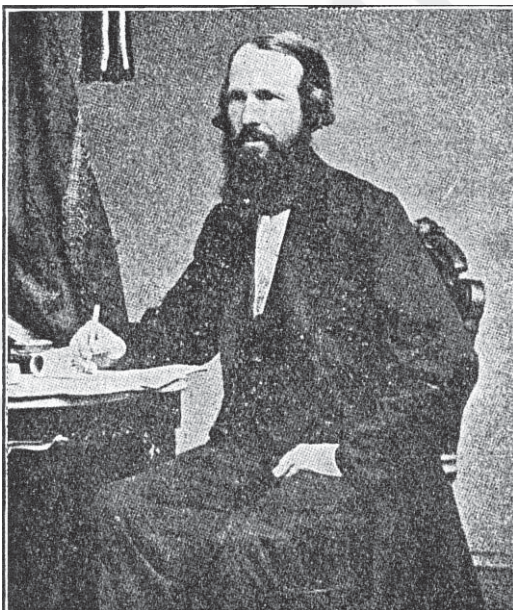
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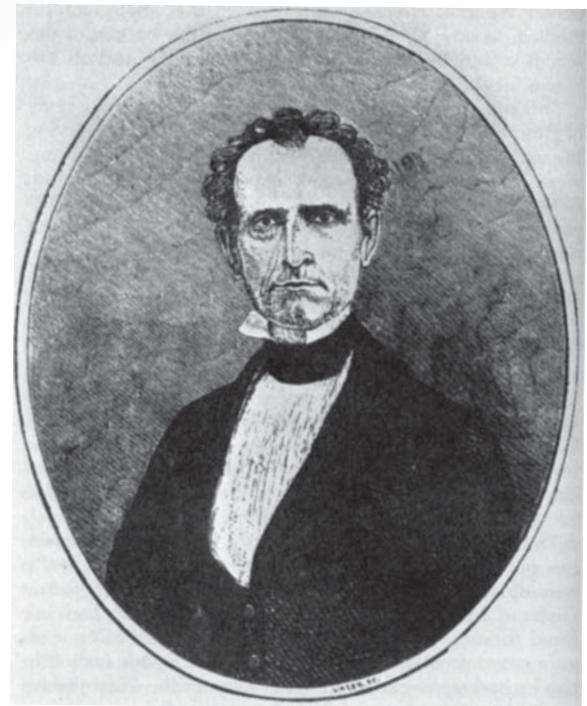
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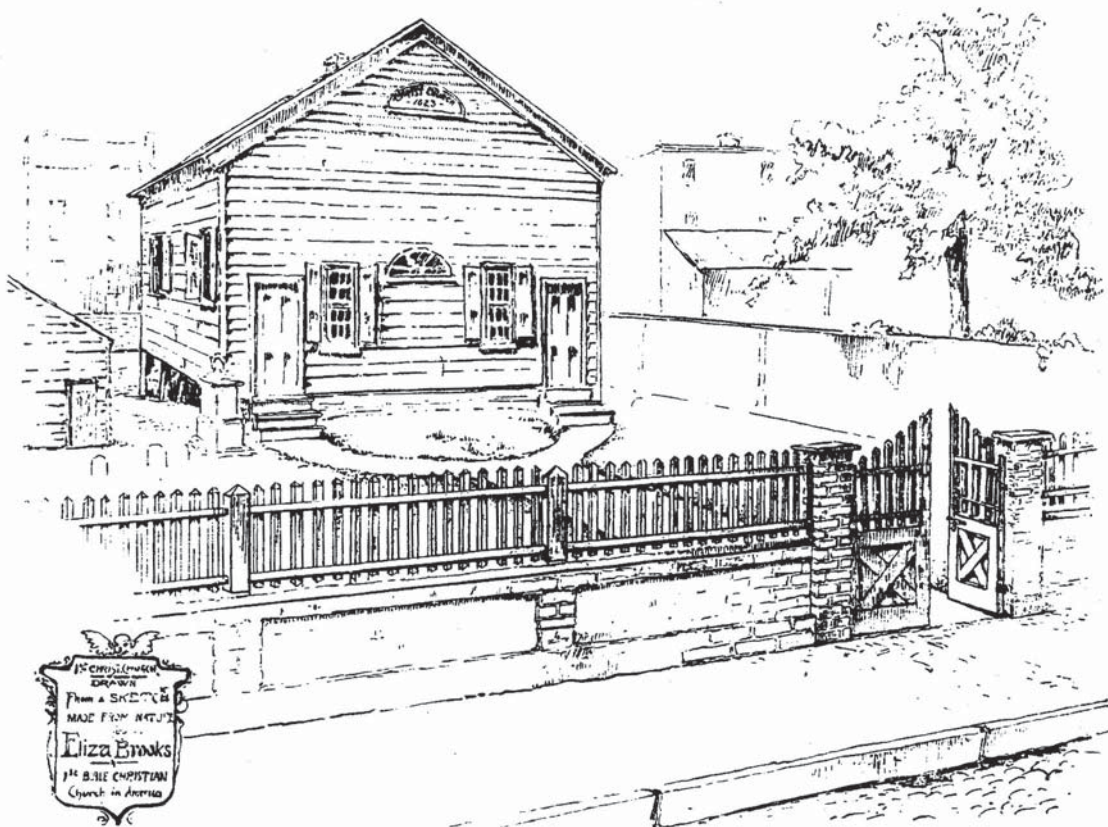
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THE
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 ADVOCATING TOTAL ABSTINENCE FROM THE FLESH OF ANIMALS,
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William Cowherd

Joseph Brotherton





DR. J. H. KELLOGG.

[See page 11.]



ELLA EATON KELLOGG





SOYINFO CENTER

World's Most Complete Collection of Soy Information

Founded 1976

SoyaScan Databases

Publishing

Consulting

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INTRODUCING SOYINFO CENTER

Mission: To be the world's leading source of information about soyfoods and utilization of soybeans in both printed and electronic formats. Much of our information is **free!**

Founding: In October 1972 William Shurtleff and Akiko Aoyagi began full-time research on soyfoods in Japan while writing *The Book of Tofu*. In August 1976 they founded Soyinfo Center (named Soyfoods Center until 2006) in California.

Books in Print: 100+ books on soyfoods and soybeans by Shurtleff and Aoyagi are presently in print. These include three popular books, market studies, and 70 comprehensive histories & bibliographies.

Book Sales: These books have presently sold more than 830,000 copies. Our best-selling book is *The Book of Tofu*.

SoyaScan Database: SoyaScan is the world's most comprehensive computerized database on soybeans and soyfoods. It presently contains 113,270+ records from 1100 B.C. to the present. These include four basic types of records providing detailed information on: 97,515+ published documents, 16,830+ commercial soy products, 6,360+ original interviews and overviews, and 8,530+ unpublished archival documents. These records are unique, and have been added one at a time over many years; none have been downloaded from other databases. A *Thesaurus* of our database is available.

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HISTORY OF VEGETARIANISM AND VEGANISM WORLDWIDE (1430 BCE to 1969)

1. The Hebrew Bible: Genesis (Judaism). 1430 BCE. [Heb]
 • **Summary:** On the sixth day of creation, God created wild animals, domesticated animals, then everything that creeps upon the ground according to its kind. Later that same day he created man. “Then God said, ‘Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle [i.e. domesticated animals, including sheep and goats], and over all the earth, and over every creeping thing that creeps upon the earth...’ And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’” (1:26-29)

In the very next sentence after God gave people dominion over animals, he prohibited their use for food, implying that dominion means guardianship or stewardship. “And God said, ‘Behold, I have given you every herb-bearing seed which is upon the face of the earth, and every tree, in which is the fruit of a tree-yielding seed—to you it shall be for food...’ And God saw everything he had made, and behold it was very good” (1:30-31).

Rosen (1983, p. 20) argues that the Bible is rather emphatic that animals do, indeed, possess a soul. Genesis (1:30) states: “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is a living soul [also translated as “that has the breath of life”], I have given every green herb for meat.” The exact Hebrew words in the verse for “living soul” are *nefesh* (soul) and *chayah* (living). Some popular translations of the Bible inaccurately render the above with the generic “life.” Moreover, the same Hebrew words are used to describe the soul of humans and even of insects. “Thus there is no Biblical support to the argument that while animals may indeed possess some kind of soul, it is not the same kind as the one possessed by humans.”

In Genesis Chapter 3, after Eve, then Adam have eaten the forbidden fruit of the tree in the Garden of Eden, God curses Adam for this sin, and says of this fruit “You shall not eat of it, cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field” (3:17-18). In obedience to these injunctions, the people

of Israel (for ten generations from Adam to Noah) ate a vegetarian diet.

Rosen (1987, p. 41) notes: “However this adherence to God’s law was short-lived. By the time of Noah, morality had diminished considerably. Animal sacrifice began (Genesis 4:4), animal skins were now used as clothing (Genesis 3:21), and human beings began to murder one another (Genesis 4:8, 23). It was during this period of ‘falling into sin,’ as the Bible describes it, that God gave concessions for the eating of flesh foods. Meat eating became rampant.”

After the great flood had destroyed all vegetation and the ark had returned to dry land, God again spoke to humans on the subjects of their relationship to animals, diet, and dominion: “And God blessed Noah and his sons, and said to them, ‘Be fruitful and multiply, and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on the ground and all the fish in the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything. Only you shall not eat flesh with its life, that is, its blood” [Also translated: “But the flesh with the life thereof, which is the blood thereof shall ye not eat.”] (9:1-5). This is usually interpreted to mean that God now allows humans to eat meat but forbids them to eat its blood. Hence Kosher meat has had its blood removed.

Rosen (1987, p. 16) notes: “Some people argue that in Genesis 9:3 the Bible allows humans to eat meat: ‘Every moving thing that lives shall be food for you.’ This, however, is in the account of the great flood, when Noah was provided with an expedient in a crisis. As all vegetation was destroyed, God indeed gave Noah a *concession*—not a commandment to eat meat. But the ideal diet, it should be remembered, was given earlier, and God said it was ‘very good.’ That phrase was never used to describe later diets containing meat.

“In fact, in the very next verse, Genesis 9:4, after having given permission to eat every moving thing, God reminds us once again that we should ideally *not* eat flesh, or at least the blood: ‘But you should not eat flesh with its life, that is, its blood.’ And further, the next verse clearly states that the people who kill the animals will, in turn, be killed by those very same creatures: ‘And your life will I seek, at the hand of

every creature you slay...'

"Actually, some scholars observe that when Noah was given the right to eat every moving thing, the exact Greek word used in the Septuagint was *herpeton*, which literally means 'reptile.' Thus, when no other food was available, God gave him permission to eat crustaceans and mollusks, such as clams, abalone, lobsters and snails. This, in fact, is actually more consistent with Genesis 9:4, which prohibits Noah from eating animals with blood (he was only allowed cold-blooded creatures)—and again, only temporarily as a concession.

"According to author Joseph Benson, 'It ought to be observed that the prohibition of eating blood, given to Noah and all his posterity, and repeated to the Israelites... has never been revoked, but, on the contrary, has been confirmed under the New Testament, Acts XV; it is, thereby, a perpetual obligation.'... Later, during the Trullan council held at Constantinople in A.D. 692, the following rule was established: 'The eating of the blood of animals is forbidden in holy scripture. A cleric who partakes of blood is to be punished by deposition, a layman with excommunication...'"

Note that after the fall of Adam and Eve because they ate of the fruit of the tree (as they were told not to), they were cursed by God and told "and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground" (Genesis 3:18). God then expelled them from the Garden of Eden and denied them access to the tree of life (Genesis 3:22-24).

The Jewish scriptures, written in Hebrew, are divided into three main parts: the Law (Torah), the Prophets (Haftorah), and the Hagiographa. Genesis is the first of the five books of the Torah (Law); these five books are also called the Pentateuch. The Torah is divided into 52 parts, which are chanted or read aloud at synagogues in a cycle during each Jewish lunar year. Hebrew is written from right to left, without vowels. Trope signs were developed by Moses Maimonides (who lived during the latter half of the 12th century) and are added to the scriptural text as an aid to chanting. Maimonides (regarded to this day as the greatest mind in medieval Judaism), incidentally, asserted that God has no need of the animal sacrifices prescribed by the Torah.

Note 1. This is the earliest document seen (Feb. 2022) concerning vegetarianism and the Judeo-Christian tradition. Note 2. This is the earliest document seen (Feb. 2022) containing a well-known quotation concerning vegetarianism.

Note 3. This is the earliest document seen (July 2017) that contains the term "flesh foods."

2. The Hebrew Bible: Exodus (Judaism). 1430 BCE.

• **Summary:** The Sixth Commandment states: "Thou shalt not kill" (chapter 20, verse 13). Though simple and direct, this commandment is rarely taken literally—even though it is essential to a life of love, kindness, and compassion.

During the journey out of Egypt to Sinai, God promised to bring the people of Israel bread and meat. Meat came in the form of quail, which covered the camp. "And in the morning dew lay round about the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. When the people of Israel saw it [the manna], they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'It is the bread which the Lord has given you to eat'" (chapter 16, verses 13-15).

3. The Hebrew Bible: Leviticus (Judaism). 1430 BCE.

• **Summary:** "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings" (7:26). Many interpret this as a commandment to drain the meat of blood and then eat it anyway—but that does not appear to be the original intent, especially when seen in the context of Genesis 9:4.

4. The Hebrew Bible: Numbers (Judaism). 1430 BCE. [Heb]

• **Summary:** Rosen (1987, p. 17) notes that after the flood, "there was one other instance in the Five Books of Moses when God, as a temporary concession, allowed the Israelites to eat meat, but again this was in dire circumstances. After fleeing Egypt, the Israelites wandered forty years in the wilderness. God provided food in the form of manna ('the staff of life'), a miraculous vegetarian substance that provided every life-sustaining element needed. But the Israelites tired of manna, the Bible tells us, so God arranged to give the children of Israel meat in the form of quail. Why quail? Was there some hidden teaching God was trying to convey?

"Numbers 11:18-34 reveals the answer. In verse 20, God tells them to 'eat flesh until it comes out of your nostrils and it becomes loathsome to you...' Verse 33 states that 'before the flesh was even between their teeth, a great plague struck them down.' In effect, they were allowed the change in diet, but God was clearly dissatisfied with their choice. The burial places of those Israelites, incidentally, have traditionally been referred to as 'the graves of lust' because they desired something they did not need: meat."

Note: This is the earliest English-language document seen (March 2022) that uses the term "eat flesh" in a negative sense to refer eating meat.

5. The Hebrew Bible: Deuteronomy (Judaism). 1410 BCE. [Heb]

• **Summary:** In Deuteronomy, chapter 14, verses 3-21, the children of Israel are given dietary instructions and permission to eat clean animals, fish, and birds. "These are the animals you may eat: the ox, the sheep, the goat, the hart, the gazelle... Every animal that parts the hoof and has the hoof cloven in two, and chews the cud, among the animals, you may eat... And the swine, because it parts the hoof but

does not chew the cud, is unclean for you. Their flesh you shall not eat and their carcasses you shall not touch.

“Of all that are in the waters you may eat these: whatever has fins and scales you may eat. And whatever does not have fins and scales you shall not eat; it is unclean for you.

“You may eat all clean birds” Unclean birds include the eagle, vulture, osprey, buzzard, kite, raven, hawk, owl, vulture, etc. “And all winged insects are unclean for you; they shall not be eaten.

“You shall not eat anything that dies of itself... You shall not boil a kid in its mother’s milk.” These teachings form a foundation of the teachings on Kosher foods.

Deuteronomy 15:19-23 says: “All the firstling males that are born of your herd and flock you shall consecrate [sacrifice] to the Lord your God; you must not work your firstling ox or shear your firstling sheep. You and your household shall eat it annually before the Lord your God in the place that the Lord will choose... Only you must not partake of its blood; you shall pour it out on the ground like water.”

6. Atharva Veda (Hindu). 1100. BCE. [Skt]*

• **Summary:** “One should be considered dear, even by the animal kingdom” (17.1.4).

“Those noble souls who practice meditation and other yogic ways, who are ever careful about all beings, who protect all animals, are the ones who are actually serious about spiritual practices” (19.48.5).

7. The Hebrew Bible: Proverbs (Judaism). 950 BCE.

• **Summary:** “Be not among winebibbers, and among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags” (chapter 23, verses 20-21). Note that this passage opposes gluttony and excessive eating of meat, but not meat-eating per se.

Authorship and background: Solomon, the author of much of the Book of Proverbs, was a Hebrew king and the son and successor of King David. Solomon is known for his wisdom, his many wives, his splendor and wealth, and for building the temple at Jerusalem. The final arrangement of the book cannot be dated before 700 B.C.

8. The Hebrew Bible: Psalms (Judaism). 950 BCE.

• **Summary:** The 104th psalm is titled “Praise to God the creator and sustainer.” In Section D, titled “The Fruitfulness of the earth,” verses 14-15 state: “Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man’s heart.”

9. The Hebrew Bible: Ecclesiastes (Judaism). 935 BCE.

• **Summary:** “For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: As the one dieth, so dieth the other. Yes, they have all one breath. So that a man hath no pre-eminence over a beast—for all is vanity” (3:19).

10. Mahabharata (Hindu). 750 BCE. [Skt]*

• **Summary:** During the early Vedic period, before this great poem was written down, most Hindus ate meat. A turning point in thinking about vegetarianism in India occurred during the Battle of Kurukshetra (between the Kauravas and the Pandavas), which is the basis for the epic poem, the *Mahabharata* [*Mahabharata*, written down in about 750 BCE], which includes the famed *Bhagavad Gita* and is said to be the world’s longest poem consisting of over 24,000 verses. In this poem are numerous references to not eating animals, and to not harming or killing them. For example:

“The purchaser of flesh performs *himsa* [violence] by his wealth; he who eats flesh does so by enjoying its taste; the killer does *himsa* by actually tying and killing the animal. Thus, there are three forms of killing. He who brings flesh or sends for it, he who cuts off the limbs of an animal, and he who purchases, sells, or cooks flesh and eats it—all of these are to be considered meat-eaters” (*Mahabharata*, Anu. 115:40).

“He who desires to augment his own flesh by eating the flesh of other creatures lives in misery in whatever species he may take his birth” (*Mahabharata*, Anu. 115:47).

“Who can be more cruel and selfish than he who increases the flesh of his body by eating the flesh of another?”

“All that kill and eat and permit the slaughter of cows rot in hell for as many years as there are hairs on the body of the cow slain.”

“Those who desire to possess good memory, beauty, long life with perfect health, and physical, moral and spiritual strength, should abstain from animal foods.”

Note 1. This is the earliest document seen (Feb. 2022) that advocates a vegetarian diet or vegetarianism.

Note 2. This is the earliest document seen (Jan. 2022) concerning vegetarianism and Indian religion.

Note 3. This is the earliest document seen (Feb. 2022) concerning animal welfare.

Note 4. This is the earliest English-language document seen (June 2002) that refers to one “who eats flesh” in a negative sense as one who “eats meat.”

11. The Hebrew Bible: Isaiah (Books 1-39; Judaism). 740 BCE.

• **Summary:** “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox” (chapter 11,

verses 6-7).

“They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea” (chapter 11, verse 9).

Some Biblical scholars think that this text was an oracle composed for a coronation, probably composed orally as early as the 8th century B.C. It may have been written down in about the 6th century B.C.

12. The Hebrew Bible: Isaiah (Books 40-66; Judaism). 700 BCE.

• **Summary:** “The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain, says the Lord” (chapter 65, verse 25).

“He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who breaks a dog’s neck; he who presents a cereal offering, like him who offers swine’s blood” (chapter 66, verse 3).

Note 1. This is a passage against animal sacrifice. In those days, the Hebrews typically ate their sacrifices. Offering swine’s blood would be an abomination. Note 2. The verse about the wolf and the lamb appears in both chapter 11 and chapter 65 of Isaiah.

Authorship and background: The ministry of the prophet Isaiah lasted from about 740-687 B.C. The authorship of the latter half of Isaiah, beginning with chapter 40, has been the subject of much dispute. The traditional view holds that chapters 40-66 were composed later in Isaiah’s life and are predictive prophecy. Another view holds that, because of the Babylonian setting of this unit, it was composed by some great unknown prophet who wrote *after* the events occurred rather than before—probably in the 5th century B.C. A variant of this view suggests a school of Isaiah in which the prophet’s disciples spoke in the name of their teacher after his death.

The language of the first part of Isaiah is energetic and forceful. Beginning with chapter, the language becomes solemn, filled with pathos and marked by poetical outbursts of moving grandeur. The latter half of the book is replete with messages of redemption and Messianic hope.

13. The Hebrew Bible: Daniel (Judaism). 537 BCE. [Heb]

• **Summary:** Chapter 1, verses 1-21 describe how Nebuchadnezzar (Chaldean king of Babylon, lived about 630-662 B.C.) came to Jerusalem and besieged it. Then Daniel and 3 of his friends, each youths of Israel, were commanded to go to the king’s palace so that they could be taught the letters and language of the Chaldeans. “The king assigned them a daily portion of the rich food which the king ate, and of the wine which he drank.” The youths were educated for 3 years.

“But Daniel resolved that he would not defile himself with the king’s rich food, or with the wine which he drank;

therefore he asked the chief of the eunuchs” if they would he would be willing to make an experiment. ““Test your [four] servants for ten days; let us be given vegetables to eat and water to drink. Then let our appearance and the appearance of the youths who eat the king’s rich food be observed by you, and according to what you see deal with your servants.’ So he hearkened to them in this matter, and tested them for ten days. At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king’s rich food. So the steward took away their rich food and the wine they were to drink, and gave them vegetables.

“As for these four youths, God gave them learning and skill in all letters and wisdom; and Daniel had understanding in all visions and dreams.” At the end of the 3 years these four youths were found by Nebuchadnezzar to be the wisest of all, in fact “he found them ten times better than all the magicians and enchanterers that were in all the kingdom.”

Note: This is the earliest document seen (Feb. 2022) that advocates both vegetarianism and temperance.

14. The thoughts and writings of Pythagoras on vegetarianism. 530 BCE.

• **Summary:** Richard Ryder in his excellent book *Animal Revolution* (1989, p. 21-22), in the chapter on “The Ancient World,” section on Mesopotamia and Greece, writes: “The status of nonhumans and their relation to humans were important concerns of Greek philosophy, as they are in ours today. Four differing schools of thought emerged. We call these animism, vitalism, mechanism and anthropocentrism. Animism’s central figure was the great mathematician Pythagoras (active around 530 B.C.) who contended that animals and people have souls that are the same in kind. These souls are indestructible, he said, composed of fire or air, and move from human to animal or animal to human in succeeding incarnations. Pythagoras himself was a vegetarian and advocated strict moral self-examination each evening with three questions: In what have I failed? What good have I done? and What good have I not done? Pythagoras certainly regarded kindness to animals as a fundamental good, and is reported to have bought live creatures from fishmongers and fowlers in order to set them free.”

Akers (1989, p. 180-81) notes that “Pythagoras was one of the most famous pre-Socratic philosophers living in the sixth century B.C. He left no writings at all, though he did leave a highly organized band of followers who passed on the teachings of their master orally. By the time of Plato, they had produced a large number of writings, almost all of which are lost to us today, as is much of ancient philosophy... Pythagoras was a vegetarian. This is the conclusion to which Plutarch [Greek biographer and moralist, lived ca. A.D. 46 to after A.D. 119], Ovid [Roman poet, lived 43 B.C. to ca. A.D. 17], Diogenes Laertius [Greek philosopher, died ca. 320 B.C.], and Iamblichus all came to in ancient times;

and modern scholars also concur. Indeed vegetarianism is one of the doctrines which is distinctively Pythagorean... Another key doctrine of Pythagoras was the transmigration of souls, or reincarnation. Pythagoras taught that the soul was immortal, and that when a plant or animal died, it was reborn as another living organism... Pythagoras' belief in the transmigration of souls and in vegetarianism are obviously linked: if one killed an animal for food, one was causing pain or death to an organism that was just as worthy of moral concern as a human being, and who may have been a human being in a previous life... Vegetarianism has not been merely tacked on to Pythagoras' philosophy; it is an integral part of it. His philosophy provides several excellent reasons to be a vegetarian."

Note: This is the earliest date seen (Feb. 2022) for advocating vegetarianism in Europe or the Western World.

15. The thoughts and writings of Plato (ca. 428-348 B.C.) on vegetarianism. 398 BCE. [Gre]

• **Summary:** In *The Republic*, Plato's best-known dialogue, Socrates is shown describing an ideal state, ruled by philosopher-kings. In a dialog between Socrates and Glaucon, Socrates states his view that cities should be simple and the inhabitants of an ideal city live on a simple vegetarian diet, with wine in moderation. "And thus, passing their days in tranquility and sound health, they will probably live to an advanced age.

But Glaucon objects to the simplicity of the fare, saying that it would be better suited for a community of swine. Rather the citizens should live in a civilized manner. They ought to recline on couches and have the usual dishes and dessert of a modern dinner—implying that they ought to enjoy the luxury of eating meat.

Socrates then helps him to understand the full implications of his objections. Using the Socratic method of question and answer, he gets Glaucon to agree that the city will need "great quantities of all kinds of cattle for those who wish to eat them." "Then shall we not experience the need of medical men also to a much greater extent under this than under the former regime?"

"Yes, indeed," replies Glaucon.

"The country, too, I presume, which was formerly adequate to the support of all its inhabitants, will now be too small, and adequate no longer. Shall we say so?"

"Certainly," says Glaucon.

"Then must we not cut ourselves a slice of our neighbors' territory, if we are to have land enough for both pasture and tillage; while they will do the same to ours, if they, like us, permit themselves to overstep the limit of necessities and plunge into the unbounded acquisition of wealth?"

"It must be inevitably so, Socrates."

"Will our next step be to go to war, Glaucon, or how will it be?"

"As you say."

It is quite remarkable that over 2,000 years ago one of the world's greatest philosophers saw clearly the far-reaching benefits of a vegetarian diet.

16. Plato. 385 BCE. *The republic*. [Gre]*

• **Summary:** Plato (lived about 428-348 B.C.) was an ancient Greek philosopher, often considered the most important figure in Western philosophy. Plato was a student of Socrates, and later became the teacher of Aristotle. He founded a school in Athens named the Academy. Most of his writings are dialogues, and one of the two most famous of these is *The Republic*, in which Socrates describes his ideal, just state, ruled by philosopher-kings. When Glaucon objects to the simplicity of the diet in his Ideal State, Socrates reveals his sympathy with the Pythagorean (vegetarian) diet by pointing out that if men planning an Ideal State wished to avoid war, they must live simply on grains, fruit and herbs, since the more they demanded luxuries such as animal flesh in their diet, the more territory they would have to acquire to feed and accommodate the animals, and that involved warfare with and conquest of the owners of the territory. Socrates also notes that those who live on a simple diet have less need for "medical men" (doctors).

Note 1. This is the earliest document seen (Feb. 2022) by or about a famous vegetarian.

Note 2. This is the earliest document seen (Feb. 2022) concerning vegetarianism and the efficiency of plants being much greater than animals in producing food from a given input of energy, land, or water.

17. Ashoka, King. 238 BCE. The seventh pillar edict. *

• **Summary:** The exact date of this edict is not known. King Ashoka of India (lived 268-223 B.C.) was a great exponent and popularizer of Buddhist thought, or Ahimsa, and of vegetarianism—as well as a powerful political leader. Before his conversion to Buddhism, Ashoka, a bold conqueror, had caused the deaths of thousands of human beings. After he adopted the teachings of Buddha, the wholesale destruction of men and animals in his kingdom ceased and relative peace prevailed. He prohibited the sacrifice of animals as offerings and restricted the eating of meat. In one of his famous pillar edicts he declared: "I have enforced the law against killing certain animals,... but the greatest progress of Righteousness among men comes from the exhortation in favor of non-injury to life and abstention from killing living beings."

Source: "The Seventh Pillar Edict" in William de Bary, et al. Translator and editor. 1958. *Sources of Indian Tradition*. New York: Columbia University Press.

Note: Ashoka ascended to the throne in 269 BCE inheriting the Mauryan empire founded by his grandfather.

18. Dhammapada (Buddhism). 50 BCE. *

• **Summary:** "To avoid causing terror to living beings, let

the disciple refrain from eating meat... the food of the wise is that which is consumed by the *sadhus* [holymen]; it does not consist of meat... There may be some foolish people in the future who will say that I permitted meat-eating and that I partook of meat myself, but... meat-eating I have not permitted to anyone, I do not permit, I will not permit meat-eating in any form, in any manner and in any place; it is unconditionally prohibited for all.”—Buddha, from the *Dhammapada*.

“He who, seeking his own happiness, punishes or kills beings who also long for happiness, will not find happiness after death.”—*Dhammapada*.

“Because he has pity on every living creature, therefore a man is called ‘holy’.” —*Dhammapada*.

A Google search in Feb. 2022 finds: “It can, however, be dated back to at least the 1st century BCE. While writing his commentary on *Dhammapada*, Buddhaghosa (a Buddhist scholar from 5th century CE) asserted that the Pali text before him was consolidated in the First Council itself held after Parinirvana of Buddha.”

19. Mahaparinirvana Sutra (Buddhist; Mahayana version). CE. [Skt]*

• **Summary:** “The eating of meat extinguishes the seed of great compassion.”

Note: The Buddha, born Siddhartha Gautama, lived 563-483 B.C. He committed none of his teachings to writing. Two points about the Buddha are unanimously accepted: He attained complete, perfect enlightenment, and his compassion (*karuna* in Sanskrit) extended to everything that lives. The vegetarian way of life played an essential role in his teachings.

Rosen (1987, p. 79) states: “It is interesting to note that in the same century that Buddha taught this doctrine of contemplation and nonviolence, similar ideas were being taught in China by Confucius, in Persia by Zoroaster, in Greece by Pythagoras, in Jerusalem by Isaiah, and elsewhere in India by Mahavira.

“While Buddhism flourished in the south of India, Jainism, as preached by Mahavira, flourished in the north. The Jains were so strict about the doctrine of noninjury that they would carefully examine anything they ate to avoid accidentally swallowing worms or insects. Both Jain and Buddhist monks carried strainers with their begging bowls to strain their water, lest they inadvertently swallow some small creature.”

In Buddhism the first precept or commandment is not to kill or to harm living beings. It is the same as the term “ahimsa” in Sanskrit or “fu-sessho” in Japanese.

20. Manusmriti (Hindu). CE. [Skt]*

• **Summary:** “If one has a strong desire for meat, he may make an animal out of clarified butter, or one of flour, and eat that. But let him never seek to destroy a living being...”

(5.37.174).

“By not killing any living being, one becomes fit for salvation” (6.60).

21. Rig Veda (Hindu). CE. [Skt]*

• **Summary:** “One who partakes of human flesh, the flesh of a horse, or of another animal, and deprives others of milk by slaughtering cows, O King, if such a fiend does not desist by other means, then you should not hesitate to cut off his head” (10.87.16).

22. Surangama Sutra (Buddhist). CE. [Skt]*

• **Summary:** “The reason for practicing *dhyana* (meditation) and seeking to attain samadhi (mystic perfection) is to escape from the suffering of life. But in seeking to escape from suffering ourselves, why should we inflict it upon others? Unless you can so control your minds that even the thought of brutal unkindness and killing is abhorrent, you will never be able to escape from the bondage of the world’s life... After my *parinirvana* (supreme enlightenment) in the final *kalpa* (era) different kinds of ghosts will be encountered everywhere deceiving people and teaching them that they can eat meat and still attain enlightenment... How can a *bhikshu* (seeker), who hopes to become a deliverer of others, himself be living on the flesh of other sentient beings?”

Source: Dwight Goddard, ed. 1952. *A Buddhist Bible*. New York: Dutton. p. 264-65.

23. Yajur Veda (Hindu). CE. [Skt]*

• **Summary:** “You must not use your God-given body for killing God’s creatures, whether they are human, animal or whatever” (12.32).

24. Ovid. 8 CE. *Metamorphoses*. Rome. [Lat]*

• **Summary:** In the 15th book of *The Metamorphoses*, Ovid writes: “Our souls are immortal, and are ever received into new homes, where they live and dwell, when they have left their previous abode... All things change, but nothing dies; the spirit wanders hither and thither, taking possession of what limbs it pleases, passing from beast into animal beings, or again our human spirit passes into beasts, but never at any times does it perish...”

“Oh how criminal it is for flesh to be stored away in flesh, for one greedy body to grow fat with food gained from another, for one live creature to go on living through the destruction of another living thing... Make not their flesh your food, but seek a more harmless nourishment. Take not away the life you cannot give. For all things have an equal right to live.”

Ovid [Publius Ovidius Naso, lived 43 B.C.–A.D. 18] was an ancient Roman poet. In this long poem he relates many stories from classical mythology.

25. Seneca. 45 CE. Seneca opposes the eating of animals /

meat. [Lat]*

• **Summary:** Lucius Annaeus Seneca (also called Seneca the Younger) (ca. 4 BC–65 AD) was a Roman philosopher, statesman, and wise man. He was one of the few who have been able to balance both the public political life and the spiritual life. Many of his most important writings still exist

According to *The Ethics of Diet*, by Howard Williams (1983, 2003, p. 27-40). Seneca wrote extensively about diet and about ethics. He admired the views of Pythagoras and he abstained from eating flesh when he was young but was forced for political reasons to change his diet back to the conventional one. Yet throughout his life he wrote in favor of a simple vegetarian diet, and discussed in detail the many problems that arise from eating animals.

“The Ox is satisfied with the pasture of an acre or two; one wood suffices for several Elephants. Man alone supports himself by the pillage of the whole earth and sea. What Has Nature indeed given us so insatiable a stomach, while she has given us so insignificant bodies? No: It is not the hunger of our stomachs, but insatiable covetousness (*ambitio*) which costs so much. The slaves of the belly (as says Sallust) are to be counted in the number of lower animals, not of man. Nay, not of them but rather of the dead... You might inscribe on their doors, ‘These have anticipated death’ (*Epistles to Lucilius* ix).

He also wrote against slavery and the owning of slaves, against gladiators and the other shows of the Circus. He lived a life of principle: “I do nothing for the sake of opinion; everything for the sake of conscience.”

26. New Testament of the Bible: Romans (Christianity). 57 CE.

• **Summary:** “Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make others fall by what he eats; it is right not to eat meat or drink wine or do anything that makes your brother stumble” (chapter 14, verses 20-21).

Authorship and background: Paul wrote this letter to the Romans in about A.D. 56. He probably wrote it from Corinth, Greece, during his 3-month visit there, at the end of his third missionary journey.

27. The writings of Plutarch (A.D. 46-120) on vegetarianism. 76 CE. [Lat]

• **Summary:** Richard Ryder in his excellent book *Animal Revolution* (1989, p. 22-23), in the chapter on “The Ancient World,” section on Rome, writes: “The philosophers Porphyry and Plotinus [pronounced plo-TAI-nus, A.D. 205-270], and the statesman Seneca [4 B.C.–A.D. 65], all followed a vegetarian diet, but the most outstanding exponent of this way of life was Plutarch, the Greek-born philosopher, who lived in Rome around AD 46-120. He wrote that he would never sell an ox who had served him well, and he defended animals in his two tracts on eating

flesh and in his ‘*Life of Marcus Cato*.’ Unlike Pythagoras, Plutarch did not base his vegetarianism upon the idea of reincarnation, but upon a general duty of kindness to human and nonhuman alike. He argued that much of the world’s cruelty arose from humankind’s uncontrolled passion for meat:

“For the sake of some little mouthful of flesh, we deprive a soul of the sun and light and of that proportion of life and time it had been born into the world to enjoy... let us kill an animal; but let us do it with sorrow and pity and not abusing or tormenting it as many nowadays are wont to do.”

In a section titled “On the Eating of Flesh,” Plutarch wrote (A.D. 70): “I wonder what sort of feeling, mind, or reason that man possessed who was first to pollute his mouth with gore, and to allow his lips to touch the flesh of a murdered being; who spread his table with the mangled forms of dead bodies, and claimed as daily food and dainty dishes what but just now were beings endowed with movement, with perception, and with voice?”

“Carnivora, you call savage and ferocious—lions and tigers and serpents—while yourselves pollute your hands with blood and come behind them in no species of barbarity. And yet for them murder is the only means of sustenance; whereas to you it is a superfluous luxury. Why do you belie the Earth as though she were unable to feed and nourish you? You have a super-abundance of all the necessities of existence. In point of fact, it is not the lions and wolves we kill to eat, as we might do in self-defense. On the contrary we leave them unmolested; and yet the innocent and the domesticated and helpless—these we kill.”

28. The Clementine Homilies: Homily XII. 150? CE. Undated.

• **Summary:** Rosen (1987, p. 18-19) states that *The Clementine Homilies* written in the second century A.D., “is said to be based on the preaching of St. Peter and is considered one of the earliest Christian texts, barring only the Bible. *Homily XII* boldly declares: ‘The unnatural eating of flesh-meats is as polluting as the heathen worship of devils, with its sacrifices and its impure feasts, through participation in which a man becomes a fellow eater with devils.’”

29. Clement of Alexandria. 190? CE. Paidagogos (The Instructor). Undated.

• **Summary:** The author, who lived A.D. 160-240, was an early academician in the Christian church. He wrote: “But those who bend around inflammatory tables, nourishing their own diseases, are ruled by a most lickerish [greedy, tempting the appetite, lecherous] demon, whom I shall not blush to call belly-demon, and the worst of all demons... It is far better to be happy than to have our bodies act as graveyards for animals. Accordingly, the Apostle Matthew partook of seeds, nuts and vegetables, without flesh.”

A. Roberts and J. Donaldson, eds. 1967. *Paidagogos* (The Instructor). Ante-Nicene Fathers. Book 2, Vol. 2. Grand Rapids, Michigan: W.B. Eerdmans. p. 241.

30. Plotinus, -. 270 CE. [The Enneads]. [Lat]*

• **Summary:** Plotinus, a great Roman Neoplatonic philosopher, lived A.D. 205-270. He was born in Egypt of Roman parentage. His student, Porphyry, edited this work and wrote his biography. A passage from the Third Ennead shows that both Plotinus and Porphyry believed in the doctrine of metempsychosis (transmigration of souls, or reincarnation), though Porphyry did not use that doctrine in his arguments for a non-flesh diet.

Plotinus taught that there is a supreme, totally transcendent “One”, containing no division, multiplicity or distinction; beyond all categories of being and non-being. His “One” “cannot be any existing thing”, nor is it merely the sum of all things.

Pythagoras also believed in metempsychosis, and it was passed down, in a slightly altered form, through the teachings of Plato and Socrates.

31. The Council of Nicea. 325 CE.

• **Summary:** Rosen (1987, p. 33) states: “Many scholars assert that at the Council of Nicea (A.D. 325) priests and politicians completely altered original Christian documents, through omission and interpolation, in order to make them acceptable to Emperor Constantine, who, at the time, bitterly opposed the scriptures. Their purpose was to convert Constantine to Christianity and thus make their religion the accepted creed of the Roman Empire.

“‘Some are not aware,’ wrote Archdeacon Wilderforce, ‘that, after the Council of Nicea, the manuscripts of the New Testament were considerably tampered with. Professor Nestle, in his *Introduction to the Textual Criticism of the Greek Testament*, tells us that certain scholars, called ‘correctores,’ were appointed by ten ecclesiastical authorities, and were actually commissioned to correct the text of the scripture in the interest of what was considered orthodox.’

“Commenting on this idea in the foreword to his translation of *The Gospel of the Holy Twelve*, Rev. Gideon Jasper Richard Ousley says: ‘What these correctores did was to cut out of the Gospels, with minute care, certain teachings of our Lord which they did not propose to follow—namely, those against the eating of flesh and the taking of strong drink...’”

32. Chrysostom, St. John. 375 CE. Homily 69 (On Matthew 22:1-4).

• **Summary:** The author, who lived A.D. 345-407, was one of the most outstanding Christian literary advocates of his time. He wrote: “We the Christian leaders practice abstinence from the flesh of animals to subdue our bodies... the unnatural eating of flesh meat is polluting.”

P. Schaft, ed. 1967. *Nice and Post-Nicene Fathers*, Translated by George Prevost. Vol. 2. Grand Rapids, Michigan: W.B. Eerdmans. p. 21.

33. Fa-hsien, -. 410 CE. A record of Buddhistic kingdoms. [Chi]*

• **Summary:** Kapleau (1982, p. 38) notes: “One can judge how deeply the doctrine of ahimsa [non-violence; dynamic harmlessness] had penetrated the Indian consciousness from this picture of India given us at the beginning of the 5th century by Fa-hsien, the famous Chinese Buddhist pilgrim:

“The inhabitants are numerous and happy... Throughout the country the people *do not kill any living creature*, nor drink intoxicating liquor... they do not keep pigs and fowl, and do not sell live cattle; in the markets *there are no butcher shops* and no dealers in intoxicating drink... Only the Chandalas (the most despised caste) are fishermen and hunters and sell flesh meat... [emphasis added]”

Source: *A Record of Buddhistic Kingdoms*, translated by James Legge. 1965. New York: Dover. p. 43.

34. Lankavatara Sutra (Mahayana Buddhist). 420 CE. [Skt]*

• **Summary:** In Chapter 8 of D.T. Suzuki’s 1932 translation of this famous Buddhist sutra, the great Bodhisattva (enlightened soul) Mahamati asks the Buddha for his views “regarding the merit and vice of on meat-eating.” The Buddha gives a long and detailed answer: “For innumerable reasons, Mahamati, the Bodhisattva whose nature is compassion is not to eat any meat. I will explain them: Mahamati, in this long course of transmigration here, there is not one living being that, having assumed the form of a living being, has not been your mother, or father, or brother, or sister, or son, or daughter, or one of the other, in various degrees of kinship;... (this being so) how can the Bodhisattva-Mahasattva, who desires to approach all living beings as if they were himself and to practise the Buddha-truths, eat the flesh of any living being that is of the same nature as himself?”

“For the sake of love of purity, the *Bodhisattva* should refrain from eating flesh, which is born from semen, blood, etc. For fear of causing terror to living beings, Mahamati, let the *Bodhisattva* who is disciplining himself to attain compassion, refrain from eating flesh.”

“It is not true, Mahamati, that meat is proper food and permissible... when the animal was not killed by himself, when he did not order others to kill it, when it was not specially meant for him. Again, Mahamati, there may be some unwitting people in the future time who... being under the influence of the thirst for (meat) taste will string together in various ways many sophistic arguments to defend meat-eating.”

“But, in the present Sutra, all (meat-eating) in any form, in any manner, and in any place is unconditionally and once and for all prohibited for all. Thus, Mahamati, meat-eating

I have not permitted to anyone, I do not permit, I will not permit.”

Source: The Lankavatara Sutra. Translated by D.T. Suzuki. 1932. London: Routledge.

35. First decree prohibiting the eating of meat in Japan issued by Emperor Tenmu (Important event). 675 CE. [Jap]
• Summary: In *The History and Culture of Japanese Food*, by Naomichi Ishige (Kegan Paul, 2001), in the section titled “The taboo on meat eating” we read (p. 52-55): “The first prohibition of meat eating in Japan was promulgated by Emperor Tenmu in 675. The main provisions of his law were an outright ban on hunting and fishing traps designed to catch animals indiscriminately, and prohibition during the fourth through ninth months of eating beef, horse, dog, monkey and chicken as well as the use of certain fishing traps, all on pain of execution. This decree has usually been interpreted as having sprung from the Buddhist precept against taking life. Yet it did not ban the eating of deer or wild boar, the most important animals in the Japanese diet at that time.”

Page 55. “In the Nara period (710-794) a system of government based on Buddhist ideology was instituted, and the state built and administered temples and monasteries throughout the country. The operative political conception was that of a union of church and state.”

According to *The Cambridge World History of Food*, by Kiple & Ornelas, in the section on Japan—Meat and fish, we read that this decree of 645 CE prohibited “the eating of cattle, horses, dogs, monkeys, and chickens. Similar decrees, based on the Buddhist prohibition of killing, were issued repeatedly by emperors during the eighth and ninth centuries.” Eventually all mammals except whales were included in the prohibition; whales were classified as fish, and fish were not prohibited—since they were such an important source of food for coastal Japanese.

“The taboo against the consumption of animal flesh developed further when the Japanese aboriginal religion, Shintō, adopted a philosophy similar to that of the Buddhists. This did not mean, however, that meat eating was totally banned in Japan. Professional hunters in mountain regions ate game (especially deer and wild boar), and it was not uncommon for hunted bird meat to be consumed. However, a lack of animal breeding for meat kept its consumption very low.

Note: Prince Shotoku (*Shōtoku Taishi*, 574-622), in 604 issued a set of precepts known as the “Seventeen Article Constitution,” which (among other things) advocated reverence for Buddhism. The subsequent spread and adoption of Buddhism resulted in a decline in meat consumption.

36. Shrimad Bhagavatam or Bhagavata Purana (Hindu). 900 CE. [Skt]*

• Summary: This Vedic scripture was written in about 900 CE by Vyasadeva, compiler of the Vedas and author of the classic commentary on them, the *Vedānta Sūtra*. It contains the essence of all Vedic knowledge and lists all of God’s incarnations, including distinguishing traits and the mission to be fulfilled, foretelling also those which are to come. For example, concerning the Buddha (lived ca. 563 B.C.–ca. 483 B.C.) it states very specifically: “In the beginning of the age of Kali, the Personality of Godhead will appear in the province of Gaya as Lord Buddha, the son of Anjana, to bewilder the demons who are always envious of the devotees of the Lord” (1.3.24).

Vyasadeva had strong feelings and words concerning vegetarianism and animal rights. “A cruel and wretched person who maintains his existence at the cost of others’ lives deserves to be killed for his own external well-being, otherwise he will go down by his own actions” (1.7.37).

In his instructions to King Prachinabarhi, who was enamored by opulent animal sacrifices, the sage Narada Muni, lays bare the karmic reaction of meat-eating: “O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed, without compassion and without mercy, in a sacrificial arena. All these animals are awaiting your death so that they can avenge the injuries you have afflicted upon them. After you die, they will angrily pierce your body with iron horns and then eat your flesh” (4.24.708).

“Those who are ignorant of real *dharma* and, though wicked and haughty, account themselves virtuous, kill animals without any feeling of remorse or fear of punishment. Further, in their next lives, such sinful persons will be eaten by the same creatures they have killed in this world” (11.5.14).

37. Tao Ku. 965 CE. Qing yilu [Anecdotes, simple and exotic]. China. Passage on soy reprinted in C.N. Li 1958 #90, p. 75. [Chi]

• Summary: Wade-Giles reference: *Ch’ing I Lu*, by T’ao Ku. Northern Song dynasty. The section titled *Xiaozaiyang* states: “When Shi Ji was the magistrate of Qing Yang, he emphasized the virtue of frugality among the people and discouraged the consumption of meat. Instead he promoted the sale of tofu. But rather than calling it *doufu* (the Chinese name for tofu), he referred to it instead as ‘mock lamb chops’ or ‘the vice mayor’s mutton.’ (Translated by H.T. Huang, PhD, July 2002).

Note 1. This is the earliest document seen (Dec. 2014), worldwide, that mentions tofu.

Note 2. This is the earliest document seen (Dec. 2014) that refers to a meat alternative: “mock lamb chops” or “the vice-mayor’s mutton.”

Note 3. This is the earliest document seen (May 2014) that advocates both vegetarianism and soyfoods, and that recommends the use of soyfoods (tofu) as a replacement for

meat.

Dr. Huang adds: The title of this section can have a double meaning. *Xiao* means “little.” *Zai* can mean either “ruler / minister / mayor” or “sacrificial / slaughtered.” And *Yang* means “mutton” or “lamb.” The intended meaning is clearly “mock (meatless) lamb chops” or “lamb chops for the people.” The story implies that tofu was produced and marketed commercially by the latter part of the Tang dynasty, and that it was less expensive than mutton.

In March 1894, Schlegel and Cordier wrote an article in the European periodical *T'oung Pao* (published in France) titled “The Chinese bean-curd and soy and the soya-bread of Mr. Lecerf. I. Tofu” in which they discussed in detail the story from the *Qing yilu* but without actually citing that early Chinese book. Instead they cited the *Shuwu yiming shu* (ca. 1644, late Ming dynasty).

In 1968, in a Japanese-language article on the origin of tofu, the well-known Japanese food historian and sinologist Shinoda Osamu showed that this book (called *Seiuroku* in Japanese) was the world’s earliest known document to mention tofu (Huang 2000, p. 300).

Then, in the 1980s, Chinese researchers found a tomb mural incised on a stone slab from the Eastern / Later Han dynasty (25-220 CE) that clearly shows tofu (or a prototype of tofu) being made (Chen, Wenhua 1990).

Huang (2000) gives a good explanation and translation of this passage and notes that during the Song dynasty, there was a dramatic increase in the number of times that the term “tofu” appeared in Chinese literature (p. 300-01). He adds (p. 126-27) that this food canon of late medieval China is “a compilation of anecdotes of little known facts and unusual events associated with a wide range of topics current in the Sui, Tang and Five Dynasties era. The entire book consists of 648 anecdotes, of which 238 deal with matters relating to food and drink.” In addition (p. 354) this book states: Jiang (soybean paste) “is the host of the eight delicacies (*bazhen*), while vinegar (*chu*) is their manager.” Thus it places “the value of *jiang* as a condiment higher than that of vinegar.”

A second passage in this book, titled *Hutuofan* states that Guang Wu (a person or ruler) is at a place named Hutuo. Someone named Gong Sun recommended soybean congee (*douzhou*) to him. Until now, all through the northwestern prefectures and counties, people call soybean congee as *Hutuofan*. Note 4. *Fan* means “cooked grains.” (Translated by H.T. Huang, PhD, July 2002).

Huang (2000, p. 193) also states that an early reference to red rice koji (*hong qu*) appears in this work in an entry titled “Fermented Mash: Bone of Wine.” Huang translates this: “Among the recipes there is one for red pot-roast lamb. The method is to simmer the meat with red ferment,...”

Note 5. This is the earliest document seen (Oct. 2021) that mentions red rice koji / fermented red rice, which it calls *hong qu*.

38. Zhu Xi. 1180? Zhu Xi shi [Poems of Zhu Xi]. China. Passage on soy reprinted in C.N. Li 1958 #108, p. 82. Undated. [Chi]

• **Summary:** Wade-Giles reference: *Chu Hsi Shih*, by Chu Hsi, a philosopher who lived 1130-1200 in the Southern Song dynasty. His poem titled “Tofu” (*doufu*) is very famous, being one of his thirteen poems extolling the virtues of a vegetarian diet. It has been transcribed (romanized) and translated by Huang (2000, p. 299) as follows: “Planting soybeans (*dou*), the seedlings (*doumiao*) are sparse. / My strength is spent, my heart is weary. / If only I had known Huai Nan’s art, / I could just sit idly and reap my gains.”

Note: This is the earliest Chinese-language document seen (Dec. 2014) that uses the word *dofu* to refer to tofu. Notice that the word “tofu” does not appear in the body of the poem, but only in the title; apparently long tradition held and everybody was expected to know that “Huai Nan’s art” was the art of making tofu.

Note 2. The term *doumiao* refers to soybean seedlings growing in the field rather than those used as a food.

Dr. Huang continues in a footnote (p. 299): This poem is quoted in the *Wuli Xiaoshi* (Mini-encyclopedia of the principles of things), by Fang Yizhi (1664 CE), in Chapter 6 in the section on food and drink. “In his commentary, Zhu Xi said, ‘according to tradition, *doufu* was invented by the Prince of Huai Nan.’ Zhu Xi may have been somewhat naive in implying that in making *doufu* one could simply sit back and relax, but it is probably true that even in Song times food processing was more lucrative than farming as it certainly is today.”

In the text following the poem (p. 299-300), Dr. Huang adds that the origin of tofu is still regarded as an important unsolved problem in the history of food science and nutrition in China. However, this was not always the case. The poem quoted above is the origin of and key piece of written evidence for the long-held tradition that tofu was invented by Liu An, Prince of Huai-Nan; he lived in the Former / Western Han dynasty from -179 to -122. When later Chinese works echoed this view, they would cite this poem as their source. Thus from the time of this poem until the early years of the Republic (which started in 1911), it was generally accepted that tofu was invented by Liu An during the Western Han. This view was not challenged until the early 1950s, when Chinese scholars argued that the story of the King of Huai Han was just an old wife’s tale, and that Zhu Xi’s poem was just a legend. They thought that tofu was probably invented around 1000 CE.

Note 3. This is the earliest document seen (May 2014) which implies (but does not state clearly) that Liu An, Prince of Huai Nan, made or invented tofu. It is also the 2nd earliest document seen (Jan. 2009) concerning soyfoods and vegetarianism.

When asked for evidence supporting his statement that “tradition had long held that tofu was invented by Liu An,

the Prince of Huai-Nan,” Dr. Huang (July 2003) replied: “Zhi Xi referred to tofu only indirectly in his poem. He felt no need to refer to it directly or to explain what he meant since he believed that his readers would understand—based on the long tradition linking Liu An with tofu. Moreover, by this time, tofu was already sold in the markets of China and widely consumed. Likewise, there is no written evidence that rice was cooked by steaming during the Han dynasty; everybody knew it. Even the *Qimin Yaoshu* never explains how rice was cooked—because everybody knew since time immemorial. It’s quite frustrating.”

Wai (1964, p. 91) notes: “King of Wainan was quoted by many literary men as the inventor of tofu. For instance, in Poems Volume III of Chu Hsi (1130-1200), the greatest scholar of the Sung dynasty, it was written: ‘Having raised beans for many years, but sprouts were rare; Exhausted in the garden, my heart is bitter; had I known Wainan’s skill, anything is within reach of my own will.’” This poem seems to indicate that tofu was just beginning to become popular in China at about this time during the Southern Sung dynasty.

39. Chen Dasou. 1200. Benxin zhaishu shipu [Vegetarian recipes from the Pure Heart Studio]. China. 13 p. Passage on soy reprinted in C.N. Li 1958 #114, p. 84. [Chi]

• **Summary:** Wade-Giles reference: *Pên Hsin Chai Shu Shih P’u*, by Ch’ên Ta-Sou. Song dynasty. C.N. Li (1958) cites the title as simply *Shu shipu*, thus omitting the first three characters. The section on eating soybean gruel (*chuoshu*) begins: “*Shu* (soybeans) are the same as *dou*. Today, tofu is cut into strips, cooked lightly, then mixed with the five flavors.” Then the writer turns to the classic Chinese literature: “Does the *Book of Rites* (*Liji*, 100 CE) not say: ‘sucking soybeans and drinking water (*chuoshu yinshui*)’? Soybeans are pure and white; they have a clean taste.” (Translated by H.T. Huang, PhD, Aug. 2002). Dr. Huang adds: The author of this important work wants to return to simple food. He emphasizes that soybeans are very good, clean food. He could be implying that the *Book of Rites* is really talking about tofu.

Huang (2000, p. 127-28, 301, 621) states that this booklet, written during the Southern Song dynasty, contains 13 pages, mainly of anecdotes. It seeks to reverse the exotic and bizarre gastronomic excesses of the Southern Song by promoting the simplicity and elegance of vegetarian fare. The work states that tofu may be cut into strips and flavored with condiments. Dr. Huang adds (personal communication, 5 June 1993) that this book also refers *mien chin* (wheat gluten); it states that wheat gluten is made from wheat flour.

Note 1. This is the 2nd earliest document seen (May 2021) concerning soyfoods and vegetarianism.

Note 2. This is the earliest document seen (May 2021) with the word “recipes” (or “recipe”) in the title—yet it is not clear whether or not the book contains what would today be called “recipes” for the kitchen.

40. Fang Yao. 1250? Fang Yao shi [Poem by Fang Yao]. China. Passage on soy reprinted in C.N. Li 1958 #113, p. 84. Undated. [Chi]

• **Summary:** Wade-Giles reference: *Fang Yao Shih*, by Fang Yao (lived 1199-1262), Southern Song dynasty. This poem titled “soybean seedlings” (*doumiao*) is about vegetarian foods. However the term “soybean seedlings” (*doumiao*) does not appear in the body of the poem—which is full of poetic allusions. This poem describes how soybean seedlings are grown. Soybeans are spread on the floor, covered with broken earthen tiles, and kept damp by watering, until they have by grown into large sprouts that become green seedlings of a certain length—for use as a human food. The writer compares these seedlings very favorably with bamboo shoots (one of the best vegetarian foods) and ginger. (Translated by H.T. Huang, PhD, Aug. 2002).

Note: This is the earliest Chinese-language document seen (Oct. 2021) that uses the term *doumiao* to refer to soybean seedlings.

41. Song Wu. 1279-1368. Cuihan ji [Azure cold collection]. China. [Chi]*

• **Summary:** Wade-Giles reference: *Ts’ui Han Chi*, by Sung Wu. Yuan (Mongol) dynasty. Dr. H.T. Huang, expert on the history of Chinese food and agriculture (personal communication, 5 June 1993), notes that this poet wrote a poem in praise of *fu chin* (wheat gluten): “Bamboo shoots and wheat gluten, how versatile they are, To blend well with both vegetarian and non-vegetarian fare.” This verse is quoted by Liu Tsün-Ling (1985).

42. Jujia biyong shilei quanji [Essential arts for family living (encyclopedia)]. 1301. China. Passage on soy reprinted in H.T. Huang 2000, p. 352. Undated. [Chi]

• **Summary:** Wade-Giles reference: *Chü Chia Pi Yung Shih Lei Ch’üan Chi*, author probably unknown or maybe by Hsiung Tsung-Li (pinyin Xiong Zongli). Late Yuan (Mongol) dynasty.

Huang (2000, p. 352) states that this book “presents two methods for making jiang from soybeans, one for *shu huang jiang* (ripe yellow soy paste) and the other for *sheng huang jiang* (raw yellow soy paste). The names are actually misleading since the ‘ripe’ and the ‘raw’ refer to the manner in which the beans are treated before mixing with wheat flour for the first fermentation and do not refer to the quality of the final product. In the *shu* or ‘ripe’ case, the beans are roasted and ground into flour; in the *sheng* or ‘raw’ case the beans are soaked overnight and boiled until soft and tender. The product from the first fermentation is called *huangzi* [‘yellow child,’ soybean koji] and well as *jianghuang* [‘jiang yellow’].”

Huang (2000, p. 355-56) gives an interesting full-page table which compares the processes for making the following

types of jiang: Soybean (*dou*), wheat (*mien*), sweet flour (*tianmien*), azuki bean (*xiaodou*), jack bean, barley (*damai*), and elmnut (*yuren*). Each of the processes except one is based on the *Jujia Biyong* (ca. 1350); the process for making sweet flour jiang is based on the *Bencao Gangmu* (The great pharmacopoeia) (1596 CE).

A full-page table (Huang, p. 372) shows the “Usage of soy condiments in food recipes from the Han to the Qing dynasties.” Only seasonings based on jiang (fermented soybean paste) are used in this book; none are based on fermented black soybeans (*shi*). Jiang itself is used in 17 recipes, and soy sauce made from jiang (*jiangqing*) in 1 recipe.

Huang (2000, p. 297) notes that this is the earliest document seen to use the term *douya*, which, in English, is the modern term—“bean sprouts.” Mung beans (*lūdou*) are the preferred beans for making such sprouts. A long quotation describes the process in detail and gives a recipe.

Huang (2000, p. 255) quotes a passage describing the process for making *jufu* (also known as *jubing*), from dairy milk curds. Its says to coagulate cow’s milk by adding vinegar, just as when making tofu (*doufu*). When the dairy curds are fully formed, drain in a silk bag and press with a stone. Add salt and store in a jar.

Letter from Dr. H.T. Huang. 1996. Sept. 29. “I am glad you brought up the question of when vegetarian mock meat dishes were first prepared in China; it is one that requires further research. The earliest examples of mock meat dishes I have found so far were made with *mien-chin* (wheat gluten).” Gluten is used “in a recipe for mock lung sausage and one for mock eel.” The book contains 4 vegetarian recipes using *mien chien* (wheat gluten), found on pages 132-34. These are vegetarian versions of grilled liver, barbecued liver, mock fermented beans (*doushi* = fermented black soybeans), and mock fish.

Note 1. This is the earliest document seen (Nov. 2014) concerning meat alternatives. It is also the earliest Chinese-language document seen (Nov. 2014) concerning meat alternatives.

Note 2. This is the earliest document seen (Oct. 2014) that mentions a meat alternative in the form of fish or seafood (“mock eel”).

Note 3. This is the earliest document seen (Oct. 2014) that mentions a meat alternative in the form of sausage (“mock lung sausage”).

Note 4. This may be the earliest document seen (Sept 2021) concerning roasted soy flour—but we cannot be sure.

Note 5. This is the earliest document seen (May 2014) concerning a meatless sausage.

Huang (2000, p. 194-95) notes that this book contains probably the earliest account of the process for making red ferment [*hong qu*; red rice koji] and a red wine.

Bray (1984, p. 623): Translates the title as “Collection of certain sorts of techniques necessary for households

(encyclopedia).” Published in Yuan, 1301 CE. Probably by Hsiung Tsung-Li. Ed. Ming, 1560 CE, T’ien Ju-Ch’eng. Partly reprinted in Shinoda & Tanaka (1973), “A Collection of Chinese Dietary Classics.” Also discusses hemp oil, which was widely used in traditional China, was considered to have an offensive smell, and was rated lowest of all the cooking oils, but it was a good lamp oil as it did not smoke or hurt the eyes” (p. 51).

Bo (1982): This book mentions wheat chiang. It also gives a detailed description of the method for making fermented black soybean sauce: Two months after September, heat clear sesame oil, stir in 3 *tou* [unit of measure] of good fermented black soybeans (*shi*), mix, steam, and cool. Sun dry then steam again. After repeating this process 3 times, mix in 1 *tou* of white salt and put everything in a large cauldron with 3-4 *tou* of hot water. Add 1 *ry* each of three spices, 5 *kin* each of white onion and (?). Simmer down to two-thirds the volume and store in a container. From this it is clear that fermented black soybean sauce was a kind of soy sauce with flavorings and spices.

43. Nijo, Yoshimoto. 1450. *Shōjin gyōrui monogatari* Shōjin gyōrui monogatari [A comic tale of the great war between vegetarian foods and animal foods]. Japan. 79 p. Japanese summary by Kawakami 1978. [Jap]

• **Summary:** Some say that the author was Yoshimoto NIJO (lived 1320-88), but Kawakami thinks that the work was more likely written a little later, in the mid-Muromachi period (the period ran from 1338 to 1573). The original handwritten copy has been lost but the published copy (79 pages) still exists.

This is a funny story about foods that are depicted as people. There are different fish people, Suri-dofu (grated tofu), Natto Taro (or Natto Taro Itogasane; the last name means “many threads”), etc. The story explains that vegetarian foods and fishes got together at the high ranking samurai’s place. A red snapper that showed up late was placed at a lower ranking seat below the vegetarian foods. Natto Taro was placed next to the top samurai. The red snapper got upset and called on the fish, shellfish, poultry, and meats to attack the vegetarian (*shojin*) foods. Some animal names weren’t even foods.

Letter from Naomichi Ishige, Japanese natto expert. 2007. Jan. 17. This monogatari contains the 2nd earliest known reliable reference to natto in Japan.

Note 1. This is the 2nd earliest document seen (May 2021) and the 2nd earliest reliable Japanese-language document seen that mentions natto. This is also the 2nd earliest document seen (May 2021) concerning the etymology of natto. For more details see: M. Hirano. 1990. *Nattō bunka-kō* [Thoughts on the culture and history of natto]. *Shoku no Kagaku* (Food Science Journal) No. 144. p. 16-22 (see p. 21).

Note: This is the earliest document seen (July 2002)

concerning soyfoods and vegetarianism in Japan.

44. The thoughts and writings of Leonardo da Vinci (1452-1519) on vegetarianism. 1482. [Ita]

• **Summary:** Richard Ryder in his excellent book *Animal Revolution* (1989, p. 46-47), in the chapter on “The Renaissance and its Aftermath,” writes: “Little is known of Leonardo da Vinci’s concern for animals save that it is reputed that he became a vegetarian, that he used to buy caged birds in order to release them, and that he saw humankind as tyrannous (E. McCurdy 1928).”

45. Iseno, Teijo. 1525? Teikun ôrai [Teikun ôrai]. Japan. [Jap]*

• **Summary:** Ohta (1975, p. 226) states that this book was written during the Muromachi (Ashikaga) period [ca. 1336-1573] in Japan. It contains recipes for using fermented black soybeans (*shiokara nattô*).

K. Tsuchiya (Soymilk, 1982, p. 30) states that in this book, written during the Muromachi (Ashikaga) period in Japan, the word *tofu-kan* appears in the section titled *Shojin Ryori* (Buddhist Vegetarian Cookery). That word used to mean “tofu soup” but it actually refers to what Japanese today call soymilk (*tônyû*).

Toyo Shinpo. 1983. Jan. 1. “Tonyu no rekishi wa furui” [Soymilk has a long history]. Based on new book by Kanji Tsuchiya.

46. Cornaro, Luigi. 1548. Trattato della Vita Sobra [A treatise on the sober life]. Italy. [Ita]*

• **Summary:** About sobriety and temperance. Address: Italy.

47. Wu Chengen. 1590. Xiyou ji [Journey to the West, or Monkey]. China. [Chi]*

• **Summary:** Wade-Giles reference: *Hsi Yu Chi*, by Wu Ch’êng-En. Ming dynasty. Dr. H.T. Huang, expert on the history of Chinese food and agriculture (personal communication, 5 June 1993), notes that “Gluten is referred to often as a staple in vegetarian diets in this famous novel about the journey of a devout monk who was sent to the far Western region of China during the T’ang dynasty to bring Buddhist sutras back to the T’ang court. *West* refers to the home of the Buddha, this is India. The novel has been translated into English under the title *Monkey* by Arthur Waley (1943), and *Journey to the West* by W.J.S. Jenner (1982-86). See chapter 100, p. 1126; chapter 82, p. 937; chapter 68, p. 774.”

48. Li Shizhen. comp. 1596. Bencao gangmu [The great pharmacopoeia]. China. [Chi]

• **Summary:** Wade-Giles reference: *Pên Ts’ao Kang Mu*, by Li Shih-Chên (lived 1518-1593). This classic work describes almost 2,000 animal, vegetable, and mineral drugs and gives over 8,000 prescriptions. A rich source of information, it

is still very useful. All foods mentioned are considered as medicines, based on the ancient Chinese saying: “Food and medicine have the same origin.” Gluten is discussed in chapter 22 of this work.

Huang (2000, p. 498) states: “Although gluten is probably well known to all peoples who use flour as a staple food, the Chinese were the only ones who had extracted and used it separately as a substitute for meat and other animal products, and thus raised vegetarian fare to a new height of culinary inventiveness. How did this happen? What is the origin of gluten? In regard to the latter question, the great naturalist Li Shizhen in about +1596 had this to say (Chap. 22): ‘Gluten is sweet, cooling and non-toxic... It is made by kneading and washing wheat flour or bran in water. The ancients have no knowledge of it, yet today it is a most important component of vegetarian food. It is very good boiled, but nowadays people often fry it in oil, which would turn it into a “heating” type food.’

“He [Li] then quotes Kou Zongshi, c. 1116, who states, ‘When white flour is chewed, it becomes gluten. Its stickiness can be used to trap insects and birds.’ From these quotations one might be led to think that gluten was discovered sometime during the Song [dynasty]. Actually, gluten was probably isolated at least 500 years earlier.” See the *Qimin Yaoshu* (544 AD).

49. Great Britain. Court of Quarter Sessions of the Peace (Middlesex), Standing Joint Committee. 1612. Calendar to the sessions records. Great Britain. See p. 49. *

• **Summary:** On page 49 we read. “; all not to dress, utter or sell any kind of flesh meat in their houses or elsewhere during the time of this present Lent.”

50. Harington, John (Sir). 1615. Epigrams both pleasant and serious. Written by Sir Iohn Harington and never before printed. London: Imprinted for J. Budge. 48 p. See 1, lxviii. 4°. *

• **Summary:** “An use there was among some Pythagoreans, If we give credit to the best Historians, How they... Did keep a wondrous strict and sparing diet.”

51. Xiao Xiao Sheng. trans. 1621-1627. Jin ping mei [The golden lotus. 4 vols.]. China. [Chi]*

• **Summary:** Wade-Giles reference: *Chin P’ing Mei* by Hsiao Hsiao Shêng. The most food-conscious work of Ming dynasty fiction is the famous novel of sexuality and sensuality, the *Chin P’ing Mei*. It first appeared in 1617, and was first printed in 1621-27. The author’s name given above is a pseudonym meaning “The Scoffing Scholar of Lanling.” The true author is unknown. The only clue to his identity is that he hailed from Lanling, or today’s Shandong.

In 1939 Egerton’s translated this work as *The Golden Lotus*. Pages 179-80 of Egerton’s translation describe a banquet at which a group of Buddhist nuns are entertained

strictly observing dietary prohibitions [against eating meat] while nonetheless enjoying delicacies fashioned to resemble forbidden meat dishes. One of the pious old women cannot see well and has to be convinced that the foods can be eaten: Four “plates of vegetarian food” were ordered by the Moon Lady, one of the hosts. She reassured the pious old nun: “This is vegetarian food made to look like meat. It has come from the temple, and there can’t possibly be any harm in eating it.”

Mote (1977, p. 248) observes: “When, in the second half of the sixteenth century, the *Chin-p’ing mei*, appeared, a massive novel that wallows in sensuality, it became accepted as an important, even classic, work on the grounds that it attempts to dissect the souls of humans who have inflicted uninhibited sensuality on themselves and others. Critics have seen the novel’s achievement in its mastery of those psychological elements of human tragedy.”

Note: This is the earliest document seen (Nov. 2014) that mentions a general meat alternative (“vegetarian food made to look like meat”).

52. Gassendi, Pierre. 1647. *De vitâ et moribus Epicuri libri octo* [The life and morals of Epicurus]. Lugdvni [Leiden]: Printed by Guillelmum Barbier. 236 p. 4°. [Lat]*

• **Summary:** This is the principal work of the author (lived 1592-1655), who was a devout vegetarian. Address: Regius Professor of Mathematics, Univ. of Paris, France.

53. Gassendi, Pierre. 1648. [Selected works including his correspondence]. Lyons: Montmort. [Lat]*
Address: Regius Professor of Mathematics, Univ. of Paris, France.

54. Gassendi, Pierre. 1648? Re: Human teeth and human diet. Letter to Van Helmont. [Lat]*

• **Summary:** Van Helmont, a friend of Gassendi, was a chemist and a physician. In this letter Gassendi deals with the irrational assertions of physiologists, apparently more devoted to the defense of orthodox diet than to the discovery of unwelcome truth, as to the character of the human teeth. “I was contending that from the conformation of our teeth we do not appear to be adapted by Nature to the use of a flesh diet, since all animals (I spoke of the terrestrials) whom Nature has formed to feed on flesh have their teeth long, conical, sharp, uneven, and with intervals between them—of which kind are lions, tigers, wolves, dogs, cats, and others. But those who are made to subsist only on herbs and fruit have their teeth short, broad, blunt, close to one another, and distributed in even rows. Of this sort are horses, cows, deer, sheep, goats, and some others. And further—that men have received from Nature teeth which are unlike those of the first class, and resemble those of the second. It is therefore probable, since men are land animals, that Nature intended them to follow, in the selection of their food, not

the carnivorous tribes, but those races of animals which are contented with the simple productions of the earth... Wherefore, I here repeat that from the primeval institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits.

“As for flesh, true, indeed, is it that man is sustained on flesh. But how many things, let me ask, does man do every day which are contrary to, or beside, his nature? So great, and so general, is the perversion of his mode of Life, which has, as it were, eaten into his flesh by a sort of deadly contagion, that he appears to have put on another disposition. Hence, the whole care and concern of philosophy and moral instruction ought to consist in leading men back to the paths of Nature.” Address: Regius Professor of Mathematics, Univ. of Paris, France.

55. Moffett, Thomas (Thomas Moufet). 1655. *Health’s improvement: or, Rules comprising and discovering the nature, method, and manner of preparing all sorts of food used in this nation*. Written by that ever famous Thomas Muffett. Corrected and enlarged by Christopher Bennett. London: Printed by T. Newcomb for S. Thomson. 8 + 296 p. 19 cm. *

• **Summary:** “A Cook being bidden by his master to dress him a peece of flesh; he asked him Cheese and Oile to make the sawce; to whom his Master answered: away, fool, away; If I had either Cheese or Oil, what needed I to have a piece of flesh?”

“The Egyptians for a great while durst not eat Eggs, because they were imperfect or liquid flesh; neither did they eat a long time any Milk, because it is but discoloured Blood.”

“Men dig their graves with their own teeth and die more by those fatal instruments than the weapons of their enemies.”

Note 1. This is the earliest English-language document seen (March 2022) that uses the word “flesh” to refer to meat.

Note 2. This is the earliest English-language document seen (July 2017) that contains the idea or the phrase that “Men dig their graves with their own teeth.”

Note 3. Thomas Moffett lived 1553-1604.

56. Porphyrius, -. 1665. *Peri apoches emphychon biblia tessara* [Four books on abstinence from animals. Edited and translated by Lucas Holstenius]. Cambridge, England: Printed by G. Morden. 285 + 11 + 87 + 15 p. 18 cm. [Lat]*

• **Summary:** Holstenius lived 1596-1661.

57. Gale, Theophilus. 1672. *The court of the gentiles: or A discourse touching the original of human literature, both philologie and philosophie,...* Oxon [England]: Printed by H. Hall for Tho. Gilbert. 512 p. See p. 174

• **Summary:** Chapter VII (p. 166+) is titled “Of Pythagoras’s

philosophie natural, and moral, &c.”

“That Pythagoras was very severe in his Prescripts, or Rules of Diet, both to himself and his Followers, we have already shewn: Also that he prescribed to himself, and his Followers, Abstinence from al [all] Meats, that might too much heat the bloud [blood], as from Flesh, and Wine: also from such meats as did lode the stomach, and were not easily digested: likewise from such as were obstructive, and bred il [ill] humors, as Beanes [Beans], &c. Lastly, From al [all] such meats as might bring a..., an *il habitude* of bodie, or mind. For the great end, and scope of al the Pythagorean Prescripts, and Abstinenes, was to preserve an..., a good Healthful Complexion of Bodie, and clearnesse of Minde.”

58. Tryon, Thomas. 1682. A treatise of cleanness in meats and drinks, of the preparation of food, the excellency of good airs, and the benefits of clean sweet beds. Also of the generation of bugs, and their cure. To which is added, a short discourse of the pain in the teeth, shewing from what cause it does chiefly proceed, and also how to prevent it. London: Published by the author. 21 p. 21 cm. *

• **Summary:** The author (lived 1634-1703) was a vegetarian. Address: England.

59. Tryon, Thomas. 1683. The way to health, long life, and happiness: Or, a discourse of temperance and the particular nature of all things requisit for the life of man... To which is added a treatise of most sorts of English herbs... By Philotheos Physiologus [*pseud*]. London: Printed and sold by Andrew Sowle. 7 + 669 p. 19 cm. *

• **Summary:** Magel (1989, p. 72) writes: “Perhaps the first publication in the English language using the term ‘rights’ in regard to animals.”

Tryon states: “It should be considered that flesh and fish cannot be eaten without violence, and *doing that which a man would not be done unto*, and making destruction of God’s creatures” (p. 343). “... Man was not made to be a tyrant unto the rest of God’s creatures... but in love and meekness to have dominion over all things for their good, and to maintain unity and concord...” (p. 143-44).

“The eating of flesh and killing of creatures for that purpose, was never begun, nor is now continued for want or necessity, or for the maintenance of health, but chiefly because the high, lofty, spirit of wrath and sensuality had gotten the dominion in man, over the meek love, and innocent harmless nature... if all men would refrain eating of flesh, there would be no cause for them to complain for want of food.”

“The complaint of the cows” (p. 496-503): “Thus all of us live in great slavery most part of our lives, far below that generous liberty wherein our great and good Creator had estated us by his grand charter of nature...” (p. 502). “Have we not then just reason, O man! to complain of thy injustice?” (p. 502). “The sheep’s complaint” (p. 503-9).

“The horse’s complaint” (p. 509-15): “Do we not proceed from the very same earth man did? Are we not the sons of the stars and elements, even as man himself?” (p. 514). Man “would fain be an absolute monarch or arbitrary tyrant, making nothing at his pleasure to break the laws of God, and invade and destroy all the rights and privileges of the inferiour creatures” (p. 515).

The author also wrote about the value of wholemeal bread, and commented on its value in stimulating the activity of the bowel.

Thomas Tryon lived 1634-1703. Williams (1896, p. 242), notes that Tryon came from a poor family, went to London alone at age 17 and “at the age of twenty-three first adopted the reformed diet... He remained to the end strictly akreophagist [anti-flesh-eating], or, rather, almost strictly vegetarian.”

Note 1. This is the earliest English-language document seen (March 2022) concerning animal rights or welfare.

Note: This is the earliest document seen (March 2022) that uses the term “reformed diet” to refer to a vegetarian diet. Address: England.

60. Field, John. 1685. The absurdity & falseness of Thomas Trion’s doctrine manifested, in forbidding to eat flesh, contrary to the command of God... and proved to be doctrine of devils... in a few queries thereon... one intituled, The way to health... The way to make all people rich: Subscribed Phylotheos Physiologus... London: Printed for Tho. Howkins, in George-Yard, in Lumbard-street. 33 p. 20 cm. *

• **Summary:** The author, John Field, lived 1652-1723. The book he is criticizing was written by Thomas Tryon, who also used the pseudonym Phylotheos Physiologus. Yet, strangely, according to both the British Library Catalog and the Library of Congress National Union Catalog, Tryon’s book was first published in 1691—six years after Field’s criticism of it.

Note: This is the earliest English-language document seen (March 2022) that uses the term “eat flesh” to refer to eating meat. Address: England.

61. Wakan shōjin ryōri-sho [Japanese-Chinese vegetarian cookbook]. 1688. Japan. [Jap]*

• **Summary:** The fourth earliest known reference to Kori-dofu (dried-frozen tofu) appeared in this work. It appears to be a vegan cookbook.

62. Tryon, Thomas. 1691. Wisdom’s dictates: or, Aphorisms & rules, physical, moral, and divine; for preserving the health of the body, and the peace of the mind, fit to be regarded and practised by all that would enjoy the blessings of the present and future world. To which is added, a bill of fare of seventy five noble dishes of excellent food, far exceeding those made of fish or flesh, which banquet I present to the sons of wisdom, or such as shall decline that

depraved custom of eating flesh and blood. London: Printed for Tho. Salusbury. iv + 153 = 3 p. 15 cm. No index.

• **Summary:** This book is a condensed version of Tryon's lengthy *The Way to Health, Wealth, and Happiness*. The author (lived 1634-1703), a remarkable Gloucestershire shepherd, was a vegetarian, and opponent of slavery, and the first person to speak of the "rights" of animals. "Refrain at all times such foods as cannot be procured without violence and oppression. For know that all the inferior creatures, when hurt, do cry and send forth their complaints to their maker" (p. 7). "Refrain hunting, hawking, shooting, and all violent oppressive exercises, and instead, spend your spare time in gardening, planting, and cultivating the earth" (p. 7).

"Violence and killing either Man or Beasts is as contrary to the Divine Principle as light is to darkness... Man's Soul nor Body can never be at rest or peace, until he do so suffer the inferior creatures to have and enjoy that Liberty and quiet they groan to be delivered unto" (p. 94).

Pages 108-10 give 6 aphorisms concerning "the danger of fat foods, as flesh, fish, butter, eggs, cheese, and the like." Pages 110-16 give 10 aphorisms "of foods that are easie, innocent, and most healthy." All are non-flesh foods. Pages 117-31 list 36 aphorisms concerning "Some general observations touching the vanity of men, in contending about things that are of little use; the constitutions of men and women; the most savage beasts; and the true worship." Pages 131-38 list 7 aphorisms "of reason, from whence it proceeds, and cause of its variety in mankind."

Pages 139-153 describe "A bill of fare: Of several excellent dishes of food, easily procured without flesh and blood, or the dying groans of God's innocent and harmless creatures, which do as far exceed those made of flesh and fish... Bread and water hath the first place of all foods. A vegetarian "banquet I present to the sons of wisdom, and to all such as shall obtain that happy condition, as to decline that depraved custom of killing and eating their fellow creatures, and whose desire is to live according to the innocent law of nature, and do unto all creatures as they would be done unto..." (p. 139). The author argues for the superiority, for body and mind, of vegetarian diet. He supports moderate use of raw eggs, milk and butter.

Another edition was printed in London in 1696 (6 + 144 p., 15 cm). The author wrote some other books (on subjects such as temperance, sobriety, and gluttony) under the pseudonym Philotheos Physiologus. The British Library Catalog lists him as "Merchant, founder of the Tryonist Sect," and notes that he also wrote a book in 1703 titled *The Knowledge of a Man's Self the surest guide to the true worship of God, and good government of the mind and body... Or the third part of the Way to Long Life, Health, and Happiness*.

Note 1. This is the earliest English-language document seen (Feb. 2022) that concerns vegetarianism.

Note 2. This is the earliest English-language document

seen (Feb. 2022) that uses the term "eating flesh" to refer to eating meat. Address: England.

63. Tryon, Thomas. 1691. *The way to health, long life, and happiness: or, A discourse of temperance, and the particular nature of things requisite for the life of man, as, all sorts of meats, drinks, air, exercise, &c...* To which is added, a treatise of most sorts of English herbs... The like never before published. 2nd ed. with amendments. London: Printed by H.C. for R. Baldwin (or for D. Newman). 14 + 500 p. 19 cm.

• **Summary:** In this early work linking vegetarianism with abstinence from alcohol (teetotalism), the author advocates a simple, largely vegetarian diet. Chapter VIII is titled "The mischief of variety of meats and drinks."

With this is bound (as issues) copy 2 of the author's "A dialogue between an East-Indian and a French gentleman" (London 1691). The author (lived 1634-1703) wrote some other books (on subjects such as temperance, sobriety, and gluttony) under the pseudonym Philotheos Physiologus.

Note 1. *Webster's Dictionary* defines teetotalism (derived from t[otal] + total (abstinence)), a term first used in 1834, as "the principle or practice of complete abstinence from alcoholic drinks."

Note 2. This is the earliest document seen (Feb. 2022) that advocates abstaining from both meat and alcohol, i.e., vegetarianism and teetotalism.

Note 3. This is the earliest document seen (Jan. 2011) that advocates "exercise"—and physical fitness—as part of a healthy lifestyle. Address: England.

64. Ray, John (Raii, Joannis). 1693. *Historia plantarum generalis...* [General history of plants. 3 vols.]. Londini (London): Sam. Smith & Benja. Walford. 37 cm. [Lat]*

• **Summary:** "Certainly Man by Nature was never made to be a Carnivorous Creature: nor is he arm'd for all the Prey and rapin, with gag'd and pointed Teeth and crooked Claws, sharpened to rend and tear: but with gentle hands to gather Fruit and Vegetables, and with Teeth to chew and eat them."

John Ray lived 1627-1705.

65. Evelyn, John. 1699. *Acetaria. A discourse of sallats*. London: Printed for B. Tooke. 20 + 192 + 48 p. 17 cm. *

• **Summary:** This believer in "the wholesomeness of the Herby Diet" wrote: "I am sufficiently sensible how far, and to how little purpose I am gone on this Topic: Our raw Sallet [salad] deckt in its best Trim, is never like to invite Men who have once tasted Flesh to quit and abdicate a Custom which has now so long obtained... This is not my Business, further than to show how possibly it is by so many instances and Examples, to live on wholesome Vegetables, both long and happily."

John Evelyn lived 1620-1706. A 2nd edition was published in 1706. Address: England.

66. Cheyne, George. 1724. *An essay of health and long life*. London: Printed for George Strahan and J. Leake, bookseller at Bath. xx + 232 p. 21 cm. [10* ref]

• **Summary:** Pages 91-92: “I have sometimes indulge’d a Conjecture, that Animal Food, and Made or Artificial Liquors, in the Original Frame of our Nature, and Design of our Creation, was not intended for Human Creatures. They seem to me, neither to have these strong and fit Organs for digesting them (at least such as Birds and Beasts of Prey have, who live on flesh); nor, naturally to have those voracious and brutish Appetites that require Animal Food. and strong Liquors, to satisfy them; nor those cruel and hard Hearts, or those diabolical Passions, which could easily suffer them to tear and destroy their Fellow Creatures; at least, not in the first and early Ages, before every Man had corrupted his Way, and God was forced to exterminate the whole Race, by an universal Deluge,...”

Pages 184-85: “Hence it comes to pass, that a vegetable Diet for a few Weeks or Months, together with drinking Water or unfermented Liquors (such as Tea, Coffee, Barley-Water, Liquorice-Water, Teas made of Oranges, or other Seeds and Plants) will fasten the Teeth when dropping out, from a Consumption of the Gums by scorbutick Salts, cure any cutaneous Foulnesses or Eruptions, and even any spreading Ulcer, if it is not Scrofulous, when no Medicine on the Face of the Earth will touch it.”

For a good biography of the author see Antrobus 1996, p. 22. This book was a “publishing sensation.”

Note 1. This is the earliest English-language document seen (July 2011) that uses the term “vegetable Diet” (or “vegetable Diets,” regardless of capitalization) to refer to a plant-based diet containing no animal products.

Note 2. This is the earliest English-language document seen (Feb. 2022) that seems to refer to a vegan diet—free of all animal products.

Note 3. This is the earliest English-language document seen (June 2005) that uses the term “animal food” (or “animal foods”) to refer to the flesh of animals, birds, or fish used as food by humans. Address: M.D., F.R.S., London, England.

67. Kaempfer, Engelbert. 1727. *The history of Japan, giving an account of the ancient and present state and government of that empire;... Its metals, minerals, trees, plants, animals, birds and fishes;... Together with a description of the Kingdom of Siam 1690-1692*. (translated by J.G. Scheuchzer from the original edition of April 1727. 2 vols.). London: Printed for the translator. See vol. I, book I, chapter IX, p. 121-22. [1 ref. Eng]

• **Summary:** In Chapter IX, “Of the fertility of the country as to plants,” the section titled *Gokokf* [*Goku-fu*] (“five grains,” p. 121-22) states: “The chief produce of the Fields, which contributes most to the sustenance of Life, is by the Japanese

comprehended under the name of *Gokokf*, that is, the *five Fruits of the Fields*. ‘Tis by their good or bad growth they estimate the value of the Ground, the fruitfulness of the Year, and the wealth of the Possessor. They make up the chief dishes at their meals, and make good the want there is of Flesh-meat, which Custom and Religion forbid them to eat.”

Note 1. This is the earliest English-language document seen (Dec. 2014) that mentions the *Goku-fu* or “five grains” and includes the soybean among them.

Note 2. This is the earliest English-language document seen (May 2022) that uses the term “Flesh-meat” to refer to meat.

The five grains (*Gokokf*) are: (1) *Kome* or Rice (from which “they brew a sort of strong fat Beer, call’d *Sacki*...”). (2) *Oomugi* or Barley. “They feed their Cattle and Horses with it: Some dress their Victuals with the Flower [Flour], and make Cakes of it.” (3) *Koomuggi* or Wheat. (4) *Daidso* or Daidbeans. (5) “*Adsuki* [azuki] or *Sodso* [shôzu, shôdzu = small + bean] that is Sobeans” [azuki].

Concerning soybeans: “4. *Daidso*, that is, *Daidbeans*, is a certain sort of Beans, about the bigness of Turkish Pease, growing after the manner of Lupins. They are next to the Rice in use and esteem. Of the Meal of these Beans is made what they call *Midsu*, a mealy Pap, which they dress their Victuals withal, as we do with Butter. What they call *Soeju*, is also made of it, which is a sort of an *Emamma*, as they call it, which they eat at meals to get a good Stomach [appetite]. This *Soeju* is exported by the Dutch, and brought even into *Holland*. I have describ’d their way of making it in my *Amoenitates Exoticae*. p. 839. where the Plant it self bearing these Beans is figur’d and describ’d.”

Note 3. *Midsu* clearly refers to miso, and *Soeju* to shoyu. This is the earliest English-language document seen (April 2021) that mentions miso, or miso in connection with Japan. It is also the earliest English-language document seen (March 2009) that compares miso with butter. *Midsu* has almost the same pronunciation (phonetics), and the same etymology and meaning as the today’s word “miso.” Since spelling did not become fixed until the 18th century, this could be considered the earliest occurrence of “miso” in an English-language document.

Note 4. This is the earliest English-language document seen (April 2012) that uses the word *Soeju* to refer to soy sauce. It is clearly Kaempfer’s spelling of the Japanese word *shoyu*.

The author continues (p. 121-22): “5. *Adsuki* or *Sodso*, that is Sobeans. They grow likewise after the manner of Lupins, and are black, not unlike *Lentils*, or the Indian *Cajan*. The flower [flour] is bak’d with sugar into *Mansje* [*Manju*] and other Cakes.”

Note 5. This is the earliest English-language document seen (Oct. 2021) that clearly mentions azuki beans. It is also the earliest English-language document seen (Oct. 2021) that uses the word “*Adsuki*” or the word “*Sodso*” to refer to

azuki beans. Cooked and mashed or ground dry into flour, asuki are mixed with sugar to make *an* or “sweetened azuki bean paste.” This is used as a filling for the popular steamed Japanese sweet bun named *manju*. Azuki beans, though usually red, also occasionally have black or white seedcoats.

“Besides the several sorts of *Gokokf* just mentioned, the following Plants are comprehended under the same name: *Awa*, Indian Corn, (*Panicum Indicum Tabern*), *Kibi*, or *Milium vulgare nostras*, *Millet*: *Fije*, or *Panicum vulgare juba minore semine nigricante*: And in general all sorts of Corn and *Mami* [Mamé = beans], that is pease and pulse.”

In the Introduction to this book, the translator explains that it was first published in English, after Dr. Kämpfer’s death in 1716, thanks to Sir Hans Sloane, who purchased all of Kämpfer’s plates, drawings, and manuscript memoirs as they were about “to be disposed of.” Sloane added them to his library, which the translator believes is “the completest of its kind in Europe,” with an extensive collection of Books of Physik, Natural History and Travels.” “This History of Japan was by the Author divided into five Books.”

Note 6. Kaempfer, born in what is today Germany (Germany was not a country until 1871), lived 1651–1716. John Gaspar Scheuchzer lived 1702–1729. His first translation was this one, in 1727. The title page states that the original was “Written in High-Dutch by Engelberus Kaempfer, M.D., Physician to the Dutch Embassy to the Emperor’s Court; and translated from his Original Manuscript, never before printed, by J.G. Scheuchzer, F.R.S. and a member of the College of Physicians, *London*. With the Life of the Author, and an Introduction. Illustrated with many copper plates.”

Note 7. In 1986 a 3 volume edition was published in Glasgow, Scotland by James Maclehose and Sons. This book contains no mention of soybeans in Siam (Thailand).

Note 8. This is the earliest English-language document seen (Nov. 2007) that mentions Lupins (or “lupin” or “lupine” or “lupines”).

Note 9. This is the earliest English-language document seen (June 2008) that mentions lentils; it compares them with adsuki [azuki] beans. Address: M.D., Physician to the Dutch Embassy to the Emperor’s Court [in Japan].

68. Berthelet, Grég. 1731. *Traité historique et morale de l’abstinence des viandes et des révolutions qu’elle a eues depuis le commencement du monde jusqu’à présent, tant parmi les Hébreux que parmi les Païens, les Chrétiens et les Religieux anciens et modernes* [Historical treatise and the ethics of abstinence from meat, and of the revolutions that it has undergone from earliest times until the present, among the Hebrews, the pagans, the Christians, and among ancient and modern religious people]. Rouen, France. [Fre]*

• **Summary:** About vegetarianism. Note: This is the earliest French-language document seen (March 2022) that refers to vegetarianism, which it calls *l’abstinence des viandes*.

69. Pope, Alexander. 1733. *Times of innocence*. In: *The Poetical Works of Alexander Pope*. *

• **Summary:** “Man is the butcher and the tomb of his brother animals.”

Pope (lived 1688–1774) was a famous and widely quoted English poet.

70. *A Defence of the Enquiry about the Lawfulness of eating Blood* [by Thomas Sharp, Archdeacon of Northumberland]. In answer to the remarks of the Apostolical Decree at Jerusalem prov’d to be still in force. [By William Burscough, Bishop of Limerick?] By a Prebendary of York [i.e. Thomas Sharp]. With some remarks on the defence of Revelation examin’d with Candour [i.e. “The Doctrine of Abstinence from Blood defended,” by Patrick Delany, Dean of Down]. 1734. London: John Pemberton. 32 p. 8°. *

71. Delany, P. 1734. *The Doctrine of Abstinence from Blood defended*. In answer to two pamphlets, the one called, *The question about eating blood stated and examined, &c.* [by John Averill or William Burscough, Bishop of Limerick], the other intitled, *The Prohibition of Blood a Temporary Precept*. By the author of *Revelation examined with candour* [i.e. Patrick Delany]. London: Printed for C. Rivington at the Bible and Crown in [St.] Paul’s Church-Yard. viii + 180 + 4 p. 20 cm. No index.

• **Summary:** William Burscough, bishop of Limerick (lived 1676?–1755), wrote “The prohibition of blood a temporary precept.” Contents: Preface. 1. This author’s introduction and apology for writing against me consider’d. 2. The several grants to Adam and Noah re-examined [Genesis 1:28–29]. 3. The grant of dominion over the creatures considered. 4. An objection about the carcasses [carcasses] of creatures slain for sacrifices. 5. Various ends of the human dominion over the brute world. 6. The wisdom of the gradual grant. 7. Man’s dominion over fish and insects (exclusive of eating) not altogether useless. 8. Objections to my account of the grant to Noah considered. 9. My adversary’s argument from the institution of the Lord’s Supper considered. 10. The principal positions upon which my adversary grounds his opposition to me,—in relation to the Apostolick Decree. 11. These eight positions considered in their order.

An answer to a pamphlet called *The Prohibition of Blood a Temporary Precept*. An answer to the postscript annexed to the question about blood stated, &c.

Note: The copy of this book in the Library of Congress Rare Book Collection was formerly owned by Thomas Jefferson.

Note 2. This is the earliest English-language document seen (March 2022) that uses the word “abstinence” (“Abstinence from Blood”) to describe a vegetarian diet. Address: Dean of Down, England.

72. Cheyne, George. 1740. *An essay on regimen: together with five discourses, medical, moral, and philosophical...* London: Printed for George Strahan and J. Leake, bookseller at Bath. xx + 232 p. 21 cm. [10* ref]

• **Summary:** The term “vegetable diet” appears on 11 pages in this book (xv), xvii, xviii, xxi, xliii, xlv, lvi, 81, 256, 321, and 344.

Preface (page xv): “As I firmly believe, and am as much convinced as I am of any natural Effect, that Water-drinking only will preserve all the Opulent healthy from every mortal Distemper, bateing Accidents, hereditary and epidemical Diseases; and that a Diet of Milk and Seeds, with Water-drinking only, duly continued, and prudently managed, with proper Evacuation, Air and Exercise, is the most infallible Antidote for all the obstinat [obstinate] Diseases of the Body, and Distemperature of the Mind, so far as it depends on the Body, the present State of Things will permit; and that it will cure every Disorder in the Body, cureable, and render the Distemperature of the Mind more tractable; and that, in all Events, it will make both more tolerable, than they can possibly be otherwise.” George Cheyne has followed this regimen for 20 years. However he does not recommend a “vegetable diet” for all people under all conditions or with all diseases.

Pages xiv-xv: “... while Youth and tolerable Health continues, none ought to alter the common temperat Diet of the middling Rank of those among whom he lives, for a particular or *artificial* one, without a particular *Call*, and the best Advice: Nay, I think such a Change unnatural, out of the Order of *Providence*, and in some Degree *immoral*. When a Person is tolerably well, and not far advanced into Life, to change an *animal* for a *vegetable* Diet, to avoid mere Possibilities and future *Contingencies*, is arrogantly prying into the divine Decrees, and insolently criticising the Conduct of his Providence.”

Page xvii-xviii: “But to explain my Thoughts on this Matter as a Physician only, as clearly and precisely as I can, as they flow from natural Philosophy, the animal Oeconomy, and my own Experience, I say, I. That after a Fever, or any acute Distemper is over, and had its perfect Crise, and the Person is not past the Meridian of Life, the Blood and Juices, by the strong and violent Labour of the Solids, being sufficiently ground, effete and languid, a Milk, Seed, or vegetable Diet, is by no means long and obstinately to be continued in; it would continue the Party too languid, the Juices too thin and vapid, and the Spirits too low; and therefore he ought absolutely to be directed to an animal Diet, and temperatly strong Liquors of the lightest, most nourishing and balsamic Nature, to be gradually and cautiously enter’d upon; especially as he begins to be capable of Air and Exercise.

“2. If upon takeing away a few Ounces of Blood only out of a large Orifice, the Curd is found too thin, tender, watery, and too readily fusible, or dissolvable in warm Water,

and the Serum too clear, whiteish, or in too great a Quantity; a Milk, Seed and vegetable Diet, is by no means to be longer continued in, but is to be altered gradually into light, sweet and young animal Food, and temperat fermented Liquors.”

“4. To such as have an original hereditary weakly scorbutical scrophulous Habit, and are far advanced in Life; who have mesenteric glandular Obstructions, with feeble Solids, and little Strength and Vigour, a Milk, Seed and vegetable Diet, with aqueous Liquors, is by no means to be advis’d; for as the Case is absolutely incureable, it were in vain to torment and restrain them, more cruelly than their Distemper itself does;”

Page xxi: “To those that are plainly cancerous; in short, to those chiefly who after they have long and strictly follow’d the best Advice, and the most effectual Remedies, still labour under some atrocious, painful and dangerous Distemper; to such, and such only, have I ever advised a total rigid Milk and vegetable Diet, with aqueous Liquors; but no longer to be continued, than till the Symptoms were extremely mitigated, or intirely overcome;...”

Page 256: “But that a low or vegetable Diet is naturally and mechanically more productive of Health and long Life, and consequently of Knowledge and Virtue, than a high animal Diet.”

The term “vegetable food” appears on 19 pages in this book.”

The term “animal food” appears on 53 pages in this book.”

The term “fermented liquors” appears on 34 pages in this book.”

The term “spirituous liquors” appears on 10 pages in this book.” The author advocates a “vegetable diet” [vegetarian diet, including milk] and water only for one’s drink. He believes that liquors, except when used in medicines or cordials, are bad for one’s health. Address: M.D., C.R.Ed.S., and F.R.S., London, England.

73. Cheyne, George. 1742. *The natural method of curing the diseases of the body, and the disorders of the mind depending on the body.* London: Printed for George Strahan, at the Golden Ball in Corhill, and John and Paul Knapton, at the Crown in Ludgate-Street. 316 p. 20½ cm. *

• **Summary:** This 18th century Englishman stressed such remedies as water, fresh air, sunshine, exercise, and moderation in diet. Address: M.D.

74. Cocchi, Antonio Celestino. 1743. *Del vitto Pitagorico per uso della medicina. Discorso [The Pythagorean (vegetarian) diet for use as a medicine. Discourse].* Florence, Italy. 84 p. 4°. [Ita]*

• **Summary:** The author (lived in Italy 1695-1758) gives a biography of Pythagoras and a history of the Pythagorean [vegetarian] movement. Discusses the vegetarian precepts and dietary practices, and their use in the treatment of

disease. An English translation was published in London in 1745.

Note: This is the earliest Italian-language document seen (March 2022) concerning a vegetarian diet, which it calls *vitto Pitagorico*.

75. Cocchi, Antonio Celestino. 1744. *Del vitto Pitagorico per uso della medicina. Discorso* [The Pythagorean (vegetarian) diet for use as a medicine. Lecture]. Venice, Italy. 72 p. 12°. [Ita]*

• **Summary:** The first edition was published in 1743 in Florence, Italy. In about 1750 this work appeared on pages 31-96 of a unidentified larger work.

76. Cocchi, Antonio. 1745. The Pythagorean diet, of vegetables only, conducive to the preservation of health, and the cure of diseases. A discourse delivered at Florence, in the month of August, 1743. Translated from the Italian. London: Printed for R. Dodsley. 2 + 91 p. No index. 19 cm. [10 ref. Eng]

• **Summary:** The author (who lived in Italy 1695-1758) is Keeper of the Duke of Tuscany's museum, a Fellow of the Royal Society of London, and a latter-day Pythagorean. In August 1743 he gave a lecture in Florence on the virtues of a vegetarian diet. In it he gives a biography of the ancient philosopher and mathematician Pythagoras, a history of the Pythagorean [vegetarian] movement, and a summary and interpretation of the Pythagoras's teachings, including those on diet. He discusses the vegetarian precepts and dietary practices, and their use in the treatment of disease.

Cocchi begins his subject with a eulogy and defence of Pythagoras, the reformer of Samos, and of his (attempted) revolution in human diet. He cites the Hellenic and Latin writers, the Roman laws, etc., and affirms that: -

"True and constant vigour of body is the effect of health, which is much better preserved with watery, herbaceous, frugal, and tender food than with *vinous*, abundant, hard, and gross flesh (*che col came vinoso, unto, abundante, e duro*). And, in a sound body, a clear intelligence, and desire to suppress the mischievous inclinations (*voglie dannose*), and to conquer the irrational passions, produce true worth.

"The vulgar opinion, then, which, on health reasons, condemns vegetable food and so much praises animal food, being so ill-founded, I have always thought it well to oppose myself to it, moved both by experience and by that refined knowledge of natural things which some study, and conversation with great men, have given me. And perceiving now that such my constancy has been honoured by some learned and wise physicians with their authoritative adhesion (*delta autorevole sequela*), I have thought it my duty publicly to diffuse the reasons of the Pythagorean diet, regarded as useful in medicine, and, at the same time, as full of innocence, of temperance, and of health..."

Note: This is the earliest English-language document

seen (March 2022) about vegetarianism with "Pythagorean" (or Pythagoras) or "Pythagorean diet" in the title or in the document. Address: Mugello, Italy.

77. Morris, Robert. 1746. A reasonable plea for the animal creation: Being a reply to a late pamphlet, intituled A dissertation on the voluntary eating of blood, &c. in which is shewed, I. From the nature and reason of things, that we have no right to destroy, much less to eat of any thing which has life. II. That if the human food at first was only the produce of the earth, and by positive command made immutable, then that law of command must be immutably eternal. London: Printed for M. Cooper and sold by W. Shropshire and J. Brindley. 68 p. 20 cm. Bound with his: *Lectures on Architecture...* London, 1734-1736. *

78. Porphyrius, -. 1747. *Traite de Porphyre, touchant l'abstinence de la chair des animaux; avec la vie de Plotin par ce philosophe, et une dissertation sur les genies* [The treatise of Porphyrius, on the abstinence of the flesh of animals, with the life of Plotinus by this phososopher, and a dissertation on geniuses]. Paris: Bure l'aîné. 514 p. 17 cm. [Fre]*

79. Hartley, David. 1749. *Observations on man, his frame, his duty, and his expectations*. 2 vols. London: S. Richardson for J. Leake and Wm. Frederick. See p. 222. 21 cm. *

• **Summary:** The author argues that flesh-eating is unnecessary, and that "taking away the lives of animals, in order to convert them into food, does great violence to the principles of benevolence and compassion."

Note: David Hartley lived 1705-1757. A facsimile edition was published in 1966 by *Scholars' Facsimiles and Reprints* (Gainesville, Florida; 2 volumes in one. Introduction by Theodore L. Huguélet).

80. Cocchi, Antonio Celestino. 1750. *Du régime de Pythagoricien à l'usage de la médecine. Discours. Traduit de l'italien* [The Pythagorean (vegetarian) diet for use as a medicine. Discourse. Translated from the Italian]. Geneva, Switzerland. 11 p. 8°. [Fre]*

• **Summary:** The author (who lived in Italy 1695-1758) gives a biography of Pythagoras and a history of the Pythagorean [vegetarian] movement. Discusses the vegetarian precepts and dietary practices, and their use in the treatment of disease.

Note 2. This is the earliest French-language document seen (March 2022) that uses the term *régime de Pythagoricien* to refer to vegetarianism. Address: Italy.

81. Bianchi, Giovanni Paolo Simone. 1752. *Se il vitto Pittagorico di soli vegetabili sia giovevole per conservare la sanità, e per la cura d'alcune malatie* [The Pythagorean diet of solely vegetables is helpful for keeping healthy and for the

cure of some diseases]. Venice, Italy. 94 p. 19 cm. [Ita]*
Address: Italy.

82. Rousseau, Jean-Jacques. 1755. Discours sur l'origine et les fondements de l'inégalité parmi les hommes [Discourse on the origin and foundation of inequality among people]. Amsterdam, Netherlands: M.M. Rey. lxx + 2 + 262 p. 20 cm. [Fre]*

• **Summary:** "Prey being almost the sole object of quarrel among carnivorous animals, while the frugivorous live together in constant peace and harmony, it is evident that, if men were of this last kind, they would find it much more easy to subsist in a state of nature, and have much less occasion to leave it."

"In the *Discourse on Inequality* Rousseau [the French philosopher and writer, lived 1712-1778] revealed for the first time to the public his interest in diet."

Note: This is the earliest document seen (Feb. 2022) that advocates (generally) for humans a fruitarian diet (primarily fruit and nuts). Address: France.

83. Haller, Albrecht von. 1757-1778. Elementa physiologiae corporis humani [Elements of the physiology of the human body. 8 vols.]. Lausanne, Switzerland: Sumptibus Marci-Michael Bousquet. Illust. 28 cm. [Lat]*

• **Summary:** Albrecht von Haller (1708-1777), a Swiss anatomist, physiologist and poet, is widely regarded as the founder of modern physiology; this work (written in Latin) is generally considered to be his magnum opus. An advocate and practitioner of vivisection, he nevertheless advocated a vegetarian diet: "This food then, that I have hitherto described, in which flesh has no part, is salutary, inasmuch as it fully nourishes a man, protects life to an advanced period, and prevents or relieves such disorders as are attributed to the acrimony or to the grossness of the blood."

84. Mackenzie, James. 1758. The history of health, and the art of preserving it: or, An account of all that has been recommended by physicians and philosophers, towards the preservation of health, from the most remote antiquity to this time... 2nd ed. Edinburgh, Scotland: Printed and sold by William Gordon... and sold at London by J. Rivington [and 8 others]. xii + 436 p. 21 cm. *

• **Summary:** It was not, says Porphyry, from those who live'd on vegetables, that robbers [sic] or murderers, sycophants or tyrants, have proceeded, but from flesh-eaters (p. 190).

Note: James Mackenzie lived 1680?-1761.

85. Mackenzie, James. 1759. The history of health, and the art of preserving it: or, An account of all that has been recommended by physicians and philosophers, towards the preservation of health, from the most remote antiquity to this time... Dublin, Ireland: G. and A. Ewing. xii + 276 p. 18 cm. *

• **Summary:** It was not, says Porphyry, from those who live'd on vegetables, that robbers [sic] or murderers, sycophants or tyrants, have proceeded, but from flesh-eaters (p. 190).

Note: James Mackenzie lived 1680?-1761.

86. Mackenzie, James. 1760. The history of health, and the art of preserving it: or, An account of all that has been recommended by physicians and philosophers, towards the preservation of health, from the most remote antiquity to this time... 3rd ed. Edinburgh, Scotland: Printed for William Gordon. xii + 464 p. 21 cm. *

87. Cocchi, Antonio Celestino. 1762. Régime de Pythagore, traduit de l'Italien [The Pythagorean (vegetarian) diet. Translated from the Italian]. A La Haye, et se trouve à Paris: Chez Gougué et Dessain Junior. 2 + 138 p. 20 cm. [Fre]*

• **Summary:** For details, see the original 1743 edition. The author lived in Italy 1695-1758. Address: Italy.

88. Mackenzie, James. 1762. Die Geschichte der Gesundheit und die Kunst dieselbe zu erhalten [The history of health, and the art of preserving it]. Altenburg, Germany: Richter. [Ger]*

• **Summary:** This is a German-language translation from the second English edition.

It was not, says Porphyry, from those who live'd on vegetables, that robbers [sic] or murderers, sycophants or tyrants, have proceeded, but from flesh-eaters (p. 190).

89. Rousseau, Jean-Jacques. 1762. Émile, ou, De l'éducation [Emile: or, An essay on education. 2 vols.]. Amsterdam, Netherlands: J. Néaulme. France: Montmorency. 20 cm. [Fre]*

• **Summary:** This great French writer and philosopher (lived 1712-1778) wrote as early as 1755, in the Preface to his *Discourses on the Origin of Inequality*: "It appears, in fact, that if I am bound to do no injury to my fellow creatures, this is less because they are rational than because they are sentient beings."

Emile is the simple romance of a child reared apart from other children by methods of experimentation, a book that influenced modern pedagogical methods. The book was condemned (1762) by the Parlement of Paris. In *Emile* Rousseau claimed that animals could form ideas, in much the same way that humans do, and went on to attack meat eating on the grounds that it is bad for the character, as well as unnatural:

"One of the proofs that the taste of flesh is not natural to man is the indifference which children exhibit for that sort of meat, and the preference they all give to vegetable foods, such as milk-porridge, pastry, fruits etc. It is of the last importance not to de-naturalise them of this primitive taste and not to render them carnivorous, if not for health reasons, at least for the sake of their character. For, however the

experience may be explained, it is certain that great eaters of flesh are, in general, more cruel and ferocious than other men.”

Note 1. Many English-language translations of *Emile* were published (1909, 1911, 1914, 1918, 1926, etc.).

Note 1. This is the earliest document seen (Feb. 2022) concerning vegetarianism for children and teenagers.

Note 2. The opening sentence of *Emile* is: God makes all things good; man meddles with them and they become evil. Address: Geneva, Switzerland.

90. Rousseau, Jean-Jacques. 1763. *Emilius; or, An essay on education*. 2 vols. Translated from the French by Mr. Nugent. London: Printed for J. Nourse and P. Vaillant. Vol. 1, 406 p. 20 cm. [Eng]

• **Summary:** A footnote (Vol. 1, p. 42) states: “Those who are desirous of making a minuter inquiry into the advantages and inconveniencies of the Pythagorean diet, may consult the treatises, which doctor Cocchi, and Bianchi his antagonist, have published on this important subject.”

Page 211: “You ask me, said Plutarch, why Pythagoras abstained from eating the flesh of brutes; for my part, I would fain know, on the other hand, what kind of courage was that of the first man, who reached the mangled flesh of a slaughtered beast to his mouth, who grinded the bones of an expiring animal with his teeth, who having ordered ghastly corpses, and dead carcasses to be brought up to table, filled his stomach with limbs, which but a little before bleated, lowed, walked, and looked about them! How could his hand plunge the steel into the heart of a sensible being? How could his eye bear to behold the murder? How could he endure to see a poor defenceless animal slaughtered, flayed, and inhumanly mangled? How could he stand the sight of their panting flesh? How could he bear the smell of them? and how comes it, that he was not entirely disgusted and seized with horror, when he came to handle the bleeding wounds, and to wipe off the black coagulated blood, with which, they were covered?” Address: Geneva, Switzerland.

91. Rousseau, Jean-Jacques. 1764. *La nouvelle Héloïse, ou Lettres de deux amans, habitans d’une petite ville au pied des Alpes*. Nouvelle édition [The new Heloise, or letters of two lovers, living in a small village at the foot of the Alps. New edition. 4 vols.]. Paris: Duchesne. See vol. III, p. 200-01. [Fre]*

• **Summary:** Rousseau, the French philosopher and writer, lived 1712-1778. Address: France.

92. Porphyrius, -. 1767. *De abstinence ab esu animalium libri quatuor. Cum notis integris Petri Victorii et Ioannis Valentini, et interpretatione Latina Ioannis Bernardi Feliciani* [Four books concerning abstinence from the eating of animals. With all the notes of Petrus Victorius and Ioannes Valentinus and a translation into Latin by Ioannes Bernardius

Felicianus]. Paddenburg. 398 p. 26 cm. [Gre; Lat]*

• **Summary:** Porphyry (called Porphyre in French, and also called Porphyrius, lived A.D. 234?–305?) was a Neoplatonist student of Plotinus, the Egyptian-born Roman philosopher who lived A.D. 205-270. This work, originally titled *De Abstinence* and divided into 4 sections, was written for Porphyry’s wayward student and disciple, Firmus Castricius, who had forsaken the vegetarian habits of his master. This is a French translation, with the Greek text, of *Peri apoches empsychon*, with a commentary in French. The introduction discusses: Porphyry, the man and the work. Date, object, and contents of the treatise on abstinence. The philosophy of Porphyry as shown in this treatise. Ancient vegetarianism and Porphyry. The text of the treatise. For each of the 3 books there is an analysis of and notes on the source of the book. For details, see the 1965 English translation.

93. Hunter, John. 1771-1778. *The natural history of human teeth: Explaining their structure, use, formation, growth, and diseases*. 2 vols. London: Printed for J. Johnson. See p. 120. 4to. Illust. by copper plates. 28 cm. *

• **Summary:** In considering the question, “Under what class do the human teeth come?” the author concludes by stating: “He (Man) ought, therefore, to be considered as a compound, fitted equally to live upon flesh and vegetables.”

John Hunter lived 1728-1793. Address: England.

94. Goldsmith, Oliver. 1774. *An history of the earth, and animated nature*. London. See vol. 4, p. 201, 214, 351. *

• **Summary:** “No argument in fact, can be less decisive, or more fallacious, than that deduced from the canine teeth of the human jaw. The kangaroo, an animal of the gerboa kind, has canine teeth, and yet its onely food, at least the onely food it is known to eat, is grass (vol. 4, p. 351).”

Oliver Goldsmith, a British poet, playwright, and novelist, he was born in Ireland and lived 1730-1774.

95. Fothergill, John. 1776. XXI. Case of an angina pectoris, with remarks. In: *A Society of Physicians in London*. 1776. *Medical Observations and Inquiries*. Vol. V. London: Printed for T. Cadell, in the Strand. xv + 405 + [20] p. See p. 248-50. Index.

• **Summary:** “A strict vegetable diet reduces exuberant fat more certainly than any other means I know. A case or two of this kind may not perhaps be wholly foreign to our subject.

“A country tradesman, aged about thirty, of a short stature, and naturally of a fresh, sanguine complexion, and very fat, applied to me for assistance. He complained of perpetual drowsiness and inactivity. His countenance was almost livid; and such a degree of somnolency attended him, that he could scarce keep awake whilst he described his situation. In other respects he was well.

“I advised him immediately to quit all animal food, to live solely on vegetables, and every thing prepared

from them, allowed him a glass of wine or a little beer occasionally, but chiefly to confine himself to water. He pursued the plan very scrupulously, lost his redundant fat, grew active as usual in about six months. I recommended a perseverance for a few months longer; then to allow himself light animal food once or twice a week, and gradually to fall into his usual way of living. He grew well, and continued so."

The next patient also "was ordered to pursue a vegetable diet, and in the summer to drink the waters at Scarborough. She was well on the way to recovery. "I urged a continuance of the same diet: she was dissuaded from it by her friends, and died of fat in the twenty-seventh year of her age. She left permission with her sister, to be opened, if it was desired: the case was too singular to be neglected: all the viscera were perfectly sound, but larded with fat beyond apprehension. In dividing the external teguments, we cut through 2½ inches of fat. She died suddenly.

"Some instances of a similar nature, in which a vegetable diet has safely contributed to reduce immoderate corpulency,..." Address: M.D., F.R.S. [London].

96. Smith, Adam. 1776. An inquiry into the nature and causes of the wealth of nations. 2 vols. London: W. Strahan and T. Cadell. 28 x 23 cm. *

• **Summary:** "It may, indeed, be doubted whether butchers-meat is anywhere a necessity of life. Grain and other vegetables, with the help of milk, cheese and butter, or oil,... can, without any butcher's meat, afford the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet" (vol. 3, p. 341).

Note 1. The author (lived 1723-1790) was a Scottish scholar whose ideas about economics led to the growth of modern capitalism. His best-known work is *The Wealth of Nations*, which was first published the same year that the American colonies declared their independence from Britain. A 2nd edition was published in 1778.

Note 2. This is the earliest English-language document seen (March 2022) that contains the term "butcher's meat" or "butchers-meat."

97. Paley, William. 1785. The principles of moral and political philosophy. London: R. Faulder. vii + xxi + vi + 657 p. See vol. 2, BR 6, p. 599. 28 cm. *

• **Summary:** Although justifying the consumption of meat on religious grounds, the author emphasizes that it is not necessary and is uneconomical. "A piece of ground capable of supplying animal food for the subsistence of ten persons, would sustain, at least, the double of that number with grains, roots and milk."

"In Engleland, notwithstanding the produce of the soil has been, of late, considerably increase'd, by the inclosure of wastes, and the adoption, in many placeës, of a more successful husbandry, yet we do not observe a corresponding

addition to the number of inhabitants; the reason of which appears to me to be the more general consumption of animal food amongst us. Many ranks of people, whose ordinary diet was, in the last century, prepare'd allmost entirely from milk, roots and vegetables, now require, every day, a considerable portion of the flesh of animals. Hence a great part of the richest lands of the country are converted to pasturage. Much, allso, of the bread-corn, which went directly to the nourishment of human bodys, now onely contributes to it, by fatening the flesh of sheep and oxen. The mass and volume of provisions are hereby diminish'd; and what is gain'd in the melioration of the soil is lost in the quality of the produce." (vol. 2, p. 361).

Note 1. This is the earliest English-language document seen (March 2022) that uses the term "flesh of animals" to refer to meat.

Note 2. Many subsequent editions of this book were published in both England and the USA until 1859. In 1788, with the 5th edition, it became a two-volume work. The 11th American edition was published in Boston, Massachusetts, in 1825. William Paley lived 1734-1805. This, his most important book, became a textbook at Cambridge. Address: Archdeacon of Carlisle, England.

98. Buffon, George Louis Leclerc de. 1786-1791. Histoire naturelle, générale et particulière... Quadrupèdes [Natural history, general and particular: Quadrupeds. 14 vols.]. Deux-Ponts, France: Sanson & Cie. 17 cm. [Fre]*

• **Summary:** The great French naturalist Buffon was born on 7 Sept. 1707 at Montbard, near Burgundy, France, and died on 16 April 1788 in Paris. He is remembered for his comprehensive writings on natural history. After an abortive start toward a legal career, Buffon switched to natural sciences and mathematics—after inheriting property from his mother. He traveled to Italy and England and translated several English books into French. In 1739 he was appointed as superintendent of the *Jardin du Roi* and its Royal Museum. That year he initiated a catalog of the items housed there. He spent most of his later life at Montbard, experimenting and writing.

Buffon very interested in the subject of diet. In the chapter on the bovine race (*Le Boeuf*, cattle) he shows his strong sympathies for a vegetarian diet and humane treatment of animals: "Man knows how to use, as a master, his power over animals. He has multiplied them more than Nature could have done. He has formed innumerable flocks, and by the cares which he takes in propagating them he seems to have acquired the right of sacrificing them for himself. But he extends that right much beyond his needs. For, independently of those species which he has subjected and of which he disposes at his will, he makes war also upon wild animals, upon birds, upon fishes. He does not even limit himself to those of the climate he inhabits. He seeks at a distance, even in the remotest seas, new meats, and entire

Nature seems scarcely to suffice for his intemperance and the inconstant variety of his appetites.

“Man alone consumes and engulf more flesh than all other animals put together. He is, then, the greatest destroyer, and he is so more by abuse than by necessity. Instead of enjoying with moderation the resources offered him, in place of dispensing them with equity, in place of repairing in proportion as he destroys, of renewing in proportion as he annihilates, the rich man makes all his boast and glory in consuming, all his splendour in destroying, in one day, at his table, more material (*plus de biens*) than would be necessary for the support of several families. He abuses equally other animals and his own species, the rest of whom live in famine, languish in misery, and work only to satisfy the immoderate appetite and the still more insatiable vanity of this human being who, destroying others by want, destroys himself by excess.

“And yet Man might, like other animals, live upon vegetables. Flesh is not a better nourishment than grains or bread. What constitutes true nourishment, what contributes to the nutrition, to the development, to the growth, and to the support of the body, is not that brute matter which, to our eyes, composes the texture of flesh or of vegetables, but is those organic molecules which both contain; since the ox, in feeding on grass, acquires as much flesh as man or as animals who live upon flesh and blood... The essential source is the same; it is the same matter, it is the same organic molecules which nourish the Ox, Man, and all animals... It results from what we have just said that Man, whose stomach and intestines are not of a very great capacity relatively to the volume of his body, could not live simply upon grass. Nevertheless, it is proved by facts that he could well live upon bread, vegetables, and the grains of plants, since we know entire nations and classes of men to whom religion forbids to feed upon anything that has life.”

“After man, the animals, who live only upon flesh, are the greatest destroyers. They are at once the enemies of Nature and the rivals of Man.”

99. Bentham, Jeremy. 1789. *An introduction to the principles of morals and legislation*. Printed in the year 1780, and now first published. London: Printed for T. Payne, and Son, at the Mews Gate. 335 p. + 100 p. of errata & contents. See footnote to paragraph 4, chapter 17; p. 308-09 (cccviii). 27 cm.

• **Summary:** First some background: The French philosopher and mathematician, René Descartes (1596-1650), opened the debate on animal rights. A soldier of fortune serving various armies during the Thirty Years War (1618-1648, when much of Germany was destroyed by local and foreign armies from Sweden and France), Descartes was himself a vivisector and a Catholic. He defended the use of animals in experiments, arguing that they were similar in nature and function to a machine, and that they could only learn by experience,

not by “teaching-learning.” Lacking language, animals were also devoid of thought. Without ideas, they possess neither mind nor consciousness nor spirit. Descartes equated consciousness with an immortal soul which he believed survived the death of the physical body. Most important, Descartes believed that animals were completely incapable of feeling pain. No spirit, no consciousness. No consciousness, no feeling. No feeling, no pain. Thus, said Descartes, animals were vastly different from and inferior to humans, and could be used by humans as desired.

A response to this thesis was developed in the next century by the Utilitarian philosopher and jurist, Jeremy Bentham (1748-1832), of England. In the chapter titled “Of the [limits] of the penal branch of jurisprudence. I. Limits between private ethics and the art of legislation,” he wrote in a long footnote (page ccviii): “Under the Gentoo and Mohametan religions, the interests of the rest of the animal creation seem to have met with some attention. Why have they not, universally, with as much as those of human creatures, allowance made for the difference in point of sensibility? Because the laws that are have been the work of mutual fear; a sentiment which the less rational animals have not had the same means as man of turning to account. Why *ought* they not? No reason can be given. If the being eaten were all, there is very good reason why we should be suffered to eat such of them as we like to eat: we are the better for it and they are never the worse. They have none of those long-protracted anticipations of future misery as we have. The death they suffer in our hands commonly is, and always may be, a speedier, and by that means a less painful one, than that which would await them in the inevitable course of nature. If the being killed were all, there is very good reason why we should be suffered to kill such as molest us: we should be the worse for their living, and they are never the worse for being dead. But is there any reason why we should be suffered to torment them? Not any that I can see. Are there any why we should *not* be suffered to torment them? Yes, several. See B.I. tit. [Cruelty to animals.] The day has been, I grieve to say in many places it is not yet past, in which the greater part of the species, under the denomination of slaves, have been treated by the law exactly upon the same footing as, in England for example, the inferior races of animals are still. T The day *may* come, when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor*. (* See Lewis XIVth’s Code Noir.) It may come one day to be recognized, that the number of legs, the villosity of the skin, or the termination of the *os sacrum* [tailbone] are reasons equally insufficient for abandoning a sensitive being to the same fate? What else is it that should trace the insuperable line? Is it the faculty of reason, or, perhaps the faculty of discourse?

But a full-grown horse, or dog, is beyond comparison a more rational, as well as a more conversible animal, than an infant of a day or a week or even a month, old. But suppose the case were otherwise, what would it avail? the question is not, Can they *reason*? nor, Can they *talk*? but, can they *suffer*?”

Bentham recognized that sentience was the common denominator to use in deciding how to treat individuals of any species. Animals, because they can feel physical and mental pain, have needs and interests which humans must respect. He was the first to advocate, in writing, legal protection for non-humans. At the time of Bentham's writing, human slaves had been freed by the French but in the British dominions (and in America) they were still being treated like animals. Bentham believed that animal rights would become a major issue following the resolution of the slavery problem.

A new edition, corrected by the author, was published in 1823 in London. It was reprinted in 1876 by The Clarendon Press, Oxford. Address: Lincoln's Inn, Esquire, England.

100. Ryôisho. Fu to tôfu [Cookbook on wheat gluten and tofu]. 1790. Japan. 38 p. Unpublished manuscript. Japanese summary by Kawakami 1978, p. 175. [Jap]

• **Summary:** This must be the last volume of a three volume work. This one is about Zen vegetarian cookery (*shojin ryori*). The other two were about fish and poultry. There are a lot of tofu recipes, including Suizenji Tofu, Enmeiji Tofu, Uneri Tofu, and Shiruko Tofu. A description of how to make sweet simmered miso (*neri-miso*) is also given.

101. Oswald, John. 1791. The cry of nature: or, an appeal to mercy and to justice, on behalf of the persecuted animals. London: Printed for J. Johnson. ii + 156 p. Illust. Microfilm: Goldsmiths'-Kress library of economic literature, no. 15057.2 *

• **Summary:** The author (lived 1739-1793) was a Scottish atheist and soldier-poet who died for the French Revolution in 1793. He argued for vegetarianism, noting that: If we had to kill animals ourselves, we would become vegetarians. A vegetarian diet is healthier and more aesthetic. Plant agriculture softens the human heart, and promotes love of peace, justice, and nature; hunting does just the opposite. Cruelty to animals harms us as much as it harms them. He attacks the argument that canine teeth show that humans are intended by nature to be carnivores. “Respect in other animals that principle of life which they have received, no less than man himself, at the hand of nature.”

“The tender-hearted Hindoo would turn from our tables with abhorrence. To him our feasts are the nefarious repasts of Polyphemus [a man-eating Cyclops whom Odysseus blinds in order to escape from his cave]; while we contemplate with surprise his absurd clemency, and regard his superstitious mercy as an object of merriment and contempt.”

Note: Borkfelt (2000, p. 7) notes that this book was the “first treatise published in Britain, that was entirely devoted to advocating compassion for animals and, at the same time, abstinence from flesh foods... Oswald, who later became a personal acquaintance of [Thomas] Paine, had adopted the diet from seeing the respect for animal life in the Brahman and Buddhist religions while travelling through India after having served in the British army there. Unlike many advocates of vegetarianism through time, he was not a pacifist, nor did he adopt all of the doctrines of Eastern religions, as he called himself an atheist. Like so many intellectuals of his time he embraced the cause of the French revolution and he died fighting in France in 1793. In fact, to Oswald the causes of the revolution and animal rights were intertwined, for in an era when a man ‘observes on all hands the barbarous governments of Europe giving way to a better system of things’ he could hope that he was close to the day ‘when the growing sentiment of peace and good-will towards men will also embrace, in a wide circle of benevolence, the lower orders of life’ (quoted in Adams 1990, p. 211-12).” Address: Miscellaneous writer.

102. Jeans, Thomas. 1792. A treatise on the gout: Wherein is delivered a new idea of its proximate cause, and consequent means of relief;... London: Printed for T. Cadell, Strand, London, by T. Baker, Southampton. 108 + [5] p. See p. 66.

• **Summary:** “As to milk diet, which has been commended as a preventive of Gout, it may be of much advantage to podagrics [gout sufferers], but its use must be adhered to, for, in fact, this plan of diet proposes only to accommodate the atonic state of the alimentary canal with inoffensive nutriment, but does not advance towards invigorating the state of this organ—hence, if grosser food be taken, the function of digestion being still weak and impaired, the patient will be liable to suffer anew, and to suffer more severely as the fibres have been the longer unaccustomed to irritating ingesta—the same may be said of pure vegetable diet—it has, certainly, when perseveringly used, postponed Gout for many years, even to the termination of life, at advanced age—will not, however, do in all constitutions, or admit of an intermixture of other food, after it has been long used, without great probable danger.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “pure vegetable diet” to refer to a plant-based diet that contains no animal foods (i.e., no meat, poultry, fish, eggs or dairy products). Address: M.D., Member of the Royal Medical Society of Edinburgh.

103. Taylor, Thomas. 1792. A vindication of the rights of brutes. London: Edward Jeffrey. 103 p. 16°. Published anonymously. *

• **Summary:** The Library of Congress entry in the *National Union Catalog* states “A satire on Thomas Paine's Rights of Man and Mary Wollstonecraft's Vindication of the Rights of

Woman.” The author lived 1758-1835. Mary Wollstonecraft lived 1759-1797. A condensed version of the book (58 p. 19 cm.) was also printed in Boston, Massachusetts, in 1795.

Magel (1989, p. 75-76) states: “Taylor was a Platonist. Ridiculing Thomas Paine’s *The rights of man* and Mary Wollstonecraft’s *A vindication of the rights of women*, he attempts a *reductio ad absurdum* argument which reveals the structure of an argument for animal rights: once you allow that the least rational of men, and even women, have rights, you must conclude animals have rights—that animals are equal men in intrinsic dignity and worth.

But Keith Akers (letter 1 June 1992), who has studied the matter carefully, has quite a different viewpoint: “Thomas Taylor the Platonist deserves an important footnote in the evolution of vegetarian thought. Contrary to what Peter Singer and Henry Salt say, ‘A Vindication of the Rights of Brutes’ is not a satire on Mary Woolstonecraft’s essay ‘A Vindication of the Rights of Women.’ My research indicates that Taylor was in love with Mary Woolstonecraft and used this book as an awkward (and unsuccessful) way of introducing himself.

“(a) Taylor was the translator of most of the neo-Platonists and indeed the first translator of Plato into English—before Taylor we all had to read Plato in the Greek—gasp!

“(b) Taylor, according to his biographers, not only translated the neo-platonists but strove to imitate them in matters of philosophy and religion. He considered himself a pagan, and though politically conservative (in imitation of his perception of the ancient Platonists), did endorse the French Revolution’s anti-clericalism.

“(c) Taylor knew that the Platonists were vegetarian and this caused him considerable anguish. In a footnote to his translation of Porphyry’s *On Abstinence from Animal Food* (the only translation in English even today), he states that he regrets he was not able to stay with a vegetarian diet.

“(d) One of the commentators on Taylor states, in passing, as a fact, that both Taylor and his friend Sir Richard Phillips were vegetarians

“(e) Another commentator on Taylor... notes that at the time the book appeared, Thomas Taylor and Mary Woolstonecraft were actually living at the same boarding house, and that the book was self-published on Taylor’s part.

“(f) From the text of Taylor’s ‘A Vindication’ it is clear that it is not a satire of the ‘reductio ad absurdum’ variety, as Singer and Salt claim. In fact I am not sure if Singer or Salt have read it at all. As I recall, it consists of seven chapters; the first four are simply excerpts from Porphyry’s ‘On Abstinence from Animal Food.’ The last three consist largely of rather crude accounts of absurd sexual feats of animals: animals having sex with different species of animals, animals having sex with humans, and so forth. There is a reference to Mary Woolstonecraft as the author of the ‘Vindication of the Rights of Women,’ which notes that she, while a virgin, is the

author of this theory on women, and eats beef.

“If this is a satire on the rights of women, then why is Thomas holding up as the absurd comparison the works of Porphyry, which he admires and is in fact in the process of translating into English? It’s especially odd because the ancient Platonists were not only vegetarians but also believed in the equality of women. All this had to be abundantly clear to Taylor because we know that he read their works thoroughly in translating them. We know that he admired the Platonists (thus his nickname ‘The Platonist’) and wanted to be like them.

“My explanation is that Thomas Taylor was in love with Mary Woolstonecraft and this was his way of introducing himself to her, both intellectually and as one of the ‘brutes’ himself, who has sexual feelings. The book, in other words, had one intended reader: Mary Woolstonecraft. This is certainly an odd way of trying to get to know women better, but Taylor remained a life-long bachelor and probably never figured out how to deal with women. Writers and scholars will often write really weird stuff, though most of it does not get into print—but in this case (as a self-published book) it did.

“His introduction of Porphyry in his little book was the introduction of his intellectual side’ and he evidently agonized over the question of whether animals really did have rights, or whether we ought to eat them, and wanted to discuss this with her.

“Probably Mary Woolstonecraft’s interpretation of his book, the ‘polite’ explanation, was that Taylor’s book was not about their relationship but was a ‘satire’ of her book. This depersonalizes the intention of the book and ignores all the problems which I have outlined above. In any event, Mary Woolstonecraft did not have anything to do with Thomas Taylor, but married Richard Godwin, a socialist.

“However, Taylor’s books and the introduction of Platonist ideas to a widespread audience of English intellectuals did have the effect of spreading vegetarian ideas—because it showed that vegetarianism was not a fad but an ancient tradition. It was the first substantial introduction of *any* material on vegetarianism into the English language. This spread of vegetarian ideas to intellectual circles affected Mary Woolstonecraft’s and Richard Godwin’s child Mary Godwin, who married Percy Shelley, the English vegetarian poet. So, in a ‘Platonic’ way, Thomas Taylor did have a considerable influence on Mary Woolstonecraft’s family, though not in the way he wanted.”

Note: Mary Wollstonecraft (1759-1797) led a very sad life. Her father was a drunken bully who moved the family 6 times in Mary’s childhood. What schooling she got was by her own efforts. In 1780 her mother died. All of her early observations of men and marriage had been embittering; it is no wonder she became a feminist and rebel. She earned a living at hack writing. In 1792 her most famous work, *Vindication of the Rights of Woman* was published. During

the French Revolution she went to Paris, met Captain Gilbert Imlay, an American and a scoundrel. A daughter Fanny was born, probably out of wedlock; Fanny poisoned herself at age 22. Returning to London, Mary left Imlay who she found had another woman, and tried unsuccessfully to drown herself. In 1796 she met William Godwin (a cold and “raffish” man, and a radical thinker), and was reluctantly married in March 1797, when she was 3 months pregnant. On 30 August 1797 her daughter Mary Wollstonecraft Godwin was born, and 11 days later, on Sept. 10, Mary Wollstonecraft Godwin (the mother) died.

Mary’s daughter married the poet Percy Bysshe Shelley in 1816. In 1818, as Mary Wollstonecraft Shelley, her famous novel *Frankenstein; or, The Modern Prometheus* was published. Her husband, the poet and a vegetarian, died in 1822. Mary W. Shelley died on 1 Feb. 1851.

In *Life* magazine’s 1997 “Millennium” issue (p. 166), Mary Wollstonecraft is considered the most important woman of the 100 people listed (including 10 women). She is also viewed as one of the first feminists and her book a landmark work in advocating women’s equality.

104. Franklin, Benjamin. 1793. *The private life of the late Benjamin Franklin...* Originally written by himself and now translated from the French. London: Printed for J. Parsons. xvi + 324 p. 23 cm. See also 1986 edition published by W.W. Norton and Co., New York, p. 28. *

• **Summary:** Benjamin Franklin, the famous American statesman, philosopher, and inventor, lived from 1706 to 1790, mostly in Philadelphia (Pennsylvania) and Europe. Concerning vegetarianism, Franklin states: “When about 16-years-of-age [i.e. in about 1721-22], I happen’d to meet with a book written by one Tryon [probably Thomas Tryon’s *Wisdom’s Dictates*], recommending a vegetable diet. I determined to go into it. My brother being yet unmarried, did not keep house, but boarded himself and his apprentices in another family. My refusing to eat flesh occasioned an inconveniency, and I was frequently chid for my singularity. I made myself acquainted with Tryon’s manner of preparing some of his dishes, such as boiling potatoes or rice, making hasty pudding, and a few others, and then propos’d to my brother, that if he would give me weekly half the money he paid for my board, I would board myself. He instantly agreed to it, and I presently found that I could save half what he paid me. This was an additional fund for buying books: but I had another advantage in it. My brother and the rest going from the printinghouse to their meals, I remain’d there alone, and dispatching presently my light repast (which often was no more than a biscuit or a slice of bread, a handful of raisins or a tart from the pastry cook’s, and a glass of water) had the rest of the time till their return for study, in which I made the greater progress from that greater clearness of head and quicker apprehension which usually attend temperance in eating and drinking.”

Note 1. American editions were published in New York and Philadelphia in 1794. Note 2. This is the earliest English-language document seen (March 2022) that uses the term “vegetable diet” to refer to a vegetarian diet.

105. Saint-Pierre, Bernardin de. 1796-1799. *Studies of nature*. 3 vols. Translated by Henry Hunter. London: Printed for C. Dilly. See vol. 3, p. 577. 22 cm. [Eng]*

• **Summary:** “Under an improve’d system of education, children will be brought up to a vegetable regimen, as being the most natural to man... As vegetable diet has a necessary connection with many virtues, and excludes no one, it must be of importance to accustom young people to it, seeing its influence is so considerable and so happy [sic, happy] on beauty of person, and tranquility of soul. This regimen prolongs infancy, and, of consequence, the duration of human life. I have seen an instance of it in an English youth of fifteen, who had not the appearance of being so much as twelve. He was a most interesting figure, possess’d of health the most vigorous, and of a disposition the most gentle: he perform’d the longest journeys on foot, and never lost temper whatever befel him. His father, whose name was Pigot, told me that he had brought him up entirely under the Pythagorean regimen; the good effects he had learn’d by his own experience” (vol. 3, p. 577). Note: This is the earliest English-language document seen (March 2022) that uses the term “vegetable regimen” to refer to a vegetarian diet.

Note 2. Saint-Pierre lived 1737-1814. The original French edition was titled *Études de la Nature* and published in 1784. The 4th French edition was published in 1792 (in 5 volumes). The first American edition was published in 1797 in Boston, Massachusetts (Printed for J. Nancrede).

106. Nicholson, George. 1797. *On the conduct of man to inferior animals...* Manchester, England: Printed and sold at the office of G. Nicholson. 134 p. 14 cm. *

• **Summary:** Vegetarianism is the main object of this compilation of passages illustrating human cruelty to animals. “Treat the animal which is in your power, in such a manner as you would willingly be treated, were you such an animal.”

He argued that humankind had been vegetarian for 1,600 years before the deluge and is not by natural inclination carnivorous. Nicholson cites medical sources such as Dr. Cheyne’s *Essay on Health* of 1725 to the effect that a vegetable diet renders “the circulation more free and the spirits more lightsome, that is, the better the health be.”

He quotes a Dr. Buchan’s opinion that meat “induces a ferocity of temper” and a Dr. Graham’s even more dire warning:

“Do not degrade and beastatize your body by making it a burial place for the carcasses of innocent brute animals, some healthy, some diseased, and all violently murdered. It is impossible for us to take into our stomachs putrefying,

currupting [sic, corrupting], and diseased animal substances, without becoming obnoxious to horrors, dejections, remorse, and inquietudes of mind, and to foul bodily diseases, swellings, pains, weaknesses, sores, curruptions, and premature death” (p. 62).

Finally Nicholson argues on grounds of justice and compassion that “there exists within us a rooted repugnance to the spilling of blood, a repugnance which yields only to custom” (p. 89).

Nicholson lived 1760-1825.

107. Nicholson, George. 1801. *On the primeval diet of man: Arguments in favour of vegetable food. On man's conduct to animals, &c, &c.* Poughnill, near Ludlow, England: Published by the author. ii + 221 p. Index. Reprinted in 1999. [50+* ref]

• **Summary:** Contents: On the primeval state of man, with instances of frugivorous habits. On the origin of flesh eating. Indications that man was intended by nature to subsist on the produce of the earth. A comparison of the effects of animal and vegetable food. Arguments in favor of a vegetable diet by medical and other writers. Arguments in favor of a vegetable, deduced from reason, compassion, sympathy, and feeling. Allurements of vegetation. Comparative views of carnivorous and frugivorous nations and individuals: Also instances of longevity, health, and agility in nations and individuals arising from regimen and abstinence from the flesh of animals. Remarks in defense of flesh-eating. Inconsistencies of flesh-eaters. Man compared with other animals.

On the voluntary exertions of reason in animals: On instinct, on the sense of smell and taste, sense of touching, language, affection, passions, instances of extraordinary exertions of reason, improvements in animals, instances of docility, fear not natural, acquired habits, on the faculties of insects, friendship of animals.

On the conduct of man to inferior animals: Cruelty of a carter, treatment of cart horses, on mutilating animals, travelling post, treatment of the ass, stripping of geese, entomology, preserving of birds and animals, anatomists, destroying bees, the business of butchery.

Savage amusements and sports: Horse-racing, hunting, bull-baiting, cock-fighting, shooting, angling, caging of birds, animals protected by superstition, of partial kindness to animals, on the want of national protection of animals, miscellaneous reflections by Soame Jenyns, reflections favorable to humanity, the slave-trade.

On the influence of improper education in fixing habits of cruelty. Concluding reflections.

Terms related to different types of food (page numbers from 2000 edition): “vegetable food” (p. 12, 14, 34, 39). “The “fruits of the earth” (p. 14). “Vegetable diet” (p. 14, 18, 35, 40). “We therefore find among the ancients, some abstemious people, and nations, who lived wholly on the

productions of the earth, have been very great warriors... adherence to the Pythagorean manner of living” (p. 18). “The simple diet of the Pythagoreans... the Pythagorean diet” (p. 19). “That man was intended by nature... to live entirely on the produce of the earth,... the fruits of the earth grow spontaneously in every clime,...” (p. 28). “The frugivorous animals wander tranquilly on the plains,...” (p. 33). “The peaceful temper of the frugivorous Asiatic, is strongly contrasted with the ferocious temper of the carnivorous European” (p. 34).

They “did not use their flesh for food” (p. 12). “The abstinence from flesh” (p. 14). Since “you have eaten flesh” (p. 15). Animal food (p. 13, 28). All “animal diet” (p. 15, 38). “I first taught men... to eat flesh” (p. 23). “It is a mistaken opinion that flesh-meats afford stronger nourishment than vegetable compositions.”

Food of the “primitive ages” (p. 15). “The food of the primeval generations” (p. 15). The “diet of the first inhabitants of the earth” (p. 15).

“John Wesley [1703-1791, author, evangelical preacher, and founder of Methodism], in the middle of his life, discontinued the use of flesh, lived entirely on vegetables, and died in 1791, having attained the age of 88” (p. 91). George Nicholson lived 1760-1825.

Note: This is the earliest document seen (Oct. 2020) about primitive human diets. Address: Poughnill, England.

108. Willich, Anthony Florian Madinger. 1801. *Lectures on diet and regimen: Being a systematic inquiry into the most rational means of preserving health and prolonging life... Together with physiological and chemical explanations, calculated chiefly for the use of families, in order to banish the prevailing abuses and prejudices of families.* New York, NY: Printed by T. and J. Swords, Printers to the Faculty of Physic of Columbia College. 472 p. See p. 209-22. 22 cm. The 1st New York edition from the 3rd London edition.

• **Summary:** Chapter V is titled “Of food—its quantity, quality, proportion, relative salubrity, time of taking, &c.” The author, a physician (M.D.) contends that a proper diet should consist of two-thirds to three fourths of vegetables and one-third to one-fourth part meat. Too much “animal food” predisposes people to scorbutic complaints, disposes the fluids to putrefaction, communicates to the mind a degree of ferocity, and leads to an offensive breath. In summer it is advisable to increase the proportion of vegetable food. But he argues that animal food is more easily digested than vegetable food, and that food already “animalized,” hence closer in nature to human flesh, can be more easily assimilated. Animal foods heat the body more than vegetables. “Of the different kinds of flesh, game is the most heating.” Legumes are difficult to digest, are flatulent, and lead to torpor when eaten too frequently or copiously. Soy is not mentioned in this chapter or in the index.

Note 1. The first London edition of this book was

published in 1799. In 1804 Willich edited *The Domestic Encyclopedia* which was published in Philadelphia, Pennsylvania, and which contained one of the earliest references to the soybean and soy sauce in the United States.

Note 2. This is the earliest English-language document seen (March 2022) that uses the term “vegetable food” to refer to plant-based food, or the word “animalized” to refer to plants that have been made into meat.

109. Ritson, Joseph. 1802. An essay on abstinence from animal food, as a moral duty. London: Printed for Richard Phillips by Wilks and Taylor, printers. 236 p. No index. 23 cm. [278 ref]

• **Summary:** Contents: 1. Of man. 2. Animal food not natural for man. 3. Animal food not necessary for the purpose of strength or corpulency. 4. Animal food the cause of cruelty and ferocity. 5. Animal food the cause of human sacrificees [sacrifices]. 6. Human flesh the consequence of animal food. 7. Animal food pernicious. 8. Health, spirits, and quickness of perception promoteed by a vegetable diet. 9. Nations and individuals subsisting entirely on vegetable food. 10. Humanity.

Chapter 1: “Naturalists distinguish most, if not all, animals by classes or *genera*: as the lion, tiger, leopard, and so forth are say’d to be of the cat-kind... Man, in like manner, may, with equal propriety, be arranged under the monkey-kind; there being the same degree of analogy between the man and the monkey, as between the lion and the cat...” (p. 11-12). The animal most closely resembling man is the ourang-outang; many sources discussing their similarity are cited.

Chapter 2 states: “It seems, therefore, that, the teeth and intestines of man being like those of frugivorous animals, he should, naturally, be ranged in this class.” Nature has not designed him for rapine.

Chapter 3. “Evidence of a satisfactory and convincing nature has been allready adduce’d that, in what are call’d the early agees of mankind, the use of animal food was totally unknown; and that, in some countrys, it remains so to this day...”

“Gluttony, luxury, and prejudice, no doubt, are not to be reason’d with. It may, however, be demonstrateed, that a vegetable diet is, so far from being less, even much more favourable and conducive to strength and vigour than animal food. The Romans “ate flesh onely upon extraordinary occasions.” “If the use of animal food were absolutely requisite to men in any situation, it would be the exercise and fatigue of military life: but that it is not essential on this occasion will be sufficiently prove’d” (p. 71); he then cites many sources.

Chapter 4 begins: “That the use of animal food disposes man to cruel and ferocious actions is a fact to which the experience of agees gives ample testimony.” “The barbarous and unfeeling sports (as they are call’d) of the Engleish, their

horse-racing, hunting, shooting, bul and bear-baiting, cock-fighting, boxing-matches, and the like, all proceed from their immoderate addition to animal food. Their natural temper is thereby corrupted, and they are in the habitual and hourly commission of crimes against nature, justice, and humanity, at which a feeling and reflective mind, unaccustomed to such a diet, would revolt; but in which they profess to take delight” (p. 88).

Chapter 8 discusses the benefits to health and longevity of a vegetable diet, citing the lives of many historical figures. “That the orientals live to a great age is chiefly oweing to their abstinence from animal food and strong liquors” (Niehburs Travels, II, p. 375). A “low diet” (largely vegetable diet) is considered healthier than a “high animal diet.” The people of Batavia in Java are healthy and have good teeth because of their “habit of liveing [sic] chiefly on vegetable food and abstaining from fermented liquors...”

Ritson (1752-1803) was one of the first to devote an entire book in English to vegetarianism, and his book greatly influenced the British poet Percy Bysshe Shelley (1792-1822). Ritson was a noted antiquary, anthologist, literary critic, a liberal in politics, a Jacobite, and an atheist, who upon reading Mandeville’s *Fables of the Bees*, stopped eating all animal food. Drawing upon classical literature (Ritson translated Plutarch’s first essay on Flesh-Eating), as well as ancient and contemporary cultures, the author uses many long quotations to make his case eloquently that a vegetarian diet is preferable to one based on animal food; it promotes health, well-being, and compassion among individuals and nations.

Ritson repeated the idea that meat “is the cause of cruelty and ferocity” among those who devour it, and drew attention to the widespread existence of vegetarian cultures. He ends his chapter on “Animal Food not Natural” with a quotation of 153 lines from the English poet Alexander Pope (1688-1744).

Note 1. This is the earliest English-language document seen (May 2005) that contains the word “frugivorous” in connection with human diets.

Note 2. This is the earliest English-language document seen (Jan. 2008) that mentions abstinence from alcoholic beverages in connection with a vegetarian diet. Address: London, England.

110. Shôjin gyorui sokuseki ryôri [Quick recipes for Zen vegetarian cookery and fish]. 1802. Kochiya Yoshisuke (Osaka) and Kichimonjiya Risuke. Japanese summary by Kawakami 1978. [Jap]

• **Summary:** This book, whose author is unknown, was issued by two publishers in 1802. Kichimonjiya published an edition titled only *Sokuseki Ryôri* (Instant Recipes). One was a folded book 30 by 40 cm, one was a woodblock print 15 by 8 cm. The front side is fish and poultry, the backside is Zen vegetarian cookery. In the latter section there is a recipe

named Yuba Anpei that contains yuba and silken (*kinugoshi*) tofu.

111. Hufeland, Christoph Wilhelm. 1805. *Makrobiotik: oder, die Kunst das menschliche Leben zu verlaengern*. 4. vermehrte, rechtmässige Aufl. [Macrobiotik, or the art of extending human life. 4th ed.]. Leipzig: Reclam; Berlin: Wittich. xxiv + 296 p. Name index. Subject index. [Ger] • **Summary:** First published in 1796 at Jena under the title *Die Kunst das Menschliche Leben zu verlängern* [The Art of Extending Human Life], this celebrated work first has the word “Makrobiotik” in the title in the 1805 edition. It discusses the superiority of the natural way of living (*Naturgemässe Lebensweise*), and the theory of longevity based on preserving and renewing the Life Force (*Lebenskraft*).

The following passage is fairly representative: “The more man follows Nature and obeys her laws, the longer will he live. The further he moves from them, the shorter will be his duration of existence... Only inartificial, simple, nourishment, promotes health and long life, while mixed and rich foods but shorten our existence... We frequently find a very advanced old age amongst men who from youth upwards have lived, for the most part, upon the vegetable [i.e. vegetarian] diet, and, perhaps, have never tasted flesh.”

Translated into all the major languages of Europe, this book was published in many editions, in 1805, 1817, 1823, 1842 (6th ed.), 1853, 1860, 1873, 1874, 1906, and 1932. German reprinted appeared in 1958 (Stuttgart: Hippokrates), 1975 (Frankfurt: Insel) and 1984 (Stuttgart: Hippokrates).

Williams (1896, p. 385-87) states that Hufeland (lived 1762-1836) was “the most popular of all German physicians” and “one of the most prolific of medical writers. Having studied medicine at Jena and at Göttingen he took the degree of doctor in 1783. At Jena he occupied a professorial chair (1793), and came to Berlin five years later, where he was entrusted with the superintendence of the Medical College. Both as practical physician and as professor, Hufeland attained a European reputation, and the French Academy of Sciences elected him one of its members. His numerous writings have been often reprinted in Germany.”

Note 1. This is the earliest German-language document seen (Aug. 2021) concerning vegetarianism.

Note 2. This is the 2nd earliest document seen (Aug. 2017) concerning macrobiotics, and the earliest seen that uses the word “Makrobiotik” in the title. Address: Koeniglich Preussischem Geheim Rath, Leibarzt, Director des Collegii medico-chirurgici, erstem Arzt der Charité u.s.w., Berlin.

112. Phillips, Richard (Sir). 1808. *Memoirs of the public and private life of Sir Richard Phillips, knight, high sheriff for the city of London and county of Middlesex*. Impartially compiled from authentic documents, by a citizen of London, and assistants... London: Dean. 160 p. *

• **Summary:** The life of one of England’s most famous early vegetarians, humanitarians, advocate of the oppressed, and prison reformer. Phillips lived 1767-1840. As a lad he disliked farming, so he left his parents’ farm to seek his living in the city. Soon finding himself in imminent danger of starvation, he returned home, where his happy parents killed for him, like the “prodigal son,” the family’s fatted calf. It was not until after the feast that he learned that the slaughtered calf had been his favorite and playmate. He found this so revolting that he vowed never again to live upon the products of slaughter. He faithfully kept his vow during the remainder of his long life. His most famous book on vegetarianism was titled *Golden Rules of Social Philosophy*.

113. Du Pre, L. 1809. *The principles of a new covenant, or social compact: For the animal creation*. Baltimore, Maryland: Printed for the author. 92 + 1 p. 17 cm. *

• **Summary:** About vegetarianism and social problems. Address: Writer on social problems.

114. Goldsmith, Oliver. 1809. *The poems and plays of Dr. Oliver Goldsmith*. 2 vols. New York, NY: William Durell. 19 cm. *

• **Summary:** The following lines are from Goldsmith’s poem *The “Hermit”*: “No flocks that roam the valley free, To slaughter I condemn;

“Taught by the Power that pities me, I learn to pity them; “But from the mountain’s grassy side, A guiltless feast I bring;

“A scrip with herbs and fruits supplied, And water from the spring.”

Oliver Goldsmith lived 1728-1774.

115. Lambe, William. 1809. *Reports on the effects of a peculiar regimen in scirrhus tumors and cancerous ulcers*. London: Printed by J. McCreery, for J. Mawman. vii + 190 p. 22 cm.

• **Summary:** The author, a medical doctor and pioneering diet reformer, lived 1765-1847. The book contains a manuscript letter from the author to Lord Erskine, and a manuscript note by Lord Erskine.

In Chapter 1, “Reports on Cancer,” the author discusses his experience treating various chronic diseases with a diet of distilled water and his theory that drinking liquids may be either unnecessary or damaging to good health. He notes (p. 5) the “very striking and remarkable fact, that a cancerous ulcer, which had been spreading for 5 months, became immediately stationary upon using distilled water; and, as it subsequently appeared, continued so till the last moment of life.” He has repeatedly had this same experience with other patients. “It seemed clearly... that the perpetual and progressive increase, which so strongly marks this cruel disease, is to be ascribed to the perpetual and never ceasing

activity of the fluid matter, which we are hourly taking in.”

On pages 6-7 he begins to discuss the best diet for the human race. “Vegetable matter forms the nutriment of the great bulk of the human race; at the same time, all men whose circumstances permit them to indulge appetites, use no small proportion of the flesh of animals, as an article of diet. Man has, in consequence, been deemed to hold a middle rank between carnivorous and herbivorous animals; and physicians have been very ready to suppose that individuals possessed constitutions essentially different; some requiring an increased proportion of vegetable food, or even a total abstinence from flesh; others, a treatment entirely opposite. Nor have such opinions been adopted upon slight foundations. The simple abstinence from flesh has been known to sometimes radically cure, more frequently to palliate some of the worst diseases to which our frame is subject, as epilepsy, gout, rheumatism, hypochondriasis, pulmonary consumption, and, in general, all disorders, which are accompanied by signs of turgescence, or with a dry and feverish habit. But in diseases accompanied by little or no fever, where there are signs of debility or diminished action, a more plentiful diet of animal food has often been attended with effects apparently the most happy. The attempt to adopt a vegetable regimen has often produced so much lowness and debility and debility, amounting even to fainting, and other alarming symptoms, as to excite an almost unconquerable persuasion, that there are certain constitutions, to which animal food is indispensable [indispensable], and with which vegetable regimen is absolutely incompatible.

“But notwithstanding these apparent varieties of the human constitution, I am at length perfectly convinced, that those philosophers, (few in number but powerful in name and in argument) are in the right, who have maintained, that man is in his proper nature strictly to be ranked with the herbivorous animals; and that the use of the flesh of animals is a deviation from the laws of nature, and is universally a cause of disease and premature death. The almost universal appetite which is shown for flesh, approaching nearly to the strength of instinct... is formed partly by indulgence.” Children are “mostly indifferent to animal food; it often affects them with extreme disgust: milk, fruits, and vegetables are their delight. This of itself is enough to infuse a strong suspicion, that the appetite and relish for animal food is an artificial appetite, produced by the gradual operation of foreign causes.

“It is allowed, that by a confinement to vegetable food, the senses of sight, smell, and touch become more acute; that the intellectual faculties are more clear; the skin more perspirable; the body more active; if such a regimen does not give an exemption from acute diseases and premature death, it upon the whole is favourable to longevity. It is certain also that it conduces to form a milder character, dispositions more benevolent, and morals more pure.” While a man

lives, animal food “depraves his character; it would seem to require no further proof, that it is a species of aliment not suited to the proper nature of man. Pathological facts are still stronger... In the Cancer, for example, the utility of abstaining from animal food has been remarked.”

There seem to be two main objections that have prevented men from following a vegetable diet. “First; a vegetable diet has never effected more than to palliate diseases tending to death.” It does not offer a radical cure. Second, it “cannot be denied, that even the peasant, who tastes of flesh perhaps only once a week, feels from it a degree of support and strength, which is not afforded by his vegetable meal.”

“The effect of using animal food seems to me to be very analogous to the operation of narcotic poisons, except that it is in its nature more permanent. In the form of water we are constantly taking in a poison, which effects every fibre of the body. It is the direct and immediate agent in the production of Cancer, and may therefore be fairly suspected to be operative in the generation of all diseases... Besides this, it is perpetually exciting increased secretions, which produce a perpetual sense of debility and exhaustion...

“It is, I think, equally evident, that one of the most distinguishing properties of animal food is to produce a torpor, and to blunt the sensibility of the nervous system” (p. 14-15).

“What is said then on behalf of meat, may be said with equal force on behalf of wine: wine too introduces pleasurable sensation, and seems to strengthen...”

Note 1. This is the earliest document seen (Feb. 2022) concerning vegetarian diet and cancer.

Note: This is the earliest English-language document seen (Jan. 2022) that uses term “vegetable meal” to refer to a meal free of foods from the animal kingdom.

Note 3. *Webster’s Dictionary* defines scirrhus (an adjective, pronounced SKIR-us or SIR-us, and first used in 1563) as “of, relating to, or being a hard slow-growing malignant tumor having a preponderance of fibrous tissue.” Address: M.D., Fellow of the Royal College of Physicians, King’s Road, Bedford-Row, London, England.

116. Phillips, Richard (Sir). 1811. Golden rules of social philosophy? *Medical Journal (London)*. July 27. *

• **Summary:** In this work, the author (lived 1767-1840) lays down what he considers the basic principles of civil conduct for the daily lives of ordinary people. He gives 16 reasons for his unalterable faith in the truth of vegetarianism and “humanitarian dietetics.”

“1. *Because*, being mortal himself, and holding his life on the same uncertain and precarious tenure as all other sensitive beings, he does not find himself justified, by any supposed superiority or inequality of condition in destroying, the enjoyment of existence of any other mortal, except in the necessary defence of his own life.

"2. *Because* the desire of life is so paramount, and so affectingly cherished in all sensitive beings, that he cannot reconcile it to his feelings to destroy or become a voluntary party in the destruction of any innocent living being, however much in his power, or apparently [apparently] insignificant.

"3. *Because* he feels the same abhorrence from devouring flesh in general that he hears carnivorous men express against eating human flesh, or flesh of Horses, Dogs, Cats, or other animals which, in some countries, it is not customary for carnivorous men to devour.

"4. *Because* Nature seems to have made a superabundant provision for the nourishment of [frugivorous] animals in the saccharine matter of Roots and Fruits, in the farinaceous matter of Grain, Seed, Pulse, and in the oleaginous matter of the stalks, leaves, and pericarps of numerous vegetables.

"5. *Because* he feels an utter and unconquerable repugnance against receiving into his stomach the flesh or juices of deceased animal organisation.

"6. *Because* the destruction of the mechanical organisation of vegetables inflicts no sensible suffering, nor violates any moral feeling, while vegetables serve to sustain his health, strength, and spirits above those of most carnivorous men.

"7. *Because* during thirty years of rigid abstinence from the flesh and juices of deceased sensitive beings, he finds that he has not suffered a day's serious illness, that his animal strength and vigour have been equal or superior to that of other men, and that his mind has been fully equal to numerous shocks which he has had to encounter from malice, envy, and various acts of turpitude in his fellow-men.

"8. *Because* observing that carnivorous propensities among animals are accompanied by a total want of sympathetic feelings and gentle sentiments—as in the Hyæna, the Tiger, the Vulture, the Eagle, the Crocodile, and the Shark—he conceives that the practice of these carnivorous tyrants affords no worthy example for the imitation or justification of rational, reflecting, and *conscientious* beings.

"9. *Because* he observes that carnivorous men, unrestrained by reflection or sentiment, even refine on the most cruel practices of the most savage animals [of other species], and apply their resources of mind and art to prolong the miseries of the victims of their appetites—*bleeding, skinning, roasting, and boiling animals alive, and torturing them without reservation or remorse*, if they thereby add to the variety or the delicacy of their carnivorous gluttony.

"10. *Because* the natural sentiments and sympathies of human beings, in regard to the killing of other animals, are generally so averse from the practice that few men or women could devour the animal whom *they might be obliged themselves to kill*; and yet they forget, or affect to forget, their living endearments or dying sufferings.

"11. *Because* the human stomach appears to be naturally so averse from receiving the remains of animals, that few

people could partake of them if they were not disguised and flavoured by culinary preparation; yet rational beings ought to feel that the prepared substances are not the less what they truly are, and *that no disguise of food, in itself loathsome*, ought to delude the unsophisticated perceptions of a considerate mind.

"12. *Because* the forty-seven millions of acres in England and Wales *would maintain in abundance as many human inhabitants*, if they lived wholly on grain, fruits, and vegetables; but they sustain only twelve millions [in 1811] *scantily*, while animal food is made the basis of human subsistence [subsistence].

"13. *Because* animals do not present or contain the substance of food in mass, like vegetables; every part of their economy being subservient to their mere existence, and their entire frames being solely composed of blood necessary for life, of bones for strength, of muscles for motion, and of nerves for sensation.

"14. *Because* the practice of killing and devouring animals can be justified by no moral plea, by no physical benefit, nor *by any just allegation of necessity in countries where there is abundance of vegetable food*, and where the arts of gardening and husbandry are favoured by social protection, and by the genial character of the soil and climate.

"15. *Because* whenever the number and hostility of predatory land animals might so tend to prevent the cultivation of vegetable food as to render it necessary to destroy (and, perhaps, to eat) them, there could in that case exist no necessity for destroying the animated existences of the distinct elements of air and water; and, as in most civilised countries, there exist no land animals besides those which are bred for slaughter or luxury, of course the destruction of mammals and birds in such countries must be ascribed either to unthinking wantonness or to carnivorous gluttony.

"16. *Because* the stomachs of locomotive beings appear to have been provided for the purpose of conveying about with the moving animal nutritive substances, analogous in effect to the soil in which are fixed the roots of plants and, therefore, nothing ought to be introduced into the stomach for digestion and absorption by the *lactals*, or roots of the animal system, but the natural bases of simple nutrition—as the saccharine, the oleaginous, and the farinaceous matter of the vegetable kingdom." Address: England.

117. Newton, John Frank. 1811. The return to nature, or, a defence of the vegetable regimen; with some account of an experiment made during the last three or four years in the author's family. Part the first. London: Printed for T. Cadell and W. Davies. vi + 160 p. No index. 22 cm. [31 ref]

• **Summary:** Explores a "vegetable diet" or "vegetable regimen" (vegetarian diet) from the standpoints of mythological and classical literature, anatomy, water

pollution from animal wastes, the superiority of wild animals over domesticated animals, the poor health of indigenous people who consume a “flesh diet” or “meat diet.” The moral superiority and adequacy for good health of a vegetable diet. The terms “animal food” and “animal diet” are also used.

This book is hard to use because: (1) It has no table of contents and no index. (2) The various sources from which it quotes are very unclear. For example: Page 47: “From Lind’s works” (Probably James Lind, 1753, the discoverer of scurvy). Fortunately he does give the volume and page for each quotation.

In the dedication, “To William Lambe, M.D., Fellow of the College of Physicians,” Newton states: “Convinced as I now am, not only by my exemption from attacks of the complaint under which I laboured, but by the improvement of my spirits and comfortable sensations, that a vegetable regimen and the use of distilled water have conquered a chronic illness with which I had been from childhood afflicted, allow me to lay on your table this feeble attempt to render more generally known a medical discovery, which, I am confident, will place your name at some future, and perhaps no distant period, at the head of your profession.”

The Introduction pays further tribute to Dr. William Lambe, and the latter’s writings (especially those concerning cancer and diet) are discussed throughout this book.

The opening chapter, titled “Defence, &c. Disease” begins: “When the force of human habits is considered, I cannot help questioning myself about the task which I am here undertaking. Can it be expected that those even who suffer from sickness, and suffer seriously, will have fortitude enough to abandon, upon the plainest evidence, the luxuries to which they have been accustomed; and be no longer betrayed by the savoury scents of fish and meat, in all the masquerade of high-seasoned cookery. I have heard it maintained in conversation, and that by people not devoid of understanding, that in a question between a long, healthy, and temperate life, or on the other hand, a life chequered [checkered] occasionally with pain, and in a degree abridged by the pleasures and intemperance of the table, they would not hesitate to prefer the latter.”

“...; and finally, that this heated and furious condition of things which we see around us, this infinite scene of toil and contest without any competent purpose, is produced by the dire effects on the human frame of animal food...”

“Man is created and placed in a garden abounding with fruits and vegetables with which he is commanded [Genesis 2:16-17] to sustain himself... In the midst of the garden stand two trees, the tree of life and the tree of the knowledge of good and evil... Of the fruit of one of these trees he is encouraged to partake, of the other he is forbidden.” The latter represents “the flesh of animals.” If Adam failed to obey, he would “surely die” (p. 4-5).

Newton then supports his view by quoting extensively from many writers, from antiquity to the present.

On the impurity of drinking water caused by putrid animal matter (p. 41-43). “Old Thomas Parr (Old Parr) of Shropshire [who ate a vegetable diet] completed one hundred and fifty odd years, but cannot of course be supposed to be sounder and healthier than the wild animals of their native woods” (p. 63). “The custom of flesh eating, as much as that of covering our persons with clothes, appears to have arisen from the migration of man into the northern climates...” (p. 81-82). Note: This is the earliest English-language document seen (Dec. 2003) that uses the term “flesh eating” to refer to meat eating.

Also published in *The Pamphleteer* (London) 1821-22, vol. 19, no. 38, p. 497-530; vol. 20, no. 39, p. 97-118, 411-29. 56 pages total. Intended to be continued, but no more parts were published.

Williams (1896, p. 409) notes that the author (lived 1770-1825) was a friend and associate of Dr. Lambe, the poet Shelley, and the little band who met at Newton’s house to share his vegetarian meals. Newton appears to have been one of the earliest converts of Dr. Lambe, to whom he dedicated this book “in gratitude for the recovery of his health through adoption of the reformed [i.e. vegetarian] regimen.” Shelley was intimate with the Newton family and in 1813 was converted by them to a “strict vegetable diet.”

Dr. L.B. Mendel (1904, p. 459) states that “The beginning of the modern vegetarian movement is usually dated from the publication” of this essay.

Note 1. The John Newton (lived 1725-1807) who wrote the popular hymn “Amazing Grace” (first published in 1779) was apparently a different man from the vegetarian who wrote this book. Keith Akers (personal communication 1 June 1992) notes that Carol Adams cites the hymn-writer John Newton (who was a slave trader earlier in his life) as experimenting with a vegetarian diet. Yet *Bartlett’s Familiar Quotations*, states that the hymn-writer lived 1725-1807, and Howard Williams (1896, p. 409) states that John Newton the vegetarian lived 1770-1825, whereas the above book was published in 1811.

Note 2. This is the earliest document seen (Feb. 2022) concerning evidence from anatomy of physiology favoring a vegetarian diet.

Note 3. This is the earliest document seen (Feb. 2022) concerning water issues and vegetarianism. Address: Esq., Chester Street, England.

118. Brotherton, Mrs. [Harvey, Martha]. 1812. The system of vegetable cookery, by a lady. Manchester, England. *

• **Summary:** *Vegetarian Messenger* (May 1897, p. 146) states: The oldest vegetarian cookery book is *Vegetarian Cookery, by a Lady*, which was “written by Mrs. Brotherton, wife of Mr. Joseph Brotherton, M.P., and sister of Alderman Harvey. It was first published in numbers [like or in a periodical] in 1812 as *Vegetable Cookery* and was afterward [1821] issued as a volume [collected into book form]. To a

later edition an introduction, written by Mr. Brotherton, was prefixed. In 1852 it reached its 5th edition. It was revised and rearranged, and at the request of Mr. James Simpson, by whom a fresh introduction was written, the title was changed to *Vegetarian Cookery*. The 7th edition was published in 1882, and the authorship, which had for long been an open secret, was acknowledged by the placing of Mr. Brotherton's name on the title page. Since then it has several times been reprinted."

Amos (Dec. 1907, p. 339) states that the introduction to this book, written by Joseph Brotherton, M.P. [Member of Parliament] was the "first vegetarian tract." "In 1821 the introduction was reprinted as a Tract, with the title "On Abstinence from Animal Food," and in April of the same year it was printed as No. 7 of a series of 'Letters on Religious Subjects,' by the Bible Christian Church, Salford, of which, at that time, Mr. Brotherton was one of the ministers. The word 'vegetarian' was probably not then coined. At any rate 'vegetable diet,' and 'vegetable régime,' are the chief ways of describing the practice at that time. Mr. Brotherton's attitude may be inferred from the following extract:

"The practice of abstaining cannot be wrong; it must therefore be some consolation to be on the side of duty. If we err, we err on the sure side; it is innocent. It is infinitely better authorised and more nearly associated with religion, virtue and humanity, than the contrary practice... a practice which can neither answer nor propose any ends but those of luxury, disease, cruelty and oppression—ends of all others the most opposed to the true principles of Christianity."

Joseph Brotherton, by W.E.A. Axon. In: *Dictionary of National Biography*. "Mrs. Brotherton published anonymously 'Vegetable Cookery' in numbers, first collected into book form in 1821."

Colin Spencer (1993, p. 358), in "Appendix 4: The rise of the vegetarian cookery book" states that the first such book was Mrs. Brotherton's *A New System of Vegetable Cookery*, published in 1821 anonymously "by a member of the Society of Bible Christians. It must have sold well for a new revised edition came out in 1829, published this time in Manchester."

Antrobus (1997, p. 48) states that Martha Harvey married Joseph Brotherton in 1806. Although George Nicholson (1760-1825) "had published vegetarian recipes as an appendix to his books on animal welfare, it was Martha Brotherton who published the first true vegetarian cookery book *The System of Vegetable Cookery* in periodical form in 1812. A second edition appeared in 1821 and it was published a third time by Horatio Phillips of London in 1829 under the title *Vegetable Cookery: with an introduction recommending abstinence from animal foods and intoxicating liquors* and its author referred to simply as a member of the Bible Christian Church. The fourth edition, containing 1,261 recipes, appeared in 1833 published by

Effingham Wilson and was described simply as 'by a lady.' The introductory essays were written by Joseph Brotherton. Further edited versions appeared in 1839 and 1852. She died on January 25th, 1861 (*Salford Weekly News*, January 26th, 1861)."

Note: This is the earliest document seen (Feb. 2022) concerning the Bible Christian Church.

119. Asano, Kozo? 1813. Maniawase ryôri. Sassoku hôchô. Shôjin gyorui [Makeshift, quick cooking. For Zen vegetarian and fish cookery]. Osaka, Japan: Kochiya Kashichi. Japanese summary by Kawakami 1978. [Jap]

• **Summary:** The author (who is not known for sure, but may be Asano) lists recipe names and explains briefly how to make them, including recipes using miso.

120. Kyônan rubetsu-shi [History of Kyonan Rubetsu?].

1813. Japan. [Jap]*

• **Summary:** This work contains the earliest known reference to "yuba" written in the Japanese way. The new term's origin is explained as follows: "On Yuden Mountain, a sacred holly mountain in the feudal province of Dewa, there was an inn, Kinshiya Inn, which was visited by many pilgrims who came to the mountain to pray. The esteemed vegetarian cuisine was prepared by an old woman who was very skilled at making a variety of delicious foods from ground soybeans and soymilk. One of the foods was a thin film, which she fried before seasoning it. Others liked it so much that they began to make it themselves here and there. Sometimes they made it in the shape of bags and squares. In Kyoto, the capital, they used it in vegetarian dishes. Since the new food had been created by the old woman of Yuden Mountain, people named it *yuba*, where *yu* is taken from the *Yu* of Yuden Mountain, meaning 'hot water' and *ba* is the character for 'old woman.'"

Note that while this word was pronounced "yuba," just as it is today, the second character is different from the character used today.

121. Shelley, Percy Bysshe. 1813. A vindication of natural diet. Being one in a series of notes to Queen Mab (a philosophical poem). London: F. Pitman; Manchester, England: John Heywood. vi + 27 p. 12°. *

• **Summary:** The British poet Shelley (pronounced PUR-see BISH SHEL-ee, lived 1792-1822) wrote this pamphlet in about October or November of 1812, based on his own experience of 8 months on a vegetarian diet. It was one of his earliest works. He stated: "There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. Debility is gradually converted into strength, disease into healthfulness... the unaccountable irrationalities of ill temper, that make hell of domestic life, into a calm and considerable evenness of temper."

Shelley advocated vegetarianism out of respect for our “kindred” the animals, who “think, feel and live like man.” Three years later, in *Prometheus Unbound*, he wrote: “I wish no living thing to suffer pain.”

In 1884 a new edition of “A vindication...” (27 pages, 18 cm) was published in London by Shelley Society and in Manchester by the Vegetarian Society. A prefatory notice was written by Henry S. Salt and William E.A. Axon.

Note: This is the earliest document seen by Shelley on the subject of vegetarianism. One of the leaders of Romanticism, his more famous poems include: “Queen Mab” (1813), “Ozymandius” (1817), “Prometheus Unbound” (1818-19), “Ode to the West Wind” (1819), “To a Skylark” (1821). Like John Keats, he died at an early age. Address: England.

122. Shelley, Percy Bysshe. 1813. *Queen Mab*: A philosophical poem; with notes. London: Printed by P.B. Shelley. 2 + 240 p. 19 cm. *

• **Summary:** D.L. Clark (1939, p. 70-72) argues convincingly that the Note on vegetarianism in *Queen Mab* appeared after Shelley’s *A Vindication of Natural Diet*. The texts of the two are quite similar.

In section VIII of this work we find the famous lines against eating meat: “And man, once fleeting o’er the transient scene / Swift as an unremembered vision, stands / Immortal upon earth. No longer now / He slays the lamb that looks him in the face, / And horribly devours his mangled flesh, / Which still avenging nature’s broken law, / Kindled all putrid humors in his frame, / All evil passions and all vain belief, / Hatred, despair, and loathing in his mind, / The germs of misery, death, disease and crime. / No longer now the winged inhabitants, / That in the woods their sweet lives sing away, Flee from the form of man,...”

An undated (perhaps earlier) 79 page edition titled “Queen Mab: or, The palace of prophecy” was published in London by W. Medhurst.

In *The Poetical Works of Percy Bysshe Shelley*, the poem is followed by a long section titled “Notes on Queen Mab,” which concludes in a section on comparative anatomy that man resembles frugivorous animals in everything, and carnivorous in nothing (p. 33-34): “The structure of the human frame then is that of one fitted to a pure vegetable diet in every essential particular. It is true, that the reluctance to abstain from animal food, in those who have been long accustomed to its stimulus, is so great in some persons of weak minds, as to be scarcely overcome; but this is far from bringing any argument in its favour. A lamb, which was fed for some time on flesh by a ship’s crew, refused its natural diet at the end of the voyage. There are numerous instances of horses, sheep, oxen, and even wood-pigeons, having been taught to live upon flesh, until they have loathed their natural aliment. Young children evidently prefer pastry, oranges, apples, and other fruit, to the flesh of animals; until, by the

gradual depravation of the digestive organs the free use of vegetables has for a time produced serious inconveniencies; for a time I say, since there never was an instance wherein a change, from spirituous liquors and animal food to vegetables and pure water, has failed ultimately to invigorate the body, by rendering its juices bland and consentaneous, and to restore to the mind that cheerfulness and elasticity which not one in fifty possesses on the present system.”

123. Shelley, Percy Bysshe. 1814. A refutation of deism, in a dialogue. London: Schulze and Dean. 8°. Original edition. *

• **Summary:** A brief section of this work discusses vegetarianism.

124. Lambe, William. 1815. Additional reports on the effects of a peculiar regimen in cases of cancer, scrofula, consumption, asthma, and other chronic diseases. London: Printed for J. Mawman. 526 p. 20 cm. With notes and additions by Joel Shew, M.D. In: Fowlers and Wells’ Water Cure Library.

• **Summary:** About vegetarianism and a vegan diet. The author lived 1765-1847. This is an expansion of Dr. Lambe’s 1809 classic titled *Reports on the effects of a peculiar regimen in scirrhus tumors and cancerous ulcers*. An American edition of this 1815 work was published in 1850 under the title *Water and vegetable diet in consumption, scrofula, cancer, asthma, and other chronic diseases...*

Lambe notes that Hippocrates, 2,500 years ago, stated: “Whoever gives these things [food] no consideration and is ignorant of them, how can he understand the disease of man?”

Part 1 of the book contains 7 chapters on diet. Part 2 contains 29 case studies by Dr. Lambe, a conclusion, and appendix. Address: M.D., Fellow of the Royal College of Physicians of London, 2, King’s Road, Bedford Row, London.

125. Higinbotham, William; Clarke, James. 1816-1817. On abstinence from animal food (Letter to the editor). *Intellectual Repository* 3:365.

• **Summary:** These two letters to the editors argue that Swedenborg was a vegetarian. (1) “Gentlemen, Having seen in the last number of the ‘Intellectual Repository’ some observations by Mr. Robert Hindmarsh respecting E. Swedenborg’s diet, I hope your impartiality and love of truth will induce you to insert the following statements in your next.

“About nine or ten years ago, I called upon Mrs. Shearsmith, along with Mr. Pether, the artist, and questioned her concerning E. Swedenborg’s diet, which she declared to be tea, coffee, and bread with butter: and that *he abstained from animal food*.—Wm. Higinbotham, 22nd January, 1817.”

(2) “Being in London on the 27th November, 1811, I had an interview with Mr. Shearsmith; he told me, that when

some of Swedenborg's friends were over from Sweden, he inquired of them respecting his mode of living, and they uniformly bore testimony that he *never ate animal food*.

"He also stated that he never knew him to drink any *intoxicating liquor* excepting once, when on a visit, he drank *one or two glasses of wine*, which disordered him for two or three days. I am, Gentlemen, yours respectfully, James Clarke, Feb. 17th, 1817."

Note: This is the earliest document seen (Aug. 2015) contending that Emmanuel Swedenborg was a vegetarian. Address: 1. Manchester; 2. Hulme, near Manchester. Both: England.

126. Hindmarsh, Robert. 1816-1817. A reply to a late attempt to insinuate that the use of animal food was discontinued by E. Swedenborg (Letter to the editor). *Intellectual Repository for the New Church* 3(21):272-78.

• **Summary:** Argues that Swedenborg was not a vegetarian. It concerns a paper said to be a verbatim report from Shearsmith about Swedenborg, intimating that during the last 20 years of Swedenborg's life he neither ate meat nor consumed alcoholic drinks. Hindmarsh was reported to have been with Shearsmith when he was quizzed by Armistead. Hindmarsh says he was in fact there during the interview in 1910, but that Shearsmith's mind was wandering and contradicting earlier things he had said about Swedenborg when Hindmarsh frequented Shearsmith's barbershop in Clerkenwell.

Note: Hindmarsh regarded vegetarianism as a "pernicious" doctrine and, in his history of the New Church, launched a savage attack on Rev. William Cowherd, the first firm advocate of vegetarianism in the New Church.

Note: The next article, titled "A short essay on man, as composed of soul, mind, spirit, and body" is by "M.S.," based on Swedenborg's teachings. He translates Genesis 2:7 as "And the Lord breathed into his nostrils the breath of life, and man became a living soul" [the latter term is now commonly translated "living being."] He continues: "The soul of man is therefore immortal... a divine gift." It "will remain in its fixed human form for eternity." Animals also have a soul, but it is inferior to that of man. "In the soul, as the inmost of the human frame, the Lord has his secret habitation. The essence of the soul is human, not divine." "The mind proceeds from the soul, as an effect of its own cause." "From the soul of an animal is not produced a mind, properly so called, but only an instinct." Humans can have both heavenly and spiritual loves. 3. "The spirit of man is the power which he possesses, in the human degree, of fulfilling the purposes of his mind."

"4. The body. There is a spiritual body and there is a material-natural body: the spiritual body is the perfect form of the soul." It is the enclosure of the mind and of the soul. "The material body is not in any wise to be considered as forming any part of the human principles; it is only given as

a covering over them for a time; when the man departs hence to the spiritual world, he drops it, and leaves it behind..." At his decease he takes with him "all his powers and faculties of will and understanding, of love and memory, of affection and thought; all his senses... are with him as before, and in a more exquisite degree..."

"The natural world, and all things thereto, are distinct from the spiritual..." Address: Salford, Manchester, England.

127. Cobbett, William. 1818. A year's residence in the United States of America... In three parts. New York, NY: Printed for the author by Clayton and Kingsland. Part 1, 134 p. See p. 207. No index. 19 cm.

• **Summary:** "Nor have the Pythagoreans a much better battery against us. Sir Richard Phillips... does, indeed, eat neither flesh, fish, nor fowl... But... his shoes and breeches and gloves are all made of the skins of animals."

The author (lived 1763-1835) was an Englishman who resided in America in 1818-1819. Address: North Hempstead, Long Island, New York.

128. Cowherd, William. 1818. Facts authentic in science and religion: Designed to illustrate a new translation of the Bible. Salford, Manchester, England: J. Pratt, at the Academy Press. xii + 700 p. 27 cm. *

• **Summary:** William Cowherd lived 1763-1816.

Note: This is the earliest doctrine seen concerning William Cowherd, the famous vegetarian. Address: Rev., Salford, Manchester, England.

129. Iamblichus. 1818. Life of Pythagoras...: Accompanied by fragments of the ethical writings of certain Pythagoreans in the Doric dialect; and a collection of Pythagoric Sentences from Stobaeus and others, which are omitted by Gale in his *Opuscula mythologica*, and have not been noticed by any editor. [Translated by Thomas Taylor]. London: A.J. Valpy, & the author [T. Taylor]. xx + 353 p. 8vo. *

• **Summary:** Iamblichus lived ca. 250- ca. 330 AD.

130. Shôjin ryôri tsû [The connoisseur of Zen vegetarian cookery]. 1818. Japan. [Jap]*

• **Summary:** The fifteenth earliest known reference to Kori-dofu (dried-frozen tofu) appeared in this work.

131. Nicholson, George. 1819. On the conduct of man to inferior animals; on the primeval state of man; arguments from Scripture, reason, fact and experience, in favor of a vegetable diet; on the effects of food; on the practice of nations and individuals; objections answered, &c. Stourport, England: Printed and published by G. Nicholson. Sold by Sherwood, Neely & Jones, London. 266 p. July. 16 cm. Added engraved title page with the title "On the primeval diet of man." *

• **Summary:** Vegetarianism is the main object of this

compilation of passages illustrating human cruelty to animals. “Treat the animal which is in your power, in such a manner as you would willingly be treated, were you such an animal.”

He argued that humankind had been vegetarian for 1,600 years before the deluge and is not by natural inclination carnivorous. Nicholson cites medical sources such as Dr. Cheyne’s *Essay on Health* of 1725 to the effect that a vegetable diet renders “the circulation more free and the spirits more lightsome, that is, the better the health be.”

He quotes a Dr. Buchan’s opinion that meat “induces a ferocity of temper” and a Dr. Graham’s even more dire warning:

“Do not degrade and beastatize your body by making it a burial place for the carcasses of innocent brute animals, some healthy, some diseased, and all violently murdered. It is impossible for us to take into our stomachs putrefying, corrupting [sic, corrupting], and diseased animal substances, without becoming obnoxious to horrors, dejections, remorse, and inquietudes of mind, and to foul bodily diseases, swellings, pains, weaknesses, sores, corruptions, and premature death” (p. 62).

Finally Nicholson argues on grounds of justice and compassion that “there exists within us a rooted repugnance to the spilling of blood, a repugnance which yields only to custom” (p. 89).

Nicholson lived 1760-1825.

132. Byron, George Gordon (Lord). 1819. *Don Juan*. London: Printed by Thomas Davison, Whitefriars. 229 p. 30 cm. Also In: Ernest Hartley Coleridge, ed. 1905. *The Poetical Works of Lord Byron*. London: John Murray, Albemarle St. lxiii + 1048 p.

• **Summary:** In Canto II, verses CLV and CLVI (155-156) the poet states his belief that eating meat excites men to war and bloodshed: “That Pasiphae promoted breeding cattle, / To make the Cretans bloodier in battle. / For we all know that English people are / Fed upon beef—I won’t say much of beer...”

“We know, too, they are very fond of war, / A pleasure—like all pleasures—rather dear; / So were the Cretans—from which I infer, / That beef and battles both were owing to her.”

Note: George Gordon Noel Byron, 6th baron, lived 1788-1824. From 1818 to 1823 he was in Italy, and on 2 Dec. 1818 he began to write the Second Canto of *Don Juan*. In Coleridge’s *The Poetical Works of Lord Byron*, the lines quoted above are on page 822. Address: England.

133. Rees, Abraham. ed. 1819. *The cyclopaedia; or, universal dictionary of arts, sciences, and literature: Dolichos soja*. London: Longman, Hurst, Rees, Orme & Brown. See vol. XII. Dol. N.P. (Unpaginated). [2 ref. Eng]

• **Summary:** “Of the upright kinds [of Dolichos], *D. soja*,

Linn. Sp. Pl. 1023. Jacq. Ic. Rar. t. 145, a native of Japan and the East Indies, is famous for its seeds, a great article of food in China and Japan. They are made into a kind of jelly or curd [tofu], esteemed very nutritious, and rendered palatable by adventitious seasoning; or they are prepared with salt, so as to produce the liquid well known at our tables by the name of Soy [sauce]. The flowers of this species are small and unornamental.”

First cited by Hymowitz. 1986. Bibliography of early, previously uncited publications on soybeans in the United States. 2 p. Unpublished.

Note 1. This is the earliest English-language document seen (Feb. 2004) that mentions tofu in connection with Japan.

Note 2. This is the earliest English-language document seen (April 2013) that uses the word “jelly” in connection with tofu.

Note 3. This is the earliest English-language document seen (Nov. 2002) that uses the term “upright” to describe the soybean plant.

Note 4. This is the earliest English-language document seen (Dec. 2003) with the word “nutritious” (or “nutrition,” “nutritional,” “nutritive,” or “nutrients”) in the text that also mentions soy.

Note 5. Sylvester Graham is said to have obtained much of his information about milling, bread baking, and early diets from this encyclopedia (McCance & Widdowson 1956, p. 49).

134. Rees, Abraham. ed. 1819. *The cyclopædia; or, Universal dictionary of arts, sciences, and literature: Articles on Man and Food*. 39 vols. London: Longman, Hurst, Rees, Orme & Brown. 28 cm. [Eng]*

• **Summary:** In the articles on Man and Food, Rees vigorously argues against a vegetarian diet.

135. Richerand, Anthelme Balthasar. 1819. *Elements of physiology*. 3rd ed. Translated from the French by G.J.M. de Lys, M.D. London: Printed for Thomas and George Underwood. xxiv + 512 + [12] p. See p. 222-23. Analytical index. [20+ ref]

• **Summary:** In Chapter V, “Of the secretions,” is a section titled “Of the changes on [in] the blood” which states (p. 222-23): “A purely vegetable diet conveys into the blood, according to Pythagoras, bland and mild principles; this fluid excites the organs, in a moderate degree, and this check over the physical excitement [excitement], facilitates the observance of the laws of temperance, the original source of all virtues. These observations of ancient philosophy, on the influence of regimen, have, doubtless, led their authors to exaggerated inferences, but they should not be considered as altogether unsupported.”

Note 1. This is a translation of *Nouveaux Éléments de Physiologie*.

Note 2. This is the earliest English-language document seen (March 2022) that contains the term “purely vegetable” or the term “purely vegetable diet,” apparently referring to a diet that is free of animal products. Address: Prof. of the Faculty of Medicine of Paris, Surgeon in Chief of the Hospital of St. Louis.

136. Newton, John Frank. 1821-1822. The return to nature: Or, a defence of the vegetable regimen; with some account of an experiment made during the last three or four years in the author's family. *Pamphleteer (The): Dedicated to Both Houses of Parliament* 19(38):497-530; 20(39):97-118, 411-29. [1 ref]

• **Summary:** A reprint of the authors famous and influential book of the same title (1811), which see. Address: Esq., England.

137. Brotherton, Mrs. [Harvey, Martha]. 1821. A new system of vegetable cookery. England. *

• **Summary:** Amos (Dec. 1907, p. 339) states that the introduction to this book, written by Joseph Brotherton, M.P. [Member of Parliament] was the “first vegetarian tract.” “In 1821 the introduction was reprinted as a Tract, with the title “On Abstinence from Animal Food,” and in April of the same year it was printed as No. 7 of a series of ‘Letters on Religious Subjects,’ by the Bible Christian Church, Salford, of which, at that time, Mr. Brotherton was one of the ministers. The word ‘vegetarian’ was probably not then coined. At any rate ‘vegetable diet,’ and ‘vegetable régime,’ are the chief ways of describing the practice at that time. Mr. Brotherton’s attitude may be inferred from the following extract:

“The practice of abstaining cannot be wrong; it must therefore be some consolation to be on the side of duty. If we err, we err on the sure side; it is innocent. It is infinitely better authorised and more nearly associated with religion, virtue and humanity, than the contrary practice... a practice which can neither answer nor propose any ends but those of luxury, disease, cruelty and oppression—ends of all others the most opposed to the true principles of Christianity.”

Joseph Brotherton, by W.E.A. Axon. In: *Dictionary of National Biography*. “Mrs. Brotherton published anonymously ‘Vegetable Cookery’ in numbers, first collected into book form in 1821.”

Colin Spencer (1993, p. 358), in “Appendix 4: The rise of the vegetarian cookery book” states that the first such book was Mrs. Brotherton’s *A New System of Vegetable Cookery*, published in 1821 anonymously “by a member of the Society of Bible Christians. It must have sold well for a new revised edition came out in 1829, published this time in Manchester.”

Antrobus (1997, p. 48) states that Martha Harvey married Joseph Brotherton in 1806. Although George Nicholson (1760-1825) “had published vegetarian recipes

as an appendix to his books on animal welfare, it was Martha Brotherton who published the first true vegetarian cookery book *The System of Vegetable Cookery* in periodical form in 1812. A second edition appeared in 1821 and it was published a third time by Horatio Phillips of London in 1829 under the title *Vegetable Cookery: with an introduction recommending abstinence from animal foods and intoxicating liquors* and its author referred to simply as a member of the Bible Christian Church. The fourth edition, containing 1,261 recipes, appeared in 1833 published by Effingham Wilson and was described simply as ‘by a lady.’ The introductory essays were written by Joseph Brotherton. Further edited versions appeared in 1839 and 1852. She died on January 25th, 1861 (*Salford Weekly News*, January 26th, 1861).”

138. Metcalfe, William. 1821. Abstinence from animal flesh. Philadelphia, Pennsylvania. *

• **Summary:** In 1817 Rev. William Metcalfe came to the United States from Liverpool, England as part of a company of 41 persons. They settled in Philadelphia. Pastor of the Society of Bible Christians of Philadelphia, Metcalfe was an enthusiastic vegetarian. According to Howard Williams (*Ethics of Diet*, 1896, p. 456) and to the *History of the Philadelphia Bible Christian Church* (p. 29), in 1821 Metcalfe wrote this booklet, which was “freely and extensively circulated.”

Note 1. This is said to be the first book on vegetarianism published in the United States. The author lived 1788-1862. Bernard Unti writes (6/91): “No one has ever located or seen a copy of this book. I am trying to pursue several descendants collection of material, hoping to find it. The Historical Society of Pennsylvania has the best archives on the Bible Christians.”

Note 2. This would be the earliest English-language document seen (March 2022) that mentions William Metcalfe.

Note 3. This is the earliest English-language document seen (March 2022) that uses the term “animal flesh” to refer to meat.

139. Cobbett, William. 1822. A year’s residence in the United States of America... London: Published by the author. vi + 360 p. See p. 207. 19 cm. *

• **Summary:** “Nor have the Pythagoreans a much better battery against us. Sir Richard Phillips... does, indeed, eat neither flesh, fish, nor fowl... But... his shoes and breeches and gloves are all made of the skins of animals.”

The author (lived 1763-1835) was an Englishman who resided in America in 1818-1819.

140. *Boston Medical Intelligencer*. 1823-1828. Serial/periodical. Boston, Massachusetts. Editor: J.V.C. Smith, MD. Publisher: Robert M. Peck. Vol. 1, No. 1. 29 April 1823. *

• **Summary:** This was America's first health reform journal. Address: Boston, Massachusetts.

141. Hufeland, Christoph Wilhelm. 1823. *Makrobiotik: oder, die Kunst das menschliche Leben zu verlaengern* [Macrobiotik, or the art of extending human life]. Leipzig: Reclam. 380 p. 15 cm. Subject index and surname index. [Ger]

• **Summary:** This is a small book, written in old German, with brittle paper and no table of contents. For details, see the 1805 ed. Address: [Germany].

142. Porphyry, -. 1823. *Select works of Porphyry: Containing his four books On abstinence from animal food; his treatise On the Homeric cave of the nymphs; and his Auxiliaries to the perception of intelligible natures.* Translated from the Greek by Thomas Taylor. With an appendix, explaining the allegory of the wanderings of Ulysses (by the translator). London: Printed for Thomas Rodd. xx + 271 p. 21 x 30 cm. *

• **Summary:** Porphyry (also called Porphyrius, lived A.D. 234?–305?) was a Neoplatonist student of Plotinus, the Egyptian-born Roman philosopher who lived A.D. 205–270. This work, originally titled *De Abstinencia* and divided into 4 sections, was written for Porphyry's wayward student and disciple, Firmus Castrius, who had forsaken the vegetarian habits of his master.

Contains an appendix, explaining the allegory of the wandering Ulysses.

Thomas Taylor, the translator, lived 1758–1835.

143. Gompertz, Lewis. 1824. *Moral inquiries on the situation of man and brutes. On the crime of committing cruelty on brutes, and of sacrificing them to the purposes of man...* London: Published by the author. xi + 175 p. 19 cm. Reprinted in 1992 by Centaur Press, Fontwell, Sussex, England. Introduction by Peter Singer. 160 p. Series: The Kinship Library. *

• **Summary:** This important book advocated an early prototype of what we now call animal rights and veganism. Lewis Gompertz (1783/4–1861), Jewish, was only 40 in 1824 and in that same year he was co-founder of the world's first Society for the Prevention of Cruelty to Animals. For more, see essay by John Davis. 2011 June 20.

Note: Sune Borkfelt (2000, p. 9) observes: "One more major development in the ethical arguments for not using animals as food was to happen before the Vegetarian Society was founded [in 1847 in England]. In 1824 Lewis Gompertz (d. 1861), a Jewish inventor and philosopher, took the consideration of animals to what must undoubtedly have seemed an extreme, when he published his book *Moral Inquiries on the Situation of Man and Brutes*. In the book Gompertz advocated not only the abstinence from the flesh of animals out of ethical considerations, but abstinence from eggs and milk also. He even questioned the ethics of using

animal products for clothing, such as leather, silk, and wool, and thus fully anticipated the vegan movement, which was not established until more than a century later. Gompertz' main idea was simply 'that we should never admit the propriety of the will or volition of one animal being the agent of another, unless we should perceive its own good to result from it, or that justice should require it (p. 68), that is that no animal should be hurt or killed unless that animal benefits from it. Gompertz lived by these principles and took them very seriously, refusing even to be transported in a coach (DNB). Like this, Gompertz provided the last of the basic ethical arguments for vegetarianism, which was the logical consequence of the agitation on behalf of animals done in the centuries before him, and took them to their extreme, thereby probably being the most consistent of the advocates of vegetarianism who preceded the modern movement."

Note from David Hurwitz of Los Angeles, California. 2005. Sept. 20. "Gompertz extended the moral range of vegetarianism by recognizing that we not only don't have the right to kill animals, but we don't have the right to enslave them or to mistreat them (since we can prosper without doing so?)." Address: England.

144. T.H. 1825. *Pythagorean objections against animal food.* *London Magazine*. Nov. p. 380–83. *

145. *Lancet (London)*. 1825. *Lectures on the anatomy, physiology, and diseases of the eye. Lecture VI. Of inflammation of the external proper tunics of the eye;...* 9(120):401–07. Dec. 17. See p. 406.

• **Summary:** "In the Natives of India we may contemplate the effects resulting from an opposite mode of life. The religious notions of the Hindoos induce them to abstain from animal food, and they live entirely on rice and other vegetable diet. They are small in stature, slender limbed, and very well formed: the symmetry of their figures not being impaired by any superfluous fat; yet in active exertion, fine well-fed fat Englishmen are quite unable to compete with these slight Indians, who greatly surpass us in all feats of activity, such as running, walking great distances, &c. Accidents or diseases which, in full-fed Europeans, would be attended with severe inflammatory excitement, produce very trivial effects among the Natives of Hindostan."

146. Phillips, Richard (Sir). 1826. *Golden rules of social philosophy; or, a new system of practical ethics.* London: Printed for the author. xxiv + 368 p. 21 cm.

• **Summary:** In this work, the author (lived 1767–1840) lays down what he considers the basic principles of civil conduct for the daily lives of ordinary people. In the section titled "The author's reasons for not eating animal food" (p. 347–56) he gives 22 reasons for his unalterable faith in the truth of vegetarianism and "humanitarian dietetics." This is an expanded version of his 1811 list of 16 reasons.

"1. Because, being mortal himself, and holding his life on the same uncertain and precarious tenure as all other sensitive beings, he does not feel himself justified, by any alleged superiority, or inequality of condition, in destroying the vital enjoyment of any other mortal, except in the necessary defence of his own life.

"2. Because the desire of life is so paramount, and so affectingly cherished in all sensitive beings, that he cannot reconcile it to his feelings to destroy, or become a voluntary party in the destruction of, any living creature, however much in his power, or apparently insignificant.

"3. Because he perceives in nature a gradation of existence, subordinate and successive, by which atoms form the granular and crystalized masses of inert matter, these forming vegetation, and vegetables forming animalization; and this succession, with some exceptions, unworthy of moral example, is the general chain of all existence.

"4. Because nature appears to have made a super-abundant provision for the nourishment of [frugivorous] animals in the saccharine matter of roots and fruits; in the farinaceous matter of grain, seed, and pulse; and in the oleaginous matter of the stalks, leaves, and pericarps of numerous vegetables.

"5. Because the destruction of the mechanical organization of vegetables inflicts no sensible suffering, nor violates any moral feeling; while vegetables serve to render his own health, strength, and spirits, better than those of most carnivorous men.

"6. Because in the hope of emancipating himself from the sensual and selfish instincts which govern the human race, he yields to his moral and mental convictions, setting at defiance all those considerations about health and vigour which have been pressed upon him by the intellectual darkness and unfeeling assumptions of the medical and philosophical schools.

"7. Because he feels an utter and unconquerable repugnance against applying to his palate, masticating with his teeth, or receiving into his stomach, the flesh or juices of deceased animal organisations.

"8. Because, against devouring flesh in general, he feels the same abhorrence which he hears carnivorous persons express against eating human flesh, or the flesh of dogs, cats, horses, or other animals, which in some countries it is customary for the carnivorous to devour.

"9. Because he observes that carnivorous men, unrestrained by reflection or sentiment, even refine on the cruel practices of the most savage animals [of other species]; and apply their resources of mind and art to prolong the miseries of the victims of their appetites, skinning, roasting, and boiling, animals alive, and torturing them without reservation or remorse, if they thereby add to the variety or the delicacy of their carnivorous gluttonies.

"10. Because observing that carnivorous propensities among animals are accompanied by a total want of

sympathetic feelings and humane sentiments, as in the hyæna [hyena], the tiger, the vulture, the eagle, the crocodile, and the shark; he conceives that the practices of those carnivorous brutes afford no worthy example for the imitation or justification of rational, reflecting, and conscientious beings.

"11. Because during forty-six years of rigid abstinence from the flesh and juices of deceased sensitive beings, he finds that he has not suffered one month's serious illness; that his animal strength and vigour have been equal, or superior to that of his contemporaries; and that his mind has been fully equal to numerous shocks, which it has had to encounter, from innumerable cases of turpitude in his fellow-men.

"12. Because the natural sentiments and sympathies of human beings, in regard to the killing of other animals, are generally so averse to the practice, that few men or women could devour the animals which they might be obliged themselves to kill; yet they forget, or affect to forget, the living endearments or dying sufferings of the creature, while they are wantoning over his remains.

"13. Because the human stomach appears to be naturally so averse to the remains of animals, that few could partake of them if they were not disguised and flavoured by culinary preparation; yet rational creatures ought to feel that the prepared substances are not the less what they truly are, and none but savages could devour raw flesh, or kill and eat on the spot the quivering warm flesh of their victims, in itself loathsome.

"14. Because the forty-seven millions of acres in England and Wales would maintain in abundance as many human inhabitants, if they lived wholly on grain, fruits, and vegetables; but they sustain only fifteen millions [in 1826] scantily, while animal food is made the basis of human subsistence.

"15. Because animals do not present or contain the substance of food in mass, like vegetables; every part of their economy being subservient to their own existence; and their entire frames being solely composed of blood necessary for life, of bones for strength, of muscles for motion, and of nerves for sensation, just like ourselves.

"16. Because the practice of killing and devouring animals can be justified by no moral plea, by no physical benefit, nor by any just allegation of necessity, in countries where there is abundance of vegetable food; and where the arts of gardening and husbandry are favoured by social protection, and by the genial character of the soil and climate: for man is either not indigenous in climates which produce no vegetation, or has neglected to migrate from countries whose physical character has changed.

"21. Because whenever the number and hostility of predatory land animals might so tend to prevent the cultivation of vegetable food, as to render it indispensable [indispensable] to destroy them in self-defence, there could

even in that case exist no necessity to destroy the animated existences in water; and, as in most civilized countries there exist no land-animals besides those which are purposely bred for slaughter or luxury, of course all destruction in such countries must arise either to unthinking wantonness or carnivorous gluttony.

“22. Because the stomachs of locomotive beings appear to have been provided for the purpose of conveying about, with the moving animal, nutritive substances, analogous in effect to the soil in which are fixed the roots of plants; and, consequently, nothing ought to be introduced into the stomach for digestion and for absorption by the lacteals, or roots of the animal system, but the natural bases of simple nutrition, as the saccharine, the oleaginous, and the farinaceous matter of the vegetable kingdom.”

Note: This is the earliest English-language document seen (March 2022) that contains the term “vegetable kingdom” in connection with a vegetarian diet.

147. *Australian (The) (Sydney, New South Wales)*. 1827. Remarkable case of enormous obesity (From the *Lancet*). Nov. 9. p. 4.

• **Summary:** “This patient, Krockner, was rescued from his immediate danger by copious and frequent bleedings, by large doses of calomel, and the substitution of fasting for his enormous stuthng (?). Purgative medicines were frequently given, a strictly vegetable diet, and vegetable acids were ordered; and in about four weeks he was reduced to about 316 pounds.”

148. Cuvier, Georges. 1827. *The animal kingdom: Arranged in conformity with its organization*. Vol. I. The Class mammalia, with specific descriptions by Edward Griffith,... London: Printed for Geo. B. Whittaker by William Clowes. lxxx + 352 p. See Vol. I, p. 88. [Eng]

• **Summary:** This is an English-language translation of Cuvier’s famous 15-volume work *Le Règne Animal*. In volume I, the first chapter is titled “The first order of mammalia. The bimana, or man.” It is an order to which only man belongs. Cuvier describes the peculiar anatomy and physiology of humans, noting (p. 88) with respect to their natural diet: “Fruits, roots, and the succulent parts of vegetables, appear to be the natural food for man; his hands afford him a facility in gathering them; and his short, and comparatively weak jaws, his short canine teeth not passing beyond the common line of the others, and his tuberculous cheek teeth would not permit him either to feed on herbage, or devour flesh, unless these aliments were previously prepared by the culinary process.”

Note 1. Baron Georges Cuvier (1769-1832) was a French naturalist, geologist, paleontologist, and comparative anatomist. He is credited with founding the fields of paleontology (the study of fossils) and comparative anatomy.

Note 1. This is the earliest English-language document

seen (March 2022) that contains the term “animal kingdom” in connection with a vegetarian diet.

Note 2. This is the earliest English-language document seen (March 2022) that contains the term “natural food for man” in connection with diet. Later, this was typically written “natural food of man.” Address: Baron, Prof. of Natural History, College of France.

149. Wesley, John. 1827. *The journal of the Rev. John Wesley*. 2 vols. First complete and standard American edition from the latest London ed. New York, NY: Published by T. Mason and G. Lane for the Methodist Episcopal Church. 22 cm. *

• **Summary:** Dr. Cheyne convinced his distinguished friend, John Wesley (the father of the Methodist movement), to experiment with a vegetarian diet in 1735-37 (p. 73-74). In 1747 he wrote to the Bishop of London: “Thanks be to God. Since the time I gave up the use of flesh-meat and wine, I have been delivered from all physical ills.”

Note: John Wesley lived 1703-1791.

150. *Hobart Town Courier (Tasmania, Australia)*. 1828. Rural economy. March 8. p. 2.

• **Summary:** Diet: Mr. Lawrence [*Lancet*, Vol. 9, No. 120, 17 Dec. 1825, p. 406] says: “In the natives of India we may contemplate the effects resulting from an opposite mode of life. The religious notions of the Hindoos induce them to abstain from animal food, and they live entirely on rice and other vegetable diet. They are small in stature, slender limbed, and very well formed: the symmetry of their figures not being impaired by any superfluous fat; yet in active exertions, fine well-fed fat Englishmen are quite unable to compete with these slight Indians, who greatly surpass us in all feats of activity, such as running, walking great distances, &c. Accidents or diseases which, in full-fed Europeans, would be attended with severe inflammatory excitement, produce very trivial effects among the Natives of Hindostan.”

151. *Journal of Health*. 1829-1833. Serial/periodical. Philadelphia, Pennsylvania. Vol. 1, No. 1. Sept. 9, 1829.

• **Summary:** This was America’s 2nd health reform journal, supported by an association of physicians in Philadelphia. A popular work, it was aimed at preventing of disease and emphasizing the value of a proper diet, fresh air, and exercise. In the indexes there are no references to soy or to Japan peas, or to vegetarianism. The one reference to “vegetable diet” is a positive one. Under the heading “Animal and Vegetable Food” (p. 6) it states that “the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals that it cannot be said to form their nourishment.” Under the heading “The Four Great Sources of Health” it is stated “The preservation of health depends on early rising, temperance in eating and

drinking, exercise, and cleanliness.” Address: Philadelphia, Pennsylvania.

152. Bell, Thomas. 1829. *Anatomy, physiology, and diseases of the teeth*. London: Printed for S. Highley; Edinburgh: D. Lizars. xiii + 23 + 329 p. See p. 33, 35. 22 cm. Enlarged ed. publ. in 1830 by Carey & Lea (Philadelphia; xiii + 351 p.).

• **Summary:** The section titled “Physiological observations on the Natural Food of Man, deduced from the characters of the Teeth” (p. 33) shows that the Apes and Monkeys, which Man most closely resembles in his dentition, derive their staple food from fruits, grain, the kernel of nuts, and other forms in which the most sapid [having a strong, pleasant taste] and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the Quadrumanous and Human dentition shows that Man was, from the beginning, more especially adapted ‘to eat the fruit of the trees of the garden’ (Bell 1829).

Page 35: “It is not, I think, going too far to say, that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal... This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin; and the general structure of his limbs.”

Note: Thomas Bell lived 1792-1880. Address: F.R.S., F.L.S., F.G.S., Prof. of Zoology, King’s College, London [England].

153. Nagel, Richard. 1829. *Das Fleisch-Essen vor dem Richtersthule des Instinkts, der Vernunft, des Gewissens, der Religions-Geschichte und der Natur-Wissenschaft oder: der Weg zur Gesundheit, zum Wohlstande und Glueck, zum Paradiese* [Meat-Eating before the judgment seat of instinct, reason, conscience, religious history, and natural science: or, The path to health, prosperity and happiness, to paradise]. Berlin: T. Grieben. [Ger]*

154. Shôjin ryôri kondatê shû [A collection of Zen vegetarian cookery menus]. 1829. Japan. [Jap]*

• **Summary:** The seventeenth earliest known reference to Kori-dofu (dried-frozen tofu) appeared in this work.

155. *Vegetable cookery: with an introduction recommending abstinence from animal foods and intoxicating liquors*. By a member of the Bible Christian Church. 1829. London: Horatio Phillips. *

• **Summary:** This vegetarian cookery book, written by Mrs. Joseph Brotherton [born Martha Harvey] was first published in numbers [periodical form] in 1812.

156. *Vegetable cookery: With an introduction, recommending the abstinence from animal food & intoxicating liquors*. By a member of the Bible Christian Church. 3rd ed. 1829. London: Sold by H. Phillips. xix + 363

p. 19 cm. *

157. First annual report of the New York City Temperance Society. 1830. New York, NY: Printed by Sleight & Robinson. 54 + 24 p.

• **Summary:** The first appendix to this report is titled “Address delivered at the first anniversary of the New York City Temperance,” by David Hosack, M.D.; he is president of the Temperance Society of Hyde Park, Dutchess County, N.Y. In this address, dated May 11, 1830, he states (p. 4): “In hot climates the very liberal use that is made of the fashionable condiments, mustard, soy, catsup, shallots, cayenne pepper, and turmeric, is to be considered in connexion [connection] with the climate and the excessive use of vinous and spirituous liquors, among the sources of those diseases, (particularly of the stomach and bowels,) which so frequently afflict the inhabitants of the torrid zone; but which are improperly ascribed to the heat of the climate as the exclusive cause. That this is not the case it is sufficient to remark, that the women are comparatively healthy and long lived in those climates; not only because they are less exposed to the direct rays of the sun, but by reason of their relative temperance. ‘Water is for the most part the drink of the females in hot climates; hence we account for the common fact, that in the West Indies one woman generally survives two or three husbands.’”

The term “vegetable diet,” referring to a vegetarian diet, appears on pages 4-5 of this address: “It occurs to me, sir, that good morals and probably our length of days, would be greatly promoted by returning in a greater degree than is the practice of this day, to the vegetable diet of our antediluvian ancestors, for it is not improbable that the excessive use of animal food, and the excess arising out of the arts that have been employed to excite the appetite, have been in part the source of those violent passions that have so much degraded the moral character of man, at the same time, that by more rapidly wearing out the system, they have swelled the catalogue of his diseases, and abridged the period of his existence. As it regards *strength*, animal food, except where the habitual use of it has rendered it so, is not necessary; the rhinoceros, the elephant, the giraffe, the elk, the bull, and the horse, which excel all other quadrupeds in bulk and strength combined, live solely on vegetable food: and indeed, in our own species numerous examples might be cited in which both the body and mind have attained to extraordinary vigor and exertion, in which the individuals referred to lived exclusively upon a vegetable diet. If it be true, as has been observed by some physicians, that life is a forced state of existence, such must inevitably be the result of the inordinate excitement produced by the excessive use of animal food. Indeed, it may be remarked in confirmation of the justness of this observation, that the most remarkable instances of longevity are found, according to Sir John Sinclair, among those nations who live chiefly on a vegetable diet. The

excitants or condiments of the table, though grateful and in many instances salutary additions to our food, become sometimes the causes of disease, especially when habitually taken at our meals, and in great quantities.”

“As an incentive to temperance let it be recollected, that Sir Isaac Newton, when composing his celebrated treatise upon Optics, confined himself to water and a vegetable diet: to this abstemious mode of living, probably may be ascribed the great age, viz. eighty-five years to which he attained.”
Address: New York City.

158. *Boston Medical and Surgical Journal*. 1833. The best diet essay prize. 9:132. Oct. 2. *

• **Summary:** Note: This prize was awarded to Dr. Luther V. Bell of Derry, New Hampshire, whose essay was published as “Dr. Bell’s Prize Essay” starting in the issue of 11 Nov. 1835 (p. 223+).

The essay was strongly criticised in Dec. 30, 1835 issue of this journal.

159. *Graham Journal (The)*. 1833-1837. Serial/periodical. Boston, Massachusetts. Sylvester Graham, editor and publisher. Frequency: Monthly. *

• **Summary:** Continued by: *Graham Journal of Health and Longevity* from April 1837. Robinson (1965, p. 45-46): In 1833 Sylvester Graham started a paper called *The Graham Journal*, which was published monthly in Boston, Massachusetts... When the *American Vegetarian and Health Journal* was suspended in 1854, “the vegetarian cause continued to be ably advocated in America by *The Water Cure Journal*, *The Moral Reformer*, and *The Graham Journal*.”

Note 1. This is the earliest document seen (March 2022) concerning Sylvester Graham.

Note 2. This is the earliest periodical seen (Feb. 2022) concerning vegetarianism, however the words “vegetarian” or “vegetarians” or “vegetarianism” are never used. The word “flesh” is generally used instead of the word “meat.” The following terms are often used: “flesh eating,” “flesh-eaters,” “eating flesh,” “flesh meat,” etc.

160. Erman, Adolph. 1833-1848. *Reise um die Erde durch Nord-Asien und die beide Oceane in den Jahren 1828, 1829 und 1830 Ausgefuehrt* [Trip around the world through north Asia and the two oceans in the years 1828, 1829 and 1830. 5 vols.]. Berlin: G. Reimer. 22 cm + 2 atlases in 1 vol., 43 cm. English translation published in 1970 by Arno Press (New York). [Ger]*

• **Summary:** Adolph Erman lived 1806-1877.

161. Alcott, William A. 1833. *The young man’s guide*. Boston, Massachusetts: Lilly, Wait, Colman, & Holden. iv + 320 p. Illust. 16 cm. *

• **Summary:** William Andrus Alcott lived 1798-1859.

Address: Boston, Massachusetts.

162. Phillips, Richard (Sir). 1833. *A dictionary of the arts of life and civilisation*. London: Sherwood, Gilbert & Piper. xiv p. + 1372 columns. 20 cm. *

• **Summary:** The author, a vegetarian, discusses this subject in the articles titled “Diet” and “Farming.” In the latter he observes that “a man who eats 1 lb. of flesh eats the exact equivalent of 6 lbs. of wheat and 128 lbs. of potatoes.” In this way, he wastes the food resources of his country.

163. Struve, Gustav. 1833. *Mandaras Wanderungen* [The wanderings of Mandaras]. Leipzig, Germany: Struve. [Ger]*
Address: Germany.

164. *Vegetable cookery: With an introduction, recommending the abstinence from animal food and intoxicating liquors*. By a lady. 4th ed. 1833. London: Effingham Wilson. 3 + 451 p. 18 cm. *

• **Summary:** This fourth edition contains 1,261 recipes. The first edition, which was England’s first true vegetarian cookery book, was published in periodical form in 1812. The 3rd edition was published in 1829; the author was given as “A member of the Bible Christian Church.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “vegetable cookery” to refer to vegetarian cookery.

165. Alcott, William A. 1834. *The house I live in*. Part first. The frame... Boston, Massachusetts: Lilly, Wait, Colman & Holden. 144 p. Illust. 16 cm. 7th edition published in Boston in 1839. *

• **Summary:** Essays on anatomy and physiology for young adults. He encouraged young men to study physiology and advocated the subject being widely taught in public schools, in the same way as arithmetic and geography. William Andrus Alcott lived 1798-1859. Address: Boston, Massachusetts.

166. Alcott, William A. 1834. *The young man’s guide*. 2nd ed. Boston, Massachusetts: Lilly, Wait, Colman, & Holden. iv + 320 p. Illust. 16 cm.

• **Summary:** In Chapter 1, “On the formation of character,” Section VII, titled “On forming temperate habits” (p. 49-57) is largely about food and drink.

Pages 55-56: “But I do say, and with emphasis, that food must be masticated.

“Before I dismiss this affair of eating and drinking, let me beseech you to resolve to free yourselves from slavery to tea and coffee. Experience has taught me, that they are injurious to health. Even my habits of sobriety, moderate eating, and early rising, were not, until I left off sufficient to give me that complete health which I have since had.

“I do not undertake to prescribe for you exactly; but,

I do say, that to pour regularly, every day, a pint or two of warm liquid matter down the throat, whether under the name of tea, coffee, soup, grog, or whatever else, is greatly injurious to health.”

Note 1. This is the 2nd earliest English-language document seen (Nov. 2012) that contains a criticism of coffee consumption; this criticism is a strong one.

Note 2. Alcott, who would later become an ardent vegetarian, expresses no thoughts on that subject in this book. He is opposed to drunkenness, gluttony, and overindulgence. He favors water as the best drink.

William Andrus Alcott lived 1798-1859. Address: Boston, Massachusetts.

167. Combe, Andrew. 1834. The principles of physiology applied to preservation of health, and to the improvement of physical and mental education. New York, NY: Harper & Brothers. American edition. 291 p. Illust. 16 cm. *

• **Summary:** The author is a Scotch physician.

168. *Pittsburgh Gazette (Pennsylvania)*. 1835. Pedestrian. July 30. p. 20.

• **Summary:** A young man from Pittsburgh wanted “to test the Physical strength consequent from living upon Mr. Graham’s system of dietetics...”

“His being a Grahamite it will be understood that he has eaten no meat for some time, and entirely proscribes spirituous liquors.”

169. Alcott, William A. 1835. Objections to animal food. *Moral Reformer (The)* 1:283. Sept. *

• **Summary:** Note 1. This periodical was founded in 1835 by Dr. William A. Alcott of Massachusetts. He also published and edited it.

Note 2. This is the earliest document seen (Feb. 2022) in which William A. Alcott mentions or discusses his objections to eating animal food.

170. Graham, Sylvester. 1835. Remarks on Dr. Bell’s Prize Essay (Letter to the editor). *Boston Medical and Surgical Journal* 13(21):328-32. Dec. 30; 13(22):347-52. Jan. 6. [1 ref]

• **Summary:** “Dear Sir,—I have read with considerable interest, the Prize Dissertation on Diet, by Luther V. Bell, M.D. [it won the Boylston Prize for this year] as it has appeared in four or five successive numbers of your journal [1835, p. 229-36, 247-56, 261-68, 280-86, and 298-303], and with your permission I will venture to make a few comments on it.” Graham argues that “man is naturally a fruit and vegetable eating animal.” Note: This journal was continued by the *New England Journal of Medicine*. Address: Boston, Massachusetts.

171. *Moral Reformer and Teacher on the Human*

Constitution (The). 1835-1836. Serial/periodical. Boston: Published by Light & Horton. Founded and edited by Dr. William A. Alcott of Massachusetts. Vol. 1, No. 1. Jan. 1835. Vol. 2, No. 12. Dec. 1836. *

• **Summary:** Shepard, Odell. 1937. *Pedlar’s Progress: The Life of Bronson Alcott*. See p. 440. In 1835 William Andrus Alcott started a monthly magazine titled the *Moral Reformer* in Boston, and followed [renamed] it two years later with the *Library of Health*—both strongly vegetarian.

Robinson (1965, p. 44, 46): “An active campaign in behalf of diet reform and the adoption of a vegetarian diet was waged also in the United States. In 1835 Dr. William A. Alcott of Massachusetts, began the publication of *The Moral Reformer* as an organ of healthful dietetics.” When the *American Vegetarian and Health Journal* journal ceased publication in 1854, “the vegetarian cause continued to be ably advocated in America by *The Water Cure Journal*, *The Moral Reformer*, and *The Graham Journal*.”

172. A defence of the Graham system of living; or, Remarks on diet and regimen. Dedicated to the rising generation. 1835. New York, NY: W. Applegate. iii + 200 p. 23 cm. [50+ ref]

• **Summary:** This book is derived from the lectures of Sylvester Graham (lived 1794-1851), but not written by Graham himself (see p. 5). In the first section, “To the unprejudiced reader” (p. 3): “When we reflect upon the appalling fact, that sensuality is the prevailing vice of the age, and that Luxury reigns triumphant in the *civilized* world, will it appear surprising that the heterodox opinions expressed by the lecturer above alluded to [Graham], should have created an excitement in the minds of his hearers?”

In the section on the “Effects of Luxury” (p. 9-10) “When Luxury, soft enervating Luxury, had once gained admission among the societies of men, she waved her vampyre wing, and lulled her victims into a fatal security, while she employed herself in the accomplishment of their destruction. As luxury prevailed, the frugal board, once spread with nature’s simple bounties, gave place to costly tables, loaded with sumptuous viands and delicacies culled from every clime.”

In the same chapter (p. 23): “Let one of our modern epicures, whose organs of taste have long been excited by high-seasoned food and stimulating drink, adopt this Pythagorean regimen, and he will find that the plain, nutritious articles of diet prescribed, are quite insipid; let him continue, for a few months, until the healthy susceptibility of his nerves is restored, and he will perceive that his frugal fare is not only palatable, but agreeable. ‘He will find, moreover, a system of simple diet to be a system of perfect epicurism. He will no longer be incessantly occupied in blunting and destroying those organs from which he expects his gratification. On a natural system of diet, old age would be our last and our only malady; the term of our existence

would be protracted; we should enjoy life, and no longer preclude others from the enjoyment of it; all sensational delights would be infinitely more exquisite and perfect. On a natural system of diet, we should require no spices from India; no wines from Portugal, Spain, France, or Madeira; none of those multitudinous articles of luxury for which every corner of the globe is rifled, and which are the causes of so much individual rivalry, such calamitous and sanguinary national disputes.”

In the section on Aliment (p. 97): “Since both vegetables and animals are altered by cultivation, it is scarcely possible to decide upon the natural food of man, except by comparing his structure with that of wild animals. That he was not intended to subsist on animal food, we infer from his organization; the form of his teeth, and the structure of his alimentary canal, clearly indicate that he is not adapted to the devouring of flesh. The ourang-outang, and other animals of the monkey tribe, are strictly *frugivorous*, that is to say, they feed upon *fruits*. By comparing them with man, we find that the shape of the teeth, and that of the alimentary canal, are remarkably similar in both; hence it is reasonable to conclude that man is likewise a fruit-devouring animal.”

In the section on “Animal food” (p. 109-10): “The much-abused Epicurus, the founder of the Epicurean system of philosophy, together with his pupils, rigidly abstained from the use of animal food. Pythagoras, who lived to a very advanced age, as did also his follower, the philosopher Xenophilus, used no animal food, because they believed that killing an animal was in effect killing another self, believing, as they did, in the transmigration of souls. Most of the ancient Grecian philosophers abstained from flesh-meat... It was a maxim of the ancients that ‘none could understand God and his works, and enjoy perfect health and long life, but those that abstain from *flesh*, wine, and vices, bounding their desires according to the ends and necessities of nature.’”

In the same section (p. 120): “Abstinence from animal food not only communicates calmness and gentleness to the disposition, but it contributes, in a wonderful degree, to personal beauty. It is scarcely possible to imagine the effect which a well-regulated vegetable diet and moderate exercise, produce in the development of a finely-moulded form and beautiful countenance, provided such education be adopted in infancy; more especially if the mental faculties are gradually and properly cultivated.”

Note 1. None of the following words “vegetarian,” “vegetarians,” or “vegetarianism” appear in this book. Instead Graham uses terms like “vegetable diet” (which appears on 15 pages), “vegetable food” (4 pages), “Pythagorean regimen” (1 page), “flesh” (30 pages), “flesh-meat” (4 pages), etc.

In the section on “Coffee” (p. 152-53), Graham shows himself to be an early American critic of this beverage: “Coffee is an astringent, stimulating, narcotic, and aromatic

beverage. The berry possesses a peculiar bitter principle; but the nature of its fragrant volatile properties, developed by roasting, has not been ascertained. Strong coffee produces sleeplessness, acidity of the stomach, dyspepsy, tremors, and paralytic affections, disordering the skin, and causing troublesome eruptions.

“Slare affirms that he became paralytic by the too liberal use of coffee, and that his disorder was removed by abstinence from that liquor. Celsius, the celebrated Swedish astronomer and natural philosopher, destroyed himself by the excessive use of coffee. Voltaire became nervous, and reduced himself to a mere skeleton by this indulgence. It was formerly found that tea was the principal agent in producing nervous disorders, but since strong coffee has partially superseded the use of tea, universal complaints are brought against this new enemy and destroyer of health and life.

“It is rare (says Dr. Rickeson) to see great and constant drinkers of strong tea and coffee, somewhat advanced in life, who have not some symptoms of weakness, tremors, or indigestion: wherefore, it is judged, that the great number and increase of paralytic, nervous, and hypochondriac disorders, are, in part, to be attributed to the frequent and excessive use of those articles, drunk in a hot and strong state.’

“In delicate habits (says Dr. Percival) coffee often occasions watchfulness, tremors, and many of those complaints which are denominated nervous. It has even been suspected of producing palsies; and, from my own observation, I should apprehend not entirely without foundation.’

“If drunk too strong (says Dr. Willich) it affects the nerves; and, by its penetrating property, often occasions tremors of the hands and sleeplessness; but, in some phlegmatic and indolent individuals, it is apt to excite sleep.

“An immoderate use, however, of this decoction, is prejudicial to the healthy, and destructive to the diseased. It debilitates the latter still more by causing great undulations in the blood, tremor of the limbs, giddiness, and a certain insupportable timidity. It leads people of a sanguine temperament, and particularly females, to the long train of fashionable nervous diseases.’

Note 2. This is the 2nd earliest English-language document seen (Nov. 2012) that contains a criticism of immoderate coffee consumption; this criticism is a very strong one.

In the next section, titled “Chocolate,” Graham says (p. 153): “As a drink, chocolate cannot be recommended; its nutriment is too concentrated, and it contains an oil difficult of assimilation. The cacao-nut makes a preferable infusion, but still, there is no drink so valuable as pure, soft water.

Note 3. This is the earliest English-language document seen (Sept. 2021) that contains a criticism of chocolate consumption.

But Graham’s harshest words are reserved for

“Fermented liquors” (p. 153): “No greater curse could have been inflicted upon society than the introduction of fermented and distilled liquors. The substitution of these beverages for pure water, is a most deplorable evil to mankind; and our daily conviction of its tendency should urge us to be unremitting in our efforts to check the wide-spread and overwhelming progress of intemperate habits. The misery and crime which have sprung from this source alone, is without example. Murders, robberies, and criminal indulgences, naturally result. Poverty has increased with fearful rapidity; and none but the sufferers themselves can realize the loathsome horrors of a drunkard’s home...”

The words “Pythagorean” or “Pythagoras” appear on pages 23, 27, 117, and 120. The term “vegetable diet” appears on pages 13, 27, 101, 107 (twice), 110 (twice), 111, 112, 117, 118, 120 (3 times), 171 (twice), 123, 196 (twice), 193, and 197 (twice).

173. Bell, Thomas. 1835. *Anatomy, physiology, and diseases of the teeth*. 2nd ed. London: Printed for S. Highley. xiii + 23 + 329 p. See p. 33. 22 cm.

• **Summary:** In the section titled “Physiological observations on the Natural Food of Man, deduced from the characters of the Teeth” (p. 33-36), the author uses reason and comparative anatomy to arrive at a conclusion: It “is not, I think, going too far to say, that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal, and therefore, probably, tropical or nearly so, with regard to his geographical situation. This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin; and the general structure of his limbs.”

If “analogy be allowed to have any weight in the argument... Those animals whose teeth and digestive apparatus most nearly resemble our own, namely, the apes and monkeys, are undoubtedly frugivorous.”

Note: Thomas Bell lived 1792-1880. F.R.S. is Fellow of the Royal Society [of London]. F.L.S. is Fellow of the Linnaean Society [botany]. F.G.S. is Fellow of the Geological Society [geology]. Address: F.R.S., F.L.S., F.G.S., Lecturer on comparative anatomy, and on the anatomy and diseases of the teeth, at Guy’s Hospital, and surgeon-dentist to that institution [London, England].

174. Alcott, William A. 1836. The Graham system (Letter to the editor). *Boston Medical and Surgical Journal* 14(13):199-201. May 4. [1 ref]

• **Summary:** Dated 29 April 1836. Dr. Alcott defends the system of Sylvester Graham and comments critically on an article by W.W. in the April 20 issue of this journal. “I have studied man, as common student of nature, thirty years; and as a physiologist, about half as long. I have seen great numbers of vegetable eaters, and watched their progress from childhood to middle age. I have seen sudden changes from

animal to vegetable food exclusively, and watched the effects for two, four, and six years. I have watched these effects, too, as a professional observer, and not in so limited a sphere as some might suppose.—I abstained suddenly, about six years ago, from animal food, and from all fermented, narcotic, and alcoholic drinks; and I have confined myself, to this hour, to vegetable food and water; and this, too, amid great labor and fatigue of body and mind. I have moreover done it not only without loss, but, in the judgment of some who know me, with great gain. Whether I am tending to insanity, I leave to the public to decide.”

Note: This is the 2nd earliest document seen (Feb. 2022) by or about Dr. William A. Alcott. Address: M.D., Boston [Massachusetts].

175. Bell, Luther V. 1836. A dissertation on the Boylston prize question for 1835. *

• **Summary:** L.B. Mendel (1904, p. 460) notes: “In 1833 the Boylston Medical Committee of Harvard University offered a prize for the best dissertation on the following question: ‘What diet can be selected which will ensure the greatest probably health and strength to the laborer in the climate of New England? quantity and quality, and the time and manner of taking it, to be considered.’ The prize was awarded to Dr. Luther V. Bell, whose essay (1835 or 1836) may still be read with interest. The status of the propaganda against flesh-eating as summarized by him is quoted here, since it indicates how similar have been the personal characteristics and motives of the vegetarian advocates in the most widely separated localities. Bell wrote:

“Some extraordinary, and to the unprofessional class, doubtless novel, views in regard to diet were broached and have since been pressed upon attention, and that too by at least some men of scientific reputation, ingenious lecturers and individuals who from weight of personal character, or their position before the public, possess no limited influence. They have persuaded themselves, and labored hard to proselyte to their own faith, that the use of animal food in all its forms and varieties, is a custom, unnatural, injurious to bodily health, and even prejudicial to intellectual and moral sanity;—a custom at once unnecessary and inexpedient. How far, or how durably, they may have impressed the public with their views, time only can show; at present it need only be said, that such effect has at least been produced, as to raise a laudable curiosity and wish for the truth, in the minds of many, deserving to be gratified.

“Bell adds the following interesting remarks: ‘Their views are by no means new or original. They date their origin at least as far back as the ancients, and they have been received in every century from the time of Pythagoras to the days of the philosopher of Geneva (Rousseau). “It is not intended to deny the right of ingenious men to propose innovations, and it is a fortunate circumstance that the public is as much too slow in coming into a practical

acknowledgment of new truths, as men of erratic and visionary genius are too sanguine in promulgating and inculcating new hypotheses. It is dangerous to unsettle long established truth, for it is difficult to limit the extent of error. The gratification of a morbid desire to be distinguished as the propagator of new principles in philosophy, or as the head of a new sect, is not the only result to be expected from such heresies. New opinions or doctrines, whether true or false, will have admirers and followers, and will lead to practical results, and the errors of one man may lead thousands into the same vortex.”

“The conclusions to which Bell’s study led him are worthy of brief mention. He summarized as follows:

“1. A diet of *both* animal and vegetable food is adapted to the condition of the New England laborer.

“2. No grand errors exist in his present system of diet, and no radical change is demanded to ensure a greater amount of health and strength, though many minor, but still important errors exist.

“3. The proportion of animal food usually customary is too great, and a considerable reduction would be expedient and advantageous, though it is impracticable to make a precise statement of the extent to which this is required, which must depend upon circumstances, as amount of labor performed, climate, season, bodily constitution, habits of life, etc. A general statement of this fact can alone be made.

“4. The amount of food in general, customarily used, is more than is necessary for the maximum of health and strength, though a more specific statement of this abuse is also impossible. It must be left for each individual to attempt to reduce his quantity of food to that point at which he finds his mental and bodily powers most energetic. In searching for this point the New Englander may be almost certain that he must look for it in descending ratio.

“5. The great principle in regulating diet is to regard quantity rather than kind.”

176. Graham, Sylvester. 1836. *Science of human life*. Boston, Massachusetts: Light & Stearns. 193-212 p. 18 cm. Series: Scientific Tracts for the Diffusion of Useful Knowledge, Vol. 1, No. 8, Series 3. *

• **Summary:** The author lived 1794-1851.

177. *Graham J. of Health and Longevity (The)*. 1837-1839. Serial/periodical. Boston and New York. David Campbell, editor. Vol. 1. No. 1. 4 April 1837. Vol. 3, No. 25. 14 Dec. 1839. Frequency: Weekly in 1837, bi-weekly in 1838-39. 24 cm.

• **Summary:** “Devoted to the practical illustration of the science of human life, as taught by Sylvester Graham and others.” This periodical carried the message of health reform. When the *American Vegetarian and Health Journal* was suspended in 1854, the vegetarian cause continued to be ably advocated in America by *The Water Cure Journal*, *The*

Moral Reformer, and *The Graham Journal*. Succeeding title: *Library of Health*.

Some volumes of this early periodical are at the Widener Library at Harvard University and (as of Jan. 2011) some volumes have been digitized on Google Books (e.g., Vol. 5, issues 1-25 (1839)).

178. Alcott, William A. ed. 1837-1841. *The library of health: And teacher on the human constitution*. 5 vols. Boston, Massachusetts: G.W. Light. *

• **Summary:** William Andrus Alcott lived 1798-1859. Address: Boston, Massachusetts.

179. *Library of Health*. 1837-1843. Serial/periodical. Founded, edited, and published by Dr. William A. Alcott of Massachusetts. *

• **Summary:** Shepard, Odell. 1937. *Pedlar’s Progress: The Life of Bronson Alcott*. See p. 440. In 1835 William Andrus Alcott started a monthly magazine titled the *Moral Reformer* in Boston, Massachusetts, and followed [renamed] it two years later with the *Library of Health*—both strongly vegetarian. This was an early periodical that carried the message of health reform.

Numbers (1976, p. 224). An early health reform periodical was the *Moral Reformer*, renamed the *Library of Health* in 1837.

180. Alcott, William A. 1837. *The house I live in: or, The human body. For the use of families and schools*. 2nd ed., enlarged. Boston, Massachusetts: Light & Stearns. xii + 246 p. Illust. 16 cm.

• **Summary:** The section titled “Materials for blood” states (p. 204-05): “For adults, a tolerable sort of chyle may be formed of plain but lean meats, fish, milk and eggs; and an inferior sort, of butter, cheese, cakes, pies, hot bread, beets, turnips, onions, &c. All these substances may be better or worse, according as they are more or less broken and ground down with the teeth, and mixed with the saliva; and according to their quantity.”

“Spirit [alcohol] makes no chyle or blood at all; wine, cider, ale, beer, coffee and tea, very little, unless milk, sugar, molasses, or something of the kind is mixed with them. Besides this, they contain more or less of substances which not only do no good, but are positively hurtful. Even water can hardly be said to make either chyle or blood; but then it quenches our thirst, and answers many important and even indispensable purposes.”

Note: At this time, Alcott advocated the use of whole-wheat flour, was opposed to the use of coffee, but was not yet opposed to the use of meat.

William Andrus Alcott lived 1798-1859. Address: Boston, Massachusetts.

181. Alcott, William A. 1837. *The young wife: or, Duties*

of a woman in the marriage relation. Stereotype ed. Boston, Massachusetts: George W. Light. 376 p. Illust. 18 cm. *

• **Summary:** William Andrus Alcott lived 1798-1859. Address: Boston, Massachusetts.

182. Bell, Thomas. 1837. Anatomy, physiology, and diseases of the teeth. 3rd American ed. Philadelphia: Carey, Lea & Blanchard. xiii + 23 + 329 p. See p. 33-36. 22 cm.

• **Summary:** In the section titled “Physiological observations on the Natural Food of Man, deduced from the characters of the Teeth” (p. 33-36) is identical to that in the 1835 edition. Address: F.R.S. [Fellow of the Royal Society], F.L.S., F.G.S., Lecturer on the anatomy and diseases of the teeth, at Guy’s Hospital, and surgeon-dentist to that institution [London, England].

183. Donovan, Michael. 1837. Domestic economy. Vol. II. Human food, animal and vegetable. London: Printed for Longman, Brown, Green, & Longmans and J. Taylor. See p. 301. 17 cm. (Dionysius Lardner. 1830-1849. The Cabinet Cyclopædia. 133 vols.).

• **Summary:** In the chapter titled “Use and Abuse of Animal Foods, etc.” the author states: “Notwithstanding the vegetable origin of bread, it can scarcely be considered a mere vegetable matter. Wheat contains pure vegetable matter along with a substance, amounting to one-fourth of its weight, called gluten, which very much approximates to the character of animal matter... Indeed, without any reference to chemical constitution, the taste, consistence, texture, and appearance of bread seem to detach it in some degree from the class of vegetable food... Celsus [probably Aulus Cornelius Celsus, Roman writer on agriculture, medicine, etc. of the 1st century A.D.] considered bread as equal to flesh in its capability of nourishing; and if there is any truth in this opinion, the mistake of those is very great who use it at dinner without any other vegetable matter to dilute the stimulus of animal food.

“Some very absurd notions have prevailed amongst those who accustom themselves to a full diet of animal food concerning its beneficial influence on the moral and physical development of man...”

Note: According to the *Oxford English Dictionary*, this is the third earliest English-language document that uses the word “gluten” to refer to the protein of wheat or other grain.

The author died in 1876. Address: Prof. of Chemistry,.

184. Graham, Sylvester. 1837. A treatise on bread, and bread-making. Boston, Massachusetts: Light and Stearns. viii + 131 p. 16 cm.

• **Summary:** The author urges Americans to return to using whole wheat flour, instead of refined white flour, when making bread. The ancients realized that wheat flour suffered in nutritive value when the coarse bran was removed, and their wrestlers “ate only the coarse wheaten bread to

preserve them in their strength of limbs.” Hippocrates, the father of medicine, who flourished over two thousand years ago, recommended the unbolted wheat meal bread “for its salutary effects on the bowel.”

In the preface, the author notes: “While the various preparations of animal food constitute so important a portion of human aliment, the quality of bread will be greatly disregarded and neglected, and people will continue almost universally to be cursed with poor bread.”

Chapter 1, titled “History of Bread,” begins: “In the English version of the sacred scriptures [the Bible], the term Bread is frequently used to signify vegetable food in general. Thus in Genesis iii, 19, the Lord says to Adam—‘In the sweat of thy face shalt thou eat bread (or food) till thou return to the ground.’” Graham promoted specific foods which he believed were necessary for good health. These foods were largely coarse, whole meal breads, which at that time were not considered to be of dietary importance. He attributed the health-giving properties of these breads to their content of “innutritious substance,” a term he used of the modern term “dietary fiber.” In attempting to prove the need for this dietary component, he notes: “We know that dogs fed on sugar and water, gum and water, fine flour bread and water or any other kind of concentrated aliment will soon languish and droop and emaciate and die, but if a due proportion of proper innutritious substance be mixed with these concentrated forms of aliment, the dogs will subsist on them and remain healthy. So if horses, cows, deer, sheep and other grass eating animals be fed on grain alone, they will soon lose their appetite and will shortly perish, but if a due proportion of straw and shavings of wood be given to them with their grain, they will continue to do well. Man is affected in the same manner. He cannot long subsist on purely nutritious substances and the reason is not because these substances have no azote or nitrogen in them nor because many necessarily require a variety of alimentary substances, but simply and exclusively because the anatomical construction and vital powers of the alimentary organs are constitutionally adapted to the alimentary substances which consist of both nutritious and innutritious matter.”

Note 1. One of Sylvester Graham’s most lasting legacies was Graham Bread, which he considered to be an ideal food. By the late 1980s, as the importance of dietary fiber came to be recognized by doctors and nutritionists, Sylvester Graham came to be seen as the pioneer in America advocating more fiber in the diet (Burkitt & Spiller 1986). Graham Bread was made from unbolted wheat flour (later widely known as “Graham Flour”) and allowed to sit for 24 hours before being consumed. Many of America’s early health reformers, during the 1850s and 1860s, advocated Graham Bread as part of a vegetarian diet, and refused to serve white-flour bread. These included James Caleb Jackson (proprietor of Our Home on the Hillside, a famous water cure spa at Dansville, New

York) and Ellen G. White (the Seventh-day Adventist leader, though she initially had trouble digesting the relatively coarse bread). The SDA magazines *Review and Herald* and *Health Reformer* provided readers with hints on “How to Use Graham Flour.” In Britain, Graham bread became a household name after Queen Victoria took to eating brown bread in 1847, at a time when it was still a poor man’s food.

Note 2. Daphne Roe (1986) argues convincingly that Sylvester Graham was closely indebted for his ideas on dietary fiber to the physiologist William Beaumont; four years before the appearance of Graham’s book on bread, Beaumont’s book titled *Experiments and Observations on the Gastric Juice and the Physiology of Digestion* had been published. Section 1 contains ideas quite similar to those of Graham, who was familiar with Beaumont’s ideas and actually wrote a review of them.

Note 3. McCance & Widdowson (1956, p. 49) write: “It is somewhat disillusioning to realise that Graham appears to have obtained most of his information about milling, baking and early diets from Rees’ *Cyclopaedia* which was published in 1819, but it is difficult to over-estimate the influence of a man whose bread became a household word for over 100 years. Graham bread, or its imitations, must have been extensively eaten by people who were health minded.” Address: Northampton, Massachusetts.

185. Portrait photo of Amos Bronson Alcott. 1837? United States. 1 p. Undated.

• **Summary:** See above right. This portrait photo is from the Joel Myerson Collection of 19th-Century American Literature at the University of South Carolina.

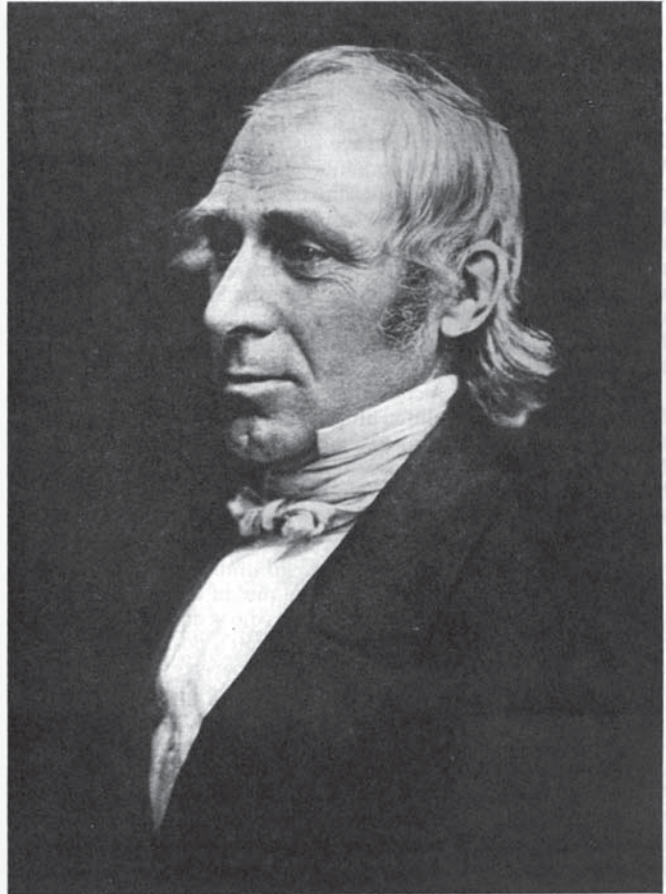
186. Palfrey, John G. 1838. Proceedings of the American Health Convention, assembled in Boston, May 20, 1838. *North American Review* 47:381-90? Oct. *

• **Summary:** This convention passed resolutions which not only indorsed a “vegetable diet” as safe for all, but also condemned the use of medicines and advocated the inclusion of courses in anatomy, physiology, and hygiene in the curriculums of schools and colleges.

However the author, Rev. Palfrey, one-time professor of sacred literature at Harvard University (Massachusetts), considered the ideas set forth here to be “delicious nonsense.”

187. Alcott, William A. 1838. Vegetable diet: As sanctioned by medical men, and by experience in all ages. Boston, Massachusetts: Marsh, Capen & Lyon. xi + 276 p. 19 cm.

• **Summary:** See next page. William Andrus Alcott (the uncle of novelist Louisa May Alcott [1832-1888]), lived 1798-1859, was a writer on moral issues and a founding member of the American Vegetarian Society in 1850. The title page states that he was “author of The Young Man’s Guide, Young Woman’s Guide, Young Mother, Young



Housekeeper, and late editor of the Library of Health.”

Contents: Preface. 1. Origin of this work. 2. Letters to Dr. North. 3. Remarks on the foregoing letters. 4. Additional intelligence. 5. Testimony of other medical men, both of ancient and modern times (incl. Dr. Vauquelin [French chemist], Dr. Hufeland, Dr. Benjamin Rush, Sylvester Graham). 6. Testimony of philosophers and other eminent men (incl. Plutarch, Porphyry, Cicero, Cyrus the Great, Alexander Pope, Sir Isaac Newton, Homer, Dr. Benjamin Franklin, *Encyclopedia Americana*, Linnaeus [the naturalist], Shelly [the poet]). 7. Societies and communities on the vegetable system (The Pythagoreans, the Essenes, the Brahmins, Society of Bible Christians, Orphan Asylum of Albany, School in Germany, American Physiological Society). 8. Vegetable diet defended: General remarks on the nature of the argument, the anatomical argument, the physiological argument, the medical argument, the political argument, the economical argument, the argument from experience, the moral argument, conclusion.

In the Preface, Dr. Alcott tells us: “When I commenced putting together the materials of this little treatise on diet it was my intention simply to show the *safety* of a vegetable and fruit diet, both for those who are afflicted with many forms of chronic disease, and for the healthy. But I soon became convinced that I ought to go farther, and prove its



superiority over every other.”

Concerning “Dr. Benjamin Franklin” (p. 188-89): “Dr. Franklin, in his younger days, often, for some time together, lived exclusively on a vegetable diet, and that, too, in small quantity. During his after life he also observed seasons of abstinence from animal food, or *lents*, as he called them, of considerable length. His food and drink were, moreover, especially in early life, exceedingly simple; his meal often consisting of nothing but a biscuit and a slice of bread, with a bunch of raisins, and perhaps a basin of gruel. Now Dr. F. testifies of himself that he found his progress in science to be in proportion to that clearness of mind and aptitude of conception, which can only be produced by total abstinence from animal food. He also derived many other advantages from his abstinence, both physical and moral.”

A second, revised and enlarged, edition of this book was published in 1849-51 in New York by Fowlers and Wells. Address: Boston, Massachusetts.

188. Alcott, William A. 1838. *The young house-keeper: or, Thoughts on food and cookery*. 1st stereotype edition. Boston, Massachusetts: George W. Light. 424 p. See p. 88-89, 180-81, 379-80. 19 cm. *

• **Summary:** Alcott was a reformer and his design rested on a foundation of adamant simplicity. He advocated consumption of a simple diet free of the flesh of higher or

lower animals. To Alcott, temperance meant abstinence from both alcohol and meat. One was not truly temperate until he became a faithful vegetarian.

The three great divisions of human aliments are:

(1) The farinaceous or mealy vegetables [cereal grains].
(2) The fruits. “These are principally designed for the hot or warm season. These two grand divisions—suitably combined—constitute the most appropriate food of man. They are his natural food, if he has any natural food at all. Animal food—the third grand division—is admissible in certain circumstances and conditions, national and individual; national, as in the case of the Greenlanders or the Esquimaux, who cannot always get food which is better—individual, as in the young infant or in certain diseased states of body, as in diabetes, or perhaps a few cases of scrofula or dyspepsia. Even if there are a few among us who call themselves healthy, but who cannot or fancy they cannot, on account of long established habits, at once quit the use of animal food, their condition is most properly regarded as a diseased condition.”

“I hold there is but one proper drink in the world, viz., water;...”

Page 180-81: “The tomato.—Of the tomato or love apple, I know very little. It is chiefly employed as a sauce or condiment. No one, it is believed, regards it as very nutritious; and it belongs, like the mushroom and the potatoe, to a family of plants, some of the individuals of which are extremely poisonous.”

“Indeed, to secure the highest amount of gustatory enjoyment, during a whole life, eat always the mildest, simplest food, with which you can feel at all satisfied. What you gain, in enjoyment, by the use of concentrations or condiments to-day, you more than lose in the end, by the effect it has to blunt or benumb the keenness of sensibility in the organs of taste, smell, &c.”

Page 379-80: “And now come the greasy substances. Fat meat is first rejected; next, the suet of puddings; next, gravies; next, the melted butter, as it is called, for fish; and next, perhaps, butter itself. After these, buttered pancakes or fritters, whether of wheat, Indian or buckwheat, waffles, &c. So strongly interwoven in our very natures, however, is the use of butter, that we generally cling to that as with a dying grasp. And consequently, it is one of the last things which even an enlightened and conscientious house-keeper will venture to banish. But go it must, and will, finally.

“By this time, all meat will become doubtful, and will be abandoned—and perhaps cheese; and milk and all other liquid foods will be used sparingly. Mixed dishes will begin at length to be proscribed. Sausages are already abandoned; but mince pies, hash, seed cakes, plum puddings, plum cakes, and all shortened pie crust, and semi-solid or watery substances, soon follow in their train! And as the taste becomes simplified, the desire for drink, before supposed to be natural, now gradually disappears. The tumbler of water

begins to stand untouched till we have done eating, before it is drank off. At last, the fashion of not drinking so far prevails, that no drinking vessels are introduced to the table. Finally, the variety at the same meal begins to diminish. Instead of several courses of food, one begins to suffice; and instead of a dozen articles in this one course, half a dozen and ultimately two or three, or perhaps one, begins to be used. And instead of hot things, those are preferred which are temperate; and instead of swallowing them just from the oven, the pot or the kettle, they are required to have suitable age. And instead of having everything as soft as pap, the house-keeper at length learns to have everything, though well cooked, in a condition to require a good deal of mastication.

“There is, however, one little piece of advice which I would urge upon all persons who are resolved on the work of dietetic reform. It is, never to use food which is more highly concentrated or more highly seasoned, when that which is less so will satisfy you. Thus, if you can relish and enjoy an article without molasses or sugar, eat it so. When you have once added the molasses, you cannot expect it any longer to relish without it; nor will anything else which is plain relish at the same meal. But he who begins a meal of plain food without seasonings, will find, after a few mouthfuls, that uncloying sweetness which he will in vain look for anywhere,...

William A. Alcott lived 1798-1859. Address: Boston, Massachusetts.

189. Alcott, William A. 1838. *The young house-keeper: or, Thoughts on food and cookery*. 3rd stereotype edition. Boston, Massachusetts: George W. Light. 424 p. See p. 88-89, 180, 379-81, 389. No index. 19 cm.

• **Summary:** Alcott was a reformer and his design rested on a foundation of adamant simplicity. He advocated consumption of a simple diet free of the flesh of higher or lower animals. To Alcott, temperance meant abstinence from alcohol, meat, coffee, tea, etc. One was not truly temperate until he became a faithful vegetarian.

The chapter titled “Nature of food in general” states (p. 88-89) that the three great divisions of human aliments are: (1) The farinaceous or mealy vegetables [cereal grains]. (2) The fruits. “These are principally designed for the hot or warm season. These two grand divisions—suitably combined—constitute the most appropriate food of man. They are his natural food, if he has any natural food at all. Animal food—the third grand division—is admissible in certain circumstances and conditions, national and individual; national, as in the case of the Greenlanders or the Esquimaux, who cannot always get food which is better—individual, as in the young infant or in certain diseased states of body, as in diabetes, or perhaps a few cases of scrofula or dyspepsia. Even if there are a few among us who call themselves healthy, but who cannot or fancy they cannot, on account of long established habits, at once quit the use of

animal food, their condition is most properly regarded as a diseased condition.”

“I hold there is but one proper drink in the world, viz., water;...”

Page 180-81: “The tomato.—Of the tomato or love apple, I know very little. It is chiefly employed as a sauce or condiment. No one, it is believed, regards it as very nutritious; and it belongs, like the mushroom and the potatoe [potato], to a family of plants, some of the individuals of which are extremely poisonous.”

Page 381: “Indeed, to secure the highest amount of gustatory enjoyment, during a whole life, eat always the mildest, simplest food, with which you can feel at all satisfied. What you gain, in enjoyment, by the use of concentrations or condiments to-day, you more than lose in the end, by the effect it has to blunt or benumb the keenness of sensibility in the organs of taste, smell, &c.”

Page 379-80: “And now come the greasy substances. Fat meat is first rejected; next, the suet of puddings; next, gravies; next, the melted butter, as it is called, for fish; and next, perhaps, butter itself. After these, buttered pancakes or fritters, whether of wheat, Indian or buckwheat, waffles, &c. So strongly interwoven in our very natures, however, is the use of butter, that we generally cling to that as with a dying grasp. And consequently, it is one of the last things which even an enlightened and conscientious house-keeper will venture to banish. But go it must, and will, finally.

“By this time, all meat will become doubtful, and will be abandoned—and perhaps cheese; and milk and all other liquid foods will be used sparingly. Mixed dishes will begin at length to be proscribed. Sausages are already abandoned; but mince pies, hash, seed cakes, plum puddings, plum cakes, and all shortened pie crust, and semi-solid or watery substances, soon follow in their train! And as the taste becomes simplified, the desire for drink, before supposed to be natural, now gradually disappears. The tumbler of water begins to stand untouched till we have done eating, before it is drank off. At last, the fashion of not drinking so far prevails, that no drinking vessels are introduced to the table. Finally, the variety at the same meal begins to diminish. Instead of several courses of food, one begins to suffice; and instead of a dozen articles in this one course, half a dozen and ultimately two or three, or perhaps one, begins to be used. And instead of hot things, those are preferred which are temperate; and instead of swallowing them just from the oven, the pot or the kettle, they are required to have suitable age. And instead of having everything as soft as pap, the house-keeper at length learns to have everything, though well cooked, in a condition to require a good deal of mastication.

“There is, however, one little piece of advice which I would urge upon all persons who are resolved on the work of dietetic reform. It is, never to use food which is more highly concentrated or more highly seasoned, when that which is less so will satisfy you. Thus, if you can relish and enjoy an

article without molasses or sugar, eat it so. When you have once added the molasses, you cannot expect it any longer to relish without it; nor will anything else which is plain relish at the same meal. But he who begins a meal of plain food without seasonings, will find, after a few mouthfuls, that uncloying sweetness which he will in vain look for anywhere,..."

In the chapter titled "How to begin reformation" we read (p. 389): "And as to drinks, in the case of those who, though they are willing to relinquish tea and coffee, are determined to drink something or other which is hot, we leave them chocolate, cocoa, (or shells,) corn coffee, bread coffee, wheat coffee, rye coffee, chestnut coffee, and a multitude of other drinks of the same general class. Multitudes, when they first began to abandon narcotic drink, have substituted, for a time, simple warm water, with milk and sugar in it; and after continuing this awhile, have proceeded to cool milk and water, sweetened water, &c.

Note 1. This is the earliest document seen (Sept. 2021) that mentions non-soy caffeine free alternatives to coffee.

Note 2. This is the earliest English-language document seen (Sept. 2021) that uses the term "corn coffee" or the term "bread coffee" or the term "wheat coffee" or the term "rye coffee" or the term "chestnut coffee" to refer to a caffeine-free alternative to coffee.

William A. Alcott lived 1798-1859. Address: Boston, Massachusetts.

190. *Graham J. of Health and Longevity*. 1839. Introduction to the third volume. 3(1):9-12. Jan. 5.

• **Summary:** This article begins: "We are more confident of the truth and excellence of the principles of the great cause to which our Journal is devoted, than we were at the commencement of our undertaking, we are more deeply convinced of the fitness of those principles to secure the highest good of man; and that without a conformity to them, human nature can never reach the highest good of which it is capable—but we are not more confident in the moral susceptibility of the human world, to the force of those principles; nor are we more confident—but vastly less so—that it is practicable in the present state of things, to make the diseased of every description, who like the multitudes that thronged the Savior, seek rather to be healed by supernatural power, than to be enlightened and sanctified by the truth, so understand and practically apply those principles as in all, or even in most cases to secure the legitimate results of a true experiment."

Page 12: "Every one who has adopted, for a longer or shorter time, what is now popularly called 'the Graham System of living,' and who has experienced any important effects from it, whether favorable or unfavorable, is entreated to make a full and accurate statement of his or her case, and forward it to us for publication. And for the purpose of directing the attention of such persons to the most important

points to be observed in making out such a statement, we subjoin the following questions.

"1. What was the general health of your parents; their age at your birth, &c?

"2. What was your general health during childhood and youth—what your diet and habits in general—sedentary or active?

"3. If you have been sickly how early in life did you become so, and what were the symptoms of your case? Were you costive [slow or reluctant in speech or action; unforthcoming], or the contrary? Have you been subject to much medical treatment? Have you taken much medicine—and what kind?

"4. At what age did you adopt the Graham system, and what was your health at the time; and to what extent did you adopt the system as to kind, quality and quantity of your food—times of eating—bathing, exercise, &c. &c.?

"5. What was before, and what has since been your employment?

"6. Before you adopted the Graham system, what were your habits, as to the use of intoxicating liquors, tobacco, opium, tea, coffee, &c. also was [sic] you fond of flesh meat—gravies—rich dishes—high seasoned food, &c.; or was you given to pastry, warm bread and butter, &c?

"7. Did you lose in weight and strength, when you first changed your diet? and if so, how long did you continue to lose: and how sudden and total was your change?

"8. What was the effect on your mind?

"9. How long did you continue—or have you continued to live on the Graham system, and what, as a general fact has been the effect in your case, as to health, strength, ability to labor and bear exposure, and as to the power and activity of your mind, &c.? What has been the effect on your senses of sight, hearing, smell, taste, and touch? What the general effect on your spirits, youthfulness, elasticity, sprightliness, agility, &c.

"All information on these points and any other which may relate to the subject to which this paper is devoted, will be most thankfully received and appropriated to the common cause of philanthropy. Should any person be unwilling to have his or her name published with his or her communication, it will not be done: yet it is hoped that no one will make such an objection; as by giving the real name with the communication, the latter becomes of more authority with the reader."

Note: The Graham Diet apparently prohibited or discouraged the use of coffee, probably because it was considered unhealthy.

191. A.N.D. 1839. Bible arguments for flesh eating (Letter to the editor). *Graham J. of Health and Longevity* 3(9):147. April 27.

• **Summary:** This letter states: "Mr. Campbell:—It would be very gratifying, doubtless, to many of your readers, if you

or some of your able correspondents would answer through the Journal, some of the Scripture arguments, brought against us. Every reform has been met with arguments drawn from the Bible. Arguments from this source have been the mighty weapons of the opposers of temperance and anti-slavery principles; hence we are not surprised to be met with arguments from the same source when we urge temperance in food as well as drinks.

“If God saw that the use of flesh was not for the well being of man, would he not have given some intimation of it in the Bible?’ ‘Does not the fact of his appointing to the Israelites what kinds of flesh they might and what kinds they might not eat, decide that it is proper food for man?’ ‘Would Christ have used fish, and have prepared it for his disciples, if it had not been proper food?’—are questions frequently asked, and which we hope to see satisfactorily answered in your Journal. We hope the subject will be thoroughly discussed, that the truth may be clearly discovered. A.N.D.

“(We insert the foregoing questions and invite correspondents to give us their views on the subject. Graham’s Lectures on the Bible authority for flesh eating and wine drinking, go very ably and fully into a discussion of this subject; these lectures, we trust, will ere long be published).”

192. *Graham J. of Health and Longevity*. 1839. Is the Bible against flesh eating?—Search and see (Letter to the editor). 3(11):179. May 25.

• **Summary:** This letter states: “Mr. Campbell:—Sir: A request is made in a late number (see page 147) of the *Journal*, for something to be said on the scripture arguments brought against flesh-eating. To this, a safe answer may be given.—Let every one, who has doubts, take the word of God and begin where the injunction says: ‘The herb bearing seed, and the tree bearing fruit, this shall be your meat,’ and from this starting point, with a concordance, examine every passage for and against, if possible ridding himself of a desire to find flesh-eating sustained, and the result, to say the least, will greatly disappoint him. Let him then read what Christ said on another occasion: ‘Moses, because of the hardness of your heart suffered it, but from the beginning it was not so.’

“The writer of this article, five years ago, was laboring under the same difficulty, at the same time eating flesh once a day.—Conscience was a little uneasy, appetite urged, till a resolution was made, to take the scriptures and be faithful. One month—with an hour and frequently two, a day—was thus employed, marking all the passages, and the evidence against the use of flesh greatly preponderated. The consequence was, not a mouthful of flesh has since been taken. Let all who are inquiring make the trial. The time will be well spent; doubtless both body and mind would be greatly benefited.

“To attempt to bring these arguments into a compass for the *Journal*, would be impossible. They are too multiform. Let each one earn his own bread by the sweat of his brow, and it will be much sweeter.”

193. Flournay, John H. 1839. Will the Graham system universally prevail? (Letter to the editor). *Graham J. of Health and Longevity* 3(13):205-07. June 22.

• **Summary:** This letter states: “Mr. Campbell:—The world will never universally adopt the Grahamic mode of existence. A party may be formed on that system: a mere party; but it will not be received and practiced every where. One good influence, however, will flow from the writings of Sylvester Graham, and become universal all the world over—which is, that people will eat less fat and flesh than they have before, and do now consume. Men in times to come, although they may not all adopt the Grahamic system, will profit, nevertheless, by that school’s inculcating the abandonment of flesh; and take less flesh with a greater amount of vegetables. This I fairly believe is the ultimatum to which the influence of Mr Graham will at length come. Almost all reformations always act to the extent of the medium without extremities.

“I partly act on your inculcations, consuming less meat than heretofore. Its operation on my system is not of a duration long enough to test it—but I think in connection with out door exercise it is rather beneficial than otherwise: I cannot say that I shall ever adopt in toto the whole system as laid down by Mr Graham and defended in the Journal you conduct. My reasons are many and urgent. I shall proceed to state them in order to see your remarks upon their import. Before I give an adherence to any plan either political, religious, social or medical, I must perfectly comprehend the utility of the new scheme, must canvass its particular merits and demerits, and if, after the supervision I begin to see the propriety of its adoption, I shall act according to the dictates of wisdom. I am not now fully satisfied of the infallibility of the system you propose.

“Agreeing with you fully as to the deleterious principles of that narcotic drug, tobacco, which I use in no way as a customary accompaniment, I challenge only investigation as to the propriety of a total abstinence from all usage of flesh. And here I must begin the order of the argument.

“In the first place you observed that grease or oil is not healthy. Now in chemical experiments there is probably no vegetable—not even corn or small grain, that has not more or less of the ingredient you abominate. Oil is the vital property of all things. The kernel of nuts—the heart or sprouts of Indian corn, wheat, &c. are oily particles. By the test then of philosophy, it is impossible to avoid grease in every thing we may eat. Without grease things eaten will be unpalatable. The very gusto of food is embodied in the fat or oily ingredient. The unbolted wheat meal recommended by Mr Graham, and which is ground expressly for the Grahamites of Athens, who are not a few, has oily particles, though not to any great extent. If then meat is to be avoided because of the grease we should eschew all nuts, and discard many fruits.

“Thus meat or flesh may be temperately eaten without detriment to a person’s organic or animal frame.

"In the second place, I should claim it as of vast benefit to have as much fish and fowl with eggs as we would want. The Savior, himself, than whose example none is better, sanctioned fish for food: and fowl you know cannot be injurious when taken. That kind of flesh which is decidedly unhealthy, and even poisonous, is swine's flesh, expressly forbidden in the Mosaic Institutes. Could we conform to the Mosaic ceremonials of food, we should very much improve our health. Beef taken without the blood, mutton and kids cooked in the simple fashion of the ancient Hebrews, can do no harm to any not a gormandizer. But the flesh of hogs is an abomination as much to the life of man as to the statutes given from Jehovah through his servant Moses. The people consume too much pork—and hence innumerable diseases, with general debility, reign most luxuriantly, wherever those pests of our country, the hog drivers from Tennessee, Kentucky and Ohio, find their way.

"Beef, if ever deleterious, is much less so than swine's flesh—the animals which the Savior sent helter and skelter into the sea! Beef, fowl and fish can do no harm if temperately taken with four fifths vegetable diet; since these can do no harm to the human system were pork banished, what can be irrational in raising these animals and consuming the delicious flesh—and too with as perfect health and agile limbs as the most rigid Grahamite, where due exercise and bathing is not forgotten to be in constant *provisio*?

"I observe in some past numbers of your Graham Journal the assertion that flesh eating infuriates the human nature—makes man ferocious—and you instanced the strength and agility of the ante-deluvian giants, for proof of the strengthening policy of a pure vegetable diet. Here, although much inclined to adopt your system if found strictly curative, I must, nevertheless, join issue with you. I ask then if the antediluvians lived at so great an age, and were of such surprising muscular powers, how can you divine that they must not have been cannibals? Was not the earth filled with violence in those days? and supposing, as you say, they lived on vegetable diet, were they not so extremely ferocious as to become ripe for destruction by the deluge of waters?

"If afterwards man's life was restricted to an average of seventy or eighty annuals of time, and flesh permitted him, who cannot say that the Divine fiat, and not the flesh eating, was the grand fulcrum of the whole change? As the age of man became fated shorter by his Maker, his bodily vigor suffered a like diminishment. Flesh-eating had nothing amazing to do with it, for flesh-eating prevailed anterior to the flood. Besides do we not read of very aged men—flesh-eaters? And for muscular vigor do you not read of the emperor Maximin, in Roman History, who could draw a wagon two oxen could not move, eight feet in height, son of a Thracian herdsman, and who ate forty pounds of flesh daily, besides drinking six gallons of wine? Upon our southern plantations, also, you will observe that the negroes

living mainly on vegetables, are fiercer than the house servants and carriage drivers, who fare like their masters on daily meats.

"What you can say in reply to these inquiries I shall be happy to read. Meantime I subscribe myself, dear sir, with great respect.

"Your obedient servant,... April 22, 1839."

"(The foregoing communication opens a wide field for discussion; to meet every point of argument would greatly exceed the limits of this Journal. We recommend to friend Flourmay, and every other friend of physiological truth, Graham's work recently published. Several points in the foregoing argument shall receive attention soon.—ED.)."

Address: Athens, Georgia.

194. Darwin, Charles Robert. 1839. Journal of researches into the geology and natural history of the various countries visited by H.M.S. Beagle, under the command of Captain FitzRoy, from 1832 to 1836. London: H. Colburn. xiv + 615 p. Maps (folded). 24 cm. 2nd ed. 1845. *

• **Summary:** Darwin lived 1809-1882. Address: England.

195. Forster, Thomas. 1839. Philozoa: or, Moral reflections on the actual condition of the animal kingdom, and on the means of improving the same;... Brussels, Belgium: Printed by Deltombe and Co. for W. Todd. 94 p. See p. 45.

• **Summary:** "Dr. Lambe and Mr. Frank Newton have published very able books in defence of a diet of herbs, and have condemned the use of flesh as tending to undermine the constitution by a sort of slow poisoning. Sir Richard Philips has published 'Sixteen Reasons for abstaining from the Flesh of Animals'; and a large society exists in England of persons who eat nothing which has had life. The most attentive research which I have been able to make into the health of all these persons induces me to believe that vegetable food is the natural diet of man; I tried it once with very considerable advantage: my strength became greater, my intellect clearer, my power of continued exertion protracted, and my spirits much higher than they were when I lived on a mixed diet. I am inclined to think that the inconvenience which some persons experience from vegetable food is only temporary; a few repeated trials would soon render it not only safe but agreeable, and a disgust to the taste of flesh under any disguise would be the result of the experiment. The Carmelites and other religious orders, who subsist only on the productions of the vegetable world, live to a greater age than those who feed on meat, and in general herbivorous persons are milder in their dispositions than other people." Address: M.B., F.R.A.S., F.L.S., Hon. Member of the Phrenological Society.

196. Graham, Sylvester. 1839. Lectures on the science of human life. 2 vols. Boston, Massachusetts: Marsh, Capen, Lyon and Webb. Vol. 1. xii + 563 p. 20 cm.

• **Summary:** On the title page is written, in small letters, "Know thyself." Volume 1 consists of 12 lectures, largely on philosophy, human anatomy and physiology, longevity, diet, and morals. The author lived 1794-1851. Subsequent editions were published in London in 1849 (Horsell) and 1854, and in New York in 1869, 1883, and 1892 (by Fowler & Wells). The 1858 edition contains biographical memoirs. The 1883 and 1892 editions, published 32 and 41 years after Graham's death, contain "a copious index and a biographical sketch of the author."

Note: In 1829, Sylvester Graham, a young Presbyterian minister who believed he had regained his own health on a vegetarian diet, began actively by pen and voice to advocate moderation in eating. His impressive arguments and fiery zeal gave impetus to the fledgling U.S. vegetarian movement. In fact, he is widely considered to be America's first health reformer. He was also the first American to extol the virtues of whole grains in improving health by combating constipation. One of the first major converts to his system was Dr. William Alcott. Address: Rev., Northampton, Massachusetts.

197. Scholefield, James. 1839. The system of vegetable cookery, as used by the Society of Bible Christians: With a copious introduction recommending abstinence from animal food and intoxicating liquors. Abridged from the previous editions. Manchester, England: J. Gadsby. 76 p. 20 cm. Index. *

• **Summary:** James Scholefield lived 1789-1853. Address: Rev.

198. Metcalfe, William. 1840. Bible testimony on Abstinence from the flesh of animals as food: Being an address delivered in the Bible-Christian Church... on the eighth of June 1840. Philadelphia, Pennsylvania: J. Metcalfe and Co. 35 p. *

• **Summary:** Scriptural support and documentation of the vegetarian diet. The author lived 1788-1862. Address: Philadelphia.

199. Gleizès, Jean-Antoine. 1840-1842. Thalysie, ou, La nouvelle existence [Thalysie, or The new existence. 3 vols. in 2]. Paris: L. Desessart. Portrait. 20 cm. [Fre]

• **Summary:** About vegetarianism. Later French writers on vegetarianism all seem to agree that this is the book that pioneered vegetarianism in France. Dr. L.B. Mendel (1904, p. 463) calls Gleizès "an eccentric writer of several volumes, who became a favorite of the Vegetarian Society." Mendel then quotes (in French) a long passage from the Preface concerning three points concerning diet that Gleizès hopes to prove in his book. "I propose to demonstrate here: 1. That the human being is not at all an animal of prey; that he is, on the contrary, by his nature, the most kind and gentle of all creatures, thus the last and the most noble expression of a great God, good and just. 2. That the murder of animals

is the principal source of his errors and crimes, just as the use of their flesh to nourish himself is the most immediate cause of his lack of attractiveness, his illnesses, and the short duration of his existence. 3. That this misguided state of error is in direct opposition with his ultimate destiny, in the sense commonly attached to these words, in other words, life beyond this earth; whereas the abstinence from these acts, or, to speak positively, a diet based on plants (*le régime des herbes*), develops in him the beauty, intelligence, the virtue and the immortal fruit which is for him the final result."

Vol. 1 (published in 1840) is 617 pages, vol. 2 (1841) is 361 p., and vol. 3 (1842) is 317 p. A portrait (illustration) of the author (lived 1773-1843) is given opposite the title page of volume 1.

The Library of Congress National Union Catalog gives the author's name as Jean Antoine Gleizès, but states that only "J.-A. Gleizès" is written on the title page. The British Library Catalog (BLC) gives the author's name as Joseph Antoine Auguste Gleizès. BLC lists a different edition, 2 volumes, printed in 1840 in Paris by Toulouse.

Some have said that the author of this book "tended to rewrite history to suit his own personal views." Address: France.

200. Owen, Richard. 1840-1845. Odontography: or, A treatise on the comparative anatomy of the teeth. Their physiological relations, mode of development, and microscopic structure, in the vertebrate animals. Vol. I. Text. London: Hippolyte Baillière, Publisher; Paris: J.-B. Baillière; Leipzig: T.O. Weigel. xix + lxxiv + 655 p. See p. 471-72. 31 cm.

• **Summary:** This book, which is about the teeth of all vertebrate animals, is divided into three parts: Fishes, reptiles, and mammals. In Chapter X, on the "Teeth of Himana" (an early word for primates, which here includes the orang, chimpanzee, and human), section 177 titled "Adaptation of the teeth to the food and nature of Man" (p. 471-72) states: "Whether Man was originally designed by nature to be herbivorous or carnivorous is a question which some authors have supposed might be absolutely determined from his dentition. If we had to judge only by fossil remains... It would be obvious at the first glance that they were intermediate in character between the typical carnivorous and the typical herbivorous dentitions." Key characteristics are "the feeble development of the canines and the absence of molars of the sectorial shape and opposed like scissor blades..."

"The Apes and the Monkeys which Man most nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid [tasty] and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the Quadrumanous [relating to primates, excluding humans] and Human dentition shows that Man was, from

the beginning, more especially adapted 'to eat the fruit of the trees of the garden (1).'" Footnote (1): "This is the conclusion to which my friend Prof. Bell has arrived in his 'Physiological Observations on the Natural Food of Man, deduced from the characters of the Teeth.' On the Teeth. 8vo. 1829, p. 33."

"But the Quadramana are not exclusively frugivorous. Some are known to seek the eggs and callow-brood of birds. The African Baboons pass whole hours in turning up great stones in quest of insects. The young Chimpanzees and Orangs in our menageries manifest no repugnance to cooked meat, and the avidity with which they will pluck and devour a sparrow leads us to suspect that their vegetable diet is occasionally varied by the capture of a live bird.

"The formidable development of the canine teeth in the Orangs and Baboons seems, at the first glance, to relate to the predominance of animal food in their regimen; but the sexual difference in the development of those teeth might have indicated that they had other subserviences than to the acquisition of daily sustenance, if observation had not shewn [sic] them to have been given to the males for the purpose of combat and defence. The molar teeth are those which form always the best and sometimes the sole guides to a knowledge of the diet of a mammiferous animal: and these clearly indicate the frugivorous and mixed regimen of the Quadrumana and Man." Footnote (2): "John Hunter in considering the question, 'Under what class do the Human Teeth come?' concludes by stating, 'He, (Man) ought, therefore, to be considered as a compound, fitted equally to live upon flesh and upon vegetables.' Nat. Hist. of Human Teeth, 4to. 1771. p. 120."

The Preface begins: "This Work includes the substance of the Lectures on the Comparative Anatomy and Physiology of the Teeth, which formed part of the Hunterian Courses delivered at the Royal College of Surgeons in the years 1837, 1838, and 1839." Vol. II is illustrations (150 plates). Address: Prof. Sir, F.R.S., England.

201. Schopenhauer, Arthur. 1840. *Das Fundament der Moral* [The foundation of morality]. Germany *

• **Summary:** Schopenhauer was the chief interpreter of Buddhist ideas in Europe, and his thought has been very influential down to the present. He made compassion the main, indeed the exclusive source of moral action. He criticized those who tortured animals in laboratories for scientific reasons. He wrote: "A Pity, without limits, which unites us with all living beings—in that we have the most solid, the surest guarantee of morality... I know no more beautiful prayer than that with which the Hindus of old used in closing their public spectacles (just as the English of today end with a prayer for their king). They said: May all that have life be delivered from suffering!"

202. U.K. Census. 1841. *Alcott House in the 1841 U.K.*

Census at Ham Common North. Ham Common North, U.K.
• **Summary:** This census record was found by John Davis of IVU in April 2011. His helpful annotations are in parentheses: (y/n is whether or not born in the same county—some names almost illegible). "The house occupied a four acre plot of land. Ham Common North, Alcot [sic, Alcott] House Academy.

Henry Wright 25 School Master n. (Henry Gardiner Wight, headmaster, went to America the following year, but parted from the others before Fruitlands. Lived with Mary Gove Nichols for a while, then back to London).

Elizabeth Wright 20 (no occupation) n. (Henry's wife, their first child was born the following year. Initial plan was for them to follow Henry to America, but he came back before they got that far). Mary Wright 20 Housekeeper n. George Wright 15 Teacher n. (these two presumably related to Henry, but details unknown). George Pitt 15 Teacher n. Robert Porter 15 Teacher y. Harriet Porter 3 pupil y. Henry Porter 2 pupil y. Margaret ? 14 pupil n. Thomas ? 10 pupil n. Logan? ? 8 pupil n. Maria Pickford 15 pupil n. Hellen Pickford 8 pupil n. Thomas Pickford 5 pupil n. Richard Birch 12 pupil n. Thomasin Birch 6 pupil n. Je? Chillingworth 10 pupil n. Sophia Jenkins 14 pupil n. Sarah Elliott 12 pupil y. Mary Gertrude 13 pupil y. Mary Barber 7 pupil n. Elizabeth Hepburn 9 pupil. Mary ? 3 pupil n. Henry Hade? 9 pupil n. Stephen Leaf 6 pupil n. Bruce Finlet 13 pupil n. Jacob Finley 11 pupil n. William Lane 9 pupil n. (son of Charles Lane who was living in central London. Father & son both went to America and lived with the Alcott family before and during Fruitlands. William was one year older than Louisa May Alcott). Mary Pickford 15 pupil n.

(Total 5 staff, plus head's wife, and 23 pupils, age 2 to 15 = 31 occupants).

(The business manager of the school was William Oldham, but he clearly wasn't living there. James Pierrepont Greaves, the founder, never lived there either).

Note: This is the earliest document seen (April 2012) concerning Alcott House (in England) in connection with vegetarianism.

203. *Healthian (The): A Journal of Human Physiology, Diet, and Regimen* (London). 1841-1843/02. Serial/periodical. London. Surrey, England. Communistic Colony situated at Alcott House, Ham Common, Surrey. Published in London by Strange, 1842-43. Vol. 1, No. 1-14. Dec. 1841–Feb. 1843. Frequency: Monthly. First editor: William Oldham (probably). Also edited by William Horsell.

• **Summary:** The first number of this monthly periodical was issued in Dec. 1841. No. 2 was issued Jan. 1842—as we can tell from issue No. 3, which is the first dated clearly with a month. The 14th and last number was issued in about April 1843. Imprint varies. The April 1842 issue (p. 34) contains the earliest known published use of the term "vegetarian." Near the top of page 1, in vol. 1, no. 1, is written: "Greater

is he who is above temptation, than he who, being tempted, overcomes.’—Alcott. A different quotation is found in this location on the first page of each number.

The *Vegetarian Messenger* (Sept. 1887, p. 312) notes that this periodical was edited by Mr. [William] Horsell, who also edited the *Pioneer*.

Axon (Dec. 1893, p. 453-55) states: “There was at Ham Common a socialistic and educational experiment carried on in Alcott House, under the name of the Concordium. Here that fine mystic, James Pierrepont Greaves, William Oldham, and others united to form a fraternity of water-drinkers, Vegetarians, and truthseekers. They published a paper called *The Healthian*, which was succeeded by *The New Age* and *Concordium Gazette*.

Amos (Dec. 1907, p. 341) states that this periodical began “in December 1841 as an 8-page penny monthly, and was connected with the Communistic Colony situated at Alcott House, Ham Common, Surrey, where it was published. William Oldham,—who was Pater of this establishment, and became the first Treasurer of the Vegetarian Society—seems to have been the editor; and *The Healthian* maintained a brave witness till February 1843, when it was withdrawn. Three months later another periodical, *The New Age*, was launched from the same establishment. The first number is dated May 6th 1843...”

Note 1. This is the earliest document seen (Feb. 2022) concerning Alcott House (Formerly Concordium) at Ham Common.

Note 2. Although the word “flesh” (meaning meat) appears many times in this periodical, the following terms do NOT appear: “flesh food,” “flesh-food,” “flesh foods,” “flesh-foods,” “flesh meat,” “flesh-meat.” However the term “flesh meats” appears on page 47.

Note 3. This is the earliest document seen (Feb. 2022) concerning William Horsell, the publisher. Address: Surrey, then London, England.

204. *Healthian (The) (London)*. 1841. Introduction. 1(1):1-2. [Dec.].

• **Summary:** “The present age has frequently been remarked as characterized by a philosophy which is eminently practical. Our renown is not so much attributable to our virtues as to our deeds. For magnitude, rather than magnificence in action in our day, is the laurel coronet entwined. As soon as any new practical idea is proposed, whether in relation to a Railway, a public Park, a Zoological Garden, a Trade, a Scientific Speculation, or an Artistic Work, there is an eagerness to see it actualized far greater than previous ages were wont to witness. Ideas are appreciated, according to their practicability; and unless some early demonstration is offered in the world of sense, they are depreciated as wild, visionary, and Utopian. Whatever objection the pure and abstract theorizer may have to this haste for action and for concrete results, as a moralist,

he may accept it in proof of one quality of considerable value, that is to say, of sincerity. Children, immediately on the utterance of any new scheme for their amusement, any new toy for their games, desire at once to have it executed: their ardour brooks no delay. The young world, in its present childhood, in like manner, rushes to outward results, without, on all occasions, considering whether the toy they are constructing is valuable or not.

“This fact, however, which prevails so much in respect to works extraneous to man, to operations on things about him and subservient to his hands, which he touches, and orders, and arranges, is not so observable in respect to himself, to the lower natures in himself, and to such things as more immediately and powerfully react upon him. The practical philosophy stops short where it ought rather to begin. It is as if the steam-engine, which is to carry forward the whole train of carriages, demanded that they should be all in good repair, while itself, upon which success entirely depends, might be as rickety as possible, with scarcely one tight screw in it: for how often has the philanthropic actualist to remark, that many worthy people are to be found who will liberally subscribe their money towards a good cause, who yet will not reclaim ten minutes from ordinary business to devote their personal energies to it.

“Thousands subscribe their money to schools who have almost a predetermination against their own progress: multitudes subscribe their assent to opinions, creeds, and doctrines, who have not the faintest design of carrying them into self-effect by living a life according to them. It is convenient to permit this laxity to one another. The world apparently allows an individual to put things into good order, without first inquiring whether he is a well-ordered being. This system, highly convenient as it may be to many, is, however, most potently inconvenient and obstructive to such as are as sincere in morals as the trading world is in money. They find neither satisfaction nor assistance in the system which permits disorderly beings to say orderly words, which encourages the unreformed to utter reforming sentiments, and is happy in allowing us to hear good advice and good principles enunciated from minds in which they have not a permanent and actual existence.

“That such a procedure is utterly valueless, we are, however, not at all wishful to declare. High, and eloquent, and beautiful sayings, are excellent things; and the higher and more beautiful they are, the more joyfully do we accept them. A humbler, but, as we trust, a more useful and helpful career, is at present marked out for us. We are anxious to aid those whose sincerity is ready to be applied, in the first instance, to their own being, and who, when that end is accomplished, may be better qualified to promote general reform. We look upon that as a preferable work which helps a man to a little of the real, instead of delaying him with a long narration of the ideal. It were surely better to present a single pennyworth of bread to a hungry labourer, than

to detain him by reading the bill of fare issued from the costly tavern whose doors he can never enter. It is little by little that the young aspiring apprentice is instructed, until he becomes a skilful master. In this case, however, there is an advantage which belongs not to us. The carpenter teaches not by reading to the tyro elaborate discourses upon his craft; yet not altogether without words, but by a due admixture of mental principle and practical example, by words and works, he, step by step, leads him to the highest results. Thus would we, by small initiations in real moral progress, as distinguished from verbal moral precept, lead the hopeful pupil to feel confident in further good; and that, by steady and straight upward perseverance, he might ultimately become a real moral being; and, as the successful student writes 'artist' after his name, so our associate might truthfully sign himself 'MAN.'

"This sheet is submitted as a Prospectus, rather than as a Specimen of the designed work. Any friendly reader into whose hands it may fall, who is really disposed to inquire into the subject of the Health Law, with the determination practically to obey its dictates, is respectfully and earnestly invited to commune with the Editor on the subject. Letters addressed to him, at the Printer's, either respecting the conduct of the publication, or the promotion of a Physiological and Health Society, will meet with prompt attention."

Note: The month of Vol. 1, No. 1 is not given; nor is the writer of this Introduction. The year is clearly given as 1842. Yet by Feb. 1842 (Vol. 1, No. 3) it becomes clear that this first issue should have been dated Dec. 1841.

205. *Healthian (The) (London)*. 1841. The principles and plan of this publication. 1(1):3. [Dec.].

• **Summary:** "The Body, like the Soul, is an instrument of the Spirit.

"The Body is also subordinate to the Soul.

"In order that the Soul should become and be continued the highest possible instrument to the Spirit, it is essential that its highest relationships with it should be maintained.

"This can only take place so far as the Spirit has freed the Soul in the Body; not separated from it, but as the Body is preserved in a constantly healthful state.

"The Law for such healthful preservation being little known, and less associated with, the objects in this publication are to promulge [sic, promulgate?] and discuss it, to record facts illustrating it, and to aid in its practical application.

"These objects are to be attained, not by competitive principles or rude assaults, but in a manner to stand representative of the relation which the contributors bear to the Universe-Love-Spirit."

206. *Healthian (The) (London)*. 1842. Duration and prolongation of human life. 1(2):9-11. [Jan.].

• **Summary:** Above the article title is written: "'Health is the Basis of Harmony.'—Hufeland."

The article begins: "The subjects which we have here blended, are not to be approached in a frivolous spirit; neither is it proper to attempt their investigation on selfish grounds; nor, in the present state of science, to declare of them in a dogmatic manner. As to the possibility of prolonging life, we apprehend that the interpretation of such a phrase must be confined entirely to a negative sense; that is to say, that by the cessation of such habits as are found to abridge life, man has apparently power of prolonging it.

"That the human race has a real power to extend life beyond the duration assigned to it by the law in its existence, can no more be true or truly believed, than it can be assigned to any other animal, or to any created thing. Such a supposition places man in the position of a self-creating being—a sentiment as morally and actually false, as the now cleared-up idea of spontaneous animal generation. No; man's power is indeed far from small in a negative or destructive manner, but in a positive or creative sense he has none. On these principles we would propose to conduct an inquiry into the subject which is called sometimes, 'the Art of Prolonging Life.' Much may undoubtedly be done by scientific observations, by experiments, by analogy to elucidate the Life Law,

"Since man has lost, if he ever had them, those intuitions and instincts which should guide to and preserve him constantly in rectitude, it is surely his primary and bounden duty to work out every species of knowledge, in a scientific manner, which can lead him back to them. His rational powers are as much a divine gift as his instinctive powers: in fact, it is but the same instinct operating in two different modes. Where the animal instinct becomes weakened by the greater development of the rational instinct, why should the being thus developed be curbed in the exercise of the nature or instinct thus extended? These two instincts undoubtedly should harmonize; and in purity and primitiveness they surely do: but, at present, man cannot boast of purity or primitiveness in either. He is indeed very much in a confusion of both; and to aid in his clearance is the object now in view.

"The first step appears to be, to ascertain what is the full duration of human animal life, in the same manner that is usual with regard to other animals; namely, by observation on the average rate of a number of healthfully-generated and healthfully-treated, or wild individuals of the race under consideration. This is practical without much difficulty as respects the deer, the lion, the elephant, various fishes, and some reptiles, with whose economy man does not interfere. But where is the healthfully-generated, healthfully-fed and lodged, human race? Nowhere, we fear, within the ken of scientific research. After all our observations, therefore, and the most strict analogies with the duration of life in lower animals, as they are called, we shall have to make large

allowances on these accounts.”

Note: This article is continued at the start of Vol. 1, No. 3 (Feb. 1842, p. 17).

207. *Healthian (The) (London)*. 1842. A constitutional conversation. 1(2):11-13. [Jan.].

• **Summary:** “G. “Is it a long time, Sir, since you adopted this unusual course of abstaining from animal nutriment?”

“A. “Not a great while, friend.

“G. “Then it is probably only an experiment with you still. I have heard of many instances of persons who have tried it for a few weeks, and then have found it expedient to go back to the more substantial dishes.

“A. “It is quite likely that they did not persevere long enough to get over that change of feeling which, if the change in principle be worth anything, must be experienced.

“G. “I suppose they persevered until they found themselves drooping, and then they wisely resolved to retrace their steps.

“A. “That sensation which you call faintness, is, perhaps, the very feeling which they should desire. Calmness, after a furious storm, may seem a dull affair, but there is much safety in it.

“G. Calm, indeed, if it should lull their bodies into the grave.

“A. As few are the instances of death from a limitation to vegetable diet amongst men as amongst horses, I believe.

“G. Aye, that may be very true, when they are trained to it from birth; but when, for thirty or forty years, the frame has been used to animal substances, the alteration is not so safe.

“A. For about that time I was so treated, yet I experienced no inconvenience in the change, and you can testify that I am alive still.

“G. But you say you have tried it only for a little while, perhaps, in a few weeks more you will discover its unsuitability. How long do you call a little while!

“A. It is only about five years since I abandoned flesh.

“G. Oh, dear ! That is rather a lengthy little while. But, then, I suppose you diminished the quantity little by little. You must have been very cautious, so as not to give the body a violent shock.

“A. That, Sir, is a sort of mental and physical tantalism, which may suit some minds, as, moreover, it enables them to persuade themselves, as well as others, that they are progressing, while at the same time they can, on any pressing occasion, go quite back again, and so have the pleasure of again working forward on the bit-by-bit reform plan; but I assure you, I gave up flesh altogether at once, without experiencing any other than the most pleasant results from the alteration.

“G. Then it must have suited your constitution.

“A. That, I think, is very likely; for when I carry memory back to my flesh-eating days, and compare the

sensations which I then inflicted on myself—the indigestions, the drowsiness, the cold, the inflammations, the constant susceptibility to all these which I then had, and which are now passed away—I am very strongly impressed with the belief that flesh is an increment entirely unsuited to the human frame.”

“G. It certainly is a common observation, that ‘use develops the faculties;’ ‘practice makes perfect;’ and so on.

“A. Thus the tendency to drunkenness, when once awakened, is very difficult to be subdued; it is a habit which repetition confirms, and practice seems to make essential to existence. So, too, with flesh-eating; when once the passion for it has been excited, it is very easy to prove, by the growing love for it, that it is consonant to our nature or constitution. But in like manner, if we are used to a more simple diet, we discover it is equally suitable to our constitution, and marvel that man should ever have degraded himself by animal solids, or intoxicating fluids.

“G. How you reconcile all this, I cannot very clearly see; for you seem to make out that all these opposite kinds of treatment are constitutional. It cannot, surely, at one and the same time, best suit a man’s constitution to be drunk and to be sober, to eat flesh or to avoid it. One or the other must be right.

“A. I think so, too. Yet we see there is an adaptative [sic] power in man which lays hold of whatever, in the way of food, may be presented to it, and makes the best it can of it.

“G. True; this is the power of assimilation, by which, whatever food we take is turned into good chyle, blood, muscle, and so on; which fact, under common experience, goes far to show that flesh cannot be very hurtful.

“A. It equally shows that any other food is quite as nutritious. But it seems to me to prove no such thing. The power of assimilation does not prevent a man from becoming tipsy; the power of assimilation cannot turn dirty food into clean food, nor poisons into salutary diet. The assimilative power, which, for the purpose of giving a more lifeful [sic] expression to it, I will call the Constitutor, does the best he can to constitute a constitution with the materials that are presented to him. If fermented liquors be provided, the immediate consequence is an excited state, which some deem pleasant; a second consequence is a blow, in the shape of a headache; and on frequent repetitions, the Constitutor, out of such elements, is obliged to constitute a poor, flabby, shaky, shattered kind of constitution, which is ready to fall to pieces on the slightest occasion.

“G. You draw a cheerful picture, truly.

“A. If the Constitutor be supplied with proper food in excess, or out of season, or with improper food, though endeavouring, under every circumstance, to build up, or constitute, a sound or happy constitution, the end cannot be attained. The best mason in the world cannot build a marble temple with clay bricks. There must be a harmony between the End and the Cause, before there can be a harmonious

Effect.

"G. The argument in all this is, that we may have our physical constitution moulded as we like.

"A. That is very much my feeling and opinion.

Whatever the mind likes, or chooses, or is pleased with, that it will obtain, if possible, and the body presents little or no resistance. The human frame is almost as pliable and plastic to the human soul, as clay in the brick-maker's hands. The obstacles to man's progress do not exist in his body; they pertain to the mind. The difficulty consists not in persuading the body to go without alcohol or animal food, but in persuading the man himself to be sober-minded. As to the kinds of food, within certain limits, which I do not mean to deny, a man may do almost what he will with his physical nature.

"G. You will persuade us next, that he may do without food altogether.

"A. I think we have yet something to learn on that point. It will suffice if, on the present occasion, I have submitted such suggestions as will aid you to see, that how numerous and various soever [sic] our constitutions may be, there is but one Constitutor, who, working by a universe law, would constitute all mankind in health and happiness, if the healthful and happy elements were supplied."

208. *National Temperance Advocate and Herald (The) / Leeds Temperance Herald*. 1842-. Serial/periodical. Published by the British Association for the Promotion of Temperance, at Douglas, [Isle of Man] for Frederic Richard Lees. Edited by Dr. F.R. Lees. Vol. 1, No. 1, Jan. 1842. *
• **Summary:** Preceding title: *Temperance Advocate and Herald*. *British Temperance Advocate and Journal*.

209. *Healthian (The) (London)*. 1842. Fire-side conversation on dietetic improvement. 1(4):26-28. March.

• **Summary:** "G. I am happy in finding you at home, my friend, for since you have so strictly adopted this plan of drinking no fermented liquors, of eating no animal food, and of taking no tea or coffee, one scarcely knows where to find you.

"A. Yet I am at home pretty well every where.

"G. Neither at the tavern, at the eating-house, nor in the coffee-room, have you any business; and all these tradesmen will beset you as their common enemy. Your extreme abstinence will ruin trade and destroy society.

"A. Perhaps there will be no great harm in the loss of trade, provided the traders be saved; but as to society, I think it will become much extended, as well as improved. A comparatively very little cordial social intercourse now prevails amongst the English people, and the principal reason is, the great expense. One family entertains a party of friends in costly style; each guest can do no less, in return, than invite them to a display as needlessly expensive. There is more rivalry in waste and magnificence than in taste and

hospitality; and one or two such routs eat up all the spare resources of a whole season. Whereas if real friendship filled the cup, and kind intelligence added the spice, poverty would never check the invitation, but life might be a perpetual social feast.

"G. You draw a very pretty picture, I dare say, according to your own mind, but we are not all such Pythagorean philosophers. Some of us want a dish a little nearer the substantial than a mathematical problem. What sort of success could a father expect in getting his daughters off his hands, who received their lovers in such a manner as that?

"A. As far as my experience can assert, only the best would continue to come.

"G. Would they not set him down for a niggardly enthusiast? or, attributing such conduct to poverty or insanity, quit the house in disgust? He would have small chance, methinks, of becoming a grandfather.

"A. Upon any other than the purest foundation, it were perhaps better not to be either a grandfather or a father.

"G. You are not surely going to extend your abstinence doctrines in this direction? You will not, I suppose, if we grant you your caprices in respect to diet, call upon us to run counter to the very first command in nature and in Scripture, and, as it were, fly in the face of God himself?

"A. Whoever dares to disobey God or his commands, must expect to experience the painful consequences, which are as sure as the commission of the disobedient act.

"G. Very good; and therefore, your sons and daughters must be married as quickly as possible.

"A. Not quite so fast, if you please, my dear friend. I joyfully consent, nay, constantly urge, the fulfillment of every divine law; and, in fact, it is really upon no inferior ground that the whole fabric of my abstinent practice rests. I think the divine decree says, 'Let the animals live; accept the food, O man, as I present it to you; shed no blood, confine your diet to the simple produce of the ground.' It is thus that I read the benign decrees of a bounteous Provider.

"G. You have an odd way of reading things, I know; but as I cannot see that human affairs would be much bettered by such a course, I cannot think that our present system is, in respect to eating and drinking, any contravention of the divine law. What we want, Sir, are, in the first place, better public institutions, a reform in the laws, an honest government, superior men in office, a sound national legislature; then indeed the want and misery which now too frequently occur, I grant, from early marriages, might be avoided, and the primary law might be fulfilled without fear of those consequences, which, in a sound state of society, never could happen. A. My friend, you put it all very cleverly, only it is altogether backwards. Improvement must be commenced exactly at the other end—reform must begin at home.

"G. That I do not deny.

"A. Instead of looking exclusively to others, each

one must look to himself. The state is made up of all the individuals in it. Better men would form a better legislature—a better legislature would enact better laws: from which would result honest administrators, purer institutions, and customs more in harmony with the divine laws.

“G. You put it excellently; I have no objection to all that.

“A. But do you see and acknowledge, that in individual men and women the work of reform has to be begun?

“G. I must confess, that of my own head, I should not have put it so strongly; but I think it is clear, that self-reform is the best stock in trade a reformer can set up in business with.

“A. It would indeed be a capital commencement. And as I am a plain, practical philosopher, and not the visionary speculator you say the world will designate me, I begin my reform in the lowest and most easily managed things. I begin with the pots and pans; and I am determined to put away and keep away all dirt and filth of the kitchen kind.

“G. That is, indeed, beginning your reform at home—at your own fireside—nay, on your fire. But after all, seriously speaking, between you and me, do you really think it is worth while to diminish the few enjoyments which this world affords, and to make ourselves miserable, by denying ourselves the few comforts which are placed within our reach?

“A. I scarcely know, and still less care, whether you mean to banter me; but I shall answer, with all due gravity, that you totally mistake the case. I can honestly assert, that I know of no diminution in enjoyment; quite the contrary: my happiness is both extended and elevated—it is increased in quantity, and heightened in quality; and -

“G. You, then, mean to say, you have no longing for a nice piece of roast lamb, no desire for a cup of hot fragrant coffee.

“A. To me, the world is so full of comforts and enjoyments, and they are so superior in feeling, as they are taken or imbibed by the superior nature, that I no more wish or think of recurring to such inferior, or animal means, than you, as a sober man, think of making yourself tipsy every day, or, as a sane man, desire to wade, with your clean clothes on, in the muddy ditch.

“G. Your comparisons are striking, at any rate; yet I cannot understand how you are such a gainer.

“A. Neither can the drunkard, in his cups, understand the superior joy of your uniform sobriety.

“G. Ah, you mean to say, try it. And then, having persuaded us so far, having led us into a cupboard reform, having swept off from the table every vestige of joviality, and made us ascetics in the parlour, what will be your next step?

“A. When you have made that one good and sure, you will be enabled to declare what is next most desirable [desirable]; for indeed, after all, it really is necessary, for thorough human melioration and amendment, to commence

our reformation nearer to the origin of our deformations than even our boasted sanctuary, the fire-side.

“G. Oh, you mean to say, that our Education systems must all be changed—an assertion which no considerate mind can deny.

“A. My friend, again you place to the account of results that which can only come from causes. Education is at fault, because men are faulty—men are faulty, because their generation is not in the faultless order.

“G. Hey-day, where are you going now, will not fire-side reform content you?

“A. Sir, nearer to selfishness than that must be our new re-commencement. Not in the kitchen merely must domestic reform take place, not in the dining-room may it halt, it must be re-originated in domestic recesses even more remote from public observance than either of these.

“G. There is no doubt that the human heart wants purification, that the human will is perversely exercised.

“A. True, my friend, and if into those acts, which, being the most secret and most sacred, should be the most pure and most holy, a polluted self-will through sensuality, excited by sensual irritants, is permitted to enter, we cannot marvel at the untoward and self-willed results.

“G. I thank you, friend, for these hints. I shall think the subject over again; good night.

“A. Farewell.”

210. *Healthian (The) (London)*. 1842. Flesh diet (The Editor's answer to Barbara's letter, pp. 31 and 32). 1(5):33-35. April. [1 ref]

• **Summary:** The initial letter by Barbara (p. 31-32) criticised abstinence from the flesh of animals as food. This reply by the editor begins: “To find arguments in favour of an old-established practice, however irrational or unloving it may be, is so easy a matter, thousands having already preceded our generation in this task, that we by no means marvel at finding our correspondent Barbara ready with abundant assertions which seemingly oppose the universal command, ‘Thou shalt not kill.’ With the thoughtless, such suggestions carry much weight; but it is only fair to state, that just as none of those objections specified on page 32 are now advanced for the first time, so also none of them have escaped refutation. For these points, however, we refer our readers to the works of Tryon, Cheyne, Oswald, Newton, Shelley, and to sundry articles in the *Graham Journal*. It is probable, moreover, that we also shall touch these objections at a future time, but having graver matter in mind at the present moment, we beg to premise that our fair correspondent has by no means disposed of these preliminary objections ‘*more nostró*,’ and that we defer our disposal of them, that we may the more conveniently discuss the important question which Barbara proposes: ‘Is the practice of eating meat noxious or good for man?’ We coincide in believing that here the subject of diet must first be discussed—

minor objections may be met afterwards.

“We acknowledge that great difficulty is found in meeting this question decisively in our limited space; for it is evident we must discuss the idea universal of health, and then its application to man. The law of co-efficient conditions must also be thoroughly understood; and finally, we must unite these laws together, and judge accordingly. The difficulty is great, but briefly we state the argument thus:

“1st. Health is the condition of ease that always follows when the life-power works uninterruptedly in the organism.

“Pain or disease is a certain consequence when some obstruction is encountered in the organism by the life-power. The working of life is analogous to electricity, which shatters to pieces a non-conducting substance, but passes healthfully and genially through all elements that offer to its progress no opposition. It is warmth and health to them. So does life make its own warmth and bliss in the organism that kindly receives its ministration.

“2nd. Health is a realization of the idea which the Creator, by natural laws, attempts to personate in every form. Every object in creation is a more or less perfect personification of a divine idea—a man of the man idea, a vegetable of the vegetable idea, a stone of the stone idea. The man perfect, or, in other words, a perfect personation of the universal man idea, is nowhere to be found; yet the idea struggles in our hearts for utterance, and in our consciences for realization. It battles with us—we admit it perceptively, yet not vitally. It is not to us an electricity, that carries its warmth into our arteries, our nerves, our moral substance, but rather by the law previously pointed out, that which should be to us the source of health, becomes the tormentor and inflicter of disease. Thus are we all out of health; and that life-order which would work for us all our bliss, in consequence of the many obstructions to it, produces anxiety, remorse, disease.

“3rd. A man is a personation of the man idea, viz. goodness, truth, and utility. The idea is triple, as every one knows who has analyzed his own nature, and is triply personified; as we commonly say, that man is moral, intellectual, and physical—the first personifying goodness, the second truth, and the third utility.

“4th. Bearing in mind the distinction between life and the organism of life, we propose that conditions are good which are in harmony with the life-power in its creative, sustentative, and vivifying processes. And now let us ask whether flesh is such a condition. How coincide together the following terms?

“1. Flesh, morality, and goodness.

“2. Flesh, intellectuality, and truth.

“3. Flesh, physics, and utility.

“On the third particular, the controversy has been made to hinge almost exclusively, unless we except some few, such as Oswald, Swedenborg, and others, who have argued for a fruit and vegetable diet on the ground of sentimental

morality. And here it seems to us, that, physiologically and practically, an answer must be returned most decisively negating a flesh diet. Physiological authority is abundant, which it would be tedious to repeat: but Herder, whose name, we believe, has never yet been brought into this controversy, says distinctly that man is not originally organized for flesh eating.

“Again, authority is decidedly in favour of vegetables and fruit being more nutritious than flesh, were there not abundant living experimental proof of the fact. Gross darkness, indeed, rests upon the subject of nutrition—what it is, is not clear; and ridiculously absurd are the chymical [sic] experiments made respecting it; yet in spite of the vagueness of theory and its specious delusions, we have incontestible [sic] practical corroborations of the general truism, that vegetable diet is by far the more sustentative. So decidedly are the health facts on the side of the frugivorous portion of the people in this country and clime, that did we not acknowledge a possibility of such superiority, arising from other causes in addition, we would not trouble ourselves to theorize, and say that it must so be, but we would say at once it is. To tell a man, who is in the stocks for a given fault, that he cannot be so confined for such an offence, is ridiculous enough; but not more so than to tell a healthy vegetarian that his diet is very uncongenial with the wants of his nature, and contrary to reason.”

Note: This is the earliest published document seen (March 2022) that contains the word “vegetarian.”

“An important fact connected with this subject is, that flesh enters upon the putrid stage of fermentation very soon after its reception into the stomach, but vegetables undergo a triple fermentation, viz. the vinous, the acetous, and the putrid. This fact may account for the slowness of the digestion of vegetables, and, at the same time, furnishes the opponents of a fruit diet with an argument which they are not slow to use against such a mode of dieting; for they urge, that vegetables are altogether unsuitable to persons of a weakened digestion. They adopt, moreover, Barbara’s hint, that a lighter digestion allows the vital force to be expended on other functions. To this we reply, first, that there is no proof that a quick digestion is desirable; on the contrary, analogy is in favour of slow operations. What nature does gradually she does well and for a permanency. The oak, offspring of a hundred summers, is formed in nature’s tardy processes, but it is hardy and majestic; while the mushroom, that springs up in a night, perishes with the evening sun. Secondly, it is an advantage to the constitution to call forth the sturdy vigour of the life-power. It has been treated too delicately. Based as it is on an antecedency that is infinite, its springs and energy are not soon exhausted.

“But in cases where the digestion is already dangerously diseased, the remedy is to be found, not in ministering to its vitiated feebleness, but in strong exercise, pure air, water drinking, hunger, and small quantities of food. And, thirdly,

the time occupied in the triple fermentation of vegetables, gives the opportunity for the life-power to eliminate three orders of substances, and that in the most perfect manner. For if there is any aliment to be extracted from wine and vinegar as well as putrescency, then assuredly the vegetables present over flesh a twofold advantage. And it may be suggested as probable, from analogy, that the vinous process is contributive of sweetness to the moral organism, the acetous of pungency, aptitude, and wit to the intellectual, and the putrescent of activity to the corporeal. At any rate, there is generally with vegetarians, and especially fruit eaters, a calmness and even sweetness of temper, and we believe also a clearness of reason, that are highly desirable for humanity, and for health. We esteem this fact of the triple fermentation of vegetables of high importance, and one that, though caught at immediately by the advocates of the old *regime*, is of great and irresistible weight in the vegetarian advocacy.

“(To be continued).”

Note 1. This is the earliest document seen (March 2022) that contains the words “vegetarian” (used twice) or “vegetarians.”

Note 2. The frequent use of the word “flesh” in this letter.

211. *Healthian (The) (London)*. 1842. Flesh diet (The Editor’s answer to Barbara’s letter, pp. 31 and 32) (Continued–Document part II). 1(5):33-35. 42-43. April. [1 ref]

• **Summary:** (Continued): Later comments: Amos (1907, p. 339) states that this is the earliest known use of the word “vegetarian.” He adds that *The Healthian* was “a magazine published monthly [in London], and dealing with ‘Human Physiology, Diet and Regimen.’ The word is used in a perfectly formal and natural manner, so that it is evident it was in regular use before that date. May I suggest that it might carry the matter a step still further back if anyone who has copies of Sylvester Graham’s Journals, published in Boston [Massachusetts], U.S.A., 1837 to 1840, would either search them or loan them for this purpose. The point is worth trying to settle this year when the Vegetarian Society celebrates its Diamond Jubilee...”

Letter (e-mail) from John Davis, IVU webmaster with a deep interest in vegetarian history. 2010. June 25. The major point for John in this letter “was the phrase ‘vegetarian advocacy.’ I thought they were only using it as a people-label, rather than an -ism, but they were clearly already beyond that...” “As far as I know Alcott House only started publishing with *The Healthian*, so anything before that must have been just verbal between themselves and their friends. I am getting the increasing impression that Alcott House had a much wider circle of influence than was previously thought!”

As might be expected, this periodical opposes consumption of meat, which is mentioned at least 13 times in the various issues.

212. Metcalfe, William. 1842. Lecture on the first step in physical and moral reform: Kensington Physiological Society, April 14, 1842. By the secretary. Philadelphia. 24 p. *

213. *Healthian (The) (London)*. 1842. Evening conversation. 1(6):44-47. May.

• **Summary:** “G. After the labours and fatigues of a busy day, I am glad to meet you again, Sir.

“A. A busy day it has been to me, as most days are, but I cannot complain of fatigue.

“G. Well now I am a little tired, I must confess, though I have not suffered myself to want anything, I assure you. I am not yet drawn over to your plans.

“A. I have taken care to live lightly, which perhaps prevents my feeling any depression of the sort you speak of. Not having so heavy a load to carry about as most others, I ought not to be so tired.

“G. You are pleased to be facetious. Why a pound extra would not be much of a load to carry.

“A. That depends upon where it is carried. A pound of food in my pocket will not weigh much, but an ounce of flesh in my stomach may entirely depress me. I suppose you would rather carry a gallon of brandy on your shoulder than drink a pint.

“G. You are always flying to extremes. I declare my abhorrence of all intoxicating liquors, but I cannot see that the use of meat, in moderation, is liable to any rational objection. I do not approve of excess in any one, and am moderate myself.

“A. According to the best direct evidence which can be obtained, I never yet knew an excessive person.

“G. No? Is there not Mr. ___ who goes to the parish dinners, where they run up a bill to the extent of a guinea a head? Is there not Mr. ___. A. Gently, friend; the court never admits secondary evidence when primary is to be had.

“G. But look at these people yourself; it is obvious to all that they are excessively self-indulgent.

“A. Call the best evidence.

“G. Aye, I know what you mean. You intend to say that no one will admit that he runs into excess.

“A. Just so; and I have no right to give the evidence and the decision also: to judge and to condemn is a little too much for an Abstainer. That, at all events, would be running into extremes.

“G. Still, you will admit there is such a thing as excess.

“A. Undoubtedly: one may take too much of that of which a small quantity will conduce to good results.

“G. That is all I mean to say on behalf of meat.

“A. On the other hand, are there not some things in which there is no medium or moderation?

“G. I know of none I think all things, both natural and artificial, are good in moderation, and are created or invented

for our good.

“A. Among other arts, which is indeed inventive in the fullest sense, am I to suppose you would permit, just in a moderate degree, the art of lying? G. There you are, again, flying to outrageous extremes. Who would ever think of such a thing:

“A. Why, Sir, it is not altogether unknown that such practices have been spoken of in a more lenient way than I am happy to find you are determined to treat them. I have heard sometimes of the necessity for suppressing the truth. Some go a little further, and affirm, that in business—but only in business, and not, for all the world, should it enter into the family—but just in business, it is allowable to stretch out a little, and a sort of genteel fraud, a puff to your goods, a white lie may be permitted; but as to any downright attempt to deceive, a deliberate black lie, oh, such a thing we never stain our consciences with. The family must be supported, they say, and while the world is as it is, we must go along with it.

“G. Well, I admit and deplore that I also have heard doctrines propounded something like what you state.

“A. Then you now perceive that some things are altogether wrong; and that with respect to truth and falsehood, honesty and fraud, justice and injustice, there is no such term as ‘moderation’ to be allowed, but that the right line is to be adhered to strictly, without modification or measure.

“G. But these are moral things, and you know my remarks were confined to food.

“A. You will not be long in perceiving that there may be some treatment of the body outwardly which you should wholly avoid. If you wish to continue in health, you would not paint your skin all over; if you wish to continue alive, you would not immerse yourself in a cellar filled with hydrogen gas.

“G. But come to the food question.

“A. In like manner, you must admit for the stomach, as you do for the lungs with respect to a coal-pit, that there are absolute poisons which should never be touched at all.

“G. Certainly I do; and I never meant to advocate a moderate use of hemlock, henbane, or any of those things, which undoubtedly should never be touched.

“A. Yet I have known the use of tobacco, opium, and other narcotics strongly argued for; but only just in moderation. Moderation is always the motto; and a very convenient one it is, seeing that the self-indulgent is always the judge.”

Pages 46-47:

“G. In that way, indeed, you gain a march upon us, and keep a calculating head upon your shoulders all the day. Truly, you make a long business morning.

“A. I must acknowledge that my thinking time is very much prolonged under the cold system, as you term it, and that consequently I live to the extent of ten days in a week

compared to the hot system, as in compliment I must call yours.

“G. Nay, I am only moderate.

“A. If it be so necessary, in order to preserve a clear head, that the stomach should be kept clean and cool, by how much the more important is it that we should look well to all the circumstances which may affect the nerves, disturb our equanimity, or ruffle the temper. Drinks are often taken avowedly for the purpose of ‘raising the spirits,’ as it is called; and flesh meats are frequently used for the same purpose. We know very well what permanent depression and general evil result from the former process, and in the latter they are not less deadly because they are less apparent. If you perceive the advantages of abstinence with respect to the intellect—and perception is but poor evidence compared to self-feeling and experience—I can assure you, that with relation to the yet higher end of a calm and happy moral life, I have evidence no less certain of the advantages accruing to one who keeps clear, by exclusively and rigidly adopting the purest and simplest diet.”

Note 1. This is one of the earliest documents seen (March 2022) that uses the term “flesh meats” to refer to meats.

Note 2. At the bottom of p. 46: “In the London Directory for 1842, the names and addresses of 782 Butchers are inserted; while there are given 1629 Medical Men, and 316 retail Chymists and Druggists. The number of Bakers is 1194.”

214. Alcott, A. Bronson. 1842. Pythagorean sayings. *Healthian (The)* (London) 1(10):75. Sept.

• **Summary:** “I. Appetite.—Eat with him whose purity you would know. His habit at table betrays whether he be chaste or unclean. Like feeds like; if the soul be foul, then shall the unclean spirit within be insatiate till he lick carnage and blood from his trencher—Beast within, devouring beast without. The appetite which goeth out of the mouth the same defiles the man.

“II. Banquet. Pluck your Body from the trees of the orchard—harvest it from the dust of the fields. Feed on Fruits. Not of the fat or entrails of Beasts incarnate your members, but of pulse and corn—of the wheat of your acres. So shall you best recover corporeal integrity, and cherish at every meal your in-born immortality—your Banquet of living Bread—your Board cleanly and chaste, as becomes a descendant of the sober and temperate Deities.

“III. Bread. Bolt never savory delights from the grain of Providence, but of God’s Bread partake as himself hath kneaded it for you—the bitter with the sweet, in healthful measures. Thus may you escape the shames of Gluttony in your members; the sure judgments for the gusts of the tooth, the greeds of the belly. The divine decree unites Pleasure’s flour with Virtue’s bran—the finer kernel with the plainer husk. Separate these if you will, but at the cost of pain,

disease, and death.

“IV. Water. Dip your pitcher in your own fountain; and slake your thirst, if thirst there be, from the chaste wave. Abstain from inebriating juices. Baptise your organs in the hallowing waters. So shall your Body be a temple consecrate to Sobriety, on whose altars are offered, not fatlings, but fruits of the earth; libations of chrystal [crystal] streams:—oblations well pleasing to the Builder of these living shrines.

“IV. Baptism. Bathe daily as you rise from your couch at cock-crow. Lave your person at every pore in the renovating waters. So shall all your powers be sanctified; the Holy Ghost descending, and angels of alacrity, vigilance, serenity, attend you through the labours and sacraments of the day, the sun going down upon your peace, and sleep remanding you into the arms of Dream.”

Note: Concerning the writings of Pythagoras, it is widely agreed by the 21st century that “No texts by Pythagoras are known to have survived, although forgeries under his name—a few of which remain extant—did circulate in antiquity. Critical ancient sources like Aristotle and Aristoxenus cast doubt on these writings. Ancient Pythagoreans usually quoted their master’s doctrines with the phrase *autos ephe* (‘he himself said’)—emphasising the essentially oral nature of his teaching.”

If this is true, where did A. Bronson Alcott get these poetic verses?

Note 2. This is the earliest document seen (Feb. 2022) concerning Amos Bronson Alcott and vegetarianism.

215. *Healthian (The) (London)*. 1842. The Pythagoric life. 1(11):81-83. Oct.

• **Summary:** Above the article title is written: “God sows no evil, but diseases and calamities are the harvests of intemperance.” - Pythagoras.”

The article begins: “Approach ye genuine philosophic few,

“The Pythagoric Life belongs to you.” - T. Taylor.

“There is, perhaps, not one so dull, so buried entirely in sense, but has an intuition of a higher and a better life than he now lives, and inductive to a holier and happier result than he now experiences. The lowest would probably be much advanced by the transition to ordinary civic life, which the poor day labourer contemplates with some envy and little hope. The citizen perceives the poet and the philosopher in regions far above him; these again, from the level of science or the height of occasional inspiration, scan the possibility of a permanent Pythagorean, or Divine Life.

“For the Python being the Pater Theon, or Father God, as the Myth, or Mythos, or Mython, is the Mother Theon, or Mother God, the Pathagorean is the Paternal Idea of Deity; and Pythagoras signifies the Oracle of God—that Oracle which speaks in every Human Soul.

“It is related, that so great was the desire for philosophic life and moral elevation in Pythagoras’ time, that he was able

to impose the severest disciplines of silence and fasting upon his pupils, for which position candidates were never wanting. Now, under the excuse of escaping want and anxiety, a sort of philosophy is generated which advocates the abandonment of true philosophy; and, between the arguments of a sterile doctrine and the intuition of a higher life, the soul is kept in an unhappy oscillation.

“There is no real remedy but aiming at the highest, and adhering to the aim. The philosophy of want can only be subdued by the philosophy of plenitude. Why not live the Pythagorean life at once? Wherefore linger in the dull midway, when the bright end is offered?

“Philosophy does not consist in college learning—in study of books, and sciences, and systems barren of practical good. Neither is Philosophy to be sought for the purpose of dialectic display or conquest in argument; but ‘Philosophy,’ says Pythagoras, ‘is the purification and perfection of human life—purification from material irrationality and corporeal delights; perfection by recovering its higher nature, exalting it to the Divine resemblance. Virtue and truth are chiefly able to effect these—that taking away excess of passions, this inducing the divine form.’

“We receive no small encouragement from the fact that this great Philosopher—justly called the father of philosophy—is entirely on the practical ground on which the *Healthian* rests; for he not only admits the propriety of first well regulating the external nature before the more internal truth can be revealed, but enforces on his student a long and strict discipline as the only means of attaining an intuition of divine things. The successful abstainer will continue to put up with the scornful reproaches of the indulgent, knowing how impossible it is for such persons to appreciate the value of that which comes to him in that process into which they have never entered.

“The scope of Philosophy,’ he says, ‘is to free the mind, the divine part of the soul, which is planted in us, and to set it at liberty, without which liberty none can learn or perceive anything solid or true by the help or benefit of sense; for the mind seeth all things, hears all things, for all things else are deaf and blind.’

“We must have a pure appetite before we can joyfully prefer pure food. The provision shops are evidence of the people’s condition. Offal converted into pork; milk elaborated from brewers’ rank refuse; grains, vegetables, and fruits forced by foul ordures, bespeak the degeneracy and impurity of the appetite, for by the clean only is the clean desired. So, with regard to the mind, the appetite for wisdom is the condition under which it is furnished. Pythagoras, indeed, the first who defined ‘philosophy,’ says, ‘it is an appetite and love for wisdom.’ He adds, ‘As it is not possible for the eye being full of dirt, and not cleansed, to look upon bright objects, so neither can the impure soul gaze upon the beauty of truth, for that which is not pure is incapable of touching that which is pure. First, we must

compose the irrationality which is in us, and, thus prepared, apply ourselves to the knowledge of the more divine things. Practical philosophy cherishes virtue; theoretic, truth. Practical philosophy is human virtue; theoretic, divine virtue.' Speaking of the practical virtues in his golden verses, he exhorts the pupil of wisdom thus: -

"These know, and with intentive care pursue,
"But anger, sloth, and luxury subdue:
"These study, practice these, and these affect,
"To sacred virtue these thy steps direct.'

Note: This is the earliest document seen (July 2021) that contains the term "pure food."

"Of this sacred virtue, no one who has not the courage to commence the regulation and subjugation of his lower appetites will ever know anything. Such must continue to revile and scorn the pilgrim whose path he cannot understand. The straight and narrow disciplines are the way to felicity, and its wicket stands on the other side the slough of debauchery.

"The principles on which Pythagoras regulated diet, may be gathered from the following passages. He evidently included diet as a regimen for the salvation of the soul, not as a means of money economy, or inducing health of body, or on any subordinate ground, but as an element of true piety.

"Whatsoever food,' he says, 'obstructs divination, or is prejudicial to the purity and sanctity of the mind, or to temperance, chastity, and habitual virtue, is to be shunned: as also that which is contrary to purity, and defiles the imaginations which occurs in sleep. Those who would be philosophers, or apprehend the sublimest things, must abstain from all the things which had life, and must drink no wine, or sacrifice or hurt any living creature, but recognize and preserve the justice which even beasts may claim: worshipping at unbloody altars, and taking care that others should not put tame beasts to death; but making even the savage tame, but moderating and humanizing them both by words and actions, but by no means paining or slaughtering them. Civil law-givers must abstain from the flesh of living creatures, because it behoves those who would make use of the height of justice, no way to injure living creatures which are of affinity with us. For how can they persuade other men to do just things, who themselves are transported by avarice or appetite to feed on living creatures?'

"Youths and virgins ought to be educated in labour, and exercises, and actions conducing to fortitude, using food convenient thereto, and in a laborious, temperant, and tolerant life. Of things in human life there are many in which to be late conversant is best: of this kind is human generation. A youth ought so to be educated and fed, as not to have the desires awakened till the nuptial hour. To resort seldom to connubial embraces is best, if we esteem a good habit of body.'

"Temperance and chastity are inseparable from virtue, as virtue is the essence of which happiness is the substance.

"Modern reformers may do well to recur to some of the pithy aphorisms or sayings of this early apostle of purity. It will be time to pass them unheeded when we have advanced beyond them—till then, Pythagoric dictates may help to the Pythagorean, or religious life, which is one with the sublimest idea of Christianity; which Jesus himself affirms, when he says, 'Not that which goeth into the mouth, but that which cometh out defileth'—that is to say, the appetites, passions, and lusts in the human heart, which man feeds and stimulates into fury by fiery and rabid increments.

"Through temperance the soul is clarified; for then being free from passion, it is illumined by divinity.'

"To serve passions is more grievous than to serve tyrants.'

"It is impossible he can be free who serves passions and is governed by them.'

"The labour of continence precedes all excellent things. Continence is at once health, strength, and wealth.'

"It is better to die than to cloud the soul by intemperance.'

"The voice of the flesh is perpetually, 'I hunger, I thirst, I am cold.'

"Pythagoras seeing one made fat by eating, said, 'This man will not cease to make a stricter prison for himself.'

"Hiero, the sumptuous king of Sicily, having invited him to his court, Pythagoras transmitted the following reply:

"My life is secure and quiet, but yours will no way suit with me: a moderate and self-denying person needs not a Sicilian table. Pythagoras, wheresoever he comes, hath all things sufficient for the day; but to serve a lord is heavy and intolerable for one unaccustomed to it. Self-sufficiency is a great and safe thing, for it hath none that envies or conspires against it; whence that life seemeth to come nearest to God. A good habit is not acquired by venereal pleasures, nor high feeding; but by indigence, which leadeth to virtue. Various and intemperate pleasures enslave the souls of weak persons, but especially those which you enjoy, inasmuch as you have given yourself over to them; for you are carried in suspense, and cannot be safe, because your reason opposeth not itself to those things which are pernicious. Therefore write not Pythagoras to live with you, for physicians will not fall sick to bear their patients company.'"

216. Bell, John. 1842. On regimen and longevity: Comprising material alimentaria, rational dietetic usages and the influence of civilization on health and the duration of life. Philadelphia, Pennsylvania: Haswell & Johnson. xiv + 420 p. 21 cm. *

• **Summary:** John Bell lived 1796-1872.

217. Illustration of Alcott House on Ham Common, Surrey, England. 1842? Surrey, England. 1 p. Undated.

• **Summary:** This illustration shows a cluster of houses with trees in the background. It is from the Wilderspin papers



(Univ. of London Library).

Note: Born in London, Samuel Wilderspin (1792–1866) was an English educationist known for his pioneering work on infant schools. His belief was that a child should be encouraged to learn through experience, and to development in feelings as well as intellect. His work provided the model for infant schools in Europe and North America. Wilderspin founded several hundred schools throughout the United Kingdom. He taught at at least one of these schools before retiring in 1848. His papers (7 boxes) are in Senate House Library, University of London (Source: Wikipedia, Samuel Wilderspin). Address: Surrey, England.

218. Oldham (Wm.). 1843. Advertisement. *Healthian (The) (London)* 1(13):104. Jan.

• **Summary:** “The following American works may be obtained of Wm. Oldham, Ham Surry, of J. Green, Newgate Street, London, and of other booksellers.

“R.W. Emerson’s ‘Essays,’ 12 mo.

“R.W. Emerson’s ‘Nature,’ 12 mo.

“R.W. Emerson’s ‘Addresses to Literary Societies.’

“The ‘Dial.’ A Quarterly Journal, edited by R.W.

Emerson.

“Bronson Alcott’s ‘Conversations with Children,’ 2 vols.

“Bronson Alcott’s ‘Record of a School,’ 2d edition.

“Graham’s Lecture’s to Young Men,’ 12 mo.

“Graham’s ‘Lectures on Human Life,’ 2 vols. 12 mo.

“Dr. Wm. A. Alcott’s ‘Vegetable Diet,’ 12 mo.

“Dr. William A. Alcott’s ‘The House I Live in,’ 12 mo.

“Dr. William A. Alcott’s ‘Health Tracts.’

“Whitmarsh’s ‘Health Journal,’ monthly.

“Graham Journal,’ 3 vols. 8vo.” Address: Ham Surrey.

219. *New Age, Concordium Gazette, and Temperance Advocate (The)*. 1843–1844/12. Serial/periodical. London: R. Buchanan, Strand. Published for: Concordium Press, Alcott House, Ham Common, Surrey, England. Vol. 1, No. 1, May 6, 1843. Frequency: Weekly (for first 6 issues), then monthly. Last issue (No. 24) published: 1 Dec. 1844.

• **Summary:** On the title page of this volume, below the title, is this quotation from 2 Corinthians 5:17 in the Bible (King James version): “If any man be in Christ he is a new creature: old things are passed away; behold all things are become new.”

On the next page, before the title page of the first issue, is a 2-page address which begins: “In presenting to the public this volume of the ‘*New Age*,’ which records the second phase of our progress in Spirit culture (the ‘*Healthian*’ representing the first), we have to announce that for a season it is our intention to refrain from any further publication of the mode and order in which this progress may be continued... we feel that our time may be occupied in a more constant devotion to practical measures.”

The index to the volume has 12 entries under “Vegetable food,” and none under “Vegetarian” or “Pythagorean.”

The subtitle of all issues is: “A Journal of Human Physiology, Education, and Association.” The names of the two publishers are given at the bottom of the last page of each issue. The bound volume was published in 1845 by W. Strange, Paternoster Row, London.

Axon (Dec. 1893, p. 453-55) states: “There was at Ham Common a socialistic and educational experiment carried on in Alcott House, under the name of the Concordium. Here that fine mystic, James Pierrepont Greaves, William Oldham, and others united to form a fraternity of water-drinkers, Vegetarians, and truthseekers. They published a paper called *The Healthian*, which was succeeded by *The New Age* and *Concordium Gazette*. It [*The New Age*] was a monthly. The first number appeared 6th May, 1843, and the last 1st December, 1844.” Axon (Dec. 1893, p. 455) cites an issue of *The New Age* published in Feb. 1844 by Alcott House, at Ham Common, Surrey.

Amos (Dec. 1907, p. 341) states that this periodical was started 3 months after *The Healthian* was discontinued by the same group, connected with the Communistic Colony

situated at Alcott House, Ham Common, Surrey, where it was published. “*The New Age*, was launched from the same establishment. The first number is dated May 6th 1843 and the first six issues came out as an 8-page penny weekly, after which and until its cessation with the December 24th, 1844, number, it ran as a 16-page twopenny monthly. *The New Age* contains an intensely interesting record of the high-souled, brave endeavour of the colonists after social regeneration... It tells, too, of a visit paid to the colony by Robert Owen, who was delighted with what he saw, and also of the efforts of the leaders at Alcott House to get their ideas adopted by the author of ‘New Moral World,’ at Harmony Hall and the other places started by the Owenites.” Address: Surrey, England.

220. Thotmosis. 1843. A modern epicure (Letter to the editor). *New Age, Concordium Gazette, and Temperance Advocate (The)* (London) 1(7):63-64. July 1.

• **Summary:** Dated “Trinity Sunday, June 11, 1843,” this letter is “To the Pater and members of the Concordium at Alcott House, Ham Common, Surrey.” “Respected friends,—The enclosed donation of a sovereign [a gold coin] to your funds, you will, I hope accept as a token of good-will from one who can sympathise in the difficulties and advantages of your present position.

“I lost much of my worldly goods in a societary institution in America, now broken up.”

“I am fully aware that the really valuable work to be effected is not mere association, but the development of the moral sympathies, that intuitively are one with all that is good; and that by wisdom and judgment know how to act for the benefit of the highest nature, and for the suppression of the lowest.

“I have no doubt you are all conscious that this development must be effected by a higher than human agency, and to offer the *conditions* is all that man can do.

“May you in *simplicity* and *truth* establish these *conditions* in your Society, and each one be ready to submit to the Spirit’s work in his own soul.

“Like yourselves, I am an *epicure*, a vegetarian. Epicurus fed on bread and water. So did the admirable Seneca, whose *Morals* are worth reading. I deem it of great importance not to eat too much, but be sparing even of vegetables...”

Note 1. This is the 2nd earliest English-language document seen (March 2022) that contains the word “vegetarian.” Unfortunately we do not know the real name of the writer, “Thotmosis,” which was, in ancient times, the name of a line of Egyptian kings (also written Thutmose or Thutmosis or Tuthmosis; Thutmose III was the sixth Pharaoh of the 18th Dynasty—reigned 1479-1425 B.C.) He was very famous at the time he reigned as well as today, as is his statue in the Luxor Museum (Egypt).

Note 2. Also on p. 64 is a letter from a “Practical Teetotaler.” Address: Gloucester [in Gloucestershire,

southwest England].

221. Society of Concordists. 1843. Rejected address from the Concordists Society at Ham Common to the London Peace Society, presented at their convention, June 24, 1843...; and, Temper and diet, extracted from the *New Age*, July 1, 1843. London: R. Buchanan, Concordium Press. 8 p. *

• **Summary:** At the beginning of “The rejected address,” following a brief quotation from *Notes on Shelley’s ‘Queen Mab,’* is a 2-page introduction which begins: “The following Address was submitted to the Convention of the London Peace Society, held at Freemason’s Tavern last week. The arrangements for the Convention rendered it necessary for such documents to pass through the hands of the Secretaries. This being attended to, it was read by the Committee appointed for the purpose, and passed over without notice in the Convention, until nearly the close of it, when Mr. Oldham, who was delegated by the Society of Concordists to present it, requested leave to read it to the meeting, but was refused permission; the reason assigned being the press of business, the irrelevant nature of the address, and that certain topics noticed in it would lead to much discussion. The particular parts of it which appeared objectionable to the Committee, are the subject of abstinence from animal food, and the slaughter of animals being closely connected with the slaughter of men. Upon this certainly much might be said which would directly affect the habits of the peaceful members of the Association, and is considered by them as carrying the practice of temperance much too far.” The end of the address is signed: W. Oldham.

“Temper and Diet” attributed to Charles Lane in a quotation from the *Vermont Telegraph*, which follows the article. About vegetarianism, food of animal origin, and the Society for the Promotion of Permanent and Universal Peace.

Note: A University of London bookmark at the beginning of this document states that it was “Presented by the Worshipful Company of Goldsmiths, 1903.”

222. *New Age (The)* (Richmond, Surrey). 1843. British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food. Oct. 1. p. 111. *

• **Summary:** The following proposal for the formation of a Society has been handed to us by a friend, who takes great interest in the subject to which it refers; and we need scarcely say that we shall hail with much pleasure the establishment of such a Society; but whether it is to be expected from those who still remain among the impure influences of our towns and cities, will remain to be seen by the practical steps that will be taken. For our own part, we know there is no impediment but the imperfection of man’s being, out of which proceeds all prejudices and error, false education and false society; but this is the very evil the Society is designed to remedy, by inducing a more careful adherence

to the universal laws in humanity. We shall be glad to see those who think with us come out entirely from among the pollutions in which they exist; still, however, we hail with pleasure this as well as every other indication of the attention that is now given to a different mode of existence being necessary for man's real well-being.

Object of the Society.—This Society is formed for the dissemination, by means of the press, lectures, and missionaries in England and abroad, of correct principles on universal peace, health of soul and body, and on the prolongation of human life.

Society.—The Society is composed of members and officers of both sexes.

Membership.—Every person who subscribes to the subjoined declaration, and contributes to the funds of the Society, is thereby constituted a member.

Declaration of Members.—I hereby declare that I will abstain from animal food, and promote, by word and example, the objects of the Society for the Promotion of Humanity and Abstinence from Animal Food.

Officers of the Society.—The officers shall consist of a President, three Vice-Presidents, a Treasurer, a General and an Assistant Secretary, and a consulting Committee of seven, to be elected annually in a General Meeting, and to be re-electable.

Duties of Officers.—The President, Vice-Presidents, Treasurer, and Secretaries constitute the executive department, the Council the advising and assisting department. All officers to serve without salary; the Society defraying the expenses of printing, stationery, postage, and outlays of missionaries.

Support of the Society.—The Society is supported by monthly and annual subscriptions and other modes of voluntary contributions.

Branches.—The Society is to form branches throughout England, the Colonies, and in foreign countries, as a means of greater efficiency and support.

General Meetings.—A General Meeting of members to be held annually in London, for the purpose of examining the affairs of the Society, electing its officers, amending the constitution, if necessary, and passing resolutions and regulations for the subsequent year.

223. British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food. 1843. New vegetarian society. Alcott House Concordium, Ham Common, Richmond, Surrey, England. Oct.

• **Summary:** *New Age* (The) (Richmond, Surrey). "British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food." 1843. Oct. 1. p. 111."The following proposal for the formation of a Society has been handed to us by a friend, who takes great interest in the subject to which it refers; and we need scarcely say that we shall hail with much pleasure the establishment of such a

Society;..."

The text of the article continues; it includes a sort of constitution: Object of the society. Society. Membership. Declaration of members. Officers of the society. Duties of officers. Support of the society. Branches. General meetings.

Axon, William E.A. 1893. "A forerunner of the Vegetarian Society." *Vegetarian Messenger* (Manchester, England). Dec. p. 453-55. "There was at Ham Common a socialistic and educational experiment carried on in Alcott House, under the name of the Concordium. Here that fine mystic, James Pierrepont Greaves, William Oldham, and others united to form a fraternity of water-drinkers, Vegetarians, and truthseekers. They published a paper called *The Healthian*, which was succeeded by *The New Age* and *Concordium Gazette*. It was a monthly. The first number appeared 6th May, 1843, and the last 1st December, 1844. The number for October, 1843, contains an article which we reproduce: -

"British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food." The text of the article follows (see above).

"In a subsequent number (p. 139) we are told that the society was formed at Alcott House. Mrs. S.C. Chichester accepted the office of president." The text of that article begins: 'We have pleasure in reporting a favourable progress. Several members have since enrolled their names. Among them one lady, who wishes it to be stated that for ten years she has not tasted flesh food, and during that time has had unvarying good health, excellent appetite, and sound sleep...'

Note 1. This is one of the earliest documents seen (July 2017) that uses the term "flesh food" to refer to meats. Note 2. Axon sees this as the forerunner of the Vegetarian Society (1847). It could also be called the earliest known vegetarian society worldwide. However it lasted less than 2 years. Address: Richmond, Surrey, England.

224. *New Age* (The) (London). 1843. British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food. Oct. *

• **Summary:** "The following proposal for the formation of a Society has been handed to us by a friend, who takes great interest in the subject to which it refers; and we need scarcely say that we shall hail with much pleasure the establishment of such a Society; but whether it is to be expected from those who still remain among the impure influences of our towns and cities, will remain to be seen by the practical steps that will be taken. For our own part, we know there is no impediment but the imperfection of man's being, out of which proceeds all prejudices and error, false education and false society; but this is the very evil the Society is designed to remedy, by inducing a more careful adherence to the universal laws in humanity. We shall be glad to see those who think come out entirely from among the pollutions in which they exist; still, however, we hail with pleasure this

as well as every other indication of the attention that is now given to a different mode of existence being necessary for man's real well-being.

“Object of the Society.”—This Society is formed for the dissemination, by means of the press, lectures, and missionaries in England and abroad, of correct principles on universal peace, health of soul and body, and on the prolongation of human life.

“Society.”—The society is composed of members and officers of both sexes.

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“Duties of officers.”—The President, Vice-President, Treasurer, and Secretaries constitute the executive department, the Council and advising and assisting department. All officers to serve without salary; the Society defraying the expenses of printing, stationary, postage, and the outlays of missionaries.

“Support of the Society.”—The Society is supported by monthly and annual subscriptions, and other modes of voluntary contributions.

“Branches.”—The Society is to form branches throughout England, the Colonies, and in foreign countries, as a means of greater efficiency and support.

“General Meetings.”—A General Meeting of the members to be held annually in London, for the purpose of examining the affairs of the Society, electing its officers, amending the constitution, if necessary, and passing resolutions and regulations for the subsequent year.”

225. *Mirror of Literature, Amusement, and Instruction (The)* (London). 1843. Reviews. 2(21):337. Nov. 18.

• **Summary:** *Flowers and Fruits; or Poetry, Philosophy, and Science.* By James Elmslie Duncan. Smith, Elder, and Co.

In “The breathing, moving wonder—man,” he tells us: “The thousands who have adopted the vegetable and water diet find themselves the better in health for having so done; we are, therefore, warranted in supposing their longevity will be the greater for it. And the greater portion of those celebrated for their extraordinary age have all been, more or less, more than usually temperate and simple in their diet, have approached, more or less, more than usual, in fact, to the vegetarian diet. Thousands of cases in point might be brought forward, but let the following suffice:—Jenkins and

Parr were both exceedingly temperate and simple in their diet, they were almost strict vegetarians and ‘teetotalers.’ And it is well known that it was the opinion of the medical men of the times, from & post-mortem examination of his body, that the latter would have lived much longer than he really did, had he not been absolutely killed by having his own wonted simple diet changed for that of the Court of King Charles II.

“We have now seen, I think, that vegetable diet is best, in, at least, as far as the foundation or the body is concerned. We will next consider it in connexion [connection] with man's animal nature. It is not well known that a rich diet, as it is termed (for it should rather be called a gross one), inflames the blood, as the expression is—unduly stimulating the passions, and at the same time clouding the intellect, and, moreover, seeming also to dull the moral feelings. Wines and spirits are proverbial for disposing to anger; and various sorts of animal food for stimulating Nature's most ungovernable tendency—a tendency sufficiently powerful of itself—a tendency which, given way to improperly and intemperately, is a source of the most frightful woes. Children, displaying untimely activity of the instinct referred to, have been quite cured by a purer diet.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “strict vegetarians” to refer to those who consume a plant-based diet that contains no animal products (i.e., no meat, poultry, fish, milk, eggs or dairy products).

226. *New Age, Concordium Gazette, and Temperance Advocate (The)* (London). 1843. The philanthropist [John] Howard: A hydropath and a vegetarian. 1(12):143. Dec. 1.

• **Summary:** From the *Ladies Magazine*, 1792: “He was singular in many of the common habits of life; for instance, he preferred damp sheets, linen, and clothes, to dry ones; and, both upon rising and going to bed, swathed himself with coarse towels, dipped in the coldest water he could get. In that state he remained half an hour, and then threw them off, freshened and invigorated, as he said, beyond measure... and he had not, for the last sixteen years of his existence, ate any fish, flesh, or fowl, not sat down to his simple fare of tea, milk, and rusks all that time.”

Note 1. This is the earliest English-language document seen (March 2022) with the word “vegetarian” in the title.

This quotation probably concerns John Howard, the philanthropist and first English prison reformer (lived 1726-1790).

Note 2. We have been unable to find the issue of the *Ladies Magazine* mentioned above to see if the word “vegetarian” is also used there.

227. Greaves, James Pierrepont. 1843-1845. Letters and extracts from the ms. writings of James Pierrepont Greaves. 2 vols. Ham Common, Surrey, England: Published at the

Concordium. Reissued in 1845 by J. Chapman in London. *

• **Summary:** The Goldsmiths'-Kress Library of Economic Literature 1450-1850. James Pierrepont Greaves lived 1777-1842. Words: vegetarian(s), vegetarianism, vegetable, vegetables, diet, flesh, Pythagorean, Pythagoras, meat, meals, meal, mealtime, food, and vegist.

228. Greaves, James Pierrepont. 1843. A brief account of the First Concordium, or Harmonious Industrial College, a home for the affectionate, skilful, and industrious, uncontaminated by false sympathy, avaricious cunning, or excessive labour. Ham Common, Surrey, England: Concordium Press. 8 p.

• **Summary:** "In the present state of general distress, the attention of very many is devoted to considering the most feasible means of re-modelling society on a basis in which all shall be secured from the want and destitution in which thousands are now perishing. From a deep sense of the importance of the subject, we are induced to offer a brief outline of an institution formed with this view, and in which the benefits of association are experienced..."

"There it is acknowledged that with Love, Wisdom, Power, the triune universe law, all principles must accord; that on the immutable basis whence this law emanates man is sustained, and that submission to it in all motives, and obedience to it in all acts are primarily important.

"Taking, then, their rules from this highest law, the inmates proceed to the practical working in accordance with it, and in so doing, find it needful to adopt the most simple and industrious habits of life, as being the best conditions for the evolution of good in the moral, intellectual, and physical spheres; hence they usually rise early, say from four to six o'clock. Bathing and other personal operations occupy till a quarter-past six, when the bell rings for work of all kinds to commence; and each work in their respective departments till a quarter before eight, when they prepare for breakfast. This commences at eight o'clock, and consists generally of Scotch oatmeal porridge, rice, brown wheaten bread, apples, lettuce, and other fresh food, such as the garden produces at the time. In winter, figs, dates, or raisins are provided, instead of the variety the summer affords. During breakfast, one of the members reads aloud a portion of some interesting work selected by themselves or by the Pater. A great variety of subjects are thus brought before their consideration and considerable information is obtained. This practice is also observed during both dinner and supper time.

"At a quarter before nine o'clock each one resumes his or her particular employment. The occupations consist chiefly in printing, shoe making, clothes-making and mending, gardening, baking, washing, carpentering, and smith's work. These works are generally carried on in small groups of two or three together. By mutual converse during their labours, the time is happily spent, and the tediousness of long monotonous toil obviated. The return of dinner time soon comes round. At a quarter before one, the bell rings to

prepare for it; at one o'clock all meet in the dining room, and partake of a simple repast. This generally consists of rice, or other puddings, potatoes, cabbage, beet, parsnips, peas, beans, vegetable-marrow, artichokes, apples, bears, &c, according to the season. At two o'clock all return to their occupations. Having been refreshed both mentally and physically, they resume their work with case and pleasure. At half-past four, eight hours' labour has been performed, and then the bell rings to relinquish the physical exertions of the day; and each member joyfully commences another mode of action. They now go more immediately into the mental sphere; and each one exercises that branch of instruction to which his taste directs him;—some meet in class, and some go to individual writing, reading, or music. At six o'clock all partake of the third meal, of bread, fruits, and vegetables, with clear spring water, the sole beverage of the Society.

"The general aspect of their practice may appear to be restrictive and ascetic; but to those accustomed to simple regimen, it is most agreeable, healthy, and pleasant.

"The initiated of any long standing would not exchange it for any of the old habits of society. The general reason for their abstinence from the accustomed dietary, and other modes and usages of the world, is, that the universe law may not be transgressed by unnecessary cruelty; that the development of the moral and intellectual faculties in connection with the Universe Spirit, may be uninterrupted; that life may not be attracted solely to the physical organs and the enjoyment of the senses. Sensuous gratifications are obstructive to the expansion both of the intellectual faculties, the divine sympathies, and the establishment of Being affinities with the divine nature.

"It is a law in nature, that the more any organ or faculty is used, the more it is expanded and developed. This is peculiarly the case with respect to the physical appetites, desires, and wants. The insatiable craving of the appetitive organs can never be fully satisfied. Supply them as abundantly as you will, they continue their endless cry of 'Give! give! give!' The more their demands are yielded to, the more clamorous they become in their desires for more and yet more supplies, until the human being at length becomes a vast accumulation of wantful essences or instincts, which cannot be satiated. Death itself can only terminate this continued hunger..."

"As it may be expected some reason should be assigned why abstinence from animal flesh forms so prominent a feature in the Concordium, it may be well to enter into some detail of the feelings and views of the Concordists respecting it.

"Much may be said against animal food on the ground of benevolence, and the instinctive reluctance that attends the shedding of blood; that the innate instinctive Love-law loudly pleads against it, even while conventional arrangements uphold it; that man is injured, while suppressing this law, by the benumbing and blunting of

those sympathies in which he is associated with the higher intelligencies; that losing this association, he becomes regardless of the exterior as well as interior world, and, as an isolated individual, consigns to suffering and to death that portion of creation with which he has voluntarily broken the Love relationship.”

Note: This document is in The Goldsmiths'-Kress Library of Economic Literature 1450-1850 (#33490). James Pierrepont Greaves lived 1777-1842. Vol. I. is edited by Alexander Campbell. A second volume was published in 1845. Address: Ham Common, Surrey, England.

229. Society of Concordists. 1843. Rejected address from the Concordists Society at Ham Common to the London Peace Society, presented at their convention, June 24, 1843...; and, Temper and diet, extracted from the *New Age*, July 1, 1843. London: R. Buchanan. Printed at Ham by Concordium Press. 8 p. Microfilm: Goldsmiths'-Kress library of economic literature, no. 33491. [1 ref]

• **Summary:** These two articles were extracted from the *New Age*, July 1, 1843.” At the beginning of “The rejected address,” is a brief quotation from *Notes on Shelley's 'Queen Mab,'* as follows: “Who will assert that had the populace of Paris satisfied their hunger at the ever furnished table of vegetable nature, they would have lent their brutal suffrage to the proscription list of Robespierre?” Next comes a 2-page introduction which begins: “The following Address was submitted to the Convention of the London Peace Society, held at Freemason's Tavern last week. The arrangements for the Convention rendered it necessary for such documents to pass through the hands of the Secretaries. This being attended to, it was read by the Committee appointed for the purpose, and passed over without notice in the Convention, until nearly the close of it, when Mr. Oldham, who was delegated by the Society of Concordists to present it, requested leave to read it to the meeting, but was refused permission; the reason assigned being the press of business, the irrelevant nature of the address, and that certain topics noticed in it would lead to much discussion. The particular parts of it which appeared objectionable to the Committee, are the subject of abstinence from animal food, and the slaughter of animals being closely connected with the slaughter of men. Upon this certainly much might be said which would directly affect the habits of the peaceful members of the Association, and is considered by them as carrying the practice of temperance much too far.” At the end of the address we read: “Signed, on behalf of the Society of Concordists, W. Oldham, Pater, Ham Common, June 21st, 1843.”

Note: The Society for the Promotion of Permanent and Universal Peace, often known as the London Peace Society, was founded on 14 June 1816—a year after the Battle of Waterloo. Nearly all members of the Society came from Protestant denominations, and Quaker influence was strong.

It published and distributed many tracts. Much of its work was done by auxiliary societies throughout England.

The 2nd article, “Temper and Diet,” begins with a quotation by the English poet and playwright John Gay:

“Know those who violence pursue

“Give to themselves the vengeance due.”

The basic theme is that while “it is very generally acknowledged that drinking [alcohol] affects conduct and character,” it is not generally acknowledged that eating a gross and unnatural diet [including flesh-foods] and overeating does the same. The writer begins by noting “how serious an injury is inflicted on the intellectual powers of man, by his indulgence in all manner of gross diet.” “If men foster and feed their lower capacities and natures in preference to their superior ones, they will of course grow and strengthen, while the latter will be diminished and weakened. At the same time, the higher delights are lost, because the lower are unduly sought... Still less can he comprehend the happiness in an entirely simple life...”

“No observer can doubt the sad effects of modern diet upon the feelings and temper.” Alcohol, tobacco, and opium lead men away from a sober life. “It seems as absurd to permit a flesh-eater to pronounce on the propriety of a bloody diet, as to allow the toper to determine the goodness of his drams. Notwithstanding all the joyous bacchanalianism of the drunkard, no sober man suffers himself to be seduced into intemperance; for he has made the experiment of sobriety, and has the testimony of all sane minds on his side.

“The experiment of pure diet, when effected in proper conditions, is no less evident, and is even of deeper value. Its results upon both the intellectual and sympathetic natures, is as remarkable as those of sober drinks upon the intellect alone... Can the tender father expect his beautiful little daughter to expand into a pure, intelligent, serene, and lovely woman, while he is for twenty years building up her cellular and nervous systems with the grossest and most exciting substances? He cannot expect it... But on he goes, piling one combustible upon another, flesh on flesh, spice, coffee, tea, and all the exciting syrups of East and West, and then marvels that the young lady is so obtuse and self-willed, and becomes the prey of the first hawk that chooses to attack.”

At the end of “Temper and Diet” we read that it was written by Charles Lane and first appeared in the *Independent Magazine* (page 1). The explanation continues: “Those who have discovered or learned that unnatural drinking besots, enrages, and infuriates, ought as soon to have learned that unnatural eating stupefies, benumbs, brutifies, irritates, fills with lust, creates disease, and hastens to the grave. The laws of mind and matter are to be better known, and better obeyed.” At the very end of page 8 is listed the source: *Vermont Telegraph*. Note 1. No date is given, but it must have been before 1 July 1843.

Note 2. A University of London bookmark at the

beginning of this document states that it was “Presented by the Worshipful Company of Goldsmiths, 1903.” Address: Alcott House, Ham Common, Surrey, England.

230. *New Age (The)* (Richmond, Surrey). 1844. About the British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food. Jan. 1. p. 172-73. *

• **Summary:** The few members of this society included a lady who had been a vegetarian for ten years; she had resisted meat when age eight despite her servant’s pressure. One of the few reported meetings debated man’s relationship to the animal world.

231. *Regenerator (The)* (New York). 1844. Fever at Lane Seminary—Effects of vegetable diet. 1(3):10-11. Jan. 15. Monday. [1 ref]

• **Summary:** This article (24 column inches) begins with a quote on this subject (typhoid fever) from an article by Dr. Thomas Carroll in the last number of the *Western Journal of Medicine and Surgery*. Carroll believed that a spare / plain vegetable diet by Grahamite students who boarded themselves and lived in an abstemious way contributed to the disease. The one student who ate animal products occasionally was protected from the fever.

The editor (who favors a vegetable diet) then disagrees with Dr. Carroll’s opinion. “It is fitting that a physician, who gets his bread and butter by dealing out poison for pay, should thus undertake to humbug and befool the ignorant.” “Undertaking to make out that leaving off stimulating food for that which is less stimulating will produce fever! What next?”

Note: The people from Lane Seminary (Cincinnati, Ohio) later came to Oberlin.

232. *Regenerator (The)* (New York). 1844. Flesh eating—Bible authority for it. 1(3):11. Jan. 15. [1 ref]

• **Summary:** This article (4 column inches) is a series of questions and answers showing that the Bible is opposed to flesh eating.

233. *Regenerator (The)*. 1844-1848. Serial/periodical. New York and Fruit Hills, Warren Co., Ohio. Orson S. Murray, editor. 1(1844 Jan. 1)-2(1848 April 3). Frequency: Weekly. later biweekly.

• **Summary:** Subtitle: “A free paper for the promotion of universal inquiry and progressive improvement.” This antebellum Christian periodical, which appears to be the 3rd earliest pro-vegetarian periodical published in the USA, is broadly interested in social reform and includes articles on news & notices, agriculture, physiology, abolition of slavery, vegetarian diet, anti-tobacco, dress reform, poetry, etc. The editor, like some other Christians, believed that a pure spirit requires a pure body—hence a plain vegetarian diet. The first series, issues No. 1-52, ran from 1 Jan. 1844 (Monday) to 9

March 1846. A new series, issues 1-79, was published from 6 April 1846 to 3 April 1848.

Talk with Warren Co. Historical Society in Lebanon, Warren Co., Ohio. 2003. Oct. 20. Fruit Hills still exists as a town in Warren Co., about 26 miles south of Cincinnati, between Covington and Norwood, just off Interstate 275. A “Fruit Hills” website shows that this small community (1845-1852) on the Miami River, followed the leadership of Orson S. Murray. Members were sympathetic to both Owenism and Garrisonism. Through its newspaper, the *Regenerator*, it had close ties to other communities like the Grand Prairie Community and the Christine Community, as well as contemporary social movements.

Talk with Ed Vermue, librarian, Oberlin College, Ohio. 2004. April 15. The editor, Orson S. Murray, was apparently also the publisher, and he wrote many of the unsigned articles. The early issues were 4 pages each, published weekly. The initial subscription rate was \$2/year. At least 6 U.S. libraries own the complete microfilm version. Oberlin’s special collections owns the original newspapers, Vol. 1, No. 1 (1844) to Vol. 2, No. 52 (1846). The last issue published in New York was Vol. 1, No. 26 dated 22 June 1844. The first issue published in Fruit Hills, Warren Co., Ohio, was Vol. 1, No. 27 dated Monday, 14 April 1845. So the newspaper was not published for about 9-10 months during the move westward. Orson S. Murray remained editor and publisher. The quality of the newsprint (paper) improved dramatically.

Note: Page 1 of *Murray’s Review* for Oct. 1854 (Vol. VII, No. 1, Whole No. 177) shows that it was published monthly at Fruit Hills, Twenty Miles Stand, Warren Co., Ohio, by Orson S. Murray, editor and Chas. B. Murray, printer. Just below the title is the slogan: “Ignorance the Evil—Knowledge the Remedy.” Address: Office: No. 29 Ann St.—rear, New York.

234. Graham House (The). 1844. Health, quiet, and comfort (Ad). *Regenerator (The)* (New York) 1(5):20, col. 6. Jan. 29.

• **Summary:** This ad (2 column inches) states that at the Graham House, the “apartments are convenient and neat, while its table is supplied with the best vegetables and fruits that can be produced. Excluding entire animal food. Shower, baths free!!!” Address: 63 Barclay St., New York.

235. Randall, Marena B. 1844. For the *Regenerator*: Man—The only cooking animal (Letter to the editor). *Regenerator (The)* (New York) 1(7):27, col. 2. Feb. 12.

• **Summary:** “Why does man cook? Has the great author of all existence provided food suited to the nature of all other animals and left man alone to find out and prepare his own aliment?” “Man is the only animal which prefers cooked food, except his universal pet, the comely, interesting and delicious hog.” She does not eat hogs, and appears to be a vegetarian. Address: Woodstock, Vermont.

236. *Regenerator (The) (New York)*. 1844. Flesh for sacrifice and for eating (Letter to the editor). 1(8):30, col. 4. Feb. 19.
 • **Summary:** This question and response (18 column inches) begins with a letter to the editor (Mr. Murray): "In the last *Regenerator* is an article on flesh-eating. We should like proof for the denial in that article, having never seen any. The denial, as I understand it is that animals are not to be killed for sacrifice or eaten by man. If such is the meaning, I ask proof for the denial." Signed "Querist."

Murray responds: "The foregoing was received 3 or 4 weeks since, at least..." He defends the vegetable diet.

237. *Regenerator (The) (New York)*. 1844. Vegetable diet. 1(11):41-42. March 11.

• **Summary:** This article, in the "Physiological" section, contains quotations from famous poets concerning a vegetable diet. These include: "Notes from Queen Mab," by Percy Bysshe Shelley. "Paradise Lost," by Milton (also Story of Prometheus). Horace (Book 1, Ode 3), translated by Francis, etc. "The Return to Nature: Or, a Defence of the Vegetable Regimen," by John Frank Newton (fable of Prometheus) "To be concluded next week."

238. *Regenerator (The) (New York)*. 1844. Vegetable diet. 1(12):45-46. March 18.

• **Summary:** This article, which concludes one from the last issue, begins with more quotations from well-known writers. It concludes with a long statement by the editor, Orson S. Murray, arguing in favor of a vegetarian diet from Biblical, classical, medical, or literary sources. He concludes: Mischievous animals were first selected for food. And then the birds and the fishes were dragged to slaughter; next the human appetite directed itself against the laborious ox, the useful and fleece-bearing sheep, and the cock, the guardian of the house. At last, by this preparatory discipline, man became matured for human massacres, slaughters, and wars." Thus slaughtering animals prepares us for slaughtering humans.

In other issues at about this time are is an announcement for the 10th annual meeting of the American Antislavery Society, and long quotations from the book *Lectures on the Science of Human Life* (2 vols.), by Sylvester Graham.

239. *New Age, Concordium Gazette, and Temperance Advocate (The) (London)*. 1844. *A Narrative of the Voyages and Services of the Nemesis, from 1840 to 1843, and of the Combined Naval and Military Operations in China*. By W.D. Bernard, Esq., A.M. 2 vols. Colburn [London, 1844]. 1(18):236-37. June 1.

• **Summary:** In the middle of this book review we read (p. 237): "To our vegetarian friends it may be interesting to hear the remarks on the insalubrity of the chief settlement at Hong Kong [Victoria], which the *Nemesis* reached in safety, after encountering the most appalling storms and difficulties."

240. Lambe, William. 1844. On the possibility of supporting life on a vegetable diet (Letter to the editor). *London Lancet (The)*. Oct. p. 581. [1 ref]

• **Summary:** "Sir,—In the *Times* newspaper, of the 4th instant, you are reported to have said, 'That you had found, to your surprise, that for the first fortnight of an untried prisoner's incarceration he was subjected to the lowest possible diet, being denied, in fact, all animal food for the first fourteen days of his confinement;' you obviously would represent this restriction from animal food as a most inhuman and injurious treatment.

"I apprehend it to be impossible for you not to know that the experience of all ages has proved that the healthy man can be perfectly nourished without using a particle of animal food [vegan diet]. I will fearlessly assert, from long experience, that vegetable food is much more salubrious than mixed diet in common use, in which, however, animal matter commonly enters in the smallest proportion. Numerous instances may be cited of persons who have lived for years in very good health without animal food; but I will here content myself with very shortly informing you of my personal experience, in this matter.

"In the year 1804 (in January) I resolved to confine myself to a strict vegetable diet; I was induced to this by severe bodily suffering. In this course I have persevered, without deviation, to the present time, now more than thirty-eight years, and by its means have now advanced considerably in my eightieth year. The diet has been aided by other measures, which I need not enter into. I have brought up a large family on the same plan with perfect success. My eldest son, who was in childhood very delicate, with an obvious consumptive tendency, has used the same regimen for an equal length of time, and is in perfect health, and I could cite numerous instances of its beneficial effects in various individuals.

"I am no advocate for starvation, and opposed, certainly, to a mere bread-and-water diet. Indeed, I cannot approve of any fixed dietary, it being abhorrent to nature, which delights in variety,—the vegetable kingdom affords variety sufficient to satisfy any healthy appetite.

"I have addressed to you these facts, as in the station you hold as a member of Parliament what falls from you on medical subjects may have considerable influence either for good or for evil, and I shall be sorry to see talents of no mean order employed to fortify vulgar prejudices, or to disseminate erroneous opinions. I am, Sir, your obedient servant,... July 6, 1844."

Note: *London Lancet* is a different periodical from *The Lancet* (London). Both are highly regarded by physicians. Address: M.D., Brompton [England].

241. Alcott, William Andrus. 1844. Vegetable diet defended. London: John Chapman. viii + 24 + 8 p. 19 cm. Microfilm:

Goldsmiths'-Kress library of economic literature, no. 33878. [1 ref]

• **Summary:** Contents: Introduction (p. iii to viii). Vegetable diet: 1. The anatomical argument. 2. The physiological argument. 3. The medical argument. 4. The political argument. 5. The economical argument. 6. The argument from experience. 7. The moral argument. Conclusion.

Appended to this booklet is "A brief account of the first Concordium or Harmonious Industrial College" (8 p.). This describes "an attempt to actualise, in simple practice, the principles here defended, to which our readers are invited, to prove the possibility of living in health and happiness without the almost innumerable viands and condiments generally esteemed essential to human comfort" (Introduction, p. viii).

A note at the end of the microfilm version states: "Printed at the Concordium Press, Ham Common."

William Andrus Alcott (the uncle of novelist Louisa May Alcott [1832-1888]) lived 1798-1859. Address: Boston, Massachusetts.

242. *Water-Cure Journal (The)*. 1845-1862. Serial/periodical. New York. Editor: Joel M. Shew, M.D. Published by Fowlers and Wells.

• **Summary:** From vol. 34 (1862) the title was changed to *Hygienic Teacher and Water Cure Journal*. Robinson (1965, p. 46): When the *American Vegetarian and Health Journal* ceased publication in 1854, the vegetarian cause continued to be ably advocated in America by *The Water Cure Journal*, *The Moral Reformer*, and *The Graham Journal*.

R.L. Numbers (1976, p. 65): "In December, 1845, [Joel] Shew began publishing a *Water-Cure Journal* aimed broadly at providing the general reader with up-to-date information on" bathing and cleanliness, clothing, air and ventilation, food and drinks, tobacco, tea and coffee, the water cure, and all other worthy reforms. "Later, Trall took over the editorship and instituted such practical features as a matrimonial section where love-starved Grahamites and hydropaths could advertise for like-minded spouses."

In the Journal, Joel Shew M.D. is shown as the editor, starting with volume I. By Vol. III the Journal was published by Fowler & Wells, 129 & 131 Nassau St., New York City. In Vol. 3, No. 1, F.D. Pierson M.D. joins Shew as an editor. By 1854 this journal had a circulation of about 50,000. The cover of the 1856 issue gives the following: "Water-Cure Journal and Herald of Reforms; Devoted to Physiology, Hydropathy, and the Laws of Life. Vols. 21 and 22. New York: Fowler and Wells Publishers, No. 308 Broadway. Boston [Massachusetts]: 142 Washington St. Philadelphia: 231 Arch St."

The title page of volumes 35 and 36 for 1863 is *The Herald of Health: A Monthly Magazine, Devoted to Hygienic Medication, Bodily Development, and the Laws of Life*, edited by R.T. Trall, M.D.

243. Blot-Lequesne, Jean Baptiste Gustave. 1845. *Fragments de philosophie social: ou Études sur les socialistes modernes* [Fragments of social philosophy: or, Studies of the modern socialists]. Paris: Ledoyen. 4 + 52 p. 22 cm. [Fre]*

• **Summary:** Part 1 is an examination of the Thällysen system of J.-A. Gléizes.

244. Horsell, W. 1845. *The board of health & longevity: or, hydropathy for the people: with plain observations on drugs, diet, water, and exercise*. London: Houlston and Stoneman. 254 p. Index. Folded chart. 16 cm.

• **Summary:** Before the title page is a full-page ad for "Nature's Beverage Society, or Independent Order of Horebites. Established April 13, 1842. It is a pledge to "abstain from all Artificial Beverages," and to drink water only. W. Horsell, president. W. Hewett, Secretary.

Contents: 1. Health and longevity. 2. Philosophy of the subject. 3. Facts and figures. 4. Death. 5. General effects of diet. 6. Solid food. 7. Liquid food (water is ideal). 8. On drugs. 9. Exercise. 11. Water (efficacy in treating diseases). 12. Miscellaneous. Preface, by Wm. Horsell. "The temperance reformation found me, as it did a large majority of my fellow-men, addicted to the so-called moderate use of strong drinks, which he had been taught to believe were necessary to our comfort and strength, nay, almost essential to life itself. And though I had a good constitution, the excitement occasioned by these drinks, and that arising from preaching eight or ten times a week, sometimes to thousands in the open air, so deranged and shattered my nervous system, and so impaired my general health and strength, that exertion caused me great fatigue. I was constantly troubled with headache and incapacity for mental effort, which I have now reason to believe were increased by the absurd system of drugging.

"In the year 1833, I signed the pledge to abstain from ardent spirits; and two years' trial proved so satisfactory, that I then resolved to take the second stage in the temperance progress, and to adopt what appeared to me to be the only plan of personal safety, and also of removing the great curse of drunkenness from the land,* viz., Teetotalism. I confess I did this with some reluctance, fearing it would injure my health; such were my foolish notions of strong drink. I have since proved that teetotalism 'is the first application of science to diet on a large and popular scale,' and now sincerely believe that all unnatural beverages might be at once banished from the earth, not only without any loss (except that of disease, crime, and misery), but with the greatest possible benefit to mankind.

For months previously to my adopting the teetotal principle, I had thought I should be necessitated to decline the ministry altogether, in consequence of a settled pain in my left breast; but after three months' abstinence it began sensibly to decline, and in six months it finally left me. My

general health improved, and I was enabled to endure much more fatigue, and to do my work with much more pleasure. But still my dyspeptic complaint did not leave me. I was troubled with constipation and headache, especially when I studied more than usual, so that I was under the necessity of taking aperient medicine, never less than once a month, and often once or twice a week.

“Soon after the publication of Mr. Claridge’s excellent work on Hydropathy, it fell into my hands; I gave it a careful reading, and then a second; I studied its reasonings and facts, and was so fully convinced of the force of most of his observations, that I soon began, by degrees, to adopt so much of his plan as circumstances would admit of, and as I thought my case demanded. Commencing the Third Stage in temperance, I left off tea, coffee, etc., and all hot liquids; also pepper, vinegar, mustard, and all hot spices; took nothing more than lukewarm; and generally, if I took animal food, I took it quite cold. I rose earlier in the morning; took a cold ablution the moment I was out of bed; rubbed myself dry with a very coarse towel, principally for the sake of the friction; during which, and dressing me, etc., I drank from three to six glasses of cold water. I then took a brisk walk of two or three miles, and returned with a good appetite, to breakfast upon bread and butter and cold water, or Scotch oatmeal and milk. No doubt many of my readers are ready to shiver at even the recital of the above plan;...” Try it. Since April 1842 he has been able to do without the least particle of medicine. Constipation as also made its exit.

“To all who are not familiar with the writings of Hufeland, Claridge, E. Johnson, Graham, Wilson, Courtney, Weiss, etc., it is presumed it will be an advantage to be presented with their views;...”

In the chapters on food, Horsell seems to favor of a “vegetable diet,” i.e., one containing no animal products.

Note: William Horsell lived 1808-1863. Address: V.D.M., I.O.R., President of the Nature’s Beverage Society, or I.O.H., Union Chapel, Hayes, Middlesex, England.

245. Smith, John. 1845. *Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom*. London: John Churchill. xxiii + 422 p. 20 cm. No index.

• **Summary:** One of the most important and influential early books on vegetarianism. Dedicated to William Lambe, M.D. On page 105 we read: “134. It has been said, that the general adoption of an animal or mixed diet by mankind, in various parts of the earth, is a proof that man is instinctively omnivorous. But were the habit of eating flesh-meat universal, which, as will hereafter be shown, is far from being the case, this would not demonstrate that it is the natural diet of man. Many habits might be pointed out as general, in almost all portions of the earth, which are nevertheless perfectly artificial, and opposed to the health

and happiness of man.” Address: Malton, England.

246. Struve, Gustav von. 1845. *Mandaras’ Wanderungen*. Zweite Ausgabe [The journeys of Mandaras. 2nd edition]. Mannheim, [Germany]: Friedrich Goetz. 8°. [Ger]*

• **Summary:** This lovely novel, now a rare book, describes the repugnance of a cultivated young Hindu, Mandaras, when brought, for the first time, into contact with the barbarisms of European civilization. While on board the ship that takes him to Europe, he states, “I had been startled when I saw the rest of the passengers feeding on the flesh of animals. ‘By what right,’ I asked them, ‘do you kill other animals and feed upon their flesh?’ They could not answer but they continued to eat their salted flesh as much as ever. For my part, I would have rather died than have eaten a piece of it. But now [in Italy] it is far worse. I can pass through no street in which there are not poor slaughtered animals, hung up either entire or cut into pieces. Every moment I hear the cries of agony and of alarm of the victims, whom they are driving to the slaughter-house—see their struggles against the murderous knife of the butcher. Ever and again I ask of one or other of the men who surround me, *by what right* they kill them and devour their flesh: but, if I receive an answer, it is returned in phrases which mean nothing or in repulsive laughter.”

Some time before his leaving Germany, a vegetarian dinner is given in his honor. The conversation turned to dietetics and a cleric challenged the Hindu to defend his principles. He stated that the cardinal article of his creed and fundamental principle of ethics was that it is unjust to inflict suffering upon a living and sensitive being, and that this cannot be called into question without shaking the very foundations of morality. When a doctor argued that human beings were intended to eat flesh, Mandaras rebutted the argument skillfully on the basis of human physiology and morals.

In the second part of the story, a young German, travelling near Mandaras’ home in India, becomes engaged in a long and very interesting conversation when the sister of the young Hindu accidentally discovers that he is a flesh-eater. Lengthy excerpts are given by Williams (1896, p. 494-98). Address: Germany.

247. R.B. 1846. Shelley. II. *Reasoner: And Herald of Progress (The)* (London) 1(2):22-25. June 10. [1 ref]

• **Summary:** “But Shelley was really a good man, though he seems to have mistaken the way to be happy: he was severely affected by his wife’s suicide, and really from the little we have heard of her, Harriet [Shelley’s wife] seems to have been a more interesting creature than the authoress of ‘Frankenstein’ [Mary Wollstonecraft Godwin Shelley]. It is so sad to find such a victim of an idle theory, that one almost wishes your new fangled notions and the Nairs at the devil.

“It is somewhat diverting to observe the strange

premises seized on by various enthusiasts in support of their eccentric views. The Nairs were Shelley's models of virtue or civilization; Wild Peter was Rousseau's 'pure Child of Nature;' and Lord Monboado's was a true vegetarian. Shelley too, by the by, was a vegetable theorist, but we are disposed to let his soups and jellies alone; our prejudice in favour of roast meat is very stubborn after reading all he has written.

"The plan of 'Queen Mab' is simple..." The Dedication is to Harriet. Address: [England].

248. *Reasoner: And Herald of Progress (The)* (London). 1846. Kant. 1(4):51-54. June 24. See p. 53. [1 ref]

• **Summary:** "There are myriads of animals in existence, so minute as only to become visible to our senses through the assistance of powerful microscopes; but for those instruments the whole might have come into existence and have passed away, without our dreaming of the possibility of such beings—they would have no existence to us; and to the Hindoo who does not see them in the water which he drinks, and who imagines, from his vegetable diet, that he has never destroyed animal life, they are to all intents and purposes as though they were not. Not so, however, was it when the Brahmin, upon looking through the microscope, saw the water teeming with life; his fancied purity of years' duration was in one moment destroyed, and he saw himself a miserable and degraded man, who, with all his piety, had been daily and hourly—though in ignorance—transgressing the first and holiest principle of his religion. 'Pure Reason' would have taught him that neither the microscope, the water, nor the animalcules had any outward existence; that they merely existed as ideas in his mind, and that he need not trouble himself about them, for seeing that he had never any previous conception of swallowing animalcules in water, it was quite impossible that he could have done so. In the absence of the Kantian philosophy, he did the next best thing, as he thought, he destroyed the microscope, the evidence of his sin, and then triumphantly declared that there were no animalcules in water, and that he was still pure and holy. But water is not the less free from life, neither is substance a non-entity, because, on the one hand, the Brahmin destroyed the microscope; and, on the other, Kantian philosophers would reason us out of a belief in its existence." Address: [England].

249. *Reasoner: And Herald of Progress (The)* (London). 1846. *Guides to Etiquette for Ladies and Gentlemen*, by Mons. le Fontaine. S.Y. Collins, 39, Holywell Street, London. 1(8):126. July 22. [1 ref]

• **Summary:** "I believe these are the completest compilations of the precepts of Etiquette, at the price, extant. Inasmuch as they inform the uninitiated of what is expected in ceremonial parties, they are certainly instinctive. In a still more equivocal sense they are instructive. They are compendiums of the hollow and deceptive arts current in 'polite circles.'

All that is offensive in conventionalism seems condensed here. The completest, tersest satire on civilised society are fashionable rules of etiquette. Why does not some one prepare a new and natural code, such as would be in accordance with healthy taste, and that sincere women and men could follow? The advocates of vegetable diet had the precaution to publish a vegetable cookery book, why do not the friends of unsophisticated manners write us the 'Etiquette of Good Sense?'" Address: [England].

250. Hull, John. 1846. Ramsgate Hydropathic Infirmary (Letter to the editor). *British Friend (The)* (Glasgow) 4(7):181. July.

• **Summary:** "Respected friends,—I take the liberty of calling the attention of the benevolent readers of *The British Friend* to the advertisement which appeared in that periodical of 6th Month, 30th, relative to the opening of an Infirmary at this place, for those persons of limited means who stand in need of the Hydropathic treatment, and of the renovation of their health by good bracing air and cheerful scenery.

"Several applications for admission into the proposed Institution have already been made, by persons who are unable to pay more than a very moderate, sum for their entertainment and treatment; and the opening of the Infirmary is only retarded by the want of the requisite sum of £200, to meet the expenses of fitting up the apparatus, and the probable deficiency of the first year. Surely the wealthy and humane will not allow this! I fear some of those who have been applied to, have kept back their aid from an idea that the Institution is intended only for the locality of Ramsgate; if so, they are quite mistaken. Subscribers of one guinea may recommend a patient from any part of the country, who, with such a recommendation, will have to pay the moderate sum of only 15s. per week for one month, for board, lodging, and medical treatment: the latter being under the direction of Abraham Courtney, Surgeon, of the Hydropathic Establishment, Ramsgate.

"But I do not consider the opening of this Institution the only object to be attained. If this succeeds, I have no doubt others will be established of a similar character in other parts of the kingdom, and thus asylums be secured for those poor persons who have injured their constitutions by a long course of bad habits. Besides which, I consider "Hydropathy" and "Teetotalism" mutually assist and support each other. I therefore call upon all good Teetotalers to aid our endeavours.

"By the plan proposed, an opportunity will be afforded to 240 persons to come for one month each, (more or less) to enjoy fresh air, and good walks, either by the seaside, or in the country, as is most suitable at the time.

"Donations and subscriptions may be paid to myself, or to any member of the Committee, for the benefit and use of the aforesaid Infirmary.

"All communications to be addressed (post paid) to Wm.

Horsell, North Wood Villa, Ramsgate.—I am, yours truly, John Hull.

“P.S. Subscriptions to the amount of £80 have already been promised, but only on conditions that the sum of £200 be raised; and without which we cannot commence.

“Ramsgate, 17th of the 7th month, 1846.”

Note 1. This is “A monthly journal, chiefly devoted to the interests of the Society of Friends.”

Note 2. This is the earliest English-language document seen (March 2022) contains the word “Teetotallers” (spelled that way, regardless of capitalization). The temperance movement and the vegetarian movement were both seen as “reform movements” in Great Britain; the temperance movement began a few years before the vegetarian movement. Address: Ramsgate.

251. *Truth-Tester (The), Temperance Advocate, and Healthian Journal*. A periodical devoted to free discussion on anatomy, physiology, dietetics, temperance, hydropathy, and other questions affecting the social, physical, intellectual, and moral health of man. New series. 1846-1848. Serial/periodical. Douglas, Isle of Man. Owned and edited by William Horsell. Frequency: Monthly.

• **Summary:** At the bottom of the title page of Vol. 1 (created as the volume was about to be bound) is written:

“New Series.—Vol. I.

“London: Houlston and Stoneman, 65 Paternoster Row. “1847.”

In this volume appear to be the issues from Aug. 1846 to July 1847—although none of the individual issues is dated. The Vegetarian Society of the U.K. (VSUK) owns Vol. 1 of this periodical. A detailed look at the notices and letters throughout the two volumes that Chris Olivant and John Davis did (separately) led to this conclusion about the dates of the issues. Each issue is 24 cm. high.

Volume I is divided into three sections, as indicated by the headings on each page. (1) *Truth-Tester*. (2) *Temperance Advocate*. (3) *Healthian Journal*. In the latter section were articles concerning vegetarianism.

Because the title was so long, in citations it was usually abbreviated as “*Truth Tester (The)*.”

The title page states that this is Series II. Horsell bought the *Truth-Tester* from Dr. F.R. Lees in mid-1846. The original *Truth-Tester* (devoted to Free discussion on Temperance, Hydratism, Dietetics [Dietetics], Physiology, Chemistry, National and Social Economy, Mental and Moral Philosophy and Logic, Biblical Criticism and Theology) was published by Dr. Lees, from the Isle of Man. It was also published monthly (on the 15th of the month), but was short lived and no copies appear to have survived.

Note: The Isle of Man (as of 2015) is a self-governing British Crown dependency located in the Irish Sea between the islands of Great Britain and Ireland. Address: Isle of Man.

252. *Truth-Tester, Temperance Advocate, and Healthian Journal (The)*. 1846. Preface. Vol. 1. Before p. 1. Aug.

• **Summary:** “There is one ‘compulsory usage’ which our zealous and enlightened friend, John Dunlop, has never attempted to put down;—that of an editor’s giving a preface to his journal on the completion of each volume. In this we rejoice... We have now completed our first volume, consisting of twelve monthly numbers.”

This is seen as one of various “existing temperance periodicals.” While most are concerned with intemperance in the use of *fluids*, the publisher is also “convinced that a large mass of physical, mental, and moral evil was resulting from intemperance in the use of *solids*,...”

“One of our leading, and deservedly most popular writers, has asserted that ‘total abstinence, or teetotalism, as it is now commonly called, is the first application of science to diet on a large and popular scale;...’

Only the *Healthian* ventured beyond the usual boundaries, “on a voyage of discovery in the regions of anatomy, physiology, science and facts, for the purpose of ascertaining what was the natural dietetic character of man.”



An illustration (from *Fifty Years of Food Reform: A History of the Vegetarian Movement in England*, by Charles Walter Forward (1898, p. 19)) shows Mr. William Horsell. Address: Whitchurch, Hants. [Hampshire], England.

253. *Truth-Tester, Temperance Advocate, and Healthian Journal (The)*. 1846. Future objects and designs. Vol. 1. p. 1-3. Aug.

• **Summary:** “Some months ago our mind was forcibly impressed with the desirableness of possessing a periodical

devoted more exclusively than any at present before the public, to the important subject of Temperance in All Things, as contributing to the physical, mental, and moral well-being of man.

"That we are not alone in our desires is evident from the fact, that more than one attempt has been made to bring out such a journal. Thinking it would greatly promote our object if we could get it printed and published in the *Isle of Man*, and avail ourselves of the peculiar privilege of Free Postage enjoyed by such Manx papers as have obtained government sanction, communications were opened with Dr. F.R. Lees, the late Editor of this periodical, which resulted in arrangements for transferring that paper into our hands, and we now appear before the public with the recommendation and influence of the Doctor in our favor."

"We propose to advocate Temperance in its most enlarged acceptation, including the entire abandonment of Alcoholic Drinks, Animal Food [including eggs and dairy products], Tea and Coffee, Drugs, Tobacco and Snuff, and Condiments; and to recommend a gradual return to Nature for the purpose of studying and obeying her laws, believing this to be the only way to render the Temperance Cause permanent—to promote Health, Happiness, and Longevity—and to secure, in short, the physical, mental, and moral restoration of man."

Americans, led by such men as Dr. [Russell] Trall and Finney, "appear to be greatly in advance of us on this subject" of temperance. Address: Whitchurch, Hants. [Hampshire], England.

254. *The Truth-Tester, Temperance Advocate, and Manx Healthian Journal*. 1846-1848. Serial/periodical. Douglas, Isle of Man. Owned and edited by William Horsell. Frequency: Monthly.

• **Summary:** Continues *The Truth-Tester*. Continued by: *Vegetarian Advocate* after 18 Aug. 1848.

Amos (Dec. 1907, p. 341) states that William Horsell had "been busy in Temperance and Health propaganda, and had become an ardent apostle of hydropathy and the simple life. In 1846 he purchased *The Truth Tester* from Dr. F.R. Lees, who contemplated leaving this country [England] for America, and issued it in September [1846?] as *The Truth Tester, Temperance Advocate, and Manx Healthian Journal*, at twopence monthly. It was published from Douglas, Isle of Man, owing to the heavy stamp duty then existing on 'news' papers, and continued in this form till August 18, 1848, when it came out under the auspices of the Vegetarian Society bearing the title *The Vegetarian Advocate*."

A search of OCLC (July 2004), the world's largest electronic catalog of books and periodicals, shows no record for this periodical. However a search of the British Library Catalogue shows they have only one record with "Truth Tester" in the title, as follows: Title: "Truth-Tester, Temperance Advocate, and Healthian Journal. A periodical

devoted to free discussion on anatomy, physiology, dietetics... and other questions affecting the social, physical, intellectual, and moral health of man. New series." Publisher/year: "2 vol. London, 1847-1848." Physical description: Quarto. Added entry: "Truth-Tester main entry." Serial holdings: "Item (All years)." Holdings (BL): "P.321/160. Request."

Letter (e-mail) from Chris Olivant, former librarian at VSUK. 2011. Aug. 2. "Unfortunately the Vegetarian Society only has the one bound double volume of the 'Truth Tester, Temperance Advocate and Healthian Journal', edited by William Horsell, which is marked as 1847-1848, but in essence its two volumes cover mid-1846 to mid-1848 (after which time it was renamed the Vegetarian Advocate). Copies of the original short lived *Truth Tester* (devoted to Free discussion on Temperance, Hydratism, Dietetics [Dietetics], Physiology, Chemistry, National and Social Economy, Mental and Moral Philosophy and Logic, Biblical Criticism and Theology) published by Dr F R Lees, before being bought by Horsell in mid-1846, do not appear to have survived." "The publication dates are not actually printed in the individual issues, so they will have to be inferred from the content."

"I'd say there are roughly 300 pages, which I recollect are mostly, or entirely, separated into monthly twelve page issues (i.e., 24 x 12 pages). In size it is about the same as the Vegetarian Advocate (1848/1850 which I have) at 9.5 by 6.5 inches."

255. *Truth-Tester (The)*. 1846-1847. Serial/periodical. Douglas, Isle of Man. Edited by Dr. F.R. Lees. Frequency: Monthly. *

• **Summary:** Succeeding title: *Truth Tester, Temperance Advocate, and Manx Healthian Journal*. The *Vegetarian Messenger* (Sept. 1887, p. 312) notes that this periodical was edited by F.R. Lees.

Journal of the American Temperance Union. 1847. Jan. p. 11. "The Truth Tester: We would inquire from this side of the Atlantic with what propriety the *Truth Tester*, an avowed temperance advocate, meddles as it does with theological controversy."

Manx Notes and Quotes. 1904. "Devoted to Free discussion of Temperance, Hydratism [hydropathy, water-cure], Dietetics [Dietetics, vegetarian diet], Physiology, Chemistry, National and Social Economy, Mental and Moral Philosophy and Logic, Biblical Criticism and Theology. Edited by Dr. F.R. Lees, F.S.A. Scot., author of 'The Metaphysics of Owenism Dissected.' Published monthly, price 2d. on the 15th of each month, post free. Douglas, Isle of Man [controlled by England since the 14th century; located between Northern Ireland and northwest England in the Irish Sea]. Printed by W. Robinson and Co., 66, Athol St. No copy of this appears to have survived. It must not be confounded with *The Truth Seeker*, which was also edited by

the well-known and popular Dr. F.R. Lees, with George S. Phillips. There is an advertisement of it in the *Oddfellows' Chronicle*, Nov. 1846, and Sept. 1847, and it is believed to have run to August, 1848. In its later period it was edited by W. Horsell, of Ramsgate. Whilst no copy of the *Truth Tester* seems to have survived (either in the Manx Museum or elsewhere in the British Isles) copies of the *Truth Tester*, *Temperance Advocate*, and *Manx Healthian Journal* for the period 1847-48 when Horsell produced it, having bought it from Lees, do exist (in the British Library)."

Amos (Dec. 1907, p. 341) states that William Horsell had "been busy in Temperance and Health propaganda, and had become an ardent apostle of hydropathy and the simple life. In 1846 he purchased *The Truth Tester* from Dr. F.R. Lees, who contemplated leaving this country [England] for America, and issued it in September [1847?] as *The Truth Tester*, *Temperance Advocate*, and *Manx Healthian Journal*, at twopence monthly. It was published from Douglas, Isle of Man, owing to the heavy stamp duty then existing on 'news' papers, and continued in this form till August 18, 1848..."

A search of OCLC (July 2004), the world's largest electronic catalog of books and periodicals, shows no record for *Truth-Tester*. Likewise no copy is shown in the British Library Catalogue.

In a blog published on Vegsource.com, John Davis, IVU manager and historian has a posting titled "The Truth Tester 1846-48—a vegan journal." It states: "The Truth Tester was first published in England in 1845, as a temperance (anti-alcohol) journal. In August 1846 a new editor, William Horsell, based near London, took over and incorporated *The Healthian*, first published in 1842 by the strictly vegan Alcott House Academy." In his first introduction to the combined journal the new editor stated it would advocate "...entire abandonment of alcoholic drinks, animal-food, tea and coffee, drugs, tobacco and snuff, and condiments." Davis then gives quotations related to vegan diet from the issues of Sept. 1846, May 1847, Aug. 1847, and Nov. 1847. Note: John Davis says (Aug. 2011) that many issues of *The Truth Tester* are at the VSUK library in England.

256. *Reasoner: And Herald of Progress (The)* (London). 1846-1849. Serial/periodical. London: Published by J. Watson, Paternoster Row. Edited by G.J. Holyoake. Vol. 1, No. 1 is 3 June 1846.

• **Summary:** Letter (e-mail) from John Davis, Webmaster for IVU in England, 2010. June 28. "I've now established that *The Reasoner* was edited by George Jacob Holyoake—very much involved in the early days of Alcott House, but fell out with them to some extent in 1844. I don't think it was connected with Alcott House; Holyoake had been but seems to have fallen out with them in 1844," two years before he started editing this periodical.

On the cover of Vol. 1 is this quotation: "It is time that men should tolerate nothing ancient that reason does not

respect, and shrink from no novelty to which reason may conduct. It is time that the human powers, so long occupied by subordinate objects and inferior arts, should mark the commencement of a new era in history, by giving birth to the art of improving government, and increasing the civil happiness of man. It is time that legislators, instead of that narrow and dastardly coasting, which never ventures to lose sight of usage and precedent, should, guided by the *polarity of reason*, hazard a bolder navigation, and discover, in unexplored regions, the treasure of public felicity."—Sir James Mackintosh.

Below that: "Edited by G.J. Holyoake, author of *Paley Refuted*, etc."

On the cover of Vol. 6 (1849) is printed: *The Reasoner: A Weekly Journal, Utilitarian, Republican, & Communist*. Below the title is a portrait illustration of Jeremy Bentham in a circle. Edited by G.J. Holyoake. London: J. Watson, 3, Queen's Head Passage, Paternoster Row [London].

Note 1. The word "Communist" referred (at this time) to one advocating communal living—living in small communities. Note 2. Bentham (1748-1832), a British philosopher and social reformer, best known for his advocacy of utilitarianism, liberalism, and animal rights (he argued that the ability to suffer, not the ability to reason, should be the benchmark, or what he called the "insuperable line"). Address: London.

257. A conversation on abstinence from the flesh of animals as food: Introductory to a consideration of the subject in relation to the habitual reasoning of men, popular opinion, domestic economy, and the facts of chemistry, anatomy, physiology, history, morality, and religion. 1846. London: Whittaker & Co. 13 p. *

258. Alcott, William Andrus. 1846. *The young house-keeper: or, Thoughts on food and cookery*. 6th stereotype edition. Boston, Massachusetts: Waite, Peirce & Co. 390 p. No index. 18 cm.

• **Summary:** Contents: 1. Dignity of the house-keeper (Her character as a teacher and educator... She is, in some respects, a legislator—a counsellor—a minister—a missionary—a reformer—a physician). 2. First principles (Obey the dictates of conscience, dare to disobey the mandates of fashion... Whatever is worth doing, is worth doing well). 3. Having a plan. 4. Keeping accounts. 5. Keeping a journal. 6. Nature of food in general (In what sense is man omnivorous, man a free agent, animal food,... proofs of the inferior nutritive powers of lean meat, three great divisions of aliments, the grand object of all food). 7. Farinaceous food. 8. Food from wheat. 9. Indian corn and its compounds. 10. Food from rye. 11. Rice. 12. Barley and oats. 13. The potatoe. 14. Beans and peas. 15. Buckwheat and millet. 16. Beet, carrot and parsnip. 17. The turnip. 18. The onion and radish. 19. The squash, pumpkin and tomato... 35. The fig and raisin. 36. Nuts. 37.

Animal food. 38. Milk. 39. Butter. 40. Cheese. 41. Eggs. 42. Flesh and fish (General remarks, simplicity in diet, best kinds of flesh, wild animals, fattened animals,... fish, animal food sometimes poisonous, shell fish). 43. Summary of leading principles (Simplicity in diet, penalties of neglecting it, importance of mastication,... our meals should be regular, proper hours of eating, number of meals a day, rules for the combination of several articles of food at a meal, regard to the season of the year, hour of the day, and time of week, regard to your employment, regard to age). 44. Cookery, as it is. 45. Cookery, as it should be. 46. Economy of time, by a reformation in cookery. 47. Expense of animal and vegetable food compared. 48. How to begin the work of reformation.

Peanuts are mentioned twice in this book. In Chapter 23, "On fruits in general," Alcott lists (p. 188) fruits which he will discuss in the following chapters. "To these are added, for the sake of convenience, the chestnut, walnut, hazlenut [hazelnut], peanut, &c." In Chapter 26, titled "Nuts," he notes: "The more important of this class of substances are chestnuts, walnuts, hazelnuts, butternuts, peanuts and almonds." Fruits and nuts "are said to be flatulent, indigestible, &c." That is because of the manner in which they are consumed. "Are they not commonly eaten at the close of a full meal of something else, or in the evening just before going to bed?" He who lives temperately and has a good appetite, "may eat a moderate meal of almost any kind of fruits and nuts that is not poisonous, without flatulence or trouble."

Note: William Alcott was a reformer and his design rested on a foundation of adamant simplicity. He advocated consumption of a simple diet free of the flesh of higher or lower animals. To Alcott, temperance meant abstinence from both alcohol and meat. One was not truly temperate until he became a faithful vegetarian. Yet the word "vegetarian" does not appear in this book. Address: Boston [Massachusetts].

259. Nicholson, Asenath (Hatch) (Mrs.). 1846. Nature's own book: Or practical results of a vegetable diet, illustrated by facts and experiments of many years' practice. Glasgow, Scotland: Printed by William S. Brown. 96 p. 18 cm. No index.

• **Summary:** Contents: Preface. Nature's own book. Tea and coffee. Bed-rooms, beds, teeth, &c., Tobacco and its effects. Vegetables. Spices and peppers. Fruit. Cleanliness, and bread-making. Fasting. Exercise and bathing. Clothing. Recipes. Objections and difficulties. Note.

"For private circulation" is written on the title page. The author's full name is Mrs. Asenath Hatch Nicholson. In 1849 an 84-page edition was published in Glasgow [Scotland] by J. M'Combe.

Note: This is the earliest vegetarian cookbook seen.

260. Pitman, Isaac. 1846. The reporter: or Phonography

adapted to verbatim reporting. Bath, England: Published by the author. 79 + [1] p. 21 cm. *

• **Summary:** Isaac Pitman (1813-1897) was the inventor of shorthand and the lifelong advocate of a "Reformed Orthography" [improved way of spelling and writing].

Page 10 states: "14. This List contains the most useful words and phrases in the English language, amounting to 5,800, which are all that ordinarily occur on general subjects."

Page 41, under "V.": "208. Veterinary surgeon, void, avoid, evade, viewed, vowed, avidity, evident, evidence, vegetable, vegetarian, vacation, avocation, *viva voce*, *vice versa*,..." Address: Phonographic Institution, 5, Nelson Place, Bath; and at the Phonographic and Phonotypic Depot, 1, Queen's Head Passage, Paternoster Row, London.

261. Stourm, Eugene. 1846. *Aperçu philosophique sur le système thalysien de M. J.-A. Gleizès* [Philosophical survey of the thalysian system of Mr. J.-A. Gleizes]. Paris?: Lange et Lévy. 22 p. 23 cm. Microfilm: Goldsmiths'-Kress library of economic literature, no. 34927.34. [Fre]*

• **Summary:** Note: Jean-Antoine Gleizès lived 1773-1843.

262. *Teetotal Topic (The); or, Long-Pledge Temperance Advocate. An Organ of Correspondence on the Criticism, Chemistry, and Physiology of the Temperance Question.* 1847-. Serial/periodical. Published by W. Robinson, at Douglas, [Isle of Man]. Vol. 1, No. 1, Jan. 1847. *

• **Summary:** Title variations: *Long-Pledge Temperance Advocate*.

263. *Truth-Tester, Temperance Advocate, and Healthian Journal (The).* 1847. Useful suggestions. Vol. 1. p. 112-13. May.

• **Summary:** This historic letter to the editor set in action the negotiations that led up to the formation of the world's first vegetarian society, in England. It was written from Whitchurch, Hants [Hampshire], by "A Vegetarian" and dated 1 April 1847.

"Dear Sir,—I have often thought it desirable, that vegetarians as a body, were better organized—drawn more often into contact with each other—or that extensive and particular statistical information could be regularly obtained, respecting the numbers, occupation, and daily dietary and sanatory habits of those who abstain from the flesh and blood eating practices of our fellow-countrymen; this would at least be *interesting*—and perhaps *useful*, since those whose acquaintance with the various methods of preparing the different products of our fields and gardens is but slight, would have the benefit of the knowledge and practice of others. Another thing also has seemed to me desirable besides what I have just advanced, namely, the occasional or periodical meeting together of vegetarians, or the formation of societies for mutual instruction and

encouragement. I say *encouragement*, because we all know the Ishmael-like position which of necessity we hold in society, as at present constituted—whether we be anti-flesh and blood men, from low and selfish motives, or actuated by higher and benevolent principles. And it may be that, as “iron sharpeneth iron,” so we, by personal communication—by brotherly intimacy—by kind and helpful interchange of thought and feeling, may strengthen each other in the loving strife against the habits of those with whom we live and labour from day to day. Ardently longing for the spread of knowledge and purity, and especially of the knowledge of the glory of God in Jesus Christ, I remain, yours truly, A Vegetarian.’

The editor (Wm. Horsell), added a footnote: “We commend the above to the consideration of our friends.—Ed.”

Note: It later came to light, and was published in the *Vegetarian Messenger* (Jan. 1908, p. 10-12) that this letter was written by William Bramwell Withers (1823-1913), journalist and historian, who was born on 27 July 1823 at Whitchurch, Hampshire, England, youngest son of Jason Withers (d. 1846), tenant farmer and Wesleyan lay preacher, and his second wife Elizabeth, née Hendy (d. 1829). Educated at a grammar school until 13, he was apprenticed to an uncle, a general storekeeper at Winchester. From 1843 he was a lifelong opponent of capital punishment and in 1846 wrote articles for temperance and vegetarian journals. In 1846 he went to live and work in Natal, South Africa. In 1852, attracted by gold discoveries, he traveled to Australia, where he lived the rest of his life, working mainly as a newspaper journalist and an author. He died on 14 July 1913 at Dulwich Hill, Sydney, New South Wales, Australia. Address: Whitchurch, Hants. [Hampshire], England.

264. Oldham, William. 1847. Physiological conference (Letter to the editor). *Truth-Tester (The)*. Vol. 1. p. 121. June? • **Summary:** “Dear Sir,—On page 112 of your last Number is a suggestion that persons who on principle adopt a vegetable, that is to say, a fruit and farinaceous diet, should hold personal communication with each other, as both interesting and useful in the work of human purification.

“The conductors of this establishment respond with pleasure to the idea, and are ready to co-operate in carrying it out.

“After consulting with some persons, who are also desirous that such unions should take place, they have determined to call a meeting of such friends on Thursday the 8th July next. They propose to appropriate the hours to communing together on the subjects of Physiology generally; of abstinence from consumption of animal food, and the best means of disseminating a knowledge of its advantages—advantages not limited to the pocket and the physical health, but ascending to the still higher spheres of mental and moral harmony. Nor are the benefits limited by personal considerations, but may possibly solve the question of

national famine, which threatens not Ireland alone, but many of the finest countries of Europe.

“It is proposed that a morning meeting be held at half-past 11 o’clock, that a dinner be on the table at half-past one, that a second meeting be held at 3 o’clock, and supper at 6. Should any friends desire it, they can be accommodated with beds, either on the previous or subsequent night. The charge to be 1 s. for each meal, and 1 s. for each bed. As persons from all parts of the kingdom may, in these cheap postage and railroad days, assist in this meeting, it is hoped that every one who feels deeply interested in human improvement will join the party and that those to whom distance or other circumstances may render attendance impossible, will, at least, express their sentiments by letter.

“The friends who may design to participate in this rational and benign festival, are requested to inform me by letter, on or before the 1st of July, in order that arrangements may be affected to the comfort and satisfaction of all parties.

“I am, dear sir, for self and associates, Yours very truly, Wm. Oldham.

[Believing the above to be a most important proposal, highly calculated to promote the objects contemplated, we intend doing ourselves the pleasure of being present on the occasion, and hope to meet a goodly number of persons interested in the physical elevation of the community. Let all attend who can; and let those who cannot write. A few short essays might prove useful, and suggest topics for conversation.—Ed. T.T.].

Note 1. “Ed. T.T.” refers to the editor of the *Truth Tester*, William Horsell.

Note 2. This letter is in response to a letter from a “Vegetarian” [Mr. Wm. B. Withers] in the previous issue of *Truth Tester*, proposing the formation of a vegetarian society and periodical in England. Oldham is head of Alcott House [at Ham Common, Surrey].

Note 3. This letter must have been published by mid-June 1847 in order for those who attended the meeting to notify Oldham by mail by July 1. Address: Pater, Alcott House, Ham Common, Surrey [England].

265. Bormond, Joseph. 1847. Vegetarian progress. *Truth-Tester (The)*... Vol. 1. p. 149. July. In: *The Healthian Journal* section.

• **Summary:** “Friend Horsell,—Suffer this intrusion from a stranger, that he may inform you what he with you and others are daring in the midst of a crooked and perverse generation, to vindicate suffering innocence, and warn men of the consequences of the slaughter of, and lust for, flesh-food. I have not dared to speak to the world on this subject through the press,...”

“While I write, a lady and gentleman are holding converse in the adjoining room, and I hear them complain of head-ache, and stomach troubled with bile... while their table is covered with poisons in disguise, in the form of tea,

coffee, butter, cheese, and the flesh of animals; and yet they will not believe, 'though a man declare it unto them,' that these are the very things that cause their trouble.'

"Allow me to inform you that I have moved in the capacity of a temperance advocate for many years, and am now working the widest district in our country, viz., West Norfolk." He is thankful to be "in possession of health and strength of body and mind, with more than an ordinary share of animal spirits."

"When the taste is brought back to natural simplicity. then simple natural substances act pleasantly on the palate. I act on the advice of our friend Alcott; I lave my body in the pure wave, take my food from the dust of the field, pluck my fruit from the trees, and dip my pitcher into my own fountain..."

Note: This is the 2nd earliest English-language document seen (March 2022) with the word "vegetarian" in the title. Address: Lynn [now known as King's Lynn], Norfolk, England.

266. *Truth-Tester (The)*... 1847. Physiological conference. Vol. 1. p. 140-41. July. In: The Healthian Journal section.

• **Summary:** "According to the announcement made in the last number of the *Truth-Tester*, a considerable of friends to universal purity, who had for some time past, on principle, adopted a vegetable diet, and were desirous of enjoying the advantages resulting from the personal communion with others of like mind, met at Alcott House (which for the last ten years had not been polluted by a flesh diet), Ham Common, on Thursday, the 8th inst., for the purpose of collecting and diffusing information on the subject of human physiology in general, and of abstinence from the consumption of animal food in particular."

"Preliminary arrangements having been made, the conference commenced its deliberations in the large and airy school-room of the establishment, at half-past 11 o'clock, A.M. The chair was occupied by J.G. Palmer, of Birmingham, and the office of secretary discharged by W. Horsell, of Ramsgate.

"After opening the proceedings of the day, by a short and appropriate speech, the chairman read a number of letters from distinguished vegetarians, apologising for their unavoidable absence,... offering various suggestions for its consideration, as to the best modes of spreading a knowledge of the benefits arising from abstinence from flesh, and pledging themselves to renewed effort in the great work of human progress and elevation."

After the morning session about 50 friends "sat down to a very ample supply of excellent provisions, consisting of fruits and farinaceous substances in great variety, most elegantly prepared, displayed, and served up, and which furnished an admirable practical answer to the often proposed question of, 'What shall we eat, if we cannot have meat?'

"In the afternoon there could not have been less than 120 to 130 persons present, including about 30 inmates of the house... The conference resumed and passed the following resolutions unanimously: -

"1. That true humanity forbids the voluntary hurting, wounding, and slaying of any being susceptible of pain.

"2. The custom of eating the flesh of animals is *erroneous* and *mischievous*: erroneous as a secondary and expensive means of obtaining a limited amount of the *identical* nutriment originating in, and to be derived at a cheap rate from, products of the vegetable kingdom; and mischievous as limiting the supply of bread to the people; at the same time engendering disease, and by its unnaturally heating and stimulating properties, abridging the lives of its consumers.

"3. That abundant proof may be adduced from history, anatomy, physiology, and chemistry, confirmed by the facts of experience, that the products of the vegetable kingdom are the *natural* and *best* food of man, as being most conducive to the beauty and full development of the physical constitution, to length of life, to intellectual power, and to moral and religious advancement.

"4. That the members composing this meeting... are laboring to prevent drunkenness, war, capital punishment, slavery, sporting, and the many other cruelties originating in this leading error of diet; whilst at the same time they directly secure the increased comfort, well-being, and happiness of society in general.

"5. That this meeting do now adjourn till the last week of September next [i.e., in about 2 months] (the day, time, and place to be announced in the *Truth Tester*), for the further interchange of opinion upon the above important subject, and with the view to the Formation of a Society for promoting the objects set forth, and so extensively affecting the future progress and elevation of their fellow-men's moral and religious advancement.

"The above resolutions were illustrated, and impressed upon the minds of a deeply-interested audience by Messrs. C. Lane, of Alcott House, J. Simpson of Fox Hill, near Blackburn, J.I. Hawkins of London, G. Dornbach, a German, C.H. Mason. of London, and W. Horsell of Ramsgate, who detailed the results of their own experience, and stated the principles, arguments, and motives, that impelled them to abstain from animal food,..."

Note: This is the earliest English-language document seen (Jan. 2022) that mentions James Simpson of Fox Hill.

267. *Truth-Tester (The)*... 1847. The vegetarian table. Vol. 1. p. 8-9. Aug. In: The Healthian Journal section.

• **Summary:** "That any person of common observation and common sense can entertain serious doubts of the superabundance in nature to supply all human wants, without encroaching on the animal world, is more than we can readily believe. That the thought may be put forth

argumentatively, to justify the slaughter of animals for food is not difficult of credence; for when appetite is concerned, the wit flies to every resort..."

268. *Truth-Tester (The)*... 1847. The late conference. Vol. 1. p. 9. Aug. In: The Healthian Journal section.

• **Summary:** "The various reports of the Conference, both of a private and public character, which have hitherto reached us, have been of the most favorable kind."

There is a long quotation from the *People's Temperance Journal*. It describes the impressive speech at the conference by Mr. Charles Lane. James Simpson (Esq.), in his first speech in public, illustrated the resolutions with reference to the modern discoveries of Liebig, Playfair, and others—and most ingeniously applied them to the subject of diet. "The religious convictions of an affectionate mother induced her to train him in abstinence from both animal food and fermented liquors, and now, at the mature age of 35, he was confirmed in the truth of the principles and practice, and devoutly thankful that he had been trained therein. He was now enabled to add to the requisitions of the religious sentiment, the corroborative demonstrations of physical science, thereby illustrating and confirming the spiritual arguments of Mr. Lane.

"Mr. Horsell, of Ramsgate, a well-known lecturer on temperance, moved the third resolution. He warmly advocated abstinence from animal food as well as from fermented liquors, and fully approved of the sentiment, that beef, mutton, pork, etc. stood in a similar relationship to the pure diet of fruits and farinacea, as brandy, rum and gin do to pure water as drink. He thought that any arguments used by teetotalers against fermented drinks were equally applicable to animal food."

269. *Truth-Tester (The)*... 1847. The proper food of man. Vol. 1. p. 9-10. Aug. In: The Healthian Journal section.

• **Summary:** "Mr. E. Warman, of Canterbury, late from New York, U.S., delivered an interesting lecture in the Primitive Methodist Chapel, Ramsgate, on Tuesday, the 20th ult., on the 'Natural Dietetic Character of Man, as deduced from the Structure of his Teeth, Jaws, Stomach, and Intestines.' The chair was taken by W. Horsell, who introduced the subject to a numerous audience..."

270. Vegetarian Society (The). 1847. New vegetarian society. Northwood Villa, Ramsgate, Kent, England. Sept. 30.

• **Summary:** Note: This was the earliest known vegetarian society, worldwide that lasted.

John Smith. 1854. *Fruits and Farinacea the Proper Food of Man*. 2nd ed. p. 190. The Vegetarian Society was organized in England. The first meeting was held at Ramsgate, England, on September 30, 1847, with Joseph Brotherton, Esq., M.P., presiding. Of the 265 charter members, 91 had abstained from meat less than 10 years, and

72 had been vegetarians for more than 30. Only one had a record of 40 years. In 1851 James Simpson, president of the society, reported nearly 700 adult members, 153 of whom had not tasted animal flesh for more than 20 years.

H.B. Amos. 1908. *Vegetarian Messenger and Health Review*. Jan. p. 10-12. "Notes on the history of the Vegetarian Society." An excellent, detailed history, including a discussion of why the Society was started at such an out-of-the-way place as Ramsgate, rather than at Manchester or London, which, at that time, were the two chief centres of vegetarian activity in England. The Society was formally established on 30 Sept. 1847. "The probable reason why it was formed at Ramsgate was that William Horsell (who ultimately became the first Secretary of the Society), was then governor, and Mrs. Horsell, matron, of the Hydropathic Infirmary, established at Northwood Villa, Ramsgate, and also because Mr. Horsell was probably the most energetic organising spirit of the time, as well as being an ardent Temperance, Hydropathist and Food Reformer in and around London for several years.

"The particular act which set the negotiations agoing that led up to the formation of the Society, was a letter in the *Truth Tester*, of May, 1847. This was written from Whitchurch, Hants [Hampshire], England by 'A Vegetarian,' and dated 1st April, 1847."

The first president of this society was James Simpson. Early active members included Henry Clubb. Address: Ramsgate near Manchester, England.

271. Lacy, Fanny E. 1847. Invitation to the Physiological Festival, To be held at Northwood Villa, on the 30th Sept. 1847. *Truth-Tester (The)*... Vol. 1. p. 20. Sept. In: The Healthian Journal section.

• **Summary:** "[Air from Guy Mannering- 'Rest thee, babe.]"

"We ramble the mountain

"At morn's early beam;

"We drink from the fountain

"Of Nature's pure stream;

"We feed on the fruits that kind Heaven bestows;

"At night with its blessing to sink with to repose.

"Oh, Temperance! lovely art thou to behold;

"Thou art health, that is wealth

"Far more precious than gold.

"Be roused by example;

"Be welcome to share

"The season's pure sample

"Of Temperance fare;

"Be roused from the life-bane

"Of luxury's thrall -

"The bondage and death-chain

"Of millions that fall.

"Oh, Temperance! lovely art thou to behold;

"Thou art health, that is wealth

"Far more precious than gold."

272. Simpson, James, Jun. 1847. Address to vegetarians. *Truth-Tester (The)*... Vol. 1. p. 20. Sept. In: The Healthian Journal section.

• **Summary:** “Vegetarian friends,—The period fixed for the adjourned Vegetarian Conference being at hand,... I venture briefly to address a few words to you upon the subject.

“In times past, the few and scattered instances of vegetarianism have been looked upon by the world as marking self-denying folly almost beyond toleration. The principles of a moral character which opposed the slaughter of animals as a violation of the laws of humanity, whilst the natural and physical health was believed to be affected by the consumption of their flesh as food, were overlooked or disregarded. But now that the researches of science have brought to bear facts upon the subject which prove the consumption of flesh as food to be not merely an inferior means of supporting the body, but a manifest violation of the principles of political and domestic economy,—to be in fact the consumption of a portion of the nutriment of vegetables *passed through the flesh of an animal*—many arguments upon the subject are readily presented to the minds of the reasonable of all classes, a once commanding respect. Flesh-diet is shown to be an ignorant departure from sound principles of supplying matter to repair the waste consequent upon the wear-and-tear of physical exertion...”

“It thus becomes a duty with vegetarians to possess themselves of the facts.” He concludes that it is of great importance to form a “society of vegetarians.” And it should be formed, without further delay, at this coming meeting [at Ramsgate Hydropathic Infirmary, Northwood Villa, Sept. 30, 1847]. Address: Great Malvern, England.

273. *Truth-Tester (The)*... 1847. Adjourned conference. Vol. 1. p. 29. Oct. In: The Healthian Journal section.

• **Summary:** Just above the title of the article is printed in small letters: “A sound mind requires a sound body; hence the preservation of health is a *moral duty*.”

“The adjourned meeting of the Conference of Vegetarians met, pursuant to public announcement, at the Hydropathic Institution, Northwood Villa, a delightful spot near Ramsgate, on Thursday, Sept. 30, 1847. And altho’ at the remote south-eastern corner of England, it was attended by many zealous, influential, and eloquent friends of the cause, from various parts, some of whom had traveled not less than 300 miles to be present. Most of the friends arrived on the previous afternoon or evening. The meeting, which was presided over by Joseph Brotherton, Esq., M.P. for Salford, was one of no ordinary occurrence. *Nine* of those present have abstained from flesh and alcohol for upwards of 30, most of them 38 years. The aggregate age of four gentleman is 296 years, neither of whom have tasted flesh food for the last 38 years. They all looked truly patriarchal, healthy, strong, and full of intelligence and love.

“Most of our readers are aware that the object of the Conference was the formation of a society for the purpose of promulgating advanced knowledge on the subject of diet, and particularly the reasons for, and the advantages and duty of, abstinence from the flesh of animals as food.

“The objects of this society are to induce habits of abstinence from the flesh of animals as food, by the dissemination of information upon the subject by means of tracts, essays, and lectures, proving the many advantages of a physical, intellectual, and moral character, resulting from vegetarian habits of diet; and thus to secure, through the association, examples, and efforts of its members, the adoption of a principle which will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally.

“This subject, considered by the mass as ridiculous, visionary, or impractical, was illustrated and enforced by a vast amount of evidence, in so clear and powerful a manner, that it was, we should think, almost impossible for any one present to avoid conviction. The physical health and energy—the intellectual clearness and vigor—the moral suavity, purity, and high principle of the company generally, together with the unanimity that prevailed throughout the whole day’s proceedings, were conspicuous and delightful, rendering it one of the most harmonious, remarkable and interesting meetings we ever attended. Altho’ *all* present were not abstainers, no one attempted to adduce a single argument against the views advanced; and for ourselves, we felt that if any one could have remained in such society, and heard the arguments advanced during that day, and not have been brought to a decision as to the superior advantages of a fruit and farinaceous diet, over that of a mixed one, he ‘would not be persuaded though one rose from the dead.’

“The morning was devoted to preliminary arrangements, reading, correspondence*, discussing rules for the Vegetarian Society, and the formation of the society, which was joined by upwards of 150 persons. The company partook of dinner at half-past 1 o’clock,...

Footnote: “*Letters were received apologizing for their unavoidable absence, and expressing sympathy with those who were present, and the common object in view, from J. Smith, Esq., author of ‘Fruits and Farinacea,’ Malton [his home town]; John Malcolm, Esq., Surgeon, Kirklatham; J. Richardson, Esq., B.A., Liverpool; Miss F.E. Lacy of Hounslow; Messrs. C.H. Neesom, London; J.M. Besett, Brompton; G. Dornback, Kingsland; Joseph Bormond, York; a Rechabite, Calcutta; W.H. Barnsley, Worcester; Chas. Potter, Camberwell; J. Frances, Marden; A. Howatson, Scotland; and C. Sibley, Wollaston.

“... a particular account of which, with some of the recipes, we intend giving in our next number.

“We intended to have given a full report a *full* report of the proceedings, together with abstracts from the speeches of the various speakers, in the present number, but having

declined doing so in consequence of its having been thought preferable to give the whole report in a supplementary number of the Truth-Tester, which will be ready for delivery by the 22nd inst., price 2d.

"The form of Declaration of Membership, as agreed upon at the Conference, is as follows: -

"I hereby declare that I have abstained from the flesh of animals as food, for the space of one month and upwards, and that I desire to become a member of the Vegetarian Society, and to co-operate with that body in promulgating the knowledge of the advantages of a vegetarian diet."

"Signed

"Address (in full)

"Date

"Attested by

"Address (in full)

"The above declaration may be made by any person (male or female) above 14 years of age, to some neighboring member of the society, or by letter to the secretary, W. Horsell, Northwood Villa, Ramsgate, by either of whom it may be attested.

"We cannot close our brief report of the proceedings without observing, that in this age of enterprise, public discussion and private enquiry, when all subjects interesting to human reason, and dear to the feelings of our nature, are brought before our eyes in every variety of form, distinguished by every shade of ability,—whether the work of some deep-thoughted philosophy, or the momentary effusion of the humble essay-writer,—at this period, teeming with information, distinguished for the benevolent enterprise and humane efforts to benefit the race of man, further movements may be deemed uncalled for and unnecessary, if not injurious, as dividing the energies of those who are already in the field. We should be greatly pained if we thought the Vegetarian Society could be fairly charged as above; and believe the majority of those with whom we have the honor to be associated in its formation and promotion, would be amongst the first to sound an alarm if such were the case. But we believe that 'all truth is kindred,' and so far from clashing, must work together for good to them that love it for its own sake..."

"It should be our motto:—Press on—never despair—never be discouraged; however dark the way, however great the difficulties or repeated the failures, still press on—Press On!"

Note: This is the earliest document seen (Feb. 2022) that mentions Joseph Brotherton in connection with vegetarianism.

274. *Water-Cure Journal (The)*. 1847. Comparative effects of vegetable and animal food in enabling the human system to resist the action of morbid causes, and to recover from diseases. 4(4):281-89. Oct. Whole No. 40.

• **Summary:** "(Continued from page 232.) The celebrated Dr. Cheyne, of England, who flourished about a hundred

years ago, says—'For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food; and from all sorts of strong and fermented liquors. In about thirty years' practice, in which I have, in some degree or other, advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken: and they were both too deeply diseased and too far gone for recovery before I undertook with them.'"

Page 288: "Or in other words, all other things being precisely equal, the man who is fully accustomed to a pure vegetable diet, can endure severer cold, or bear the same degree of cold much longer, than the man who is fully accustomed to a flesh diet."

Page 289: "It is unquestionably true, however, as testified by those who have attempted to explore the polar regions, that when British sailors and others who have been accustomed to live mostly on salted animal food, are taken into those regions, they are enabled to endure the intense cold better by subsisting on the fresh animal food of the natives. Nevertheless, it is entirely certain that both they and the natives would endure the cold still better, if they were well trained to a correct vegetable diet."

275. *Truth-Tester (The)*... 1847. Conference dinner. Vol. 1. p. 40. Nov. In: *The Healthian Journal* section.

• **Summary:** "It will be truly gratifying to our vegetarian readers to know, that almost every post [letter and newspaper delivery] brings proof positive that our views are beginning to exert an influence on the *thinking* part of the community; many of whom are desirous of making some alteration in their diet, but finding so many opposing circumstances standing in their way, they halt, and are almost ready to yield to custom and appetite, and pursue their old course. We give a specimen of two of the objections which have recently reached us:—"The ladies cook so many nice dishes—their conversation over the tea is so agreeable, and the beverage so refreshing—it makes such a fuss to ask for spring-water, when tea, coffee, or beer is at hand, or to dine out and to not take meat—I do not like to have extra cooking for myself—it is often very difficult to get good vegetables, and flesh is always at hand; besides, what were these things sent for?"

"Such, and others of a similar character, are the observations which present themselves in the way of the dietetic reformer, but they generally indicate too great indulgence of the appetite, especially when harbored for any length of time. Let all who are really sincere in this matter, remember that a man of resolution and genius rises above circumstances. If we are really bent on making a fair trial, we shall soon find the means and shall then discover that the real obstacles to progress were more in ourselves, than in the persons and circumstances about us. Let the husband or wife... who sincerely desired to lead a simpler life, be honest in the light and conviction within, and the partner will not

long resist;...”

“The dinner consisted of -

1. Vegetable puddings [with potatoes, etc., rice, parsley, salt, butter]. 2. Vegetable pies. 3. Barley puddings. 4. Bird’s nest sago puddings. 5. Indian meal [corn meal] plum puddings. 6. Plain sago pudding. 7. Bread and butter pudding.

Ends with nine suggestions for those “who may be just about to put a vegetable diet to the test.”

276. A few recipes of vegetarian diet; with suggestions for the formation of a dietary, from which the flesh of animals is excluded; accompanied by scientific facts, showing that vegetable food is more nutritive, and more digestible than the flesh of animals. 1847. London: Whittaker & Co. 39 p. 16 cm. [6 ref]

• **Summary:** Contents: Advertisement. Preparation of soups. Principal dishes. Secondary dishes. Side dishes. Vegetables. Sauces. Puddings. Preparations for breakfast, and supper. Suggestions for a dietary: Avoid tea, coffee, and alcoholic drinks, breakfast, dinner, supper. Statistical and scientific facts.

“Since the exciting, and generally injurious effects of Tea and Coffee have become known...” Note 1. This is the earliest document seen (Aug. 2002) that mentions the harmful effects of coffee and tea.

The book bears no authorship but shows the influence of Liebig’s work. The dedication page reads: “To the members of the Vegetarian Society, This small offering, intended to be useful to them in their advocacy of the many excellencies of vegetarian diet, is most respectfully presented, by Their Obedient Servant, A vegetarian. Great Malvern, September 30th, 1847.”

The section on “Scientific facts” contains a table (p. 33) that lists 15 “articles of diet” (such as carrots, flesh, potatoes, beans, sago, etc.), what each contains (solid matter, water) and what each supplies to the body: Flesh forming principles, heat-forming principles (with innutritious matter), and ashes (for the bones). A second table (p. 36) shows that vegetable foods are much less expensive than beef or mutton.

Note 2. This is the earliest English-language document seen (March 2022) with the term “vegetarian diet” in the title or in the document. Address: Great Malvern, England.

277. Bentley, Joseph. 1847. Health made easy for the people: or, Physical training to make their lives in this world long and happy. 1st American ed., with additions. Philadelphia: G.B. Zieber & Co. 177 p. Illust. 16 cm. *

• **Summary:** Joseph Bentley lived 1805?-1872. He is the inventor of the “planoterrestrial globe,” author of a “Treatise on the globe,” “Modern geography,” “Education as it is, ought to be and might be,” etc.

278. Debreyne, Pierre Jean Corneille. 1847. Essai

philosophique sur l’influence comparative du régime végétal et du régime animal sur le physique et sur le moral de l’homme [A philosophical essay on the comparative influence of a vegetable diet and an animal diet on the physique and the morals of man]. Paris: Poussielgue-Rusand. iv + 191 p. [Fre]

• **Summary:** Part I: On the influence of a vegetarian diet (régime végétal) on the physique and on the morals of humans. 1. Historical glance at the vegetarian diet among the different peoples of the earth. 2. On the influence of a vegetarian diet on the physique and the morals of humans: Physical influence, moral influence, influence on human longevity, or a general glance at longevity.

Part II: On the influence of a flesh-food diet (*régime animal*) on the physique and on the morals of humans. 1. Historical glance at the flesh-food diet among the different peoples of the earth: The eating of dead animals and flesh (Sarcophagie, créophagie), the eating of fish, omophagy and polyphagy. 2. On the influence of a flesh-food diet on the physique and the morals of humans: Physical influence, moral influence, influence of drinks, comparative influence of a vegetarian and a flesh-food regime, summary and conclusion. Final conclusion. The author lived 1786-1867.

Note: This is the earliest French-language document seen (March 2022) that uses the term *régime végétal* to refer to vegetarianism. Address: Docteur en Médecine de la Faculté de Paris.

279. Fowler, Orson Squire. 1847. Physiology, animal and mental: applied to the preservation and restoration of health of body, and power of mind. New York, NY: Fowler and Wells. xvii+[19]-312 p. Illust. 19 cm. *

• **Summary:** Highly recommended reading for vegetarians in the mid-1800s. O.S. Fowler lived 1809-1887.

280. Lane, Charles. 1847. A brief practical essay on vegetable diet in its material, social, personal, and spiritual aspects. London: Strange. *

• **Summary:** Discusses the motives for a vegetarian diet in terms of health, economy, and ethics, and examines various vegetarian cultures around the world. Address: England.

281. *Hobart Town Courier and Gazette (Tasmania, Australia)*. 1848. English intelligence. April 22. p. 3.

• **Summary:** “A Vegetarian Society has been established at Ramsgate [England], headed by Joseph Brotherton, Esq., M.P., who has been an abstainer from animal food for the last thirty years.”

Note: This is the earliest document seen (March 2022) in Australia that contains the word “Vegetarian” or the term “Vegetarian Society.”

282. *Manchester Times (The)*. 1848. The Vegetarian Society. Annual dinner. July 29. p. 8.

• **Summary:** “Last evening a large and most agreeable meeting was held at Hayward’s Hotel, Bridge-street, being the first anniversary assemblage of the vegetarians of this district, or persons opposed to the eating and consequently killing of animals, or the exercise of any degree of cruelty to procure food. A company of nearly 200 persons were brought together under these circumstances, including a large proportion of ladies. Joseph Brotherton, Esq., M.P. for Salford, presided; and James Simpson, Esq., of Foxhill Bank, occupied the seat of vice-chairman. Amongst the gentlemen were Mr. Ald. Harvey and Mr. Ald. Tysoe (of Salford), Mr. Peter Gaskell (of Horwich), Mr John West (of Latchford), Mr. Charles Townend, Mr. John Smith (of Malton), author of ‘Fruits and Farinacea,’ Mr. Robert Martin, Mr. Thomas Taylor, Mr. John Wright (Bolton), the Rev. James Scholefield, the Rev. J.B. Strettles, Mr. W. Horsell (Ramsgate), editor of the ‘Truth Tester,’ Mr. Rostrom, Mr. John Tomases... Amongst the ladies we perceived Mrs. Brotherton, Mrs. Simpson, and Mrs. Simpson, sen. (of Foxhill Bank), Mrs. Hordern, Mrs. John Thomases, Mrs. Hall, Mrs. Jacques, Mrs. John Tysoe, Miss Brotherton, Miss Mary Robinson, Miss Sarah Hindley, and Miss Sybil Bell.

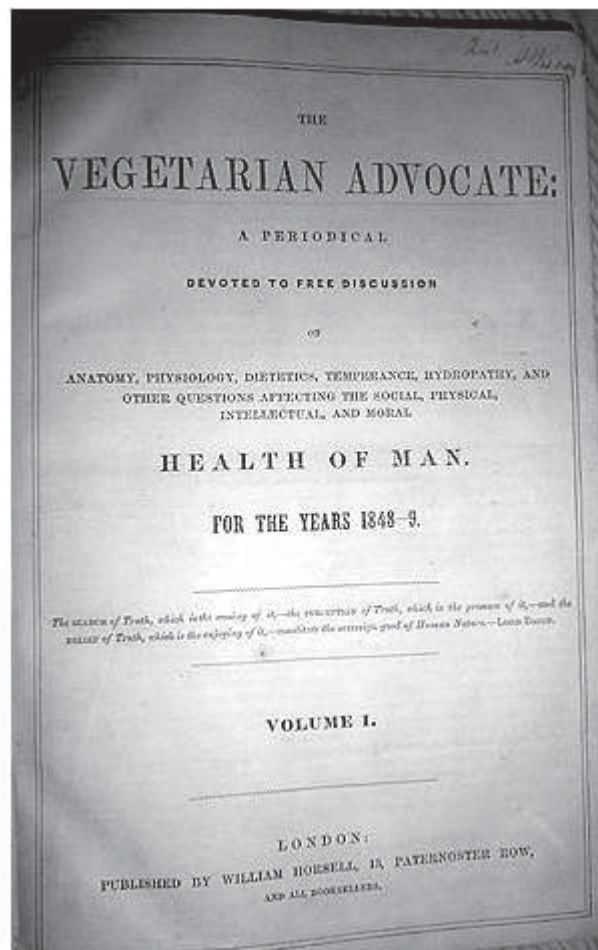
“The dinner, of course, consisted of vegetable productions, in the shape of fruit puddings, pies, jellies, custards, and other descriptions of choice confectionery; and the great portion of the culinary preparations had been volunteered by the ladies of the society.

“The following ladies supplied the tables:—Mrs. Brotherton, Mrs. J (?) Hordern, Mrs. Milnes, Mrs. James Simpson, Mrs. Harvey, Miss Bury, Mrs. Rostron, Miss Harrocks, and Mrs. Holcroft.”

“Mr. Horsell, the secretary, read the report, which was of a cheering character. It noticed that, since the establishment of the Society at Ramsgate nine months ago, their principles had gained such a hold of public attention as would secure their extensive adoption. As further evidence of progress, it would be hailed by the members with satisfaction, that their numbers had progressively increased from 140, who joined the society at the Ramsgate conference, to 315. In addition to these, they had honorary members in France, Belgium, and America—60 in the last-named country having joined them. It was confidently anticipated that the society would be joined by many more, as soon as its existence shall have become more generally known... The balance sheet showed that the funds, after so recent establishment, were in a very satisfactory condition, there being a balance in the treasurer’s hands. The expenditure of the society had been chiefly devoted to the circulation of information relative to the principles of the members. Mr. Horsell announced, that at the preliminary meeting in the morning, the report had been...”

283. *Vegetarian Advocate (The) (Isle of Man, then London)*. 1848-1850. Serial/periodical. Douglas, Isle of Man: Vegetarian Society. Owned and edited by William Horsell.

Vol. 1, No. 1. 18 Aug. 1848. Last issue: Aug. 1850. Published by and imprint by William Horsell. Frequency: Monthly. From Vol. 1 No. 12 onward published in London.



• **Summary:** Preceding title: *The Truth Tester, Temperance Advocate, and Manx Healthian Journal*. Succeeding title: *The Vegetarian Messenger*.

A digital version of this book (Vols. 1-2) is available on HathiTrust.

The original subtitle states: “A periodical devoted to the free discussion of anatomy, physiology, dietetics, temperance, hydropathy, and other questions affecting the social, physical, intellectual, and moral health of man. For the years 1848-9.”

A later subtitle states: “The recognized organ of the Vegetarian Society [Manchester, England]: Devoted to the diffusion of information on the natural dietetic habits of man.” The National Union Catalog gives the dates as 15 Aug. 1848 to 1 Aug. 1849.

Note 1. This is the earliest periodical seen (Feb. 2022) published by the Vegetarian Society of the United Kingdom. This is also the world’s earliest known periodical with the word “Vegetarian” in the title. The word “Advocate” was found in the title of many temperance periodicals of the same

decade published in the same place.

A supplement was published in London from 15 Aug. 1850 to 1 Feb. 1851.

A microfilm (owned by 3 U.S. libraries) contains the following title and dates: *The Vegetarian Advocate: or, The Pioneer and Weekly Record of Movements*. No. 1 (19 April 1851) to No. 5 (17 May 1851). Articles on vegetarianism by Mr. Henry Clubb appeared in both this periodical and in the *Truth Tester*.

Manx Notes and Queries, by Charles Roeder. 1904. p. 150-53. "A sketch of the early printers on the Isle of Man." "From the year 1836 onwards, a large number of non-local journals were printed in Douglas [capital city of the island] to escape the heavy duties on paper, newspapers, and advertisements which were current in England. Amongst them were... *The Vegetarian Advocate*,... In the Isle of Man these duties did not exist, and the Island enjoyed the further unique privilege that insular printed newspapers were postage free to all parts of the United Kingdom."

Axon and Axon. 1947. *One hundred years of the Vegetarian Society, 1847-1947*. The Vegetarian Society's "first official organ was *The Vegetarian Advocate*, edited and owned by Wm. Horsell, and issued from 18 August 1848, to March, 1851." In the latter year it was "succeeded as the official organ by *The Vegetarian Messenger*, commenced by the first president [James Simpson] in September, 1849, and issued for ten years as a monthly magazine."

Note 2. It appears that *The Vegetarian Advocate* and *The Vegetarian Messenger* were both being published from Sept. 1849 to March 1851, a period of about 18 months.

Letter (e-mail) from Chris Olivant, former librarian of the Vegetarian Society of the UK. 2011. Aug. 7. "This is what I have (which I purchased through abebooks.com, for a few pounds). One the cover of each issue appears: 'The Vegetarian Advocate: A periodical devoted to free discussion on anatomy, physiology, dietetics, temperance, hydropathy, and other questions affecting the social, physical, intellectual, and moral health of man.'

"First Series. Volumes I and II (bound together). Published in Douglas, Isle of Man until July 1849. From August 1849 it was published in London.

"Volume I consists of 158 pages starting with a 20 page report on the Vegetarian Society's first annual group meeting, followed by eight issues of 12 pages, then three issues of 14 pages, dated as follows:

"First, undated issue. 15 Oct. 1848. 15 Nov. 15 Dec. 15 Jan. 1849. 15 Feb. 15 March. 15 April. 1 June. 1 July. 1 August.

"Volume II is numbered as 152 pages, but is actually 146 (due to some duplicated page numbers, and some numbers missing entirely), including one issue of 14 pages, then six of 12 pages, then four of 14 pages, then one of 4 pages, dated to the first of each month Sept. 1849 to August 1850.

"The 1 August 1850 (four page) issue marks the end

of the monthly publication, and promotes the new to be launched fortnightly *Vegetarian Advocate* printed in crown octavo (7.5 x 5 inches). Various sources put the demise of *The Vegetarian Advocate* as 1851, which coincides with Horsell's estrangement from the Vegetarian Society. I am not aware of any surviving copies of the fortnightly edition."

"The paper is cut to 9.5 by 6 and 3/8 inches.

"I've attached a complete copy of issue one, which explains its evolution from the *Truth Tester*."

Davis, John. 2011. "The curious affair of the vegetarian advocate (1848-50). In September 1848 the *Truth Tester* was renamed as *The Vegetarian Advocate*... The Advocate ceased in Aug. 1850." Address: Douglas, Isle of Man; and London, England.

284. *Vegetarian Advocate (The) (Isle of Man)*. 1848. To our readers. 1(1):21-22.

• **Summary:** "The commencement of a new yearly volume of a periodical, is always an interesting opportunity for reviewing the past, improving the present, and pointing to a hopeful future; but in the present instance it is peculiarly so, for not only have we commenced a new volume, but we have adopted a new title, indicating more particularly the character of our work, and the spirit which we rejoice to say is gradually fusing itself into the thoughts, words, and actions of men.

"From the commencement of our connection with the *Truth-Tester*, it has been our intention to make the vegetarian system a main feature of its columns. This was from a conscientious conviction of its importance as an auxiliary in the promotion of the great cause of human progress. We were very cautious in introducing this subject to our readers, lest we should give offence to a great portion of them, whom we were most anxious to enlist in this movement for 'dietetic reform.' We were conscious, however, that the goodness of disposition which had led many of them to 'abstain from intoxicating liquors for the sake of their weaker brethren,' would, if the subject were judiciously laid before them, find, in the vegetarian movement, a new field of exercise; and that the intelligence, for which temperance readers are justly proverbial, would here recognize a new channel for the flow of 'happy thought,' and that new fruits of 'more than earthly sweetness' would result from the cultivation of this field of operation. We rejoice to say that our anticipations, sanguine as they were (because based on the convictions of truth), are more than realized; for so marked has been our success, that instead of finding our determination to speak the truth on the subject of diet, giving offence to the majority of our readers, we find that it is this very determination that is gaining our periodical increased support; and so far from its being a venture to have now and then an article on the vegetarian question shrouded, as it may at first have been, under some more popular title, we have gradually spoken out more boldly; and now we feel great confidence and no

small degree of pleasure in exhibiting, on every page of our work, the significant words, 'The Vegetarian Advocate.' This we regard as no small indication of the progress of this movement.

"Having commenced our volume with a full and faithful record of one of the most interesting events connected with the Vegetarian Society, we will proceed to explain our plans for the future, so that our readers may understand the character of this publication, and our numerous contributors may know how to suit their articles to its pages.

"We intend that every number shall contain a 'leading article' under the head 'The Vegetarian Advocate,' on some important feature of the dietetic reform. These short essays will be suited to the perusal of those who are unacquainted with the general views of vegetarians; and we trust that where our remarks may sometimes clash with the prevailing opinions and habits of men, there will be sufficient charity evinced towards those friends who may differ from us, to convince them that we seek not to quarrel with them, but to point out what in our conscience we believe to be 'the more excellent way;' trusting to their good sense not to allow the prejudice of custom to hinder them from sharing with us the pleasures and advantages, which we shall endeavor to describe, as resulting from the vegetarian practice.

"Under the head 'Progress of the Movement,' we intend occasionally to give a summary account of the proceedings of the Vegetarian Society; thus carrying on from time to time a history of the present, such as may be regarded in the future as a faithful record of the past.

"'Vegetarian Intelligence' will we trust form an interesting feature of our monthly sheet; and we would call the attention of our local secretaries, as well as the members in general, particularly to this point; as we feel assured, it will be within their power to furnish us occasionally with brief accounts of their public and private efforts to extend the principles and practices of our society.

"'Correspondence' on all the questions relating to Health, Physiology, Anatomy, Hydropathy, Temperance, Dietetics, etc., will we feel assured form a prominent feature of our pages. We already have been favored with a number of communications on these important subjects, and have been obliged for want of space to delay their publication. We trust however that our friends will not desist from continuing their communications on this account, as they may rest assured we shall soon avail ourselves of the useful matter which most of them contain. We have great pleasure in announcing that we have made arrangements with gentlemen prominently connected with our movement, in whose judgment we can place the most implicit reliance, for supplying us occasionally with short 'Notices' of such books as are calculated to promote the cause of humanity in any of its varied forms. The most interesting features, the happiest tendencies, of each work thus noticed, will be carefully pointed out; and wherever any error, either

of judgment or statistics, may be discovered, it will be corrected. The thorough independence of principle and interest which should characterise such notices, will, we are convinced, from the known characters of the gentlemen above alluded to be unexceptionable.

"'Facts and Figures,' as in the *Truth-Tester*, will generally occupy one of our columns; and the greatest care shall be taken to make this a valuable part of our monthly sheet.

"Our 'Miscellany' shall contain condensed anecdotes and a variety of information 'in small parcels,' tending to relieve the necessary gravity of a great portion of our work.

"With confidence in the power of Truth, when judiciously stated and faithfully practised, we trust, by the kind assistance of our zealous and devoted friends, who have promised us their aid, that this periodical will become worthy of the title it has assumed—that it will maintain the character of a firm and consistent 'Vegetarian Advocate.'" Address: Douglas, Isle of Man.

285. *Vegetarian Advocate* (Douglas, Isle of Man, England). 1848. Report of the first annual meeting of the Vegetarian Society. 1(1):1-20. *

• **Summary:** The meeting was held on 28 July 1848 in Manchester, England. The periodical was printed and/or owned by William Robinson, 66 Athol St., Douglas, Isle of Man.

286. *Manchester Guardian* (England). 1848. Mr. Wilkinson lectures at the Mechanics' Institution. Oct. 18. p. 6.

• **Summary:** "On Monday evening last, Mr. Wilkinson delivered the third lecture of this course to a numerous audience, at the Mechanics' Institution. The subject of the lecture was human food and assimilation. After dwelling upon the fact that the immediate end to digestion was the formation of food into blood, and upon the importance of the effects of cookery in performing part of the work of assimilation, Mr. Wilkinson noticed the vegetarian theory. It had been held, he said, that vegetable substances were the only proper and natural element of man, and that his taste for flesh was an acquired and morbid taste."

287. *Observer* (London). 1848. Vegetarian Society. Nov. 26. p. 6.

• **Summary:** "On Monday evening an entertainment in furtherance of the objects of this society was given at the Whittington Club, late Crown and Anchor Tavern, Strand, Mr. Neesom in the chair. The chairman, in opening the proceedings, stated that the present was to be looked upon as a public meeting at which the advocates of the vegetarian system were to submit their principles to the judgment of their fellow-citizens. On the score of health he was himself a proof of the soundness of the system, and as to its economy its efficacy could not be doubted for a moment. His belief

was that they would never have a healthy or intelligent people so long as the flesh of animals was taken for food [dissent]. He had used animal food formerly, but had abstained from it for many years, and had been improving in health every day since he had so abstained. He believed that such abstinence would produce health and secure that true independence without which there could be no true virtue.—Mr. P. Edwards said that this was so new question, Pythagoras, who lived to be nearly a hundred years, was a vegetarian, as were also Zeno and Plutarch [AD 46-120, Greek historian and biographer], and Porphyry [Porphyry of Tyre, AD 234-305], and Plautinus [Plotinus, AD 204-270, philosopher and mystic]. In modern times they had Shelly and Howard the philanthropist, Swedenborg, and last, though not least, the great Sir I. Newton. Those who ridiculed the system, reproached vegetarians with living upon cabbage. But they forgot that wheat and barley, fruits of all climates, sago, rice, and sugar were available as elements in their diet. They had the authority of Liebig for saying that peas and other vegetables contained more of the elements of nutrition than animal food. Vegetables were more digestible, and on the score of economy it was ascertained that the same plot of ground which would provide animal food for one man would feed seventeen on vegetables. The great Lamartine was a vegetarian, as was also one whom they had lately heard with so much delight, he meant R.W. Emerson. He (Mr. Edwards) was a disciple of the system, and had experienced the most beneficial effects from its adoption.—with respect to the entertainment, we must in strict justice observe that it was not of a character to render the vegetarian diet extremely popular with the public. A little care and selection of material might have given more relish and variety.”

288. *Punch* (London). 1848. The vegetarian movement. 15:182.

• **Summary:** “When we noticed, a week or two ago, a banquet of vegetables, we were not aware that a great Vegetarian Movement was going on, with a vegetarian press, a vegetarian society, a vegetarian boarding-house, a vegetarian school, two or three vegetarian hotels, a vegetarian Life Insurance Office, vegetarian letter-paper, vegetarian pens, vegetarian wafers, and vegetarian envelopes.

“The *Vegetarian Advocate* has replied to our article on the late vegetarian banquet, and we must confess that, notwithstanding the very cholera-inducing diet on which the members of the sect exist, the answer is by no means of a choleric character. The *Vegetarian Advocate* has a delicious vegetable leader...”

“We understand a prize is to be given for the quickest demolition of the largest number of turnips; and a silver medal will be awarded to a vegetarian who will dispose of 100 heads of celery with the utmost celerity. We sincerely hope that the puddings will not get into the heads of any of

our vegetarian friends, and render them pudding headed; but they are evidently in earnest; and, if we are disposed to laugh at them for their excessive indulgence of rice, we suspect that, *Risum teneatis, amici*, will be the only reply they will make to us.”

Note: This is the earliest English-language document seen (March 2022) that contains the term “Vegetarian movement” (regardless of capitalization).

289. Erman, Adolph. 1848. *Travels in Siberia: Including excursions northwards, down the Obi, to the Polar Circle, and southwards, to the Chinese frontier*. Translated from the German, by William Desborough Cooley. 2 vols. London: Longman, Brown, Green, and Longmans. Map (folded). 21 cm. Reprinted in 1970 by Arno Press (New York); 2 vols. in one. [Eng]*

• **Summary:** Adolph Erman lived 1806-1877.

290. Nicholson, Asenath. 1848. *A treatise on vegetable diet, with practical results; or, a leaf from Nature's own book*. Glasgow: John M'Combe; London: Simpkin, Marshall & Co. 96 p.

• **Summary:** Chapters: Introduction. Tea and coffee. Tobacco and its effects. Vegetables (strongly recommended). Spices and peppers (opposed). Fruit. Cleanliness, and bread-making. Bread, and bread-making. Fasting (excellent). Exercise and bathing. Clothing. Recipes (sixty; p. 76-86). Objections and difficulties. Address: RF CS.

291. Simpson, James. 1848? *The products of the vegetable kingdom versus the flesh of animals as food*. England. Undated. *

• **Summary:** This is one of two pamphlets written by Simpson during the Irish potato famine (1845-49) and addressed to the Irish Secretary; both advocated vegetarianism as a solution to the problem.

Note: The Irish potato famine was caused by the failure of successive potato crops in the 1840s. Many in Ireland starved and many emigrated. About a million Irish came to the United States during the famine.

292. Simpson, James. 1848? *Conversations on abstinence from the flesh of animals as food*. England. Undated. *

• **Summary:** This is one of two pamphlets written by Simpson during the Irish potato famine (1845-49) and addressed to the Irish Secretary; both advocated vegetarianism as a solution to the problem.

293. *Vegetarian Advocate (The) (Isle of Man)*. 1849. Progress of the movement. A summary of the proceedings of the Vegetarian Society, at home and abroad. Signs of progress. 1:83. Feb. 15.

• **Summary:** “Among other cheering evidences of the growth of our principles may be mentioned -

"1. Popular Lectures on Physiology are making the 'Vegetarian theory,' and 'What we should Eat,' parts of their syllabus and of their lectures. Several instances of this kind have come under our notice of late, one of which our readers will perceive we have already noticed at some length in a previous No. Such notices of our principles cannot fail to bring them into contact with thinking individuals;..."

"2. Newspaper reports and discussions are doing their work,..."

"3. Friendly conversations and social discussions are becoming much more common..."

"4. The issuing of a series of Vegetarian tracts is not only in perfect accordance with the expressed wish of many friends, but will be a very powerful means of enlightenment.

"5. The steady increase in the circulation of the *Vegetarian Advocate*, and of the *Science of Human Life* [by Sylvester Graham], is also proof that public attention is being awakened to the importance of the question of dietetic reform."

"6. We are gratified with the firmness of our members and the constant accessions to their number. Only one instance has yet come to our knowledge of a member of the society having gone back to the 'flesh pots,' and this was through the advice of his medical man, who we know is imperfectly informed on the subject. Our present number of members is about 360."

"7. Lastly, we regard the several enquiries and applications recently made respecting lectures on the subject, as indicating progress. The minds of many are beginning to feel that this is a mode of advocacy of advocacy which must not be neglected."

Note: There are 14 pages in this issue.

294. Metcalfe, William. 1849. To the editor of the *Water-Cure Journal*: Vegetarianism (Letter to the editor). *Water-Cure Journal, and Herald of Reforms* 7(4):116-17. April.
 • **Summary:** Rev. Metcalfe first suggests the formation of America's first vegetarian society, to be modeled after the vegetarian society in England.

After discussing his own experience as a vegetarian for 40 years, and the activities of the Society of Bible-Christians in England and Philadelphia, Rev. Metcalfe states: "You are probably aware that in England, the advocates of dietetic reform, some time ago, instituted an association, (somewhat after the manner of our American Temperance Societies) under the appellation of 'The Vegetarian Society,' which is creating quite an excitement throughout the country. Last summer its members held their first anniversary in Manchester, and had a banquet prepared in accordance with their dietetic principles, of which nearly 300 persons were partakers. Resolutions, expressive of the light in which they viewed this reformatory measure, and speeches demonstrative of its truth were delivered, which gave ample evidence that the affair was truly 'a feast of reason and a

flow of soul.'

"More recently, a number of these Vegetarians residing in London have had a social Vegetarian Supper, in the large room of the Crown and Anchor, of which about 160 ladies and gentleman of that might metropolis partook. After supper the evening was devoted to addresses in favor of the excellency of this *primitive* mode of sustaining human life. The Association has a monthly periodical, ably conducted, called '*The Vegetarian Advocate*,' and everywhere throughout the kingdom there are indications of progression in Vegetarianism.

"And now, Mr. Editor, may I be permitted to ask you, and the friends of this cause here, cannot a movement of this nature be got up in this country? America is distinguished throughout the civilized world for the noble stand she first made against intemperance in drinking. Shall she be less zealous in opposing a system of diet, as detrimental to the health and happiness of humanity as intoxicating liquors? Could not preliminary arrangements be made, and circulars subsequently addressed to all the known advocates of vegetative food throughout the length and breadth of the land, inviting them to assemble in convention at a certain time and place agreed on, and then and there organize an *American Vegetarian Society*? Why not make an associated effort to set this 'ball in motion'? I have conversed with some of my friends who highly approve of the proposal—others with more cautiousness, perhaps, than I possess, think 'the good time is coming,' but is not yet come. I submit the matter to you and your readers, willing to co-operate in any order that may work for the elevation of man from the bondage of an unnatural, destructive and barbarous custom."

Note 1. This is the earliest English-language document seen (March 2022) that contains the word "vegetarianism" in the title.

Note 2. This is the earliest document seen (Feb. 2022) that mentions the "American Vegetarian Society." However it was not formally established until 15 May 1850—more than a year later.

Note 3. This is the earliest English-language document seen (March 2022) that mentions William Metcalfe. Address: Rev., Kensington, Philadelphia.

295. *Manchester Guardian (England)*. 1849. Local and provincial: Vegetarian festival. July 14. p. 7.

• **Summary:** "On Wednesday last, the second annual festival of the Vegetarian Society was held in Manchester, under the presidency of Mr. James Simpson, of Foxhill, near Blackburn. There was a meeting of the members for the transaction of the business of the society in the morning, at the library and reading rooms in Kingstreet, Salford; and in the afternoon there was a vegetarian banquet at the Town Hall, Manchester. This was attended by about 300 ladies and gentlemen, many of whom were from a distance. Besides the Chairman, the meeting was addressed by the Rev. J.B.

Strettles, and messrs. John Smith, of Malton, (author of 'Fruits and Farinacca'); Thomas Taylor, Chorlton-upon-Medlock; Isaac Pitman, Bath; John Wright, Bolton; Turner, London; Benn Pitman, Bath; Hilbert, London; Horsell, London, &c. The meeting terminated about eleven o'clock."

296. *Present Truth (The)*. 1849. Serial/periodical. Middletown, Connecticut. Publishing Committee, incl. James White. *

• **Summary:** Talk with Colleen Duran, Head Librarian, Heritage Room, Del E. Webb Memorial Library, Loma Linda University, Loma Linda California. 2000. July 18. This was the first periodical published by James White and his close associates. *The Present Truth* began in July 1849, in Middletown, Connecticut, and continued with that title until No. 11 (Nov. 1850, Paris Maine). The title then changed to the *Second Advent Review and Sabbath Herald*.

Note: This is the earliest document seen (Oct. 2004) concerning Seventh-Day Adventists.

297. *Vegetarian Advocate (The) (London)*. 1849. Introduction. 2:1-2. Sept. 1.

• **Summary:** "London, September 1, 1849. The deep and earnest conviction on our own mind, of the truth of the principles we are endeavouring to promote, arising not merely from scientific study, historical research, philosophical reasoning and deduction; but from these, and the experience of men who have practiced those principles during long, healthy, and happy lives; who in the ripened years of fourscore, still present to us fine active specimens of human nature;..."

"And if we can in sincerity raise our thoughts to heaven in gratitude for all these blessings of earthly productions, which nourish, sustain, and delight our physical existence, how much more grateful should we be for those which effect the same for our mental natures, and which flow more directly from that celestial source! Gratitude such as this, must, we are sure, be the feeling of all who look calmly at the present aspects of our moral movements, and more especially so, of all Vegetarians, who look at the present happy and promising position of this comprehensive Temperance Reformation.

In London the movement is gradually attracting public attention. The establishment of a central office for the Vegetarian Society, for the publication of the *Vegetarian Advocate*, and a dépôt for the sale of Vegetarian Publications, may be recorded as one of the most important steps in the history of the Society; the successful commencement of a daily *Vegetarian Ordinary* in the city is another interesting feature and will do much to teach the Vegetarian practice, and afford comfortable accommodation to our country Vegetarian friends visiting the metropolis."

"Another pleasing symptom of the active zeal of some of our Manchester friends, and the progress of our principles,

is the establishment of the *Vegetarian Messenger*. This is intended as a medium of information between Vegetarians and their friends who are not yet convinced of the truth of their principles. It will therefore be a pioneer in the cause of physiological and moral truth, and as such we cordially wish it success" (p. 1, R.3).

Gives an overall state of the movement. Note: There are 14 pages in this and succeeding issues in 1849.

Note 1. This article provides solid, contemporary proof that the new periodical *Vegetarian Messenger* began publication in Sept. 1849.

Note 2. Horsell doesn't appear to make any further reference to the *Vegetarian Messenger* in the *Vegetarian Advocate* until August 1850 (in a reproduction of the Report from the officers of The Vegetarian Society to the 1850 annual general meeting {AGM}).

298. *Vegetarian Advocate (The) (London)*. 1849. Manchester and Salford Vegetarian Advocates' Society. 2(1):6. Sept.

• **Summary:** "One of the most important local efforts which have yet been made in furtherance of the Vegetarian Movement is, we believe, what it is our highest gratification to record as the formation of the *Manchester and Salford Vegetarian Advocates' Society*. On the evening of Wednesday, Aug. 8, 1849, a meeting convened by the local secretary for Salford and Manchester, took place at the Library of the Rev. J.B. Strettles, 14, King-street, Salford, when Mr. Alderman Harvey was unanimously called to the chair.

"The Local Secretary explained, that his object in calling the meeting was to obtain their advice and assistance relative to the best course to be pursued for effectually carrying on the Vegetarian Movement in the city and neighbourhood of Manchester. He regarded it as a subject of the deepest influence to all who felt themselves devoted heart and hand to that comprehensive movement; and it delighted him much to see before him, men whose weight and interest in society was very considerable, and whose long experience as Vegetarians, would enable them to use that influence for one of the noblest objects that could engage the attention of man—the improvement of his fellow man, physically, intellectually, and morally. His idea was that a society should at once be formed, for the purpose of arranging for, and supplying with speakers, meetings in various parts of that city, so as to keep constantly before the public mind, the important truths embraced in the Vegetarian system.

"The Chairman, from the experience he had had in the different movements, in which he had formed a humble part, could cordially support the plan suggested by the Local Secretary.

"J.J. Birchall Esq., had great pleasure in proposing 'That a society be formed, entitled the Manchester and Salford Vegetarian Advocates Society.' Mr. Kershaw seconded the motion, which was put and carried unanimously.

“Mr. W. Lancaster proposed and Mr. W. Bremner seconded: ‘That the object of the society be to supply speakers on Vegetarianism at various public meetings, and to make the necessary arrangements for meetings in different parts of the city.’—Carried unanimously.

“Mr. Bremner proposed and Mr. Lancaster seconded: ‘That the society consist of those who are total abstainers from all intoxicating liquors, as well as members of the Vegetarian Society.’

“Eleven gentlemen immediately enrolled themselves as members of the society, and the meeting was adjourned to give time for the Local Secretary to draw up the rules of the society.

“The adjourned meeting took place [5 days later] on Mon., Aug. 13, when Mr. Alderman Harvey again presided. The Local Secretary submitted the rules to the consideration of the meeting, which were considered one by one, after an hour’s interesting debate.

“Robert Milner, Esq., proposed, and Mr. Joseph Hall seconded: ‘That the rules, as submitted by the Local Secretary, be adopted as those of the Manchester and Salford Vegetarian Advocates Society.’—Carried unanimously.

“The following officers were then unanimously elected: President: Mr. Alderman Harvey; Treasurer: Robert Milner, Esq.; Secretary: Mr. H.S. Clubb.

“Arrangements were then made for holding ten public meetings in the month of September. Five new members were enrolled.”

Note 1. This appears to be the first *local* group in England to use the word ‘vegetarian’ in its name.

Note 2. This is the earliest document seen (March 2022) concerning Henry S. Clubb.

Note 3. This is the earliest English-language document seen (March 2022) that uses the term “Vegetarian system” (regardless of capitalization).

299. Alcott, William Andrus. 1849. *Vegetable diet: As sanctioned by medical men, and by experience in all ages. Including a system of vegetable cookery*. Second edition, revised and enlarged. New York, NY: Fowlers and Wells, Publishers. xi + 312 p. A work with exactly the same title was also published in 1851. 19 cm.

• **Summary:** Contents: 1. Origin of this work. 2. Letters to Dr. North. 3. Remarks on the foregoing letters. 4. Additional intelligence. 5. Testimony of other medical men, both of ancient and modern times (many long quotations, incl. Dr. Cheyne, Vauquelin, Dr. Pemberton, Dr. Hufeland, Dr. Benjamin Rush, Dr. William Lambe, Dr. Salgues, Baron Cuvier, Dr. Luther V. Bell, Dr. William Buchan, Dr. James Clark, Prof. R.D. Mussey of Dartmouth College, Dr. Condie and *The Journal of Health* of Philadelphia (Pennsylvania), Sylvester Graham, Dr. William Beaumont, Dr. Ticknor, Dr. Coles, Dr. Shew). 6. Testimony of philosophers and other eminent men (gives extensive quotes on the value of a

vegetarian diet from a host of luminaries including Thomas Jefferson, Plutarch, Porphyry of Tyre, Lord Bacon, Cicero, Cyrus the Great, Alexander Pope, Sir Isaac Newton, Homer, Dr. Benjamin Franklin, John Frank Newton, O.S. Fowler, Linnaeus, Shelley the poet, Rev. John Wesley, Lamartine). 7. Societies and communities on the vegetable system (gives a brief history of vegetarianism and vegetarians, including the Pythagoreans, Essenes, Brahmins, Society of Bible Christians, Orphan Asylum of Albany, the Mexican Indians, the School in Germany, and the American Physiological Society). 8. Vegetable diet defended (General remarks on the nature of the argument, anatomical, physiological, medical, political, economical, from experience, moral, conclusion). Appendix: Vegetable cookery (Recipes for farinaceous or mealy substances {incl. peas, beans, and lentils}, fruits, roots, miscellaneous articles of food).

Alcott (the uncle of novelist Louisa May Alcott [1832-1888]), lived 1798-1859 and was a writer on moral issues. The title page states that he was “author of *The Young Man’s Guide*, *Young Woman’s Guide*, *Young Mother*, *Young Housekeeper*, and late editor of the *Library of Health*.” The first edition was published in 1838 in Boston. Address: Dr., West Newton, Massachusetts.

300. Bennett, William. 1849. A letter to a friend, in reply to the question, What is vegetarianism? London: Horsell, Pitman, Gilpin. *

• **Summary:** Contains an analysis of Biblical passages. The author’s considerations are based on enjoyment of life, economy, health, humanity, morality, and religion.

Note: This is the earliest known English-language document to contain the word “vegetarianism” in the title (one of two documents from 1849). Price 12.5 cents in 1853 according to the *American Vegetarian and Health Journal*. Address: England.

301. Coles, Larkin B. 1849. *The philosophy of health: or, Health without medicine. A treatise on the laws of the human system*. 8th ed. Boston, Massachusetts: William D. Ticknor & Co. vi + 120 p. 16 cm. *

• **Summary:** One of Coles’ main themes was the proposition that “it is as truly a sin against Heaven, to violate a law of life, as to break one of the ten commandments.” He argued, like many other health reformers of the time, for fresh air, exercise, a vegetarian diet, the nonuse of stimulants, reform in dress, sexual purity, and drugless medicine.

This book was remarkably successful, selling 35,000 copies during its first 5 years and another 9,000 before Coles’ death. “When the twenty-sixth edition appeared in 1851, one medical journal joked that it seemed ‘as though the friends of reform not only read, but eat the books’” (R. Numbers 1982, p. 60).

Three early America health reformers whose writings later had a noticeable influence on the thinking of Ellen G.

White (leader of the Seventh-day Adventist church) were Horace Mann, Dio (Dioclesian) Lewis, and Larkin B. Coles. Although never as prominent a reformer as Mann or Lewis, Coles is of special interest because of his background as a Millerite preacher and physician. Born in New Hampshire, he graduated from Castleton Medical College in 1825 during that institution's heyday as New England's most popular medical school. He is also said to have been trained as a minister. As early as 1836 he seems to have been associated with William Miller, and at the height of the Millerite movement he was actively distributing Miller's books and writing theological articles for the *Signs of the Times*. Shortly after the Great Disappointment of 1844 (when Jesus Christ failed to appear) he settled in Boston and joined both the Boston Medical Association and the Massachusetts Medical Society as an orthodox physician in good and regular standing. He loved to travel and preach. He died in January, 1856, while visiting Louisville, Kentucky (Ronald Numbers 1982, p. 59-60). Address: M.D. and minister of the Gospel, Fellow of the Massachusetts Medical Society, Member of the Boston Medical Assoc.

302. Horsell, Wm. 1849. Letter to a friend, in reply to the question—What is Vegetarianism? London: Published by the author. 48 p. *

303. Lane, Charles. 1849. Dietetics: An endeavour to ascertain the law of human nutriment. London: Whittaker & Co. 48 p. No index. 18 cm.

• **Summary:** Advocates adoption of a “vegetarian diet” (p. 22), also called a “vegetable diet” or “vegetable regimen.” Address: England.

304. Lane, Charles. 1849. Dietetics: An endeavour to ascertain the law of human nutriment. London: Whitaker & Co. 48 p. *

305. Metcalfe, William. 1849. Address in the Bible-Christian Church Vegetarian, North Third St., Kensington, Philadelphia, at the 31st anniversary; Whit-Monday, May 28, 1849. Philadelphia, Pennsylvania. 14 p. *

• **Summary:** The author, a medical doctor who lived 1788-1862, established and was leader of the Bible Christian Church, the first vegetarian church in America (in Philadelphia). Note: This is the earliest document seen (March 2022) published in the Western world to contain the word “vegetarianism” in the title (one of two documents from 1849). Note that the term was used in America before it was used in England. Address: Philadelphia.

306. *Reasoner (The): A Weekly Journal, Utilitarian, Republican, Communist (London)*. 1849. Illustrative notices. 6(143):125.

• **Summary:** “Mr. Charles Lane has published a pamphlet

on ‘Dietetics, an endeavour to ascertain the Law of Human Nutriment,’ illustrated by a few neat plates. Mr. Lane is the most intelligible writer of the mystic school to which he belongs, and his agreeable pages are the most readable of any extant upon the subject of vegetarianism.” Address: [England].

307. Smith, John. 1849. Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom. 2nd ed. London. 16°. *

Address: Malton, England.

308. *New-York Daily Tribune*. 1850. Vegetarian convention: Organization of the “American Vegetarian Society.” May 16. p. 1.

• **Summary:** “Yesterday morning a fair concourse of American Vegetarians assembled in Convention at Clinton Hall for the purpose of organizing an American Vegetarian Society and to disseminate a knowledge of the true system of Dietetics.”

“At 10 o'clock the meeting was called to order by Dr. Alcott of Boston, and Dr. Joel Shew of New York was appointed president of the Convention, *pro tem*. A number of letters from invited guests, unable to attend, were read by the Secretaries. Among these were friendly communications from Gerritt Smith, Peterboro [New York]; Dr. David Prince, St. Louis [Missouri]; Prof. Massey of Cincinnati [Ohio]; Mr. W.C. Chapin of Rhode Island; Mr. Horsell of London, and others—all expressing sympathy with the objects of the Convention.

“These letters having been read, a Committee of three was appointed to nominate Officers of the Convention, who soon returned and reported the following names, which were adopted, and the convention stood organized, viz:

“President—Rev. Wm. Metcalfe, Philadelphia.

“Vice Presidents—Rev. O.H. Wellington, Boston; Getman Blake, Pepperel, Massachusetts; Dr. Joel Shew, New-York.

“Secretaries—Joseph Metcalfe, Philadelphia; Dr. Colin M. Dick, Long Island.

“Rev. Mr. Metcalfe, on assuming the Chair, addressed the Convention in a few appropriate remarks—illustrating his own experience in Vegetables, and stating briefly the objects of the meeting. We are here, he said, to form a Vegetarian Society of individuals favorable to the dissemination of the principles advocating a Vegetable Diet... It is near forty-one years since I have made use of any kind of fish or meat. I have raised a family—some of whom are present—and have children and grandchildren who have never tasted any meat. The consequences of this system of Dietetics has been altogether satisfactory. We have passed unharmed through epidemics of the most virulent character—the Yellow Fever and two seasons of the Cholera. All these things go to

confirm the sentiment long ago embraced, that the diet best adapted to health, best adapted to the enjoyment of life, and to the development of the higher powers of our nature, is that of the Vegetarian nature.”

“Dr. Bedortha of Lebanon Springs [New York], gave in his experience. He had been a Vegetarian off and on for several years; but had used animal food in small quantities. However, though not a strict disciple, he wept heart and hand with the movers of this reform in Dietetics.

“Mr. Jonathan Wright of Philadelphia—Had been a vegetarian for forty years; reared a family of eight children; originally had eleven—lost three, some by the croup, and could not tell whether that complaint or the doctors finished their career. Mr. W. first adopted Vegetarianism from religious motives. He believed that God designed Man to exist on Vegetables—had placed him in Paradise to live on the fruits of the earth—and afterwards commanded him to draw his sustenance from the ground he was to till ‘in the sweat of his brow.’ The Divine will (said Mr. Wright) has evidently been expressed in favor of sustaining human life from the Vegetable Kingdom; and Humanity might easily save itself much labor and excitement if people would simply eschew meat.”

“The committee on the Constitution now returned and reported...” A summary of the Constitution of the American Vegetarian Society is given.

“At the afternoon session the chief business was the final adoption and completion of the Constitution, the main facts of which are given above.

“The Resolutions reported by the Committee were read and adopted, with the preceding declaration and preamble. We subjoin these entire, as follows:” An introduction and about 14 resolutions are given. Examples of the first few are:

“Resolved, The Comparative Anatomy, Human Physiology, and chemical analysis of different animal and farinaceous substances unitedly proclaim the position that not only the Human Race *may*, but should subsist upon the production of the Vegetable Kingdom.

“Resolved, that the Vegetarian principle of Diet derives its most ancient authority from the appointment of the Creator of Man, when he lived in purity and peace, and was blessed with health and happiness in Paradise.

“Resolved, That though the use of animal food be claimed under sanction of succeeding times, it rests only on the *permissions* accorded to Man in his degraded condition and is a departure from the appointment of the Creator.

Resolved, That if Man would return to Paradise and Purity—to mental and physical enjoyment—he must return to the Paradisiacal Diet, and abstain from the killing and eating of animals as food...”

“Another committee having been appointed to nominate permanent officers of the Society for the coming year, the following gentlemen were reported—and unanimously elected.

“Officers of the Vegetarian Society.

“President—Dr. W.A. Alcott.

“Vice Presidents—Dr. R.D. Mussey, of Ohio; Sylvester Graham, Massachusetts; P.P. Stewart, Troy, New York; H.H. Hite, Virginia; Dr. Prince, Missouri; Joseph Wright, New Jersey; Dr. Joel Shew, New-York; Wm. C. Chapin, Rhode Island; Joseph Metcalfe, Pennsylvania.

“Recording Secretary—Dr. R.T. Trall of New-York.

“Corresponding Secretary—Rev. Wm. Metcalfe of Philadelphia. Treasurer—Samuel R. Wells of New-York.

“The publication of the Proceedings of the Convention, officially, was then proposed; but the matter was referred to the Executive Committee, with power to act as their judgment may dictate. The Convention then adjourned till evening.

“Evening session—A scene.

At 7½ [7:30] in the evening, a much larger audience than had attended during the day, gathered in the Hall to listen to addresses by Sylvester Graham, Dr. Alcott, and others. The opening remarks were delivered by Dr. Alcott—the President of the newly-formed Society.” They are summarized. Next came the remarks of Dr. Sylvester Graham, which are also summarized. He was interrupted in the middle of his remarks “by the veritable Dr. Wieting himself, who proceeded to refute and deny the assertions just made by Dr. Graham. The consequences of this interruption soon grew quite exciting...”

“In the midst of the uproar Dr. Wieting stated in a simple sentence the doctrine he holds regarding diet—viz: That small quantities of meat, if judiciously used, could not be injurious to the constitution.

“Dr. Graham resumed his remarks but soon came down on Dr. W. again. The Dr. again replied.” Finally the chairman came forward to restore order. “Dr. Graham made his last sally on the positions assumed by Dr. Wieting.” There were hisses.

“Dr. Graham went on to establish his principles by a variety of humorous illustrations. He had no doubt that mankind possesses a constitutional capability for flesh-eating; as they have a constitutional capability for Tobacco, Rum and the Devil! Yet he staked his reputation on the ground that flesh is not necessary for Man and that Man is not by nature a flesh-eating animal.

“The remarks of the Dr. being thus concluded, the meeting adjourned—and with it the first convocation of the American Vegetarian Society. May they all live and prosper!

Note 1. This initial meeting received such extensive coverage in large part because Horace Greeley, editor of the *New-York Daily Tribune*, was an ardent vegetarian and liberal. This highly-regarded newspaper, which “set a new standard in American journalism,... appealed to substantial and thoughtful people.”

Note 2. This is the earliest document seen (Oct. 2009) published in the United States, from the ProQuest databases,

that contains the word “Vegetarianism.”

Note 3. This convention also received extensive coverage from *The Evening Post* (New York) (16 May 1850; p. 2, col. 4)

309. *Boston Evening Transcript* (Massachusetts). 1850. Evening Transcript. Monday evening, May 20. May 20. p. 2.
• Summary: “The latest ‘wrinkle’ here, in the way of meetings, since the Anti-Slavery assemblage, which was broken up by Rynders and his merry men, has been a convention of ‘Vegetarians,’ as they called themselves, who met at Clinton Hall on Wednesday and Thursday last. At first I supposed this must be a gathering of enterprising agriculturists for the improvement of the breed of pumpkins, cabbages and turnips. But it seems a ‘vegetarian’ is one who confines himself to a vegetable diet, and denounces all meat-eaters in the same terms of frantic denunciation that Garrison & Co. employ towards the slaveholders. The Vegetarians hail chiefly from the city and State ‘of notions.’ The leaders appear to have been Sylvester Graham, the bran-bread man, Dr. Alcott, who presided, Dr. Joel Shew and Rev. Messrs. Metcalf and Wellington. At one time the harmony of the meeting threatened to be seriously disturbed. Dr. Wieting, the physiological lecturer, ventured to express his dissent from the theory of the Vegetarians, and remarked that a purely vegetable diet was not conducive to the development of a full-grown man.

“Hereupon Mr. Graham, the order of whose temperament does not seem to be cooled by his cauliflowers, rose and flatly told Dr. Wieting, that, in a certain statement, he *lied*. For a vegetarian this was certainly rather hot-blooded! Dr. Wieting rose to retaliate, whereupon great confusion ensued, in which the vegetarians by no means displayed that ‘paradisiacal temperance, purity and peace.’ which they had been vaunting in their resolutions as the infallible effects of a vegetarian diet. On the contrary the beef-eaters seemed decidedly the meekest people present. Even the female vegetarians (ancient vessels in bonnets of slate-colored silk) displayed far more excitement than was warranted under presumption of confinement to parsnips and potatoes in their diet. The Vegetarians adopted a string—not of onions—but of resolutions, by which it appears they are determined to *agitate*; and not to allow us to eat our hot steaks in quiet.”

310. *Detroit Free Press*. 1850. Organization of the “American Vegetarian Society.” May 21. p. 2.

• Summary: From the New-York Tribune, May 16: Note: This article is very similar to the one cited here as its source.

311. American Vegetarian Society. 1850. New vegetarian society. Philadelphia, Pennsylvania.

• Summary: This was the first vegetarian society established in the United States. It was established by members of the

Bible-Christian Church who had come to America in 1817 to establish the country’s first vegetarian society and its first church in which the members did not eat animals or drink alcoholic beverages. The society’s publication was titled *American Vegetarian and Health Journal*, which began publication in Nov. 1850 and continued until Oct. 1854.

Rev. Joseph Metcalfe. 1872. *Out of the Clouds: Into the Light*. Philadelphia, Pennsylvania: J.B. Lippincott & Co. p. 37-39. William Metcalfe, pastor of the Society of Bible-Christians in Philadelphia, was an enthusiastic vegetarian. In about 1847 “Mr. Metcalfe received from James Simpson, Esq., a member of the ‘Bible-Christian Church’ of Salford, Manchester, England, several copies of pamphlets on the subject of Vegetarianism. He also received from the same gentleman an encouraging letter as to the progress of the cause in that kingdom, stating that its advocates designed forming associations for the propagation of vegetarian principles as a moral reform. This was subsequently accomplished, and James Simpson, Esq., was elected president of the Vegetarian Society of Great Britain. Mr. Metcalfe immediately proposed the formation of a similar society here. He corresponded with Drs. Graham, William A. Alcott, Mussey, and others, and finally an American Vegetarian Convention assembled in Clinton Hall, New York, May 15th, 1850. The meeting brought together friends of the cause who were personally strangers, but who had, nevertheless, long known each other by correspondence or repute. The Rev. William Metcalfe was elected President of the Convention. Addresses were made by Mr. Metcalfe, Drs. Graham, Alcott, and others. The formation of the Vegetarian Society was agreed to; a constitution and by-laws were presented, and also the form of a declaration of abstinence from animal food,—all of which were adopted. The Society was organized by electing Dr. Wm. A. Alcott, President, Rev. William Metcalfe, Corresponding Secretary, and Dr. R.T. Trall, Recording Secretary. The project of publishing a Vegetarian magazine was canvassed; and it was determined to commence such a journal, as the organ of the Society. Mr. Metcalfe was named as the editor, to be assisted by Dr. Wm. A. Alcott and others. The first number was issued in November, 1850, under the title of the ‘American Vegetarian and Health Journal;’ but its regular monthly publication did not commence until 1851.”

History of the Philadelphia Bible Christian Church. 1922. p. 29, 43-44, 158-59. After corresponding with Sylvester Graham and Dr. William A. Alcott, William Metcalfe initiated a convention of diet reformers at Clinton Hall in New York City, New York, on 15 May 1850. Here the American Vegetarian Society was founded, with Dr. Alcott as president, William Metcalfe as corresponding secretary, and Dr. T.R. Trall as recording secretary. In November 1850 the society began to issue the *American Vegetarian and Health Journal*, edited by W. Metcalfe. It continued publication for only 4 years, until 1854.

At the fourth meeting of the society, Horace Greeley (the famous journalist and politician) presided as one of the chairmen. There were 350 persons in attendance, including James Caleb Jackson, Russell T. Trall, Mrs. Amelia Bloomer (a leader in dress reform), and Mrs. Susan B. Anthony (a leading suffragette). The society was active and healthy until the death of Mr. Metcalfe in 1862. It was reorganized in Philadelphia on 24 June 1886. Address: Philadelphia, Pennsylvania.

312. Cook, Eliza. 1850. *Eliza cook's journal*: Volume 2. May 1850. London: Published by John Owen Clarke. vii + 416 p. See p. 38. Index.

• **Summary:** In Issue 29 of this book, dated 17 Nov. 1849 (see p. 33) is a section (p. 38) titled "Chemistry in the kitchen: Third article. Animal and vegetable diet" states: "The point is still much discussed, whether man is naturally designed to live on animal or vegetable diet, or on a mixture of both. There is a large, and we believe an increasing portion of society, who have altogether eschewed animal food, and confine themselves to vegetable products. There are certainly numerous instances on record of persons who have prolonged their lives by abstaining from animal food: of these we may name Colonel Thompson, the present member for Bradford, who for some years past has lived entirely on vegetables, greatly to the improvement of his health, as he himself has assured us; Mr. Brotherton, the member [of Parliament] for Salford, is also a strict vegetarian.

"Still, it is possible that these are only the exceptions to the general rule, and that the principle deduced from the consideration of their cases, may not be applicable to mankind generally. Very much depends on the nature of the climate in which a person lives, as well as on the kind and extent of his physical labour. In tropical climates, men are led by their natural tastes to prefer a vegetable diet; in cold climates, again, they prefer animal food, and they seem to require it. The nearer the Arctic circles, the more animal food do men consume. This seems to us an exceedingly wise provision of nature, enabling man to inhabit all climates, and to adapt himself to the conditions of all countries. The structure of man's digestive organs also, we think, points out very clearly that his nature is essentially omnivorous, and that he has been created so as to be capable of subsisting on aliment of every description."

Note: This is the earliest English-language document seen (July 2011) that uses the term "strict vegetarian" to refer to a plant-based diet that contains no animal products (i.e., no meat, poultry, fish, milk, or dairy products). The entry was written on 17 Nov. 1849. Address: England.

313. *New Hampshire Sentinel (Keene)*. 1850. A convention of Vegetarians has been held... June 6. p. 2.

• **Summary:** "... in New York, under the auspices of Dr. Sylvester Graham and Wm. A. Alcott, which resulted in the

formation of the 'American Vegetarian Society,' and the adoption of a string of resolutions, denouncing flesh eating and flesh eaters, one of which declares that 'the adoption of a vegetarian diet is calculated to destroy the strife of antagonism, and to sustain life in serenity and strength.'"

314. *Manchester Guardian (England)*. 1850. Vegetarian banquet and soirée. July 20. p. 8.

• **Summary:** The annual banquet of the Vegetarian Society was held on Thursday evening, in the large room at the Town Hall, Salford, and was attended by members of the society from various parts of the kingdom, including some, we believe, from Padstow, in Cornwall. The room was very tastefully laid out and decorated. There were nine tables, exclusive of that of the president, which extended the whole length of the room, each furnished and presided over by one of the lady members." The names of the presiding ladies are given. A summary of the many speeches is also given.

"Mr. G. Bangham (Bridgnorth, Shropshire), detailed the advantages which he had derived from adopting the system of vegetarianism, which, combined with hydropathy, had, he said, been the means of rapidly restoring him to sound, vigorous health, after his recovery had been declared by a physician to be hopeless. He also described similar instances which had come under his notice."

"The proceedings were again enlivened by the performance of a small, but excellent band, which attended at the banquet."

315. Nichols, T.L. 1850. American vegetarian convention. *Water-Cure Journal, and Herald of Reforms* 10(1):5-6. July.

• **Summary:** "The movements of the vegetarian societies in England, during the past year, having stirred up the friends of dietetic reform on this side of the Atlantic, it was resolved that a convention should be held in May, after the Religious Anniversaries, for the purpose of forming an American Vegetarian Society. The chief agents in this work were the Rev. Wm. Metcalfe, of Philadelphia [Pennsylvania], an active Foreign Corresponding Secretary of the British Vegetarian Society, and the celebrated Dr. Wm. A. Alcott, of Massachusetts, the author of a hundred useful books, in almost every department of education, reform, and progress.

"The convention met at Clinton Hall, on Wednesday, May 15, at 10 A.M., and was informally organized by electing Dr. Joel Shew Chairman pro. tem. A committee then nominated the following officers of the convention, who were duly chosen: *President*, Rev. Wm. Metcalfe, of Philadelphia. *Vice-Presidents*, Rev. Wellington, of Boston, Blake, of Pepperill, Mass., Dr. Joel Shew, of New York. *Secretaries*, Joseph Metcalfe, of Philadelphia, Joseph Wright, of New Jersey.

"The Rev. Mr. Metcalfe, on taking his seat as President of the Convention, stated that he had been a vegetarian for forty years. In this time he had reared a family, some of

whom were present, children and grandchildren, who had never tasted animal food in their lives. All the members of the church over which he presided were also strict vegetarians, as a matter of religious belief and duty. As a general thing, they had enjoyed good health—better than their neighbors. They had passed through two seasons of the yellow fever unharmed, while many were dying around them. They had also almost entirely escaped the ravages of the Cholera in its several visitations.”

Lists many resolutions, submitted mainly by the delegation from Philadelphia, which were unanimously adopted. Also gives the preamble of the constitution.

Note 1. This is the earliest document seen (Feb. 2022) that mentions the “American Vegetarian Society” after it was established (on 15 May 1850).

Note 2. This is the earliest English-language document seen (Feb. 2022) that contains the word “strict vegetarians” (or “strict vegetarian”). However, the meaning is unclear. It probably means that they never ate any meat, fish, poultry, eggs or dairy products. Address: M.D. 87 West 22d street, New York.

316. *Vegetarian Advocate (The) (London)*. 1850. To our readers and subscribers. 2:147. Aug. 1.

• **Summary:** “London, August 1. The present being a favourable for making such alterations as appeared desirable, we beg to inform our friends that we intend issuing the *Advocate* fortnightly [once every two weeks] from this time, and that No. I. of the second series will appear on the 15th of the present month, when we shall publish it on a crown-octavo [7.5 x 5 inches] sheet. That number will be almost wholly occupied with the reports of the annual proceedings; after which we propose occupying about one-third of each number with a verbatim reprint of some old standard work on dietetics, such as that of ‘Porphyry [Porphyry],’ ‘Tryon’ &c., or that of ‘Nicholson on Primeval Diet,’ ‘Newton’s Return to Nature,’ or some standard American or translated foreign work;...”

Note: William Horsell is now secretary of the Vegetarian Society; James Simpson is president.

317. Alcott, W.A. 1850. Letters on vegetarianism. I. The name (Letter to the editor). *New-York Tribune*. Aug. 14. p. 1.

• **Summary:** Discusses the origins and meaning of the words “vegetarian” and “vegetarianism.”

“My dear friend: Several months have already elapsed since I promised to write you on the subject of Vegetarianism.” Vegetarian societies have already sprung up “in Manchester and other parts of England, one of which already has about 500 members. The great principles recognized by these societies is abstinence from the flesh of animals as food. Any person who has abstained for the space of one month and who will pay an initiation fee of one shilling may become a member.”

“We have called ourselves a Vegetarian Society because we believe that because man is so constituted as to be able to derive nourishment from all the kingdoms of Nature—certainly from both the animal and the vegetable—his highest advancement will be best secured when he comes to learn to content himself with a well selected diet which shall consist exclusively of vegetable food [vegan]. The grounds of this belief it will be my purpose to state, in the progress of these letters.

“You will say, perhaps, that some of our number do not abstain entirely from animal food, after all. True, they do not. We make our creed as short as we can. We do not believe in eating the *flesh* of animals. This is the great leading article—I almost said the only article—of our dietetic or even our physiological creed. To this point—this great cardinal principle—Vegetarians bind themselves; and I have yet to learn that any of them have violated their pledge.”

“There are those who have pledged to use no more alcohol, or tobacco, or tea and coffee, who yet, on occasions, sometimes for medicinal purposes, give it to their friends. There was a time in the history of the Temperance cause when the pledge which was signed did not forbid this.”

“You will add once more, by way of objection, that we eat the products of animals, such as eggs, milk, butter and cheese. Some of us do while others do not. Butter and cheese are used by a few, and by some very freely. Almost all use eggs and milk.”

“Vegetarianism, then, practically consists of the gradual abandonment of animal food of every kind, and the gradual substitution of a well selected vegetable diet in its place.” Address: West-Newton, Massachusetts.

318. *Supplement to The Vegetarian Advocate (The) (London)*. 1850-1851. Serial/periodical. Douglas, Isle of Man and London: Vegetarian Society. Published from 15 Aug. 1850 to 1 Feb. 1851. *

• **Summary:** The British Library owns all these supplements except the supplement to the issue for 1 Sept. 1850. Address: London, England.

319. Nichols, T.L. 1850. Dietetics. *Water-Cure Journal, and Herald of Reforms* 10(2):61-63. Aug.

• **Summary:** “In the July number of the *Water-Cure Journal*, I gave a brief report of the proceedings of the late Vegetarian Convention, and promised to write further upon the subject. Perhaps I cannot do better than to give my own dietetic experience, and the results of my own observation, before giving the historical, scientific, and other arguments upon the subject. Sixteen years ago, while attending medical lectures at Dartmouth College, when Dr. Muzzy, the eminent surgeon, was a professor in that institution, my attention was directed to the influence of diet and regimen, and I adopted, as an experiment, what has been commonly, but very improperly, called the Graham system of diet; for if the system is to be

named after any man, it might with much greater propriety be called the Pythagorean, or even, the Adamic. A system practiced by the primeval races of mankind, by many of the sages of antiquity, by the wisest and purest men of every age, and by a majority of the human race in all ages, surely ought not to receive the name of a modern lecturer, who, whatever his claims to zeal and science, can have none to originality.

"I resolved to enter carefully upon the vegetarian system, to the entire exclusion of flesh, eating rarely and sparingly of eggs and fish, and abstaining from tea, coffee, and all alcoholic stimulants. I also took much exercise, bathed daily, and conformed generally to the laws of health. It is said that all transitions are painful, but I do not remember that I experienced any inconvenience. I sat daily at tables loaded with all the luxuries of flesh and fowl, with the richest and most piquant dishes of the French cuisine, but I remember eating my meal of potatoes, with a little salt and milk, with exquisite relish. My health, vigor, cheerfulness, and activity of body and mind, increased continually. My appearance improved, my whole system seemed to be refined and exalted. I look back upon this period of my life with great satisfaction, for never was I more active, more useful, or more happy in proportion to my situation.

"I continued this experiment for a year and a half. At the end of that time I was placed in circumstances that rendered it difficult to procure a proper vegetable diet. My zeal for experiment was also greater than my sense of duty, and I returned to the ordinary mode of living; but the strength I had gained in my vegetarian experiment lasted me for years. For five years I scarcely knew what sickness meant, and I do not remember to have had one severe pain in all that period. This immunity from pain was very remarkable; so that a tooth would entirely decay without one twinge. Wine, which I sometimes drank on convivial occasions, had very little effect upon me, or rather, however much excited I was, I had, from the strength of my nerves, great power of self-control. Being engaged in arduous literary labors, I resorted to the stimulation of tea and coffee. Tobacco I never used, and was never habitually addicted to alcoholic drinks; but I indulged freely in a mixed diet.

"In this course of life, though what most people would call careful and temperate, the tone of my system sunk year after year, until I was sensible of my constant need of tea and coffee. The latter, especially, I drank very strong, and in large quantities; and after a day of exhausting labor, I often drank a large cup of strong coffee, as made at the French coffee-houses, at nine o'clock in the evening, and then wrote till three o'clock in the morning, when its stimulation would be exhausted. In the morning I was too languid for any exertion, until I drank my coffee for breakfast.

"I became satisfied that I had carried this experiment far enough. I remembered the calmness, the vigor, the hilarity of my vegetarian experience, and contrasted it with my present condition. I resolved to gain the ground I had lost,

and having made the resolve, I carried it into execution. In the spring of 1848, I abandoned the use of flesh and all stimulants, and returned to a pure and simple diet, and the regimen of water-cure. There were some days of languor, but my system very rapidly recovered its tone, and for more than two years my health and strength have been constantly improving, so that I am now nearly as well as I ever was in my life. I rise at half past five, in full vigor; I eat a breakfast of boiled cracked wheat, or hominy with milk and sirop [syrup], potatoes, bread and butter, with such fruit as is in season. For dinner we have potatoes, peas, beans, turnips, beets, &c., with bread, rice, puddings, fruit, and a more spare and simple supper, drinking cold water at every meal. Occasionally we have eggs or fish, but I rarely partake of the latter.

"Upon this diet I am stronger, heavier, more active, more enduring, and far more happy than I ever was upon a mixed flesh diet, with tea and coffee. My wife has not tasted flesh for twelve years, and though she was at the beginning of that period expected to die of consumption, she is now in better health than she has ever been in her life, and is capable of enduring greater exertion than most women. There is no member of our family whose experience is not entirely in favor of a pure diet, and our varied ages, constitutions, and occupations may be considered a fair test of its general adaptation." Address: M.D. 87 West 22d street, New York.

320. *New Hampshire Patriot and State Gazette (Concord)*. 1850. Vegetarianism. Sept. 26. p. 4.

• **Summary:** "The editor of the New York 'Mirror' has been carrying on a discussion with the Vegetarians, and pitches into them in a way that 'can't be beat.' He boldly avows his opposition to squashes, turnips, and potatoes as an exclusive diet, and expresses a determination to stick by roast beef, turkey, boiled mutton and other such substantial 'creature comforts,' to the last. One of the bran-bread and pea-soup 'philosophers' having quoted the Chinese as among the advocates and exemplars [exemplars] of vegetable diet, the Mirror is after him 'with a sharp stick,' as follows: -

"That the Chinese are great eaters of rice is very true; but they vary their diet by feeding on a particular race of dogs, fattened upon rice, and also upon rats, mice, snakes, lizards, and even earth worms, (a great delicacy to them,) is susceptible of ample proof." There follows a stupid, racist story.

321. Alcott, W.A. 1850. Letters on vegetarianism. II. The argument from anatomical structure. III. The argument for philosophy [sic, physiology] (Letter to the editor). *New-York Tribune*. Nov. 6. p. 3.

• **Summary:** Anatomical: Discusses the pointed teeth (incisors, canine teeth), grinders (molars), alimentary canal. "It was at length found by Cuvier and other naturalists that the whole structure of the teeth, colon, and intestines

generally—not forgetting the instruments of seizing and holding our food—resembled most nearly the ape and monkey tribes. So the argument from anatomy is in favor of the frugivorous and grammivorous character of man.”

“I do not suppose there is now one scientific man in a hundred to be found among our physicians, surgeons, physiologists and chemists who would jeopardize his reputation or intelligence in the year 1850 by attempting to prove that man’s nature partakes of the carnivorous character by virtue of his structure.”

It is true that humans have four canine teeth, but so do camel and sheep.

Prof. Massey and a few others make a great deal of the anatomical argument. “As far as it has any weight on artificial man—for we seem to have no natural men now—it is quite conclusive in favor of a well selected farinaceous and fruit diet... In my next I will consider the argument so far as it is affected by physiology.

Yours truly, W.A. Alcott, West-Newton, Massachusetts. July 30, 1850.

“III—The Argument for Philosophy.

“The philosophical argument in favor of Vegetarianism embraces a very large number of particulars. It will exclude much of hygiene, and well as pure physiology.

“In the first place, the senses are more perfect as well as more permanent in Vegetarians. No spectacles were ever needed by a purely vegetable eating race of men—provided, however, all their other physiological habits were correct.”

The effects of a well-selected vegetable diet on the sense of taste is truly wonderful. Let me illustrate of my subject by a few examples.

“To flesh eaters, for the greater part, plain bread, of ripe age, and unaccompanied by any other article, or condiment, is rather insipid. Few of them could make a meal entirely of bread, and at the same time enjoy it. They must soak it, or toast it, or butter it; or they must have it new or hot; or they must make it a mere bridge to something else. And even then, few could endure simple bread—i.e. meal and water, well baked, without salt, saleratus, milk, or shortening. Still more insipid to their perverted taste would be a meal of plainly cooked rice, beans, chestnuts, apples or potatoes, without the addition of any condiment. Ney, they cannot endure the same dishes from day to day, which come in part or in whole from the animal kingdom. If turkey or chicken, or salmon, or mackerel were to come to the table many times in succession—any one of them—they would grow tired of it, and long for a change; and perhaps fall of in health if a change could not be effected.

“But the vegetarian—especially him who has been twenty, thirty, or forty years a vegetarian, it is far otherwise. He can eat and enjoy, in a high degree, meal after meal—I had almost said year after year—the same simple dish, and without condiments or other additions. I do not mean to say that he has not a keen relish for variety, or even for high

seasoning as any other person; but then, if it is out of the way he does not hanker after it, nor does his plain food tire. Nor do I mean to say that variety at the same meal, to some extent, is objectionable. The fact that he has made a dinner of rice, without condiments, six days in succession, does not form a reason with him for exchanging it for a dinner of beans on the seventh...”

No man has so good an appetite as the vegetarian. “The breath is sweeter, the blood purer; the perspiration more free and equal, and as I have already intimated, the whole machinery of the skin more perfect.”

“A well selected vegetable diet... gives additional vigor as well as enjoyment, and tends to improve, not to deteriorate, the race. I might speak of the moral tendencies of the physiological advantages which vegetarians possess, and the subject would impart interest to every lover of his race. But I forbear for the present.

W.A. Alcott, West-Newton, Massachusetts. Aug. 2d, 1850. Address: West-Newton, Massachusetts.

322. Bell, Charles. 1850. Mixed diet: A letter to William A. Alcott (Letter to the editor). *New-York Tribune*. Nov. 15. p. 7.

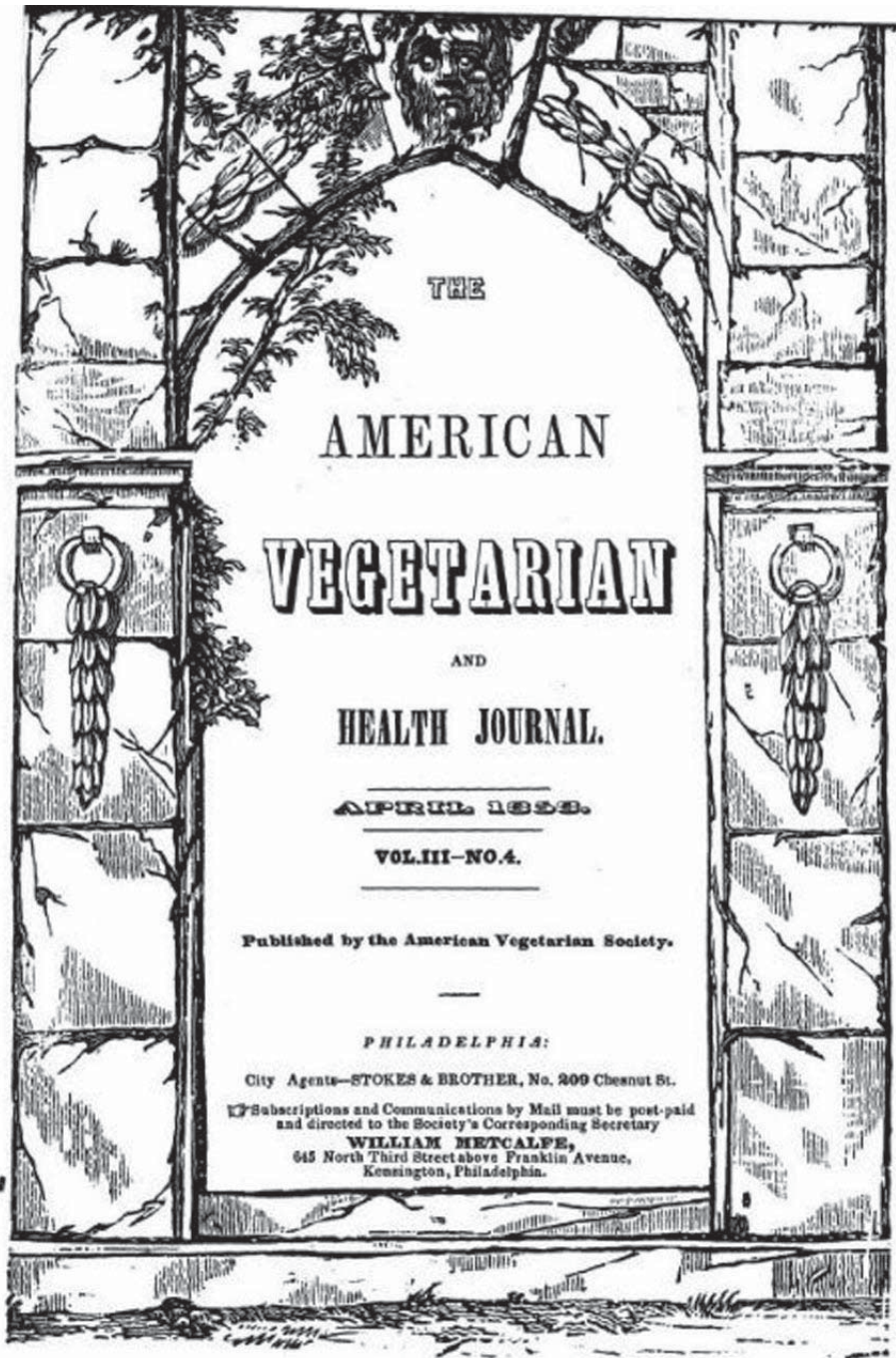
• **Summary:** “Dear Sir: Having noticed in *The Daily Tribune* of Wednesday, November 6, two articles from your pen advocating the claims of abstinence from animal food, I am induced to send you this, as the result of difference in opinion. I believe man requires a *mixed diet*, in part consisting of the *flesh of animals*.

“The argument for anatomy, based upon the formation of the teeth and structure of the alimentary canal, I notice with as little interest as yourself. There are arguments sustaining the ground I take, and need not the assistance of the above.” Address: Geneva [New York].

323. *American Vegetarian and Health Journal*. 1850-1854. Serial/periodical. Philadelphia, Pennsylvania: American Vegetarian Society. Vol. 1, No. 1. Nov. 1850. Vol. 4, No. 9/10. Sept/Oct. 1854.

• **Summary:** This was America’s first vegetarian periodical, edited and published under the direction of William Metcalfe, founder of the Bible Christian Church in America (Philadelphia) and the American Vegetarian Society. The decision to establish this journal was made at the founding meeting of the American Vegetarian Society in May 1850 at Clinton Hall, New York City, New York. Publication began in November 1850. Because of lack of support, this journal was suspended in 1854, but the vegetarian cause continued to be ably advocated in America by *The Water Cure Journal*, *The Moral Reformer*, and *The Graham Journal*.

Howard Williams, in *Ethics of Diet* (1896, p. 457) states: “An organ of the society was started in November, under the title of *The American Vegetarian and Health Journal*, and under the editorship of Metcalfe. Its regular monthly publication, however, did not begin until [February] 1851...



William Metcalfe supplied by far the larger part of the written content, as well as the expenses of publication, of the *American Vegetarian*. But “being inadequately supported by the rest of the community, the managers were forced to abandon its further publication. The last volume appeared in 1854. It has been succeeded in later times, under happier circumstances, by the still existing *Health Reformer*.”

One set is owned by the National Library of Medicine, another by the Philadelphia Free Library, and a third (purchased on the open market) by Bernard Unti, of the American Anti-Vivisection Society, Jenkintown,

Pennsylvania.

Vol. 1, No. 1 is Nov. 1850. Vol. 1, No. 2 is Feb. 1851. Vol. 1, No. 3 is March 1851, etc. Volume 1 (1850-51) contains 220 pages. Volume 2 (1852) has 192 pages. Volume 3 (1853) has 248 pages. Volume 4 (1854) has 192 pages. Each volume has an index (titled “Contents”) on the last two pages.

Mr. Unti kindly sent photocopies of all these magazines to Wm Shurtleff, who had them scanned on Google Books, where they can now be read at: https://www.google.com/books/edition/American_Vegetarian_and_Health_Journal/n4oPKG2bPCoC?hl=en&gbpv=1 Address: Philadelphia, Pennsylvania.

324. Alcott, William A. 1850. An appeal to vegetarians. *American Vegetarian and Health Journal* (Philadelphia) 1(1):33-34. Nov.

• **Summary:** Dr. Alcott appeals to the friends of Vegetarianism in the United States “to extend the circulation of this little Journal... Vegetarianism is as imperishable as the world itself. It began with the race,—has withstood and survived the flood, and is destined to survive all future changes to which our race may be subjected. Nay, more than this; we greatly mistake the signs of the times, if the day of its universal prevalence is not even now near at hand.”

“The American Physiological Society, with few exceptions, was sustained by those who became Vegetarians, or partly such, to save their sinking health, or repair their shattered fortunes. It did not originate with, nor was it befriended by deep

toned religious or moral principles. Its friends did not ask continually, What do God, and Nature, and Science say? or What is Law? But what does some leader say, or at most, What must we do just now to keep ourselves from drowning? They were not, with the few exceptions already referred to, inquirers—Truth-seekers—for as soon as they found their health improved, and their *stomachs*, and nerves, and muscles able to endure it, they gradually returned to their old habits of living.

“A recent movement on the other side of the water has

been more auspiciously commenced. The British Vegetarian Society—now numbering above 500 members, is composed, for the most part, of persons of health and principle. They are Inquirers.”

“With our friends in the Temperance Cause who may receive this sheet... They who would banish alcohol and that diseased appetite which renders it so grateful to the nerves of the stomach and throat, must labor also to banish animal food, which is, ever has been, and ever must be its yoke-fellow. The two must die or live together.”

325. *American Vegetarian and Health Journal* (Philadelphia). 1850. Proceedings of the American Vegetarian convention. 1(1):1-10. Nov.

• **Summary:** Contents: First session: “Agreeably to public notice, a Convention of Vegetarians and others friendly to the cause of Dietetic Reform, was held at Clinton Hall, New York, May 15th 1850... Soon after 10 o’clock A.M. Dr. William A. Alcott, of West Newton, Massachusetts, called the meeting to order by nominating Dr. Joel Shew, of New York, as President *pro tem.*, and Mr. Joseph Wright, A.M., of Camden, New Jersey, as Secretary.

“Letters from absent friends: On taking the chair, Dr. Shew called on the Rev. Wm. Metcalfe, of Philadelphia, who read the following letters:” From: Prof. Reuben Mussey of the Ohio University, Cincinnati, Ohio; David Prince, M.D., St. Louis, Missouri; Lewis S. Hough, A.M., Author of ‘The Science of Man Applied to Epidemics,’ Germantown, Pennsylvania; H.H. Hite, Esq., Middletown, Frederick Co., Virginia. Dr. Alcott then read letters from: Wm. Horsell, Corresponding Secretary of the English Vegetarian Society; Wm. C. Chapin, Esq. Tiverton, Rhode Island; I. Jennings, M.D., author of ‘Medical Reform’ etc. from Oberlin College [Ohio]; Gerrit Smith (Peterboro, [New Hampshire]).

Organization of the convention: President—Rev. Wm. Metcalfe, Kensington, Philadelphia, Pennsylvania. Vice Presidents—Rev. O.H. Wellington, Boston; Dr. Joel Shew, New York; Gilman Blake, Esq., Pepperell, Massachusetts. Secretaries—Joseph Metcalfe, Frankford, Philadelphia County, Pennsylvania; Dr. Colin M. Dick, Long Island, New York. Objects of the convention—Address by Rev. William Metcalfe. Election of committees. Vegetarian experience: A dialog between Sylvester Graham and Jonathan Wright.

Second session—3 o’clock P.M.: Report from the Committee on Resolutions—Declaration of sentiments and resolutions (these total 14). Formation of the American Vegetarian Society: Adoption of the preamble and constitution. Officers of the Vegetarian Society—President: Dr. Wm. A. Alcott, West Newton, Massachusetts; Vice Presidents: Dr. R.D. Mussey, Cincinnati, Ohio; Sylvester Graham, Northampton, Massachusetts; P.P. Stewart, Troy, New York; H.H. Hite, Middletown, Frederic Co., Virginia; Dr. David H. Price, St. Louis, Missouri; Joseph Wright, A.M. Camden, New Jersey; Dr. Joel Shew, New York; William C.

Chapin, Tiverton, Rhode Island; Joseph Metcalfe, Frankford, Philadelphia Co., Pennsylvania. Recording secretary: Dr. R.T. Trall, 15, Laight-street, New York. Corresponding secretary: Rev. William Metcalfe, Kensington, Philadelphia, Pennsylvania. Treasurer: Samuel R. Wells, New York.

Third session—half past seven o’clock in the evening: Dr. Alcott’s address. Dr. Graham’s remarks. “On motion it was resolved that the Society now adjourn to meet again in Annual Meeting, in the city of Philadelphia, on the First Wednesday, the 4th of September next, 1850. The Society accordingly adjourned.” During the third session “great enthusiasm was evinced by some pertinent remarks of Mr. Marquis F. Baldwin, an Illinois farmer.”

Note 1. The two main leaders during the first wave of vegetarianism in America (1850-1861) were William Metcalfe and Dr. William Alcott.

Note 2. This is the earliest document seen (Feb. 2022) that mentions Dr. Russell T. Trall in connection with vegetarianism or health reform.

Note 3. Many of the biggest names in health reform in America were present at this meeting where the American Vegetarian Society was organized. Clinton Hall in New York City (where the meeting was held), was the headquarters of Orson Squire Fowler, his brother, Lorenzo, and their vast phrenological empire. As part of their effort to improve the human race, the Fowlers had branched out to embrace the whole gamut of health reforms then in vogue. Samuel R. Wells (see above) was a brother-in-law and associate of the Fowlers. By 1842 they had established Fowlers and Wells, a publishing company in New York City that was soon publishing many health-reform books and periodicals (Numbers 1976, p. 70-71).

326. *American Vegetarian and Health Journal* (Philadelphia). 1850. Proceedings of the American Vegetarian Convention: Declaration of sentiments and resolutions. 1(1):6-7. Nov.

• **Summary:** “The Convention re-assembled at 3 o’clock, P.M. The minutes of the morning session were read and accepted. The Committee on Resolutions reported the following as the result of their deliberations: Declaration of sentiments and resolutions.

“Man is evidently responsible to certain physical, mental, and moral laws. Obedient to these, he will secure health and happiness, while disobedience, evidently produces misery and evil. Natural laws form an unique, harmonious system, and man partakes of this prevailing beauty in every law of his being. Constitutions may indeed differ, but there must be a universal law for the stomach as well as for the lungs; and the species of food, prescribed by the universal law for the human stomach, will be found to comport best with the physical abilities, health and exercise of the intellectual and moral powers. Vegetarianism unfolds the universal law of man’s being. Its observance is

a stepping stone to a higher stage of existence, and removes obstructions which hinder the fulfillment of man's highest aspirations, and it is the inlet to a new and holier life.

"With these views impressed on our minds, we, who are here assembled in American Vegetarian Convention, have here resolved.

"1. That comparative anatomy, human physiology, and the chemical analysis of different animal and farinaceous substances, unitedly proclaim the position, that not only the human race may, but *should*, subsist upon the productions of the vegetable kingdom.

"2. That the Vegetarian principle of diet derives its most ancient authority from the appointment of the Creator to man—when he lived in purity and peace, and was blessed with health and happiness—in Paradise.

"3. That though the use of animal food be claimed, under the sanction of succeeding times, it rests only on the permissions accorded to man in his degraded condition, and is a departure from the appointment of the Creator.

"4. That if any man would return to Paradise and purity, to mental and physical enjoyment, he must return to the Paradisiacal diet, and abstain from the killing and eating of animals as food.

"5. That there is found in the vegetable world every element which enters into the animal organization; and that combinations of those elements in the vegetable kingdom are best adapted to the most natural and healthy nourishment of man.

"6. That the approbation of man's unsophisticated and unbiased powers of taste, sight, and smell, are involuntarily given to fruits, farinacea, and vegetable substances, in preference to the mangled carcasses of butchered animals.

"7. That flesh-eating is the key-stone to a wide-spread arch of superfluous wants, to meet which, life is filled with stern and rugged encounters, while the adoption of a Vegetarian Diet is calculated to destroy the strife of antagonism, and to sustain life in serenity and strength.

"8. That as there are intellectual feasts and a mental being into which the inebriate can never enter, and delights which he can never enjoy—so there are mental feasts, and a moral being, which to the flesh eater can never be revealed, and moral happiness of which as such he cannot fully participate. Note: This is the earliest English-language document seen (March 2022) that uses the term "flesh eater" to refer to a meat eater.

"9. That cruelty, in any form, for the mere purpose of procuring unnecessary food, or to gratify depraved appetite, is obnoxious to the pure human soul, and repugnant to the noblest attributes of our being.

"10. That the evidence of Linnæus, Sir Richard Phillips, Franklin, Sir Isaac Newton, John Wesley, Swedenborg, Howard, Jefferson, Rousseau, Akenside, Pope, Shelley, Sir John Sinclair, Arbuthnot, and a host of others, living as well as ancient observers of nature, testify to the truth of

vegetarianism.

"11. That in the vegetarian cause, a new field of exercise is opened to the moral reformer, in which he is most earnestly and cordially invited to become a co-worker with truth, by adopting its teachings in the government of his own life, and by diffusing its principles in all his efforts for the elevation of his fellow man.

"12. That we will personally interest ourselves in promoting the circulation of publications calculated to advance our cause—such as the *London Vegetarian Advocate*, the *New York Water Cure and Phrenological Journals* and all publications having for their objects the promotion of a knowledge of the laws of our being.

"13. That we will hail with great joy the progress of the vegetarian cause in England, where large societies exist, which, in one or two instances, embrace nearly five hundred members.

"14. That it is advisable to organize State and local vegetarian societies wherever practicable, with as little delay as possible—lecturing and diffusing facts and principles in the science of man.

"These resolutions were adopted."

Note: This is the earliest document seen (March 2022) that mentions Emanuel Swedenborg (1688-1772) in connection with vegetarianism.

327. Mussey, R.D. 1850. Letter to Rev. Wm. Metcalfe at American Vegetarian Convention. *American Vegetarian and Health Journal (Philadelphia)* 1(1):1. Nov.

• **Summary:** "It would have given me great pleasure to be present at the Convention, but my engagements in relation to the U.S. Medical Association were such as to preclude the possibility of it.

"I hope that the Convention will organize in such a way as to make a useful beginning. Had I time, I could have mentioned some facts, which might have had some weight added to them. It is delightful to witness the progress the Vegetarian principles are making in England; Heaven grant, that in our country, a work may soon be commenced, which shall not be arrested until the whole of our vast population shall belong to the train.

"Please let me know the result of the meeting.

"Yours truly, R.D. Mussey." Address: Ohio Univ., Cincinnati, Ohio.

328. *Second Advent Review and Sabbath Herald*. 1850. Serial/periodical. Paris, Maine. Publishing Committee, incl. James White. *

• **Summary:** R.L. Numbers (1976, p. viii) lists this as one of the most important Seventh-day Adventist periodicals. He notes that by 1851 the Whites had launched a succession of periodicals culminating in the *Advent Review and Sabbath Herald*.

Talk with Colleen Duran, Head Librarian, Heritage

Room, Del E. Webb Memorial Library, Loma Linda University, Loma Linda California. 2000. July 18. In Nov. 1850 the title of *The Present Truth* changed to the *Second Advent Review and Sabbath Herald*, in Paris, Maine. The last issue was 9 June 1851. On 9 June 1851 the title was changed to *Advent Review and Sabbath Herald* (Saratoga, New York). On 30 Oct. 1855 it began publication in Rochester, New York, then on 4 Dec. 1855 it was moved to Battle Creek, Michigan. This title continued until 20 Dec. 1870. The next issue was titled *Advent Review and Herald of the Sabbath*—still in Battle Creek.

Note: This is the second earliest document seen (Oct. 2004) concerning Seventh-Day Adventists.

329. Wright, Joseph. 1850. The first anniversary of the American Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 1(1):10-33. Nov. [1 ref]
• Summary: “The Annual Meeting of the American Vegetarian Society was held in the Lecture Room of the Chinese Museum Philadelphia, on Wednesday, Sept. 4th, according to a resolution of the Society at its meeting held in New York on the 15th of May last, Dr. Wm. A. Alcott, of Massachusetts, presided; and in the absence of the Secretary, Dr. R.T. Trall, of New York, Joseph Wright, A.M. of Camden, New Jersey was appointed Secretary *pro tem*. The Minutes of the preceding Meetings having been read and approved, the Rev. W. Metcalfe, as Corresponding Secretary, presented a Report in relation to the progress of the cause, which was approved and adopted.”

Contents: Report and letters. Membership is still small and has grown slowly. He has written and printed a general circular, and had about 150 copies sent to different individuals in various parts of the country. He recommends “establishing a Vegetarian Periodical, as the organ of this Society.” He then reads letters from: George Filer, Esq., Belchertown, Massachusetts; Gilman Blake, Esq., Pepperell, Massachusetts; Rev. O.H. Wellington, New York; Dr. Joel Shew, New York; Rev. Daniel Lott, Lottsville, Pennsylvania; T.L. Nichols, M.D., New York. He then reads a lengthy and eloquent letter of congratulations to the American Vegetarian Society from the English Vegetarian Society—assembled at their Third Annual Meeting, held in Salford, Lancashire, July 17th, 1850. It is signed by James Simpson, President of the Society; J.G. Palmer, Treasurer; Wm. Horsell, Secretary; Wm. Sandemann, for the Local Secretaries. A committee was then “appointed to name suitable persons for the offices of the society for the ensuing year, and to prepare the business of the session.”

“Afternoon session—The Business Committee made a Report, and recommended the following persons for the offices named, as suitable to serve for the ensuing year: President: Dr. Wm. A. Alcott, Massachusetts. Vice presidents: Dr. T.L. Nichols, New York; Dr. J. Grimes, Boontown, New Jersey; Wm. Horrocks, Esq., Frankford,

Pennsylvania; H.H. Hite, Middletown, Virginia; Dr. I. Jennings, Oberlin, Ohio; Dr. R.D. Mussey, Cincinnati, Ohio; J. Wright, Esq., Memphis, Tennessee; A. Bronson Alcott, Massachusetts; Dr. R.T. Trall, New York. Corresponding secretary: Rev. Wm. Metcalfe, Kensington, Philadelphia, Pennsylvania. Recording secretary: Joseph Wright, A.M., Camden, New Jersey. Treasurer: Samuel R. Wells, New York. The following committees were appointed: Committee on resolutions—Lewis S. Hough, A.M.; Dr. J. Grimes; Mr. Joseph Metcalfe. Committee to Respond to English Vegetarian Address—Rev. Wm. Metcalfe; Dr. Wm. A. Alcott; Edward Lyons, Esq.; Joseph Wright, A.M.; Mr. Joseph Metcalfe. Committee on a Vegetarian Periodical—Messrs. David M. Hamilton; Joseph Metcalfe; Wm. Higgs. Committee on a vegetarian periodical; A board of managers for the festival. Preamble and 11 resolutions: The Committee on Resolutions then reported the lengthy, eloquent, and very interesting preamble and resolutions.

Evening session: Dr. Alcott’s address. Address of Lewis S. Hough, A.M. Discussion of the subject “Has vegetarianism been reduced to a science?” “The meeting then adjourned to meet again the following day at 2 o’clock, in the Bible Christian Church.”

Thursday afternoon session—“The Committee on a Vegetarian Periodical reported favorably to the establishment of a Journal devoted to the cause of Vegetarianism and Physiology generally... Notice was now given that the feast was in readiness, and the society accordingly adjourned to the room prepared for the occasion... At the back of the table appropriated to the officers of the society was the following motto, printed in large letters:—‘God said, Behold I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.’ Genesis 1, Chap. 29.” A description of the meal is given; no animal products were served. Dr. Alcott’s sentiment and remarks. It begins with this quotation: A Vegetable Diet, properly and well selected, lies at the basis of all Reform, whether Civil, Social, Moral, or Religious. Sentiment and address by J.M. Wright, A.M. on “Vegetarianism.” Rev. William Metcalfe’s sentiment and remarks on “Food.” Dr. Grimes’ speech on “Live and let live.” Speech of Mr. Harrison, “A use for everything and everything to its use.” Remarks of Wm. B. Elliott, “Humanity—to be good and to do good.” Sentiment and remarks of Cyrus M. Burleigh.

The meeting closed with a vote of thanks to the Ladies who had so sumptuously provided for the occasion, and decorated the room with so much elegance and taste.

“A motion was next made to amend the Constitution, so as to require applicants for membership to make the following declaration:—‘I hereby declare that I have Abstained from the *Flesh of Animals as Food*, for the space of *One Month*, and upwards; and that I desire to become a member of the American Vegetarian Society; and to co-

operate with the Body, in promoting the knowledge of the advantages of a *Vegetarian Diet*.” It was agreed that the next meeting will also be held in Philadelphia.

Note: This is the earliest document seen (May 2005) concerning James Simpson and vegetarianism. Address: Secretary, American Vegetarian Society.

330. *American Vegetarian Society, Proceedings*. 1850-1860. Serial/periodical. New York: American Vegetarian Society. *
• **Summary:** A good summary of these proceedings is found in the *American Vegetarian and Health Journal*. Address: New York.

331. Horsell, Elizabeth. 1850. *The penny domestic assistant and guide to vegetarian cookery* (Brochure). London. *
• **Summary:** Note: Elizabeth Horsell, wife of William Horsell, was born in 1796 and died on 12 June 1872 in Sydenham Cottage, Kent. She was active in London in the vegetarian movement in the early period, was co-manager of with her husband of the hydropathic establishment near Ramsgate, and she lectured on vegetarianism and temperance outside of London. She was the author of *The Penny Domestic Assistant and Guide to Vegetarian Cookery* (1850, 3rd ed. 1852, 4th ed. 1856).

She ran a boarding school for girls at the time of and after her husband's death. Her religious concerns are shown in letters to *Dietetic Reformer*. At her death, Horsell effects were taken by her elderly sister, who came from Broomyard, near Malvern, according to James Driver (which see).

332. Horsell, William. 1850. *Hydropathy for the people: with plain observations on drugs, diet, water, and exercise*. New York, NY: Fowlers and Wells, Publishers. viii + 9-250 p. With notes and observations by R.T. Trall. M.D. Index. 20 cm.

• **Summary:** This is the “stereotype” first American edition of a book first published in London under the title: *The Board of Health & Longevity: or, Hydropathy for the People: Consisting of Plain Observations on Drugs,...* (1845).

Contents: 1. Health and longevity. 2. Philosophy of the subject. 3. Facts and figures. 4. Death. 5. General effects of diet. 6. Solid food. 7. Liquid food (water is ideal). 8. On drugs. 9. Exercise. 11. Water (efficacy in treating diseases). 12. Miscellaneous. Appendix (A very interesting and unique concept! This is a series of comments and notes by Dr. R.T. Trall, a leading American hydropathic doctor, on specific parts of Horsell's book. For example: “Temperance orders—Page 17.” is Dr. Trall's comments on what Horsell wrote on page 17. Trall begins: “Seven years ago, temperance beneficial societies were first instituted in the United States. The most prominent order now existing is that of the Sons of Temperance.” Next: “Excessive stimulation—Page 24.” etc.).

Chapter 6, “Solid food,” has these contents: Animal and vegetable food. Arguments presented for and against

each. Proof deduced from comparative anatomy. Effects of exclusive animal diet. Of exclusive vegetable diet. Nutritious matter in vegetables. Testimony of Dr. [R.] Jackson. Dr. Cullen. Dr. [Benjamin] Franklin. The Wallachians. The ancient Bramins [Brahmins]. Rousseau. Hunger in carnivorous and frugivorous animals. Effects of aliment on the character and temper of men. Vegetable eaters gentle, mild, beautiful, and strong. Cruel men and tyrants. The Persian children. Children of Lacedaemon [king of Laconia]. Eastern Christians. Noah and his sons. The Jewish law relative to animal food. Animal blood. Daniel and the king's meat. Dr. Clarke on swine. Elijah's food in the wilderness. John the Baptist. Argument that animals eat one another answered. The term fish, among the Egyptians, meant the lotus plant. Fishermen on the borders of the Dead Sea. Testimony of naturalists. Professor Lawrence. Baron Cuvier. Testimony of distinguished men. Economy of vegetable diet. Political considerations. The experience of all mankind.

The author strongly disapproves of the use of coffee—as well as alcohol, tobacco, opium, and tea; the word “coffee” appears on 23 pages in this book. On pages 194-95 we read: “Among the various articles of foreign growth, which a vitiated appetite has introduced into general use, is coffee, which was first known in England about 1652... In proportion as coffee is indulged in, it proves stimulating and heating, creating thirst, and producing watchfulness, tremors, and many of those complaints called nervous; it has a very bad effect on persons subject to bilious attacks and sick headaches. Let such try cold water for breakfast one week, and they will be convinced of the justness of our remarks. We know, to them, it will not be very comfortable, nor can we conceive it very comfortable to be constantly, or nearly so, troubled with sick headache, etc.

“As a proof of the bad effects of tea, coffee, etc., let a nervous or dyspeptic person use two or three cups of strong tea, and the effects will be nightmare, disturbed sleep, and the other violent symptoms of indigestion, etc. Coffee will produce fever, disturbed rest, and in the morning, headache and heartburn; the dose is repeated, the excitement which it produces gives an hour's relief, but it only strengthens the cause of their uneasiness, and renders permanent the effects.

“Water, cold water, is therefore preferable to artificial, hot drinks, of any kind, because it promotes health—does not injure the nerves—promotes sleep—it is nature's beverage—it is highly nutritious and strengthening—has been recommended by the cream of the medical profession—has been the exclusive drink of most who have been noted for great muscular strength, health, and longevity—and, what is very important, it is the most economical.” Address: London.

333. Kingsley, Charles. 1850. *Alton Locke*, tailor and poet: An autobiography. New York, NY: Harper & Brothers, Publishers. 371 p. See p. 29.

• **Summary:** This a novel (work of fiction) about a working

class Englishman living in the “East End” of London in the 1840s. It is written in sympathy with the Chartist movement, in which Carlyle is introduced as one of the personages.

Page 29: “I often found myself neglecting my work to study his face. I liked him, too, because he was as I was—small, pale, and weakly. He might have been five-and-twenty; but his looks, like those of too many a working-man, were rather those of a man of forty. Wild gray eyes gleamed out from under huge knitted brows, and a perpendicular wall of brain, too large for his puny body. He was not only, I soon discovered, a water-drinker, but a strict vegetarian also; to which, perhaps, he owed a great deal of the almost preternatural clearness, volubility and sensitiveness of his mind. But whether from his ascetic habits, or the unhealthiness of his trade, the marks of ill-health were upon him; and his sallow cheek, and ever-working lip, proclaimed too surely -

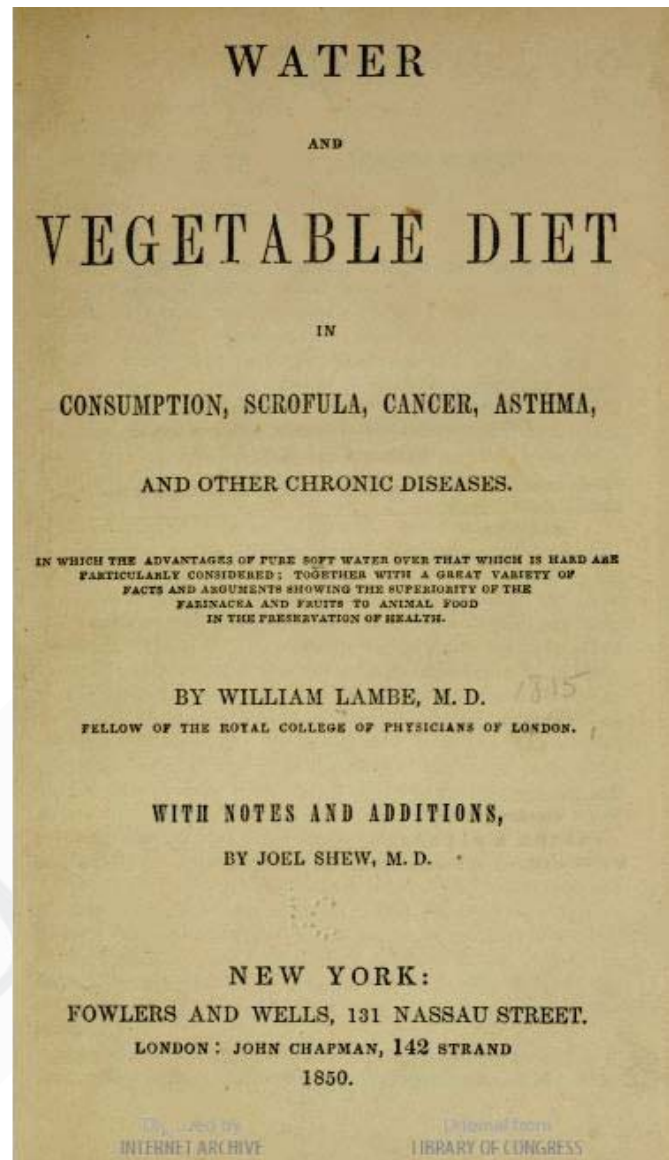
“The fiery soul which, working out its way, Fretted the pigmy body to decay; And o’er informed the tenement of clay.”

“I longed to open my heart to him. Instinctively I felt that he was a kindred spirit.” Address: Novelist, priest of the Church of England, university prof. and historian.

334. Lambe, William. 1850. Water and vegetable diet in consumption, scrofula, cancer, asthma, and other chronic diseases. In which the advantages of pure soft water over that which is hard are particularly considered; Together with a great variety of facts and arguments showing the superiority of the farinacea and fruits to animal food in the preservation of health. New York, NY: Fowlers and Wells; London: John Chapman. 258 p. 20 cm. With notes and additions by Joel Shew, M.D. In: Fowlers and Wells’ Water Cure Library.

• **Summary:** A digital version of this book is available on HathiTrust. About vegetarianism and a vegan diet. The author lived 1765-1847. The preface to the American edition, by Joel Shew states: “The work which is here presented to the American public, was first published in London, under date of 1815, with the title *Additional reports on the effects of a peculiar regimen in cases of cancer, scrofula, consumption, asthma, and other chronic diseases...* That the ‘Vegetarian diet,’ (as it is now called in England, and of which there are many followers in this country) is destined to do yet a vast amount of good in the prevention and cure of disease, in the United States, I confidently believe. I feel myself too thankful for the great benefit I have received by adopting it for the most part during a period of nine years, to remain silent on the subject...”

“‘Vegetarianism’ has hitherto been presented to Americans as a means of *preventing* rather than *curing* disease. This work, then, brings the matter up in a new aspect.” Shew recommends that the vegetarian diet be combined with “water-treatment” (a course of bathing) together with the observance of good hygienic habits as are



recommended in water-cure.

Part 1 of the book contains 7 chapters on diet. Part 2 contains 29 case studies by Dr. Lambe, a conclusion, and appendix.

On pages 89-90, Dr. Lambe makes a remarkable statement: “My reason for objecting to every species of matter to be used as food, except the direct produce of the earth, is founded—as may be seen in my last publication—on the broad ground that no other matter is suited to the organs of man, as indicated by his structure. This applies then with the same force to eggs, milk, cheese, and fish, as to flesh meat.”

This is the earliest document seen in which what is now called a vegan diet is advocated. John Davis (of IVU), wrote in 2011, “Lambe had adopted this diet himself in 1806 as a result of his own medical condition, when he was 41, and kept to it for the rest of his life. It must have worked as he

lived to be 82—a ripe old age by early 19th century standards. He gained initial fame in 1797 by promoting the mineral waters that made a town in the English midlands into Royal Leamington Spa. He always insisted that water should be the only drink for humans. In his later years he was able to visit the vegan school at Alcott House, near London, and see his principles fully put into practice. We know that by September 1837 Dr. Lambe was exchanging letters with Sylvester Graham in America.” Address: M.D., Fellow of the Royal College of Physicians of London, 2, King’s Road, Bedford Row, London.

335. Wright, Henry Clarke. 1850. *Anthropology: or The science of man, in its bearing on war and slavery...* Cincinnati, Ohio: Published and printed by E. Shepard; Boston: Bela Marsh. 96 p. 19 cm. *

• **Summary:** This is a compilation of a series of letters to a friend in England. Henry Clarke Wright lived 1797-1870.

336. Alcott, William A. 1851. Religious influence of flesh eating. *American Vegetarian and Health Journal (Philadelphia)* 1(2):38-41. Feb.

• **Summary:** “The New Testament teaches that we should love our neighbor as ourselves.” And Paul says: “Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Our brother is clearly every individual in the human race. There various ways to offend our brother. “In the journal of the Rev. Mr. Mason, of the Maulmain Burman Mission, under date, August 12, 1849, we find an account of a high interesting interview of Mr. M. with an intelligent Burman laborer, whom, to his great surprise, he found well indoctrinated in the great leading truths of the Christian religion.” Rev. Mason writes: “I endeavored to find what there was in his mind which prevented him from becoming a Christian, but I could obtain from him no objection but the common one, of Christians killing animals.”—(*South Baptist Missionary Magazine*.)”

Mr. Lovell, a missionary in Ceylon, asked a learned Brahmin what he thought of Christianity. “He replied, that by reading the Bible he was satisfied that the Christian religion was true, except in this one thing. Your Missionaries, he said, have given a different interpretation to some of the passages in the Bible for the real ones; for example, it is said in the Bible: ‘Thou shalt not kill.’ This commandment, he continued, was given not only to prevent the taking away of human life, but it extended to the life of animals, &c.; whereas, your Missionaries interpret it as referring to human life only, and so they venture to kill animals and eat their flesh, which is a gross sin.” “I disapprove of this alone in the practice of the Missionaries.”

Clearly in Ceylon and Burmah [Burma], indeed throughout the Eastern world, the Christian practice of killing and eating animals offends their brethren.

337. Alcott, William A. 1851. Wine and flesh. *American Vegetarian and Health Journal (Philadelphia)* 1(2):44-45. Feb.

• **Summary:** Fermented wine, which contains alcohol, “we associate with flesh, as its yoke fellow. Both belong to the same stage of human progress. In sickness and in health they belong together.” And “together, we venture the prediction, they must live or die.”

Whenever the Temperance cause “has made any significant advances, it has brought Vegetarianism along with it. Sylvester Graham was at first a Temperance lecturer.”

In the Old Testament, Solomon spoke of “‘wine-bibbers and riotous eaters of flesh.’ Wine, from its acidulous tendency, begets a desire for alkaline—stimulating—food.” Meat.

“Let us abandon both wine and flesh... This modern Cannibalism is not destined always to disgrace and dishonor mankind. A better day is coming. Already we behold its dawn. The day star has risen. The Sun of Temperance and Righteousness will ere long appear to gladden all hearts and dispel all darkness, and bring forth to an astonished world, the perfect day.”

338. Alcott, William A. 1851. Objections to vegetarianism considered. No. I. *American Vegetarian and Health Journal (Philadelphia)* 1(2):49-51. Feb.

• **Summary:** 1. Vegetarians are the “thinnest and leanest of all living men.” He tries to refute this with general arguments followed by examples of the lives of five men who became vegetarians after being in poor health: (1) Mr. Howland of Worcester, Massachusetts. (2) J.H. Hannaford of Newton, Mass. (3) John Batchelder of Holliston, Mass. (4) Prof. R.D. Mussey of the Medical School at Cincinnati, Ohio. (5) Sylvester Graham. All have a “firmness of muscle, and some degree of what is now called fleshiness...”

339. Alcott, William A. 1851. Infantile mortality increased by animal food. *American Vegetarian and Health Journal (Philadelphia)* 1(2):52. Feb.

• **Summary:** Excerpts from Dr. Brigham’s work on the “Influence of Mental Cultivation on Health.” Since Dr. Bingham does not claim to be a vegetarian, “his testimony is therefore the more remarkable.”

Note: At the end of this article and issue are two tables: (1) Donations received for the *American Vegetarian and Health Journal*—lists the names of 8 people. Total donations: \$33. (2) Cash received for subscriptions to the *American Vegetarian and Health Journal*—lists the names of 15 people. Total subscription funds: \$17.00.

340. Hobbs, S.M. 1851. Diseased meat. *American Vegetarian and Health Journal (Philadelphia)* 1(2):45-47. Feb.

• **Summary:** From *Water-Cure Journal*. “The fact that no

inconsiderable portion of the meat sold from our markets, provision stores, and carts, is more or less in a positive and active state of disease, cannot be questioned a reasonable moment. The thing is obvious to every one who has an eye to see, a nose to smell, a head to think.”

341. Hough, Lewis S. 1851. Dr. Wieting vs. vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 1(2):47-49. Feb.

• **Summary:** Criticizes Dr. Wieting’s lectures on Physiology, and tries to show the fallacies of his remarks.

342. Metcalfe, William. 1851. Introductory: Vegetarianism—what is it? *American Vegetarian and Health Journal (Philadelphia)* 1(2):37-38. Feb.

• **Summary:** “The answer to this oft repeated interrogation is plain and simple. That man as a physical, intellectual and moral being, desiring the development of all his faculties to their fullest extent, can best accomplish this desire, by living in accordance with his original constitution, by understanding rightly his own nature, which requires that, for food, he should subsist on the direct productions of the vegetable kingdom, and totally abstain from the flesh and blood of the animal creation. It must be borne in mind, however, that a man who possesses no desire for this three-fold development of his faculties, may not, and we may venture to say, will not appreciate the facts and arguments in favour of this principle.”

“This characteristic principle of Vegetarianism then, is not merely theoretical and speculative, not an abstraction which may or may not be in accordance with the order of nature, but is a principle which is sustained by the teachings of Comparative Anatomy, the doctrines of Human Physiology, the testimony of Analytical Chemistry, and the truths of Sacred and Profane History.”

“Vegetarianism is connected with a grand set of social and moral reformations, not aiming at the elevation of a few merely, but securing the amelioration of the common lot of the human family. It includes kindness and humanity to the lower animals. It harmonizes with the great Temperance reformation.”

“Vegetarianism bears a distinct testimony against war and all that sanguinary and inhuman system which trains men to butcher, slaughter and destroy their fellow-creatures. It is opposed to capital punishment:—for who that would not willingly take the life of an animal, could be induced to consent to the destruction of the life of a fellow-creature. In short Vegetarianism is based on some of the purest feelings and instincts of nature.”

The “adoption of the principles, together with a consistency in their application, will gradually... secure ‘A sound mind in a sound body.’ And that all the pursuits of life, under Vegetarian guidance will lead to the attainment of a happy, mental serenity and of grateful feelings to the Great

Author of our Being.” Address: Rev. [M.D.], Kensington, Philadelphia.

343. Metcalfe, William. 1851. The controvertialist: Introduction. *American Vegetarian and Health Journal (Philadelphia)* 1(2):47. Feb.

• **Summary:** “This department of our periodical is intended to offer an opportunity for a free and open discussion of the various aspects of the Vegetarian system. Objections of different tendencies are frequently raised,—correspondents often state the difficulties presented to their minds, when studying its principles; contemporary periodicals, and even books, not uncommonly contain remarks adverse to the Vegetarian theory. It is designed to devote a page or two of each number, in replying to such remarks, and attempt as well as we may, the removal of such objections. We believe it is always advantageous to the cause of truth, that it should be seen on all sides; and if we thought the principles of Vegetarianism would not endure this test, we should regard it as unworthy of that public attention which, under our present convictions, we feel fully justified in claiming for it.

“It will be our endeavor to give as complete a reply to each objection as we deem its importance merits...”

344. Metcalfe, William. 1851. Vegetarian excerpts. *American Vegetarian and Health Journal (Philadelphia)* 1(2):51. Feb.

• **Summary:** “This department will be occupied with articles culled from various authors, ancient and modern... Selecting what is truly valuable from each of these sources, we shall be enabled to present well authenticated facts, logical arguments and beautiful illustrations to our readers...”

Contents: Porphyry, Plutarch, and “the four most ancient orders of priests: the Rahans, the Brahmins, the Magi, and the Druids.”

345. Nichols, T.L. 1851. Correspondence: Letter from Dr. T.L. Nichols. *American Vegetarian and Health Journal (Philadelphia)* 1(2):41-43. Feb.

• **Summary:** Dr. Nichols writes to Father Metcalfe that his Vegetarian experience began some 16 years ago. “My attention was called to the subject by the lectured of the eminent Professor Mussey, then of the Medical Department of Dartmouth College, where I was at that time attending my first course of Medical Lectures; and I also had the advantage, at the same time, of attending a course of lectures by Sylvester Graham... At this time I was in tolerable health, but my system had, a year or two before, received a severe shock from a severe and badly treated pleurisy.

“I began, then, upon a pretty strict Vegetarian diet, discarding, also, all condiments but salt, all spices, all narcotics. I also took vigorous exercise, and a daily bath. My recollections of this period of my life are very pleasant to me. I remember that I constantly increased in mental vigor, and clearness, and also in bodily strength. My mind became

remarkably clear; all my faculties were readily at command. I wrote, and spoke in public with great facility, and though but twenty years of age, I gave numerous courses of public lectures on Phrenology and Physiology, I believe with good acceptance."

"I improved in vigor, in serenity, in one word, in *health*, during all the time I lived in this pure, and natural, and beautiful manner. The world seemed a paradise; and I felt as if I was proof against pain and adversity. All my ailments left me. I was indiscribably [sic, indescribably] light and cheerful. I enjoyed all my powers and faculties up to their point of development, and felt, every day of my life, that mere existence was a luxury. I could not comprehend what people meant by having 'the blues.'

"I continued in this course for the space of a year and a half. I shall not apologise for, nor mourn over my back-sliding." This happened when he began living in a boarding house, and continued for 5 years. Then, in 1847 when he met his present wife, Mrs. Gove (who had been a vegetarian for 12 years as he had for 1½ year), he returned to his former vegetarian way of life, and quickly recovered his health, strength, and good spirits.

He concludes: "I have tried the experiment fairly, over and over, and the result is a full belief that a pure diet will go far to restore the whole human race to health and happiness." Address: M.D.

346. Wright, Joseph. 1851. Meat. *American Vegetarian and Health Journal (Philadelphia)* 1(2):43. Feb.

• **Summary:** "What is meat? Anciently this word was never used to mean *flesh only*, but was used for *food generally*, it was applied to anything that yielded the most nutriment; to anything that sustained, nourished, and augmented life." After noting that meat is hard to digest, he argues that "the most developing and best diet for our health and longevity, must be derived from the vegetable kingdom;..." Address: South Camden [New Jersey].

347. Alcott, William A. 1851. What are animals made for, if not to be eaten? *American Vegetarian and Health Journal (Philadelphia)* 1(3):53-55. March.

• **Summary:** This "question is often asked, and in a tone of triumph, too... Or we hear it slightly varied; 'Were not animals given us, by the Creator, from the very first, to be applied to our use?'

"In reply to these queries we would observe, that the animal creation was not *given* to us, at all; any more than the subjects of a king or emperor or other chief magistrate *were given to him*. We were indeed to have dominion over them; and so was Adam to have dominion over Eve, and Cain over Abel; but this did not imply that they were to destroy or devour them.

"He who exercises a rightful dominion over his subjects, whether they are men or animals, is he who takes good care

of them."

The article closes with a little poem: "Take not away the life thou can'st not give, / For all things have an equal right to live."

348. Alcott, William A. 1851. Our brother's keeper. *American Vegetarian and Health Journal (Philadelphia)* 1(3):63-64. March.

• **Summary:** "We learn from Dr. Doddridge, as well as from other sources, that the Jewish sect called Essenes, abstained wholly from the use of flesh and fish as articles of food."

We also learn from Calmet's Dictionary that the "Pharisees were divided into seven minor sects, some of the most rigid of which approached, in character, very closely to the Essenes."

Discusses whether or not Paul supported vegetarianism.

349. Alcott, William A. 1851. Objections to vegetarianism considered. No. II. *American Vegetarian and Health Journal (Philadelphia)* 1(3):67-68. March.

• **Summary:** Granted that mankind uses "too much animal food. They go to excess. Yet a little flesh or fish is useful... Vegetables tend too much to acidity." Gives a detailed rebuttal.

350. Bridgewater, -. 1851. Biography: Life of John Howard. *American Vegetarian and Health Journal (Philadelphia)* 1(3):65-66. March.

• **Summary:** He was born at Hackney, England, in 1726. He inherited a delicate constitution. "As he supposed himself to be of a consumptive habit, he commenced a Vegetarian mode of life;..." He "died at Cherson in 1790, in the 64th year of his age." His abstemious personal habits are discussed in detail. A "poetical eulogium" by Dr. Drawin is reprinted. He was one of "the greatest Moral Heroes of the world."

351. Metcalfe, William. 1851. Letter to a medical friend in the West. *American Vegetarian and Health Journal (Philadelphia)* 1(3):57-60. March.

• **Summary:** In this long letter, written in March 1851, Rev. Metcalfe tells the story of his experiments with and experience in Vegetarianism, starting in 1809. "During the Spring and Summer of 1809 I was favoured with hearing read two or three letters from the Rev. William Cowherd, of Christ Church, Salford, Manchester, to my subsequent father-in-law, the Rev. Joseph Wright. These letters eloquently presented the Bible Testimony on the subject of Flesh eating, and strenuously inculcated, Abstinence [Abstinence] from Animal Food, and intoxicating liquor, as a *healthful, moral and religious duty*.

"At first I thought little of the matter and felt rather disposed to laugh at the subject... Finally on the first of September of that year (1809) I determined to try the experiment. I gave up at once, and entirely, flesh, fish, fowl,

and intoxicating beverages of every kind, and have not even tasted either the one or the other up to the present time.—My friends laughed at me...”

He gained several pounds and got married to a lady who shared his views. “We commenced housekeeping in January 1910, and from that date up to the present time, we have never had a pound of flesh meat in our dwelling;—have never patronized either slaughter-houses or grog shops.” Their first child was raised as a vegetarian without problems.

“All that I have narrated thus far occurred while we resided in England, our native land. In the spring of 1817 we embarked at Liverpool, with Captain Singleton, of the ship Philadelphia Packet, for the city of *Brotherly Love*.”

“As soon as the *Science of Human Life*, by Sylvester Graham was published, I obtained a copy and a number of friends and myself formed a little Physiological Society; we met weekly at each other’s houses; read Mr. Graham’s work, section by section, and discussed its doctrines as we proceeded; in this way and by these avenues we were led into more extended and Scientific views than we had previously possessed;...”

“From the period of my first adopting the Vegetarian Diet, up to the present date is more than forty one years. We have raised a family of five children none of whom have ever eaten flesh. They are all married to Vegetarians; they all have children, none of whom have ever used animal food; they are healthy, vigorous and intellectual. My own children passed through the periods of infancy and childhood almost without suffering. They were vaccinated and had measles lightly...” but avoided Scarlet Fever, Cholera Infantum, Summer Complaint, Yellow Fever, etc.

“Of *milk* and its compounds, butter, cheese &c., we have always used a little in my family. I have never considered milk, properly speaking, to be animal food. It has never been a component part of the animal organism. It is simply an emulsive secretion from the food of the animal, containing a considerable quantity of alimentary matter.” Metcalf also consumes salt, sugar, and black tea in moderation.

“From the preceding narrative of my experience in Vegetarianism... you will perceive this Vegetarian System has been progressively perfecting with me, my family and friends; that with us, Vegetarianism consists in the abandonment of every description of animal food, properly so called; in the abstinence from all intoxicating beverages, and in the adoption of a diet derived mainly from the fruits and farinacea of the vegetable kingdom.” Address: Rev. [Philadelphia].

352. Metcalfe, William. 1851. Second vegetarian anniversary. *American Vegetarian and Health Journal (Philadelphia)* 1(3):60-61. March.

• **Summary:** “It is proposed to held the Second Anniversary Meeting of the ‘American Vegetarian Society,’ in the city of Philadelphia, on the Third Wednesday (the 20th) of August

next, at which time we hope to see a large assemblage of Vegetarians present, from the various States of the Union.

“We think it well to announce the time thus early that our distant members and friends may have a better opportunity of making arrangements to be with us on that occasion.”

“On the day proposed the business of the Society will be transacted; officers elected, reports and letters read, and much will doubtless transpire that will be interesting to the friends of this vital reform. In the evening public addresses will probably be made by eminent Vegetarians, on the principles of the Society; and the following day, a *Vegetarian Festival* will be provided, and sentiments and speeches follow the dinner. The hall of meeting will be fixed on, and hereafter made known. It is desirable also to know, at least a week before the meeting, how many are likely to be present at the festival, so that suitable arrangements and provisions may be ready for the occasion. More particulars in our next number.”

353. Metcalfe, William. 1851. Vegetarian movements. *American Vegetarian and Health Journal (Philadelphia)* 1(3):61-63. March.

• **Summary:** Several members of the American Vegetarian Society (AVS) have been active in speaking or writing to “diffuse a knowledge of its dietetic principles.” (1) Dr. W.A. Alcott of Massachusetts, president of the AVS, “has been lecturing to the friends of Temperance and Reform in that vicinity.” One of his lectures was about “Wine and Flesh.” (2) In South Camden, New Jersey, Joseph Wright, Esq., A.M., secretary of the AVS, spoke at the Lyceum, a literary association discussion, on the question: “Are the physical, mental and moral powers of man better developed on a vegetable diet, than on one admitting of a mixture of the flesh of animals with vegetable productions?”

(3) Rev. Daniel Lott, of the Methodist Episcopal Church, Lottsville, Warren County, western Pennsylvania, has been giving a series of lectures to the people there on Vegetarianism. (4) Lewis S. Hough, Esq., A.M. of Philadelphia, delivered an address by invitation at the Delavan Hall on “Vegetable Diet.” Some of his arguments were warmly disputed.

“We are persuaded these agitations of the dietetic habits and principles of the Vegetarians, can be productive of no other result than good. People will be induced to inquire, to think, and to seek after the truth in relation to the subject.”

354. Nichols, T.L. 1851. Correspondence: Letter from Dr. T.L. Nichols. *American Vegetarian and Health Journal (Philadelphia)* 1(3):55-57. March.

• **Summary:** “Father Metcalfe:—It seems to me that a halo of purity shines around the modest pages of our ‘American Vegetarian.’ Is it not a sweet and beautiful thought, that no blood stains its pages? No half-human brother of ours has

had his throat cut, to furnish the nutriment; on the strength of which its columns have been written. And they reek not, I trust, with the fumes of alcohol, or the odors of tobacco.”

“What, kill my innocent playful pet lamb! and then eat him? Murder my calf that looks up at me with such confidence from his great beautiful eyes, and swallow his reeking flesh? Butcher this noble ox, who has worked for me summer and winter, so many years, and then swallow his dead body? An undepraved humanity would turn with loathing from such an idea. It is use and habit alone that reconcile us to it.” Address: M.D., New York.

355. *Pioneer and Weekly Record of Movements (The)* (London). 1851-1851/06. Serial/periodical. London, England: William Horsell. No. 1-11 published from 19 April 1851 to 28 June 1851. Printed and published by William Horsell, of 13, Paternoster-row, at his Printing Office, 190, High Holborn.

• **Summary:** This periodical contains very little information about vegetarianism (often on the last or next to last page of each issue), and much more about the labour movement and the temperance movement [pledged to the disuse of all intoxicating drinks]. It also covers prison reform, political reform, medical reform, animal welfare (Humane Society), women’s rights, spelling reform (the sound phonetic system, to help the masses read and write), the anti-capital punishment, anti-Catholic, and other social reform movements in Britain. However, in almost every issue, there is a short section about or related to vegetarianism. The first article in issue No. 1 (19 April 1851) is titled “Our Mission” (see separate record).

Departments in issue No. 1 (16 pages) include: The week’s news. Law, police, assize, etc. Imperial parliament. Court, official, and personal news. Foreign and colonial news. The Great Exhibition [Crystal Palace, in Hyde Park, London]. Correspondence. The temperance question. Literature (The water cure). Books received. The arts. The council. The treasury. Institutions and debating clubs. Inventions. Monetary and commercial. Births, marriages, and deaths. Advertisements.

“Sold by all Booksellers and Newsvenders.”

The British Library has all issues, both originals and microfilm. NPL Shelfmarks held at Newspaper Library issue desk request. This is in the series “Rare radical and labour periodicals of Great Britain.”

As of July 2005 the issues from April to May of 1851 are held by the Center for Research Libraries (CRL, Chicago); the rest are at Indiana University (Bloomington). Address: London, England.

356. Horsell, William. 1851. Our mission. *Pioneer and Weekly Record of Movements (The)* (London) No. 1. April 19. p. 1-2.

• **Summary:** This article, the first in issue No. 1, begins: “A

sane man without a purpose has no just claim to bread, and a journal without a mission merits no support. It is right, therefore, upon the threshold of our labours, we should plainly enunciate our doctrines, and make a fair confession of our faith... The moral agency which we have taken into our hands has a breadth and power above all ideas of financial benefit... the work of every hour, the lesson of every line, should be one of nobleness, of purity, and of truth.

“The work of a Pioneer is to remove obstructions to an advancing army, and in the world of marching purposes and conflicting thoughts, the intellectual pioneer is needed to break down the barriers of obsolete sects, demolish the dogmas of false schools and creeds, and reduce to one broad and beautiful level the intellectual pathway of the world.”

“Of these said schools and systems there are a few which claim our most anxious solicitation... Of these the chief is Temperance, or in other words the disuse of all intoxicating drinks. *We pledge ourselves to that work, whether we prosper or perish by the result.* Our fellow men are all falling by the thousands into drunkards’ graves,—they are, Prometheus-like, having their own vitals torn asunder by the vulture of their own propensities, as a punishment of heaven for the stolen fire. To discountenance the use of this drink of Death, whether in so-called moderation, or palpable immoderation, to unfold the physical evils and moral degradation which that carries with it in its silent and remorseless march, to wage a ceaseless war with the hollow-hearted traffickers in the liquid poison, the enchantment of youth, the blight of manhood, the bane of beauty, and the destroyer of domestic peace; this is one division of our work... the overthrow of a custom so degrading and so subversive of individual and national prosperity.”

“Side by side with a labour so noble as that of building up a sober world, we shall associate those ideas of physical and moral progress which may be regarded as the elements of a broad and comprehensive temperance, and which deal with the questions of human food, human education, and human character. The Food of man is subject to laws as rigid as is that of any of the lower creatures, and while a merciful Creator has attached to his enterprising spirit and broad grasp of thought a physical nature capable of almost infinite adaptations, there are still limits within which his appetite must be confined, in order to develop his attributes and capabilities, and achieve happiness of feeling and harmony of thought. These limits we shall seek to define in accordance with those results which have followed from our own anxious enquiries and investigations on the subject, and which we, as practical as well as thinking men, believe to be founded upon truth.”

“We believe in Civilization, and look forward to an age of rugged simplicity and heroic virtue.”

Note: This newspaper supports a vegetarian diet.

357. Horsell, William. 1851. To correspondents. *Pioneer and*

Weekly Record of Movements (The) (London) No. 1. April 19. p. 8.

• **Summary:** “Our arrangements with the Stamp Office not being completed previous to the issue of our first number, we are compelled to use the stamp of the *Vegetarian Advocate*...

“Reports of the Sermon and Banquet in aid of the Hahneman Hospital [homeopathy] are in type, but are reluctantly omitted this week for want of room.”

Advertising rates are given. “Subscriptions (in all cases payable in advance) are received at 13, Paternoster Row, and 190, High Holborn. Post-office orders to be made payable to William Horsell. Sums under 10s. received in uncut penny postage stamps.

“R.M.—The Metropolitan Teetotal Union is supported by voluntary contributions, and a quarterly levy of one shilling by each society in connexion [connection] therewith.

“The Pioneer is published every Friday, in time for the same evening’s post; a second edition is published on Saturday evening,....”

In forthcoming issues will be” “Leading articles on Phrenology, the Spelling Reform, the ‘Alleged Lunatics,’ Friends’ Society...

A portrait and memoir of Priessnitz, the celebrated founder of the Water Cure, will be given in the next number.”

“We have received several works on Mesmerism, which will be reviewed by a gentleman of practical talent on the subject.”

On pages 11 and 13 of this issue are four articles on “The temperance question,” including “The teetotal petition.” The Ipswich Temperance Society held a public Tea Meeting in the Temperance Hall; “nearly 500 persons were present.”

In the section titled “Literature” (p. 12) is a positive review of a book on the water cure titled *Life at the Water Cure: Facts and Fancies noted during a Month at Malvern*, by R.J. Lane. Note: Malvern (or Great Malvern) is a town in Worcestershire, in south central England.

Under “Books received” (p. 13): “*The Moral Reformer, and Revival Advocate*: a monthly Magazine of Progress for the People. Devoted to the elevation of man. March, April 1851. Berger, Horsell, London.”

358. Horsell, William. 1851. Temperance and physiological depot. *Pioneer and Weekly Record of Movements (The) (London)* No. 1. April 19. p. 15.

• **Summary:** “*The Science of Human Life* [book by Sylvester Graham]; 50 engravings, 298 royal octavo pages. Price 6s. ‘An encyclopedia of the subject.’—British Banner.

“*Hydropathy for the People*; plain observations on Drugs, Diet, Water, Air, Exercise. Price 2s. 6d.”

“*The Moral Reformer*, devoted to Temperance and Social Reform. Vols. 1, 2, 3, complete the Work, price in cloth, 2s. 6d. each.

“Three Almanacs for 1851. The Temperance; the



Hydropathic; and the Vegetarian. Price 1d. each.”

“*The Vegetarian Advocate*, volumes I, II, and III.

Wrappers, separately, 2s.; cloth, 3s. Together—wrappers, 6s.; cloth 8s.

“*The Truth Tester*, in Anatomy, Physiology, Dietetics, Temperance, and Hydropathy.” Wrapper, 4s.; cloth 5s.

“Neat, Cheap and Expeditious Printing. William Horsell takes leave very respectfully to call the attention of Authors, Publishers, Merchants, and the Commercial Public generally, who may require...”

Ads (p. 16) for: (1) “Pitman’s Shorthand, sixpence. Phonography or Phonetic Shorthand, the briefest and simplest system of short hand extant, is as legible as common writing, is written six times as fast,....” (2) *The National Temperance Chronicle*.

Note: This department, which appears in every issue, is the main one containing information on vegetarianism. Its content changes relatively little and it is usually located on the last page of each issue. Address: 13, Paternoster Row, London.

359. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. The works of Dr. [Frederic Richard] Lees (Ad). No. 2. April 26. p. 32.

• **Summary:** “Subscription Edition, collected, revised, and

edited by the author; including some valuable treatises never before published, on Temperance, Dietetics, Vegetarianism, National Education, Criticism, and Biblical Exegesis.”

360. Alcott, W.A. 1851. Does animal food give more heat than vegetable food? *American Vegetarian and Health Journal (Philadelphia)* 1(4):69-71. April.

• **Summary:** A table, based upon the analysis of Playfair, Boussingault, and other “modern chemists of eminence,” shows the composition of 12 of the “leading articles of human diet.” Ten are from the vegetable kingdom (wheat, oatmeal, beans, etc.); the other two are flesh foods (beef, veal, lamb, and mutton) and blood. Wheat, for example, contains 85½ per cent solid matter and 14½ per cent of water. Of the solid substance, “21 parts in the 85½ go or *may* go to form the flesh in the system; or, at least contain the flesh forming principle; 63 go to form heat; and 2½ to form ashes for our bones.” The animal products contain only “the flesh forming principle while nothing remains to generate heat or form bone.”

“Hence, one of the most remarkable discoveries of the age—that flesh which is said to give more heat and strength—beef steak for example—actually furnishes none of the heat forming principle at all; that is to say, directly; while wheat, oats, and barley, furnish an average of more than 66 per cent of the heat forming principle; and peas, beans, and lentils contain an average of more than fifty per cent.”

361. Alcott, William A. 1851. Reform in cookery. *American Vegetarian and Health Journal (Philadelphia)* 1(4):74-75. April.

• **Summary:** A discussion of the basic principles of the book *Vegetable Diet*, by W.A. Alcott (revised 1849 edition), published by Fowler and Wells of New York.

362. Alcott, William A. 1851. Convicted but not converted. *American Vegetarian and Health Journal (Philadelphia)* 1(4):77. April.

• **Summary:** “The condition of this young man, if I understood him was that of hundreds, if not thousands. He was convinced, but not converted. What a pity it is that the stomach will not follow the conviction of the head and heart!”

363. Alcott, William A. 1851. The controversialist: Objections to vegetarianism considered. No. III. *American Vegetarian and Health Journal (Philadelphia)* 1(4):81-82. April.

• **Summary:** How can you say that mankind should subsist wholly on vegetables? Wouldn't man be best served by a mixed diet—one that includes some flesh and fish?

The first problem is a misunderstanding of the word “vegetables,” which vegetarians use to refer to edible products of the vegetable kingdom.

364. *American Vegetarian and Health Journal (Philadelphia)*. 1851. The Vegetarian Society of Great Britain. 1(4):77-78. April.

• **Summary:** “A Conference of a number of adherents to the Vegetarian Principle was held at Ramsgate, on 30 Sept. 1847, and the Vegetarian Society was then and there organized.” Contents: Its constitution. Declaration. Objects. Statistics. President—James Simpson, Esq. (Foxhill Bank, near Accrington [in Lancashire, 20 miles north of Manchester center]). Secretary—William McGowan (121 Vauxhall Rd., Liverpool). Corresponding Secretary for U.S.—Rev. Wm. Metcalfe (Kensington, Philadelphia).

This society “has at our latest accounts about 620 members, including some 50 or more *honorary* members, beyond the limits of the kingdom. All these have, of course, abstained from flesh and food over *One Month*. But there are 203 who have abstained over ten years, 153 who have abstained over twenty years, 91 who have abstained over thirty years, 20 who have abstained over forty years, and 84 who have abstained their whole lives.”

Note 1. This is the earliest document seen (Feb. 2022) concerning statistics and analyses on the number of vegetarians or the size of the vegetarian products market.

Note 2. This is the earliest document seen (Feb. 2002) that mentions Ramsgate (a city in Kent, southeast England).

365. *American Vegetarian and Health Journal (Philadelphia)*. 1851. List of vegetarians. 1(4):78-79. April.

• **Summary:** “We thought it might be useful to present our readers with a catalogue of ancient and modern Vegetarians, whose lives have been prolonged beyond the more usual term of 70 years. The list will be extended from time to time, as we may have access to facts.” Gives the names, city or county and country, age at death, and basic dietary habits of 31 people. For example:

“Henry Jenkins, Yorkshire, England, died at the age of 169. His food was simple, coarse, and scanty.

“Peter Tortin, Hungary, died in 1724, at age of 185 years. His food through life was bread, pulse and milk. (Our authority for this case is the *Boston Mercantile Journal*).

“Thomas Parr, England, died at the age of 153. Diet, whey and water; died from disease, excited by feeding him too high and giving him wine.

“Galen. This ancient father in medicine, after the age of 28, was very sparing in his food, though we are not told concerning the quality. He died in his 140th year.”

“Henry Francisco, Whitehall, New York. Died in 1826, aged 138. Food plain and simple; seldom tasted flesh; generally milk for supper. Able to labor at 130.

“Ephraim Pratt, Shaftesbury, Massachusetts. Died 1804, aged 117 years. During his last 50 years he had drunk no wine, and during his last 40, he ate no animal food. He took no medicine. For 100 summers he could mow a good swath.

He could count at his death no less than 1500 descendants.

“One of his sons died in 1825, at the age of 103.

“Samuel Welch, Kingston, New Hampshire. Died in 1832, in his 113th year. He was a farmer and lived on a plain coarse diet.”

More than 20 other examples of individuals are given.

366. *American Vegetarian and Health Journal* (Philadelphia). 1851. Animal food in high latitudes. 1(4):79. April.

• **Summary:** Much “has been said of the necessity of animal food in high altitudes.” This extract from “Digestion and its Disorders,” by Prof. Sweetser (who was not a Vegetarian) states (p. 146-47): “Let me not be understood, however, as urging the specious argument that because man dwells in that high latitude where vegetable food cannot be procured he was therefore intended to be a flesh-eating animal.”

“I have not unfrequently [infrequently] heard it asked, for what purpose were all the inferior animals created, if not for the use of man?—and argued furthermore than carnivorous habits were necessary in him, to prevent their numbers from over running the earth... But man’s pride disposes him to see every thing in the universe as having reference to himself.

“Ask for what end the heavenly bodies shine? / Earth for whose use? Pride answered, ‘tis for mine. / Seas roll to waft me, suns to light me rise; / My footstool earth, my canopy the skies.”

367. *American Vegetarian and Health Journal* (Philadelphia). 1851. Vegetarian excerpts: Extracts from the diary of Rev. Jno. [John] Wesley. 1(4):82. April.

• **Summary:** “October, 20th 1735.—Believing the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us we wholly left off the use of flesh and wine, and confined ourselves to vegetable food,—chiefly rice and biscuit.

“March 30th 1736.—Mr. Delamotte and I began to try whether life might not as well be sustained by one sort as by variety of food. We chose to make the experiment with bread; and were never more vigorous and healthy than while we tasted nothing else.

“John Wesley, in the middle of his life, discontinued the use of flesh-food, lived entirely on vegetables, and died in 1791, having attained the age of 88 years.”

Excerpted from *Primeval Diet of Man*, by Nicholson.

Note 1. John Wesley, an English theologian, evangelist, and the founder of Methodism, was born in 1703.

Note 2. This is the earliest English-language document seen (March 2022) that uses the term “flesh-food” to refer to meat.

Note 3. In 1747 John Wesley wrote in a letter to the Bishop of London: “Thanks be to God, since the time I gave up the use of flesh meat and wine, I have been delivered from all physical ills.”

368. *American Vegetarian and Health Journal* (Philadelphia). 1851. Vegetarian excerpts: Working powers of vegetable diet. 1(4):82-83. April.

• **Summary:** “It is, indeed, a fact worthy of remark, and one that seems never to have been noticed, that throughout the whole animal creation, in every country and clime of the earth, the most useful animals cost nature the least waste to sustain them with food. For instance all animals that work, live on vegetable food, and no animal that eats flesh, works. The all-powerful elephant, and the patient camel in the torrid zone; the ox, or the horse, or the donkey in the temperate; and the reindeer in the frigid zone, obtain all their muscular power for enduring labor from nature’s simplest productions, the vegetable kingdom. But all the flesh-eating animals keep the rest of the animated creation in a constant dread of them. They seldom eat vegetable food until some other animal has eaten it first, and made it into flesh. Their only use seems to be to destroy life—their own flesh is unfit for other animals to eat, having been itself made out of flesh, and is most foul and offensive. Great strength, fleetness of foot, usefulness, cleanliness, and docility, are then always characteristic of vegetable-eating animals; while all the world dread flesh-eaters.”

Excerpted from *Health and Wealth*, by Joseph Bentley.

369. Hanaford, J.H. 1851. Correspondence: Letter from J.H. Hanaford. *American Vegetarian and Health Journal* (Philadelphia) 1(4):75-76. April.

• **Summary:** He writes Mr. Metcalfe: “I very cheerfully accept your invitation (through our mutual friend Dr. Alcott) to write for your journal. I rejoice that such a journal is to be devoted, in this country to dietetic reform. That it is a ‘consummation devoutly to be wished,’ there can be no doubt.” Address: Newton, Upper Falls [Massachusetts].

370. Hough, Lewis S. 1851. Utility of vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 1(4):71-73. April.

• **Summary:** Concludes that “a well selected Vegetarian diet is better fitted to promote human happiness than a mixed diet.”

“To a mind believing in the wisdom and goodness of the Great Architect of the Universe, it is readily apparent that the original diet, or that marked out by the Creator for the use of man, and that exclusively used by him till perverted from the original integrity of his nature, must be the very best fitted to promote his well being. The evidence both anatomical and historical, show that diet to be Vegetarian.

“But waiving this view of the subject, we are willing to let it rest on experiment alone, provided that experiment be rightly and judiciously conducted.”

371. Metcalfe, William. 1851. Reasons for being a

vegetarian. *American Vegetarian and Health Journal (Philadelphia)* 1(4):73-74. April.

• **Summary:** “First, we espouse the Vegetarian cause, because the very first law the Creator in the infinitude of his wisdom, saw good to give out to man, was a law directly pointing out the proper food on which mankind were to be sustained. In that law there is no mention of the flesh of animals, of fish, or fowls. It has reference exclusively to the productions of the vegetable kingdom.”

“Second... because we learn from the science of the Anatomy and Physiology of our bodies, ‘which are fearfully and wonderfully made,’ that the whole complex nature of man is most completely adapted to the vegetable diet, without any indications of fitness for a diet partly of flesh and partly of vegetables.”

“Third... because the vegetable kingdom is the source whence every constituent of the human frame, and indeed of all other animals, directly or indirectly, is derived; the carnivorous animals deriving their nutrition *secondarily* from the flesh of those creatures on which they feed, whilst the herbivorous obtain theirs *immediately*, and in all its purity from the vegetable kingdom.”

372. W.G. 1851. Illustration of vegetarianism. No. I. *American Vegetarian and Health Journal (Philadelphia)* 1(4):80-81. April.

• **Summary:** Long excerpts about the Mordvi (of Nijnei Novogorod, Central Russia) from the book *Travels in Siberia*, by Adolph Erman. Vol. I, p. 96 (1970 reprint, Vol. 1, Chapter 5, p. 114-15). “Among the remarkable peculiarities of this people may be mentioned their unwillingness to put animals to death, and their love of leeks, onions, and bulbous roots of all kinds.” Note: Erman was not a vegetarian.

Followed by a summary of five main points to be learned from this information. For example: “1st. That the oft repeated assertion, that *animal heat, health, and strength*, in the temperate, more particularly in the Frozen regions cannot be maintained on a vegetable diet, is *incorrect*.”

“2nd. That a vegetable diet does not *necessarily* produce a sickly, cadaverous appearance, as is often asserted by its opponents. These Mordvi, were particularly distinguished and noted for their *robust, blooming*, and healthy complexions.”

“4th. That they were *opposed to the taking of life*, except at the supposed requirement of God. This peculiarity of these Mordvi is mentioned by Erman, as something very *remarkable*.” Address: Lodi, New Jersey.

373. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. The food of the people. No. 3. May 3. p. 40-41.

• **Summary:** The people of this country [Great Britain] “have more butcher’s meat” per person and “consume a greater quantity of substantial food than those of any other

in Europe.” “At present most working men, and small tradesmen buy their bread by the single loaf, they do not bake it themselves. The consequence is, they lose the profit on every loaf they consume.” Suggests that they bake their own coarse brown bread, consume it as their “prime sustenance of life,” and don’t waste money on “intoxicating liquors.”

The poor, when sufficiently employed, are “much healthier than the luxurious rich. Now the rich live chiefly on animal food, and the army of doctors, chymists [chemists / druggists], and apothecaries are supported almost exclusively by them. Those who live on bread and farinaceous food [cereal grains] and fruits, seldom before old age practically know what sickness means.” Bread “affords the best, most salutary sustenance for man.” A dozen families could pool their funds and employ their own baker—such as a widow or elderly woman.

374. Anti-Carnivora. 1851. Dietetic reform (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 4. May 10. p. 61.

• **Summary:** Explains that the writer, who has been a vegetarian for 18 months, asks for advice on several problems. He has difficulty keeping servants, has sluggish circulation and a weak pulse, and he always feels cold, especially in his extremities. He has too little energy to exercise.

An ad (p. 64) notes that Horsell will soon begin publishing a new series of the periodical (which commenced in 1848): “*Health of Towns Journal: A Monthly Expositor of the Laws of Health, and Teacher of Human Physiology*.”

375. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. Royal Humane Society. No. 4. May 10. p. 52, col. 3.

• **Summary:** “The 77th anniversary of this society was celebrated at the Freemasons’ Tavern on Wednesday evening,... During the past year the committee had 202 cases under their consideration, of which 191 were successfully treated and recovered, while 11 were beyond recovery. 11 honorary silver medallions were voted in cases of rescue attended by extraordinary courage and risk of life,...”

376. Pooley, Samuel. 1851. Greens and water v. beef and alcohol (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 4. May 17. p. 77.

• **Summary:** Vegetarianism and teetotalism are both principles founded upon scientific truth. Tables show: (1) The “comparative powers of various articles of diet for the maintenance of health and strength.” (2) The progression of the bad effects of consuming alcoholic beverages and the buildup of carbonic acid.

377. Hall, J. 1851. Dietetic reform (Letter to the editor).

Pioneer and Weekly Record of Movements (The) (London) No. 6. May 24. p. 93.

• **Summary:** By a vegetarian commenting on a previous such letter by a non-vegetarian in issue No. 4. Vegetarianism is not a system of eating greens and water. "I would advise him to make himself with the real views of most Vegetarians upon that subject, which he may do by consulting No. 18 of the *Vegetarian Messenger*."

Note: The early issues of the *Vegetarian Messenger* are undated. This letter proves that issue No. 18 was published before 24 May 1851. Address: Lower Crumpsall, near Manchester.

378. Houlston & Stoneman. 1851. Friends of progress! Order the June number of the *British Controversialist* and impartial inquiries (Ad). *Pioneer and Weekly Record of Movements (The) (London)* No. 6. May 24. p. 95.

• **Summary:** "Which will contain important Debates on the following questions:—1. Is Mesmerism true?... 3. Ought the government to provide a secular education for the people? 4. Is a purely vegetarian diet more reasonable and beneficial than a mixed one of flesh and vegetables?" Address: London.

379. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. The vegetarian soiree. No. 6. May 24. p. 84.

• **Summary:** From the Liverpool Journal: "As many of our readers might be curious to learn the manner in which a vegetarian banquet is supplied, a contemporary presents them with a plan of the tables as laid out at the private meeting at the Concert Hall, Liverpool." The location of about 40 dishes (plus 4 vases of flowers) is shown.

"These... formed the first course, which was followed by fruit, &c. Forty-two sat down to the table, the majority of whom are in the daily practice of vegetarian diet, many having abstained from the flesh of animals for many years, and some for their whole lives. The Chairman has never tasted animal food, and two others had abstained respectively for 31 and 44 years."

380. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. Adulteration of coffee. No. 6. May 24 p. 90.

• **Summary:** The *Lancet* continues to expose the adulterations practised by London tradesmen. Some houses state clearly that they are selling pure coffee and chicory mixed. "While coffee is adulterated principally with chicory, chicory is understood to be in turn adulterated with carrot, mangold-wurtzel [mangel-wurzel], dog biscuit, red earth, horse chestnut, acorns, tan, mahogany sawdust, baked horse's and bullock's liver and burnt blood. Out of 23 samples tried by the *Lancet*, 11 were found to contain spurious ingredients."

381. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. Wants a situation (Ad). No. 6. May 24. p.

95.

• **Summary:** "A Vegetarian between six and seven years, a young man, aged 35, as Junior-clerk, Messenger, Collector of rents or debts, or Check-taker to a public establishment, &c., &c."

"Can give references to parties who have known him for 17 years." Address: A. Z. 1, Mary-street, Bow-lane, Poplar [London].

382. E.S. 1851. Dietetic reform (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 7. May 31. p. 108.

• **Summary:** By a vegetarian commenting on a previous letter. "Sir,—As no one appears to have yet given reply to 'Anti-Carnivora,' permit me to offer a few suggestions to him by way of encouragement in the vegetarian practice." The writer once had similar problems. Try using the Atmopathic bath once a fortnight at first, and afterwards once a week. Eat a good deal of oatmeal, rice, and sago, foods "containing a greater quantity of the heat-producing principle, not neglecting, however, other farinaceous substances, especially lentils, and the various kinds of fruit, as well as brown bread. Let him also read Graham's *Science of Life*, Smith's *Fruits and Farinacea*, and Fowler's *Animal Physiology*." Address: Shelford, near Manchester.

383. J.R.P. 1851. What a vegetarian *can* do (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 7. May 31. p. 108.

• **Summary:** Sir,—For some time I have been taunted with "being a cabbage and water fellow." "My opponent considered himself a rather crack walker, and is a good healthy specimen of the *temperate*-living class—eating flesh and drinking 'stogumber' ale in moderation—he challenged me to a four mile walk, and offered a stake that he would beat me by ten minutes." He relied on the facts that I had been a vegetarian for nearly two years, was of very sedentary habits, and a walk of such a distance was a great rarity for me. Confident of "my principles, I accepted his offer, and last night the walk came off." At the last minute the route was changed, increased to nearly 5½ miles, with an uphill climb of nearly 1,000 feet. The writer did lose, but only by 2 minutes. "This, I fancy, is good work." Address: Exeter.

384. Methers, John. 1851. Neither "Somebody" nor "Nobody" (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 7. May 31. p. 108.

• **Summary:** He is responding to two previous letters. He sees no problem in eating meat and drinking alcoholic beverages in moderation. "What an error must the Saviour of the world [Jesus Christ] have committed... when he ate a piece of broiled fish... [and] what a strange blunder must have been made by the Almighty [God], in sending ravens with bread and flesh for the subsistence of the prophet

Elijah!" Address: Yewsley, near Uxbridge.

385. *Pioneer and Weekly Record of Movements (The)* (London). 1851. Vegetarian soiree at Bolton. No. 7. May 31. p. 101-02.

• **Summary:** "On Tuesday evening the 13th inst. [instant = of this month], a Vegetarian party assembled in the Temperance Hall, Bolton [near Manchester] for the interchange of cordialities and the propagation of the principle. The Hall was tastefully decorated, and at half-past six, 200 persons sat down to a Vegetarian repast of tea, coffee, bread and butter, currant bread, beet root sandwiches, omelet sandwiches, moulded ground rice, oranges, water, &c. A band of music enlivened the repast.

"After the cloth was removed, James Simpson, Esq. took the chair, supported by Mr. Joseph Bormond, Mr. Alderman Harvey, Mr. Gaskell, Mr. W. Robinson, and Mr. John Cunliffe.

"The Chairman, in his address, said the meeting had been called to promote the principles of vegetarianism, or abstinence from animal [sic. flesh] food. The Vegetarian Society was established in September, 1847, and now numbered nearly 700 members. 153 of these had abstained from flesh food for 20 years, 91 for 30 years, 29 for 40 years, and 85 for their whole lives... The idea of flesh being adapted to the human system in preference to vegetable food, was erroneous. £300,000,000 per annum was spent in flesh meat, a fact quite as important as that £100,000,000 was spent annually in alcoholic drinks. In each case the money was wasted, because such aliments were injurious, rather than beneficial to the body. The worthy president supported his position with a vast array of statistical facts, to which we cannot more than briefly avert..." There follows a summary of his main points concerning "the Vegetarian system."

"Addresses were also delivered by Mr. Alderman Harvey, and Mr. Bormond, and the meeting terminated at eleven o'clock with a vote of thanks to the ladies who had presided at the tables."

Also on p. 101 is a long article about the National Reform Association, and its 4th monthly soiree in the London Tavern, Bishopgate street.

386. Alcott, W.A. 1851. What shall we eat? No. I. *American Vegetarian and Health Journal (Philadelphia)* 1(5):87-89. May.

• **Summary:** Discusses the many tasty foods eaten by vegetarians, focusing on farinaceous foods—cereal grains and their products, especially breads, but also puddings.

387. Alcott, William A. 1851. Vegetarianism in France (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 1(5):94-95. May.

• **Summary:** "The foreign correspondence of the *National Era* for June 6th, 1850, has the following statement derived

from facts which were developed during a late session of the Congress of agriculture, commerce and manufacturers:

"The large majority of French people do not eat meat more than a few times a year, and many children grow to maturity, without ever getting a better idea of meat than may be gained from an occasional bite at its apology, rancid goats' cheese."

"This statement can hardly be regarded as new, and yet it is somewhat remarkable. We have long ago been told, that about 20,000,000 of the French people, which is equal to a large majority of the whole, do not eat animal food often enough to render it worthy of being regarded as part of their ordinary food. A little flesh or fish, on Sunday, and perhaps at a holiday, is all they can usually obtain. But that great numbers of children grow to maturity without tasting flesh of fish, is more than I expected to hear."

388. Alcott, William A. 1851. Vegetable food in leprosy. *American Vegetarian and Health Journal (Philadelphia)* 1(5):95. May.

• **Summary:** In *Practice of Physic*, by Thomas, under the head "Lepra or leprosy" we find the following statement (p. 549) concerning the treatment of this troublesome disease.

"If any relief is to be afforded in this disease, it is chiefly to be obtained by the regular and rigid observance of a vegetable diet, commenced on its first appearance. A soon therefore, as any symptom of it is observed, the patient should be debarred from fish, butter, and all sorts of animal food whatever, substituting fruits and vegetables of various kinds; and this course ought to be persisted in for the remainder of this life. At the same time that he gives up the use of animal food, he ought likewise to avoid all heating liquors, such as wine and spirits."

389. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Vegetarian progress. 1(5):92. May.

• **Summary:** Summarizes the first year of the vegetarian movement in the U.S. It begins: "Just one year ago the first concentrated effort was made in behalf of the cause of Vegetarianism, in these United States. On the 15th of May 1850, a number of persons who were opposed to the prevailing dietetic habits of feeding upon flesh, by concerted arrangement, met in Clinton Hall, New York, and there organized the American Vegetarian Society.

"The grand objects of this association, are such as cannot be expected to be accomplished in a single effort. An attack is to be made on perverted Appetite—a crusade must be entered against Custom—a victory must be obtained over Sensualism."

390. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Vegetarianism at the Azores. 1(5):93. May.

• **Summary:** "Capt. West, of Holmes' Hole, Massachusetts,

informs us that the Portuguese inhabitants of the islands called the Azores, live almost wholly on potatoes and onions." Captain West believes, after travelling the world, "that a diet which excludes animal food is most accordant with the nature of man, and would best develop and sustain his mental and physical powers."

391. *American Vegetarian and Health Journal* (Philadelphia). 1851. Catalogue of living vegetarians. 1(5):93-94. May.

• **Summary:** Tells how long each has been a vegetarian and describes his or her diet: Thomas James of Nantucket. Rev. William Metcalfe of Philadelphia, "is probably the oldest Vegetarian in the United States." Mrs. Susannah Metcalfe, his wife, "has been a Vegetarian about as long as her husband. Her Vegetarian age is therefore forty-one." Jonathan Wright, of Philadelphia, "has abstained entirely from flesh and fish nearly forty-one years." Dr. William Alcott of West Newton, Mass. [Massachusetts], "began to abstain from flesh and fish in the year 1830, (twenty one years ago)." Mr. Sylvester Graham of Northampton, Mass., "became a Vegetarian the same year, (1830)." Josiah Chapin of Providence, Rhode Island. R.D. Mussey, M.D., Cincinnati, Ohio. Joseph Congdon of New Bedford, Mass. Solomon Parsons of Worcester, Mass. Mrs. Betsey Baker of Dedham, Mass. John Batchelder of Holliston, Mass., "has been a rigid Vegetarian nearly fifteen years." A. Bronson Alcott "has been a Vegetarian from twelve to fifteen years." Amos Townsend, Jr. of New Haven, Connecticut. John Chortlon of Frankford, Pennsylvania. Jesse Olney, A.M. Southington, Conn. Mary Carlin Hinckley of Hallowell, Maine. Dr. Isaac Jennings of Oberlin, Ohio. Rev. George Goodyear of South Royalton, Mass. Frederick Gardner of Nantucket [an island in the Atlantic Ocean, south of Cape Cod, Massachusetts].

392. *American Vegetarian and Health Journal* (Philadelphia). 1851. Vegetarian Indians [Native Americans]. 1(5):94. May.

• **Summary:** "In Capt. [John] Fremont's narrative [1840s] of his travels among the Rocky Mountains and elsewhere, he speaks of several tribes of Indians whose principal food consists of the seeds and nuts of a species of pine. The nut, he says, is oily; and as he judges very nutritious. The trade of the Indians, wherever he met with them, appeared to be solely in pine nuts. They were at war among themselves; and for aught that appears were not wanting in strength, despite of their Vegetarianism.

"Of one of these tribes, in particular, Capt. F. says:—These Indians were very fat, and appeared to live an easy and happy life. Here reader—is a story with which to meet the frequent objection that there are no fat Grahamites!"

393. *American Vegetarian and Health Journal* (Philadelphia). 1851. Soldiers' rations. 1(5):95. May.

• **Summary:** "It is commonly thought that whoever else can dispense with flesh and fish, the soldier must have them. Yet it is a well attested fact that the French, under Napoleon, in Egypt, were never more successful in their attacks on the powerful Mamelukes, than during a certain period, when for eleven days, they were forced to live on melons and water. Another fact is also well known—that forced marches of six hundred miles were sometimes performed, during the recent wars of South America, when the only food of the soldiers was parched Indian corn; and that they never endured their marches better than on this simple fare."

394. *American Vegetarian and Health Journal* (Philadelphia). 1851. Illustrations of flesh-eating. 1(5):96-97. May.

• **Summary:** This article has two parts: Part I contains a passage from *Travels in Siberia*, by Adolph Erman (1970 reprint ed, Vol. 2, Chapter 15, p. 396-98) describing the Yakuts, a Siberian tribe, who "prefer *horse-flesh* to beef" and who eat raw fish. Almost every person is plagued by disease. Each year there are only 128 days without frost. The author then compares the disease-ridden Yakuts with the healthy Vegetarian Mordvi.

Part II, titled "Remarks on the above extracts," by W.G. of Lodi, New Jersey, contrasts the "disgustingly depraved" habits of the Yakuts with those of the "Vegetarian Mordvi, clothed in their white linen dresses, emblems of purity." He concludes: "The case of the Mordvi and others in Russia, clearly proves that a flesh diet is not essential, even in those hyperborean regions, as many assert it to be.

"Hesitating and undecided Reader, be induced to try for a year at least a well selected Vegetarian Diet, and I can assure you from my own experience, and that of others, you will never regret it."

395. Denton, Anne. 1851. Correspondence: Diet and education. *American Vegetarian and Health Journal* (Philadelphia) 1(5):100. May.

• **Summary:** "Sir:—I have read with pleasure the first numbers of the *American Vegetarian*. The Reform which it advocates is an advanced step in the road of progress, leading onward, upward, ever! It is high time that something was done for stunted, sickly, effeminate humanity. Why have we so many pale faces, small bodies, and such a complication of diseases, as make our cities vast hospitals? Has nature degenerated? Are not her laws fixed and inviolate? Yea, but man, departing from obedience to them, has brought upon himself and his race, the penalties of wrong-doing. It is said that every generation is becoming weaker and wiser; but should not our wisdom enable us to counteract and overcome this weakness? We have fed the body with flesh and highly stimulating food and drinks, and at the same time weakened it by neglect, inattention to cleanliness, ventilation, and exercise. Every conceivable means has been adopted to

increase the mental temperament, without regard to vitality; thus destroying the balance of the system, and bringing on prematurely old age and death. To have a sound mind in a sound body, the temperaments should be equalized, and no one cultivated at the expense of another. Parents are very anxious that their children should become talented, their understandings strong, their knowledge extensive; but do they adopt the best means to accomplish such desirable objects? Stimulated by unnatural food and drinks, kept in heated rooms with little or no exercise, is it any wonder that these birds of promise should be blighted, and the bright hope of parents dimmed by the clouds of disappointment? Surely it is not necessary for us to go back to a state of barbarism, in order to become strong and healthful: we may by obedience to health's laws secure a state of health equal or superior to the son of the forest, and at the same time enjoy all the blessings and privileges resulting from a state of civilization and enlightenment.

"Parents, if you want your children to live long and to be intellectual, live naturally yourselves; put from your tables the 'flesh-pots of Egypt,' and every kind of unnatural food; eat two meals a day; be temperate and abstemious; wash daily; take care your children follow the same line of conduct; dress them consonant to health; let them breathe pure air both when asleep and awake; and let them have plenty of exercise—out-door exercise. Why dress them in fine clothes like dolls, so that they are afraid to move their limbs freely! Dress them in something loose and free, and let them run and jump, shout and dance freely. Never mind the weather. Do this, and you will realize your fondest desires. Your children, will indeed, be like 'olive branches round your tables.' Obey, in every respect, and the next generation will not only be more healthful, and more intellectual than the present, but more beautiful in form and features.

"Ann Denton, Andalusia, April 27th, 1851." Address: Andalusia, [Spain].

396. Hanaford, J.H. 1851. Live to eat vs. eat to live. *American Vegetarian and Health Journal (Philadelphia)* 1(5):91-92. May.

• **Summary:** "It is lamentable to see how we are plunging into the depths of degradation and misery, by our excesses; and humiliating to see how low are the aims and aspirations of the great mass, even in an enlightened land and age. 'What shall we eat and drink,' with far too many, seem the all absorbing questions."

"That individual who has no higher sources of enjoyment than sensual indulgences, who 'lives to eat,' is truly pitiable." Address: Newton, Upper Falls [Massachusetts].

397. Hough, Lewis S. 1851. Prodigality of life. *American Vegetarian and Health Journal (Philadelphia)* 1(5):89-90. May.

• **Summary:** "Prodigality of life is an improper expenditure of vital power..." "When our powers are rightly exerted, we not only feel constant pleasure from such exertion, but also feel those powers constantly increased. That is, the gradual expenditure of vital power which takes place through each successive day, is more than met by that renewal of vital power which takes place in the tissues of the organism, through each successive night.

"'Tired Nature's sweet restorer, balmy sleep' not only recruits the exhausted energies, but even yields a *surplus* of vital power in all the tissues of the organism."

398. Metcalfe, Wm. 1851. Diet. *American Vegetarian and Health Journal (Philadelphia)* 1(5):85-87. May.

• **Summary:** A general discussion of the relationship between diet and health, and of the belief that a vegetarian diet is best suited to good health. "It will be readily admitted that few subjects, connected with the happiness of the human family, have, of late, excited more popular interest, or occasioned more sedulous inquiry, especially among the reflecting portion of the community, than that which relates to the proper diet of mankind. The large audiences which nightly assemble in most of our populous cities, during the winter season, to hear lectures on Dietetics and Physiology, evince the deep interest the public mind takes, in whatever has a bearing on this subject." Address: Rev., Kensington, Philadelphia, [Pennsylvania].

399. *Punch (London)*. 1851. Punch and the vegetarians. 20:101.

• **Summary:** "Everybody knows that *Punch* never laughs at a really good thing, except perhaps at a good joke... We have laughed once or twice at the Vegetarians, who stand ridicule with so much good humor, that quizzing them seems to put them in spirits; and, as they are precluded by their rules from anything exhilarating, in the way of drink, we dare say they find a threepenny 'go' of *Punch* a most agreeable substitute."

"The Vegetarians profess to see a close connection between the kitchen garden and morality, as well as a near relationship between the orchard and the intellect. They profess the belief that the mind flourishes on mashed potatoes, and that we must look for true virtue among cabbage-plants and beds of asparagus."

"We protest against the whole system as an absurdity..."

400. Trall, Russell Thacher. 1851. Correspondence: A chapter in vegetarian experience. *American Vegetarian and Health Journal (Philadelphia)* 1(5):97-99. May.

• **Summary:** This long letter to the editors of the *American Vegetarian* by this well-known doctor begins: "The deep interest I feel in the progress of the cause to which your journal is especially devoted, induces me to present a brief statement of my own experience and observation. The former can be told in a few words. During the last ten years I have

experimented many ways in relation to the use and disuse of animal food; not that I was unconvinced of the natural character of a Vegetarian Diet, but because I wished to know feelingly, as well as intellectually, the difference between an exclusively vegetable and a mixed diet. The whole result has been—my bodily and mental powers have invariably been most vigorous, active and enduring when I have used no animal food at all.”

“Since 1843 I have been in the daily practice of treating invalids hydropathically, and observing the comparative effects of different kinds of food. At those establishments which I have directed, the table has been supplied with plain fresh meat once a day; but there are always two classes of invalids, those who use flesh moderately once a day, and those who adopt the strict vegetable system. In all extreme cases of disease, no matter what its name is called, when life is immediately endangered, I insist, without compromise on the exclusion of all animal food. In other cases the matter is left to the discretion of the patient.”

He concludes: “God has permitted his creatures for the hardness of their hearts, or the foolishness of their understanding, to eat tobacco, drink rum, and practice all manner of injurious habits, but He has put an irrevocable law in the very constitution of man’s nature, whose unceasing voice proclaims, ‘in the day ye do violence to the laws of your beings, and inasmuch as ye do it, ye shall surely die.’ Happy are they who by heeding the law, enjoy the blessings of its fulfillment, and avoid the penalties of its transgression.” Address: No. 15 Light St., New York.

401. Vincent, H. 1851. Facts in vegetarianism: Letter from H. Vincent. *American Vegetarian and Health Journal (Philadelphia)* 1(5):93. May.

• **Summary:** Notes that (based on facts obtained from Capt. Thomas M. Pease) on a passage of gold miners to California, the four or five vegetarians, mostly of delicate constitution, were sick less, apart from light seasickness, than the meat eaters of apparently rugged constitution. Upon arrival, these same vegetarians continued to escape the illness and death that plagued the meat eaters. Address: Edgartown, Massachusetts.

402. Viettinghoff, Graf von. 1851. Vegetarian diet (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 9. June 14. p. 142.

• **Summary:** “Sir,—I find that many persons called Vegetarians abandon animal food in order to regain their deteriorated health, after having employed all the known medical means for that purpose in vain, without any physiological or pathological knowledge, only induced to do so by the friends and acquaintances who have been benefited by it: having thus tried vegetarian diet for some time, they complain of their disappointment, or relinquish it through the persuasion of medical men, whose advice they are obliged to

obtain.

He then discusses homeopathy and Dr. Hahnemann, noting that skin diseases cannot be cured by a change of diet or the use of cold water applied to the skin.

Note: This is the earliest document seen (Dec. 2017) concerning vegetarianism and skin health. Address: M.D., Chadwell-st., Myddleton square, London.

403. *Pioneer and Weekly Record of Movements (The) (London)*. 1851. Works published by W. Horsell, 13, Paternoster Row (Ad). No. 10. June 21. p. 160.

• **Summary:** This ad, which fills an entire page, includes about two-thirds British and one-third American works. These works focus on social reform subjects, but especially temperance (avoidance of alcoholic drinks) and vegetarianism. The vegetarian publications include: (1) Three almanacs, including a vegetarian almanac for 1851. (2) *Vegetable Cookery*, with a copious Introduction recommending Abstinence from Animal Food and Intoxicating Liquors. By Rev. J. [James] Scholefield. 1s. (3) Vegetarian Letter linings, consisting in choice selections in explanation or defence of the Vegetarian principle, in 6d. and 1s. packets. (4) *Dietetics; an Endeavour to ascertain the Law of Human Nutriment* illustrated with several Wood-cuts. By C. Lane. (5) The Vegetarian Messenger—Published monthly, 1d., or 1s. per packet of 13. Quarterly parts, 3d.

Note: A similar full-page ad also appears on the last page of the next issue.

404. Smith, Charles. 1851. Dietetic reform (Letter to the editor). *Pioneer and Weekly Record of Movements (The) (London)* No. 10. June 21. p. 149.

• **Summary:** In response to a previous letter (May 31) from John Methers. States that arguments in favor of and opposed to flesh eating can be found in the Bible. Cites the story of Daniel eating pulse (Daniel 1:8-16). And quotes from 1 *Corinthians* (8:13): If “meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Address: Birmingham.

405. Alcott, Wm. A. 1851. What shall we eat. No. II. *American Vegetarian and Health Journal (Philadelphia)* 1(6):101-02. June.

• **Summary:** Discusses the importance of fruits in a vegetarian diet, raw vs. cooked fruits, active men who lived entirely on fruits (including nuts) for many years with good results, eating ripe fruits in season, and raising one’s own fruit.

406. Alcott, William A. 1851. Produce of one acre of land. *American Vegetarian and Health Journal (Philadelphia)* 1(6):109. June.

• **Summary:** “We find in the *London Vegetarian Advocate* for August, 1850 the following curious table—extracted from

Mr. John Smith's work on the Fruits and Farinaceae. It is an estimate on the produce of one acre of land in many different substances." Each day one acre can produce 8 ounces of beef, or 10 ounces of mutton; 4½ pounds of wheat or peas, 5 pounds of barley or beans, 12½ pounds of rice—on up to 55 pounds of potatoes, 110 pounds of yams, or 205 pounds of beets.

407. Alcott, William A. 1851. Thoughts on desserts. *American Vegetarian and Health Journal (Philadelphia)* 1(6):110-11. June.

• **Summary:** In *The Fruits and Fruit Trees of America*, by Downing, he frequently notes that fruit is excellent as a dessert. Alcott agrees in the importance of fruit the diet, but wishes that Downing had omitted "the frequent mention of this word *dessert*, as if, to a happy life it were one of the indispensables."

408. Alcott, William A. 1851. Controversialist: Objections to vegetarianism considered. No. IV. *American Vegetarian and Health Journal (Philadelphia)* 1(6):112-13. June.

• **Summary:** "Many among us, when they fail of other arguments in defence of flesh eating, resort to what they claim to be the example of our Saviour. 'Why our Saviour,' they gravely tell, 'ate flesh and fish both; and did he not know whether they were injurious to health or not? And if injurious would he have eaten them?'"

"They forget, perhaps, that the same argument, if of any force at all, is equally applicable to wine drinking."

It "is by no means fully proved that our Saviour ever drank any wine—we mean now, fermented or alcoholic wine—or ate any flesh met. There is nothing in the language of the sacred writing which would compel us to such a belief."

"There is a strong presumption against the belief that our Saviour used animal food. He was like Paul, a Jew of the strictest sort, or if it should be doubted whether he followed the very strictest rules of the Essenes, it is at least highly probable he conformed to the most rigid rules of the Pharisees, which would be nearly the same thing."

Alcott then discusses and interprets many Biblical passages related to eating meat and drinking wine.

409. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Endurance. 1(6):102. June.

• **Summary:** "The most remarkable quality in the Florentine Peasants [in today's Florence, Italy] is their industry; for, during the hottest weather, they toil all day without sleep, and seldom retire early to rest; yet notwithstanding this fatigue, they live almost entirely on bread, fruits, pulse, and the common thin wine of the country; nevertheless, though their diet be light, and their bodily exercise almost perpetual, they commonly attain a good old age.—Mrs. Starke's *Letters from Italy, between 1792 and 1798*, let. 14."

410. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Letter from England. 1(6):108. June.

• **Summary:** A gentleman from Liverpool writes: "I am gratified to find that Vegetarianism is progressing in the Western World, and I am not the less gratified that it is taking root and spreading rapidly in this country. In fact, it appears to me, that we are at the commencement of a new era in the World's History. The human mind seems more capacious, the affections are more enlarged, and prejudice seems likely to give place to reason." Address: Liverpool, England.

411. Emerson, Ralph Waldo. 1851. Enthusiasm. *American Vegetarian and Health Journal (Philadelphia)* 1(6):113. June.

• **Summary:** A selection from Emerson's famous essay: Discusses the Arabs after Mahomet (they lived on barley and drank no alcohol), and Caliph Omar (who ate barley bread and dried fruits).

412. Hanaford, J.M. 1851. Woman's sphere. *American Vegetarian and Health Journal (Philadelphia)* 1(6):103-04. June.

• **Summary:** It is not her intention to discuss woman's rights or duties. It "should not be forgotten that woman, as well as man, has a three-fold nature, each demanding a share of the attention... If the body is of more importance than the mind, the immortal spirit, it obviously should receive superior attention." But women "perform a ceaseless round of labors. Can we wonder that so few have good health, while they are overworked, almost enslaved, simply to gratify our morbid appetites?"

"Our physical wants are but few, and a dietetic reform would emancipate females from servile bondage, and minister directly and indirectly to our own health and happiness.

"Now, if I mistake not, Vegetarianism proposes to simplify diet, to give us wholesome food. Such as one female can prepare for a family of twelve persons, and still have some leisure for literary pursuits,—to minister to the wants of the sick and afflicted, and above all, to develop the powers of the soul." Address: Newton, Upper Falls [Massachusetts].

413. H.M.B. 1851. Correspondence: Vegetarian experience. *American Vegetarian and Health Journal (Philadelphia)* 1(6):106-07. June.

• **Summary:** After reading *Science of Human Life*, by Sylvester Graham, he adopted Graham's suggestions for a simple vegetarian diet. His friends all told him he was a fool to be "a Grahamite." "A short time after this I began to feel better, and seemed as though I had commenced a new existence; that dull and heavy step was exchanged for one that was light and free; my mind never seemed half as active; those sleepy afternoons that I used to experience had passed away, and they now seemed as fresh as the morning breeze."

Address: Northampton, Massachusetts.

414. Hobbs, S.M. 1851. The connection between diet and disposition. *American Vegetarian and Health Journal (Philadelphia)* 1(6):114-16. June.

• **Summary:** “The great and beneficent laws of nature established this condition not only in man, but throughout all animal creation. Nowhere is it invisible.” Gives examples from many cultures and civilizations, including the Austrians, Russians, English, New Hollanders, Esquimaux, Indians, ancient Greeks, Persians, Swiss, and Arabs in an attempt to confirm this idea. Reprinted from *Water Cure Journal*.

415. Metcalfe, William. 1851. Annual meeting of the American Vegetarian Society: Circular. *American Vegetarian and Health Journal (Philadelphia)* 1(6):107-08. June.

• **Summary:** Announces the Second Annual Meeting to be held Wed., 20 Aug. 1851 in Philadelphia. “At the first Anniversary of the Society held in September, 1850, it was determined, if possible, to establish a Vegetarian Periodical, as a medium for more extensively diffusing a knowledge of the principles of the Association. A Committee was appointed to carry out the purposes of the Society. That Committee, at considerable expense, and a great sacrifice have made such arrangements as to secure the monthly publication of ‘The American Vegetarian and Health Journal’ for one year. Six numbers are now before the public. The continuance of this periodical must be decided at the coming Anniversary.

The subscriber would therefore appeal to the friends of this Reform in every State in the Union, in behalf of the interests and objects of the Society. Let the Vegetarians and the friends of the Dietetic Reform come together—let them assemble in the city of Penn [Pennsylvania] with the high and godlike energies in endeavoring to random their countrymen from the bondage of Appetite; to bear testimony to the excellency of Vegetarian principles, to present to the world a periodical inculcating the purest dietetic system, and advocating the most healthful regimen, and to shed light on subjects of the first importance to the well-being of every man.

“The objects of the American Vegetarian Society have been stated in the first number of the ‘Vegetarian;’ they are, to induce the adoption of a more general cessation from the flesh of animals as food, to disseminate Physiological and Hygienic knowledge, to exhibit the advantages, Physical, Intellectual, Moral and Spiritual, resulting from the adoption of a vegetable regimen, and to secure union of efforts to increase the health and happiness of mankind throughout the world.” Address: Corresponding Secretary, American Vegetarian Society.

416. Nichols, T.L. 1851. Correspondence: Letter from T.L.

Nichols, M.D. *American Vegetarian and Health Journal (Philadelphia)* 1(6):104-06. June.

• **Summary:** A letter from a doctor to “Father Metcalfe:” In cities, the dead carcass soon putrefies. “Just in proportion as animals live in unnatural conditions, they become diseased. The process of fattening is a diseasing process... And when men eat the flesh of diseased animals, is it strange that they become diseased. It would be very strange if they did not.” In New York City in 1850 nearly 1,700 people died; of these, over 10,000 were children—most of them less than 2 years old. Why? “I will tell you,—they were born of mothers who feed on diseased, half-putrid, and at the best unhealthy carcasses of dead animals—many of them dead swine! When they are born... they are fed, during the first months of their lives, with milk made of such flesh, often mixed with gin, beer, and tobacco. A precious compound this to feed a little innocent babe upon! Could you expect them to live on such nutriment? They are literally poisoned—as much poisoned as if their mothers gave them paregoric.

“Oh! what a world it is, when you look below the surface, and see what it is made of. Here is a nation, for example, made in a great measure of pork, seasoned to a lamentable degree with whiskey and tobacco. And of this nation, we find that in its chief city, two-thirds diet in childhood, and barely one in a hundred dies the only natural death of old age. Here is cause and effect for you!” Address: 91 Clinton Pl., New York.

417. Alcott, W.A. 1851. Animal food for the feeble. *American Vegetarian and Health Journal (Philadelphia)* 1(7):118-19. July.

• **Summary:** “It has long been supposed by many, that the feeble and the diseased require animal food, even if it could be dispensed with by those who enjoy high health. But this is most obviously, a prejudice. The danger of using food which is over stimulating—especially animal food—is always in proportion to our debility and feebleness. If one person can be said to bear animal food better than another person, it is he who is healthy and robust without it.

“But this is not all. Physicians very generally, at least in our own times, avoid the use of animal food in disease, especially where there is increased activity—we mean a tendency to inflammation or fever—in any of the organs or tissues.”

“We have observed—and other physicians have made the same observation again and again—that in general, flesh eating prepares the way for the reception of a severe disease, and for having that disease of a putrescent tendency. So that not only the feeble, but the strong, also are rendered more liable to severe and dangerous disease from the use of animal food.

“Another thing to be observed, in these cases, is that medicine has a different effect on the flesh eater from what it has on the Vegetarian. On the pure Vegetarian small, or

at least moderate doses usually produce their full influence; while on the flesh eater—he who seems so full, and bloated, and to many so very healthy—its influence is sometimes greater, but sometimes smaller than was expected.

“In short, whether the disease be acute or chronic, and whether it falls on the healthy (if such a thing were possible) or on the feeble, the individual is more likely to suffer, and in the end to die; in proportion to his carnivorous [carnivorous] habits.”

Note: This is the earliest English-language document seen (March 2022) that contains the term “pure Vegetarian” (regardless of capitalization or hyphenation). However the meaning of the term is unclear.

418. Alcott, W.A. 1851. Bread the staff of life. *American Vegetarian and Health Journal (Philadelphia)* 1(7):123. July.
• **Summary:** “The saying that ‘bread is the staff of life,’ has been a common saying in the world for many centuries... This is the doctrine which we are desirous of proclaiming abroad, when in our public lectures and elsewhere, we say that our bread should always stand *on the middle of the table*.”

419. Alcott, W.A. 1851. Controversialist: Objections to vegetarianism considered. No. V. *American Vegetarian and Health Journal (Philadelphia)* 1(7):126-28. July.
• **Summary:** What shall we do for manure? Countries like China and Japan, with high population densities, have very few domestic animals. Decomposed vegetable matter makes good manure.

Note: Neither legumes nor human manure (night soil) is discussed.

420. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Postponement. 1(7):124. July.
• **Summary:** “The Annual Meeting of the American Vegetarian Society will be held on Wed., 10 Sept. 1851 instead of Aug. 20, as heretofore announced. The reasons for postponement are as follows: Many vegetarians in various parts of the country have expressed the desire for a later period than that heretofore announced.”

421. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Vegetarian soirée. 1(7):125-26. July.
• **Summary:** “A meeting under this title was held at the Temperance Hall, Bolton, on Tuesday evening, when a company assembled to listen to statements to be adduced in favour of a Vegetarian system of diet, and to make a passing experiment on the subject.”

“The company at half-past six o’clock, the time appointed for commencing, numbered about two hundred individuals of respectable circles and apparently of all religious persuasions, who spent an hour and a half in social converse and discussing practically the vegetarian principle.

Amongst those in the room were James Simpson, Esq., of Foxhill-bank, President of the Vegetarian Society; Mr. Alderman Harvey of Manchester; Peter Gaskill, Esq., of Horwich; George Openshaw of Darwen; &c. The ‘set out’ was abundant, and its arrangement on the tables evinced much painstaking and taste on the part of the conductors of the soiree.

“Whether the feast was one of ‘reason’ or not it was quietly and pleasantly enjoyed, along with strains of music issuing from a band stationed to the right of the platform. The repast being over, some verses from Goldsmith’s ‘Hermit’ were sung.”

“The doors were then thrown open to the public; and shortly after 8 o’clock, the number present would be increased two-fold.” Reprinted from the *Bolton Chronicle* (England).

422. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Domestic economy. 1(7):129. July.
• **Summary:** Lists six vegetarian recipes with cooking instructions.

423. Cleveland, C.H. 1851. Correspondence: Experience. *American Vegetarian and Health Journal (Philadelphia)* 1(7):120-21. July.
• **Summary:** After contracting cholera, he regained his health on a vegetarian diet. Address: Waterburg, Vermont.

424. Committee of the Manchester and Salford Peace Society. 1851. The Peace Movement. *American Vegetarian and Health Journal (Philadelphia)* 1(7):131. July.
• **Summary:** “The Peace Movement.—‘We know, indeed,’ says the Committee of the Manchester and Salford Peace Society, in the report for 1850, ‘that the spirit of war can be truly eradicated only by the indwelling of the blessed spirit of peace.’... This sentiment is a sort of connecting link between the Vegetarian movement and the Peace movement, in which they become bound together in one great and holy purpose; the entire adoption and development of the peaceful spirit.”

“The justly celebrated Jeremy Bentham, was a Vegetarian during the last thirty years of his life.—*Truth Tester*.”

425. Hanaford, J.H. 1851. Physical endurance. *American Vegetarian and Health Journal (Philadelphia)* 1(7):117-18. July.

• **Summary:** “It is often said that a vegetable and farinaceous diet *may* sustain invalids and persons of sedentary habits, but that *flesh* is *absolutely* necessary for those who engage in the more arduous duties of active life.” Gives several examples in an attempt to refute this idea. Address: Newton, Upper Falls [Massachusetts].

426. Mann, Horace. 1851. Health and happiness. *American*

Vegetarian and Health Journal (Philadelphia) 1(7):129-31. July.

• **Summary:** Reprinted from *Thoughts for a Young Man*.

427. Metcalfe, William. 1851. Intelligence. *American Vegetarian and Health Journal (Philadelphia)* 1(7):124-25. July.

• **Summary:** An update on the Vegetarian and Temperance movements in England and announcement of the English Vegetarian Society's next meeting on July 18th in Liverpool.

428. Ovid. 1851. Flesh-eating. *American Vegetarian and Health Journal (Philadelphia)* 1(7):131. July.

• **Summary:** Excerpt from a poem by Ovid decrying meat-eating: "O, impious use, to nature's laws opposed, / Where bowels are in other bowels closed; / Where fattened by their fellow's fat they thrive; / Maintained by murder, and by death they live. / 'Tis then for naught that mother Earth provides, / The stores of all she shows, and all she hides, / If men with fleshly morsels must be fed, / And chew with bloody teeth the *breathing* bread: / What else is it but to devour our guests, / And barbarously renew Cyclopean feasts? / We, by destroying life, our life sustain. / And gorge the ungodly maw with meats obscene."

429. Pindar, Peter. 1851. Kindness towards the animal creation. *American Vegetarian and Health Journal (Philadelphia)* 1(7):132. July.

• **Summary:** "I cannot meet the lambkin's asking eye, / Pat her soft cheek, and fill her mouth with food, / Then say, 'Ere evening cometh, thou shalt die, / And drench the knives of butchers with thy blood.'" From *More Money! &c*.

430. Strettles, J.B. 1851. Vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 1(7):131. July.

• **Summary:** "A sincere Vegetarian is one who will not take away the life of an animal, a brute or an irrational creature,—most certainly therefore, he will not take the life of any man, any rational and intellectual being. A sincere Vegetarian, who is so sensitive and humane as not to take away the lives of animals, cannot consistently become a soldier, nor engage in war to take away the lives of his fellow men. A Vegetarian, who is such from principles is the most efficient,—the most true advocate and friend of Peace with all mankind because a friend to peace with *animal-kind*.

"The conscientious Vegetarian is a real member and friend, whether he has formerly subscribed his name or not, to the bond of Universal Brotherhood. A Vegetarian who is such from a principle which induces him to respect the life of an animal, can scarcely be other than an advocate for the abolition of Capital Punishments. Lastly, such a one is the greatest friend to real Religion, for religion is love—love to God and man; and how can such love exist in connexion [sic] with murder, or slaughter of any kind, human or animal?"

Address: Rev.

431. Whitlaw, Charles. 1851. Effects of abstaining from vegetables. *American Vegetarian and Health Journal (Philadelphia)* 1(7):131. July.

• **Summary:** "That which ought to convince every one of the salubrity of a diet consisting of vegetables, is the dreadful effects of totally abstaining from it, unless it be for a very short time."

432. Wright, J. 1851. Correspondence: Hard servitude. *American Vegetarian and Health Journal (Philadelphia)* 1(7):121-23. July.

• **Summary:** Comments on the Latin quotation "He who serves the devil, experiences a hard servitude." To "violate any of the laws of nature or nature's God, produces misery, disease, and death; on the other hand, to obey them, produces happiness of mind and health and longevity of the body."

We render "our lives and existence on this earth, short, painful, and diseased by flesh-eating." "In short, my dear sir, he that lives *merely* to gratify some one, or all his natural senses, violates daily the laws of those moral, psychological and intellectual governments of reason which are linked with 'the supreme law' of our very being." Address: Camden, New Jersey.

433. *Times (London)*. 1851. The vegetarian society: A great gathering. Aug. 2. p. 8, col. 5.

• **Summary:** "A great gathering of vegetarians and others interested in the cause of the propagation of abstinence and vegetarianism took place last night at the Freemason's Tavern, to assist in the almost mystic rites of a vegetarian *soirée*. To judge from the number of person of both sexes that crowded the tables and the galleries, the new system of diet must be in the way of making many converts, and, unless the ladies and gentlemen that assembled in the Freemason's Tavern are too favourable specimens of the health and general wellbeing of that much sneered-at class, we should say that the mode of life they have adopted seems to do them much good.

"This applies especially to the female part of the company, whole quiet and less agitated systems seem to thrive marvelously under a more innocent regimen than the one which is universally [sic] adopted."

A cold dinner was served, and each of the dishes was "consumed with an evident relish by the company. When this practical demonstration of the resources of vegetarianism was over, Mr. Brotherton, M.P., who presided over the occasion, proposed the first and only toast of the evening, 'The Queen;' and Her Majesty's health was drunk with loud acclamations in iced water, milk, tea, and coffee, and the national anthem was sung with great fervor and enthusiasm by the company."

"The vegetarians advocated a total abstinence from

the flesh of animals, and in doing this they were aware that they addressed themselves to a flesh-eating nation, and that nothing was more difficult than to change national tastes and habits. They had to contend with their antagonists, viz.—with custom, prejudice, and appetite.”

Mr. Brotherton’s address was followed by that of Mr. [James] Simpson, the President of the Vegetarian Society. Mr. Simpson remarked “that not one member of the Vegetarian Society, which mustered up to 718, had died of the cholera or other distempers. The company were further addressed by the Rev. Mr. Metcalf [sic, Metcalfe] and the Rev. Mr. Wolf, of America, of whom it was stated that they had travelled 3,000 miles to be present on the occasion, and who strongly recommended the adoption of a vegetarian system of diet.”

434. *Punch* (London). 1851. The green ones. 21:83. Aug. 16.
• Summary: “The Vegetarians have dined with a moral end.” Mr. Brotherton and his friends “have shown their disgust of sarcophagi, by eschewing flesh, and consuming vegetables only; carrots being the roots of all goodness. We cannot but feel great reverence for these public exhibitions of virtue... We yet hope to see the time when all and every of the domestic virtues shall have their public gatherings; and the Faithful Husband Club, and the Affectionate Father Lodge...”

We “object to the principle of the Vegetarians as altogether short-coming of their avowed end. They declare the act cruel and barbarous that turns sheep into mutton; they will eat of nothing that has partaken of animal life. Why stop here? Is vegetable existence exempt from pain? Can Mr. Brotherton lay his hand upon his heart or head, and declare his conscientious conviction... That a parsnip has no dilacerating throes when torn from the bosom of its mother earth?”

435. Alcott, Wm. A. 1851. Melons and cucumbers. *American Vegetarian and Health Journal* (Philadelphia) 1(8):134-35. Aug.

• Summary: “True it is, that the melon and the cucumbers of Egypt, and the countries on the Nile, are not only abundant in quantity, but of a very large size. But then, as it is asserted by Myers and other Geographers, they are not equal in flavor to those which are produced in the more arid parts of Africa; and probably are much the same as we find them in Britain and America; and both we and the Britons should think them very inferior articles of food were we compelled to live on them in large proportion.

“Now it is said by many travellers in Egypt, with some of whom I am well acquainted, that the food of the poorer classes in Egypt, especially in the region of Cairo and the Pyramids, is made up essentially of a very coarse kind of bread, and melons, cucumbers, and a few other fruits. The truth is, the people, are miserably poor, and could get little else, if they would.

“The truth it is testified of the inhabitants of the Nile, from the earliest antiquity, that they have been essentially vegetable eaters: The food of the people of Nubia, adjoining Upper Egypt, is also essentially vegetable. Their principal, or staple article for the table is a species of cake made from a coarse grain, called dhourra. And there is much reason for believing, with Dr. Van Cooch, a Dutch historian, that the pyramids of Egypt were built by Vegetarians.

“Now, is it possible for an impartial individual to look over this subject, and not derive from it—that is from the facts in the case—a strong argument in favor of a diet exclusively vegetable? Grant, as is maintained by most, that the people of the Nile are a sickly looking people, even in early life—so much the better is it for our argument. For if, in spite of all this, and in spite of that deterioration which many look for among the Vegetarians—in spite, too, of the abominable licentiousness of those countries—one in 333 attains to the age of one hundred years—is it possible for us to doubt that their diet has a favorable—we might even say a redeeming—influence? If so favorable in Nubia and Egypt, how much more favorable would it be in the United States? Allow me to call the reader’s attention, for a moment, to the moral character of these vegetable and fruit eaters. Except their gross licentiousness, it is testified by Burckhardt and others that their virtues would put to shame many who call themselves Christians. They are kind, honest and hospitable.”

436. Alcott, W.A. 1851. Vegetarian agriculturalist: Correspondence. *American Vegetarian and Health Journal* (Philadelphia) 1(8):142-43. Aug.

• Summary: Contains a second letter from “a young man in western New York” about agriculture, and Dr. William Alcott’s reply (dated 18 April 1851, from West Newton, Massachusetts). The letter asks specific questions about Alcott’s book *Young Husband* and Sylvester Graham’s *Lectures on the Science of Human life*. Address: West Newton, Pennsylvania.

437. *American Vegetarian and Health Journal* (Philadelphia). 1851. Horses fed on flesh, by Diodorus. 1(8):135. Aug.

• Summary: “The Gauls fed their oxen and Horses on fish; and so did the Paeonians, mentioned by Herodotus, Diomedes, king of Thrace, killed by Hercules, fed his mares with the flesh of miserable strangers, cut in pieces for the purpose, which made them so fierce and unmanageable, that they were obliged to be kept in stalls of brass, and tied up in iron chains.”

Source: Diodorus, b. iv, c. 1.

438. *American Vegetarian and Health Journal* (Philadelphia). 1851. The slaughter of animals. 1(8):139. Aug.

• **Summary:** “How can it be right to be instrumental in so much unnecessary slaughter? How can it be right, especially for a country of vegetable abundance like ours, to give daily employment to 20,000 or 30,000 butchers? How can it be right to train our children to behold such slaughter? How can it be right to blunt the edge of their moral sensibilities, by placing before them, at almost every meal, mangled corruptions of the slain, and not only placing them there but rejoicing while we feast upon them?”

From the *First Annual Report of the American Physiological Society*.

439. *American Vegetarian and Health Journal* (Philadelphia). 1851. The Vegetarian Society. 1(8):140. Aug. • **Summary:** “The Second Annual Meeting of the American Vegetarian Society, will be held on Wed., 10 Sept. 1851 in the City of Philadelphia. On the following day the Anniversary will be celebrated by a Vegetarian Festival. Several advocates of the cause are expected to be present who will address the meetings. The friends of the cause throughout the Union are hereby invited to be present.”

440. *American Vegetarian and Health Journal* (Philadelphia). 1851. Power of endurance. 1(8):141. Aug. • **Summary:** “It is sometimes said that all our Vegetarians are slender, sickly looking men. Said a gentleman at Martha’s Vineyard to the writer of this article, one day: ‘I never saw a man who lived on your plan, who did not look as if the next gust of wind would blow him away.’ This is sometimes even made the ground of an objection to our principles. We have met this objection in a former number.

“But while we concede most cheerfully the general fact that Vegetarians are not, as a general rule, given to obesity, we must also maintain that many of them—some of those, even, who are known to be slender—are gifted with the power of endurance quite equal to, if not quite beyond their flesh-eating neighbors.

“Few men among us perhaps had a feebler hold on life than Dr. Alcott, the President of our Society, appeared to have up to a quarter of a century ago. We need not enter upon the details of his eventful and remarkable history; but two or three facts will show something of his power of endurance.

“Seven or eight years ago, he set out on Monday at about 11 o’clock, to visit his friends, some twenty or thirty miles distant. It was late in Autumn, and the ground uneven and hard. On Wednesday evening at sun set, he had travelled 78 miles, besides spending more than one day in visiting his friends. And yet after taking a little refreshment, he found himself running (in his usual manner) about a mile, to the Post Office.

“Seven years ago his friends were sick in time of haying and harvest, and their crops were likely to suffer. The Doctor had been brought up a farmer, and though twenty years had passed since he left the farm for a literary life, he could

still swing the scythe and the cradle. The first day was dull weather, and he hoed corn. Then followed a series of fine days, during every one of which he labored to the extent which would have been required of any hired man. One day he cradled rye with an individual who was accustomed to boast of his skill and prowess at this sort of labor, and fell not a whit behind. On the last day of his labor he worked unusually hard till nearly night, when he set out for home. As he had 15 miles to walk to reach certain railroad cars, in which he was to travel the rest of the way, a shower overtook him and he did not arrive in season. Wet to the skin, he went immediately to bed; but his stockings and shoes, more soaked than his clothes, did not dry during the night. Next morning he rose, took his boots and stockings in his hand, and without any considerable fatigue, or any subsequent suffering, walked home barefooted ten or twelve miles before breakfast.

“Five years ago in Feb. last, he travelled twelve miles under circumstances which would seem to render the journey quite impossible. It was one of the coldest days of a northern Winter; the snow when level was over two ft deep, and unbroken for *ten* miles of the whole distance, even by the track of a bird or squirrel; and besides this he carried a bag whose weight, with the contents, was not far from 20 lb. For a part of the distance, the snow was badly drifted, and he was obliged to plunge through drifts four or five ft deep, or else leave the road and traverse the fields, which was little better. Yet the journey was made without causing one sore muscle, and a journey of two-thirds as great distance and difficulty was undertaken and completed, the very next forenoon. Many who knew the circumstances at the time were heard to say that before the feat was performed, they could not have believed it possible.”

441. *American Vegetarian and Health Journal* (Philadelphia). 1851. List of vegetarians. 1(8):144. Aug. • **Summary:** “The following names are copied from Dr. Bostock’s new work on *“The Causes of Natural Diseases.”* They are a continuation of the list begun at page 78. Essentially, the persons referred to were Vegetarians. The first is the most remarkable, but the story seems to be sustained by very high authorities.” For each of the 20 names of the vegetarians is given the place of residence, age at death, and a few details about the person’s diet and/or life. The age at death ranges from 370 years! (for Numas de Cugna, a native of Bengal) to 106 years.

Three sample entries are: “Owen Carrollan aged 127 of Dulech, of Meath, Ireland—laborer. His food was principally potatoes, butter and milk, with plenty of cherries during their season.

“Elizabeth Macpherson, aged 116 of Caithness, Scotland. Her diet was butter-milk and greens. She retained her health and senses almost to the very last hour.”

“Hon. Mrs. Watkins of Glamorganshire, 110. ‘For

the last thirty years she subsisted entirely on fruit and vegetables.’”

442. *American Vegetarian and Health Journal* (Philadelphia). 1851. Vegetarianism in Scotland. 1(8):145-48. Aug.

• **Summary:** Contains an introduction and a long and very interesting article reprinted from the *Glasgow Saturday Post*. The introduction states: “Mr. [James] Simpson, the great champion of the cause in England, and President of the Society there, has lately made a descent upon Glasgow.”

The article begins: “The Utopia of the last generation is to become the Reality of this. So think the Vegetarians, and to this end they seem zealously to talk and work.”

“For three years and upwards this society has been collecting adherents in the three kingdoms, and also in several parts of the continent, and now numbers from 600 to 700 individuals, who have adopted abstinence from the flesh of animals as the principle of their dietetic practice. The members have abstained for different periods; 203 members have abstained from flesh of all kinds for upwards of 10 years; 153 for upwards of 20 years; 91 for 30 years; 29 for 40 years; and 85 have abstained the whole of their lives. Many have been surprised at the strangeness of the subject which we are this evening met to discuss. We are very apt to regard everything new as absurd. Many may be inclined to say, How can you maintain such an absurdity as that it is necessary to abstain from the flesh of animals as food, and live upon vegetable products?—what reason can you give for such a practice? Like the American, I will reply to your question by putting another. Why do you eat flesh meat? (Laughter and applause). I daresay you would have, in my estimation, very little reason to give for your practice. We are ruled by custom in our daily habits.”

“Do you think that whilst in our pious spirit we erect something like twenty thousand places of worship of all kinds, for the service of God and religion, that there is nothing opposed to truthful principle in erecting and supporting one hundred and twenty thousand drinking houses? Custom must be opposed to genuine religion, while we spend directly and indirectly one hundred millions in the purchase of alcoholic liquors, and only one million per annum in the service of religion and philanthropy. Let us never then for a moment say that custom is to rule us. People say, ‘everybody eats flesh, and that is a sufficient reason for my eating it.’ This is a mistake. Three fourths of the whole people of the earth, in the main characteristics of their diet, do not partake of flesh at all. The strongest men of all countries, the bone and muscle of the people, are amongst those who subsist upon vegetable diet. The Japanese and many tribes of India subsist altogether, from generation to generation, without flesh as food.”

443. *American Vegetarian and Health Journal*

(Philadelphia). 1851. Recovery from breaking a blood-vessel. 1(8):148. Aug.

• **Summary:** A correspondent from Liverpool credits his final recovery from a broken blood-vessel to his strictly vegetable diet.

444. *American Vegetarian and Health Journal* (Philadelphia). 1851. Temperance and vegetarianism in the House of Commons. 1(8):148. Aug.

• **Summary:** M.P. Richard Corden, Esq. notes that members of the House Col. Thompson and Mr. Brotherton, Teetotalers and vegetarians, were able to “endure the fatigue and annoyance of those long, dreary, and dull speeches [of the members], better than any other member of that house.” Reprinted from *British Temperance Advocate*.

445. Metcalfe, Wm. 1851. Human diet. *American Vegetarian and Health Journal* (Philadelphia) 1(8):133-34. Aug.

• **Summary:** “We are indeed persuaded there are but few, if any, who, thus qualified, can seriously doubt the *superabundance* of the nutritive productions of the vegetable world, to supply all the wants of human sustenance, without any encroachment on the lives and enjoyments of the animal world; and Chemistry, so far as its testimony can be brought to bear upon the subject, shows the *superiority* of the fruits and farinaceous productions of the vegetable world for all the purposes of nutrition over those which arise from the deposition of the flesh of animals in the human stomach.

“For ourselves, we are satisfied, that abundant proof may be adduced from the pages of History, from the sciences of Anatomy, Physiology and Chemistry, confirmed by the practical and long continued experience of many, both in this country and Europe, that the productions of the vegetable kingdom are the *natural* and the *best* food of man...”

“Sylvester Graham has produced a work, under the title of ‘Science of Human Life,’ which stands first, in our estimation, among the productions of Physiological writers, and which demonstrates most philosophically and conclusively the subject of our disquisition—the superiority of a Vegetarian diet, for the physical, intellectual, moral and religious well being, over a flesh, or even a mixed regimen.”

446. Nichols, T.L. 1851. Correspondence: Letter from Dr. Nichols. *American Vegetarian and Health Journal* (Philadelphia) 1(8):136-37. Aug.

• **Summary:** “Chemistry has proven that while flesh contains but about twenty-five per cent of nutriment, and that nutriment but a portion of what we need to support life in the best manner; there are common vegetables which contain more than 90 per cent of nutriment, fitted to all the various wants of the human system.”

“If these eaters of flesh were universally healthy and happy, it would be a strong argument in its favor. Let us look at the facts. The Americans, as a whole people, are

the greatest nation of flesh eaters in the world. No civilized nation is so far from a condition of health. No people has so bad teeth, the direct result of a false diet. No nation is so dyspeptic, scrofulous, consumptive, meagre, rheumatic, and short lived. In no nation are there so many idiots, or so many insane. In none are there such a hideous proportion of infantile mortality.

“When such a state of things exist, with intelligence, freedom and plenty, to what cause may we so safely attribute it, as to a bad system of diet; and what is there in our system so universal, or so false, as the eating of flesh, and the worst kind of flesh?” Address: 91 Clinton Pl., New York.

447. Prince, David. 1851. Letter from Dr. David Prince. *American Vegetarian and Health Journal (Philadelphia)* 1(8):137-39. Aug.

• **Summary:** On 12 April 1844, Capt. Peter Twitchell of Bethel, Maine, answered a letter from Dr. David Prince asking about his experience with diet and vegetarianism. Prince had heard of Capt. Twitchell through Dr. Samuel Adams of Jacksonville, Illinois.

Twitchell, “a thinking old man,” notes: “I did not enjoy good health for 20 or 30 years, and during that time I had but very little relish for any food. I could, by laying aside the use of meat, labor some; and I sometimes abstained from the use of flesh mostly, for months, and was sensible that I gained strength by so doing. My living then, was bread and milk, I ate some cheese. Sometimes I made a meal of a piece of bread, using water for my drink.”

Yet he continued to suffer from many diseases and afflictions. He also owed money. Finally, he decided to simplify his diet to bread and water, mainly to help pay his debts. His wife was greatly concerned, but he persevered. His sores began to abate and within 3 months he was completely well—and has been so ever since. He then praises the benefits of his new diet. “I think that I need not tell you that *I am totally in favor of a vegetable diet*, for health and strength. I consider myself as well and strong as any of my age, and I am eighty three. I walk to meeting five or six miles, and am frequently saluted with the observation, ‘*You are as spry as any young man.*’ Owing a good horse and chaise, I walk to meeting from choice, and not necessity. If a vegetable diet promotes strength, it must be health to the intellect. A great proportion of our great and talented men, originate among the poor, and how can you account for *that*, unless it is that they were excluded from luxury. Look at Franklin, for instance; a poor boy, he was obliged to live on bread and water, at times to economise and obtain his education, and this was health to his intellect. Look at Webster and Clay, poor boys.”

“And as to longevity, a vegetable diet is altogether preferable. The Antediluvians lived wholly on such a diet and they lived nearly a thousand years.

At the end of Twitchell’s letter, Prince notes: “We may

add that the closing paragraph is in Captain Twitchell’s own hand-writing, and it certainly betrays no marks of weakness; but it is a free, bold, and excellent hand. We have seen the manuscripts of many aged men, but never of any who were 83 years of age that exceeds in freedom the copy before us.” Address: St. Louis, Missouri.

448. *Times (London)*. 1851. The French press and the English vegetarians. Sept. 2. p. 8, col. 6.

• **Summary:** “There is an amusing article in the *Débats* on the recent meeting of the Vegetarians in London. We extract as follows: -

“The Vegetarians lately held a meeting in London under the presidency of Mr. Brotherton, M.P. There were about 400 persons present; as many women as men, a great many children, and a great many Quakers; and as in that country people dine *à propos* of everything, even when they only live on cabbages, there was a banquet of Vegetarians.” Describes the menu and the speeches, with humor.

449. Heywood (A.). 1851. Classified ad: Publications. *Manchester Guardian (England)*. Sept. 13. p. 1.

• **Summary:** “Just published, price One Penny. Speech on Vegetarianism, delivered at the First Annual Meeting of the Vegetarian Society, held at Hayward’s Hotel. Bridge-street, July 28th, 1848. By the Rev. J.B. Strettles, of Christ Church, King-street, Salford.” Address: Oldham-street, W. Bremner, Piccadilly.

450. *New York Daily Times*. 1851. Recent deaths. Sept. 18. p. 2.

• **Summary:** “Rev. Sylvester Graham, the founder and untiring advocate of the Vegetarian System of dietetics, died at Northampton, Massachusetts, on Thursday, 11th inst. [Sept. 11]. Dr. Graham was chiefly known for his strict adherence to the system which, for some time, bore his name. His writings on the subject were numerous and popular, and his labors, as a lecturer, were incessant. The most important of his works are, *Lectures on the Science of Human Life*, first published in Boston in 1839; and *Lectures to Young Men on Chastity*. The ‘Science of Human Life’ is a work in two large volumes, containing a systematic, and in some degree, a scientific exposition of the author’s peculiar views, and has had a rapid sale—it passed through several editions in this country, and has lately been re-printed in England, where its sale is quite extensive. Dr. Graham was a native of Suffield, Connecticut, and at the time of his death was aged about 55. His character evinced energy and decision, and his influence on the public mind was rather beneficial than deleterious. Of his theories, each will form his own judgment; the projector, at least, was undoubtedly honest and sincere in sustaining them.”

Note: This is the earliest document seen (April 2004) in the *New York Times*, or any other major American

newspaper, on the subject of vegetarianism.

451. Alcott, Wm. A. 1851. The cause of natural death. *American Vegetarian and Health Journal (Philadelphia)* 1(9):149-52. Sept.

• **Summary:** Argues that the main cause of death is not our physiology (the body gradually wears out and tissues ossify) but our diet. A balanced vegetarian diet promotes long life. Alcott believes that fruit is the best food for humans. He wonders whether or not bread is also necessary.

452. *American Vegetarian and Health Journal (Philadelphia)*. 1851. The meeting. 1(9):156-57. Sept.

• **Summary:** "On Wednesday, the 10th inst., the Second Annual Meeting of the Vegetarian Society, will be held in the Lecture Room of the Chinese Museum, commencing in the morning at 10 o'clock..."

"The morning and afternoon sessions will be devoted to reviewing the business of the Society for the past year; receiving new members, electing officers, discussing Resolutions, Amendments to the Constitution or By-Laws, and adopting such measures as may be deemed conducive to the further extension of the sphere of the Society. The evening session commencing at 7 o'clock, will be occupied exclusively with Addresses by several speakers in exposition of the Cause.

"The Festival: Will be held on Thursday Afternoon, in the Lecture Room of the Bible-Christian Church, N. Third St., above Franklin Ave., commencing at 2 o'clock."

453. *American Vegetarian and Health Journal (Philadelphia)*. 1851. The banquet of the Vegetarian Society. 1(9):157-59. Sept.

• **Summary:** From the *Liverpool Chronicle*. "It is 'one of the interesting duties of journalism, to record from time to time those various manifestations of intellectual, moral, and social improvement which assume in the present day the form of more or less 'popular improvements.' Whether the Vegetarian principle really merits all that is claimed for it by its zealous advocates, or whether it is intended by the Ruler of events, to serve but a temporary purpose in counteracting the tendency to grossness and sensuality, which is so apparent, is not for us to decide. It is our duty to present facts as they occur, and leave our readers to draw therefrom their own conclusions. As we entered the Concert hall, on Friday last, we confess the spectacle which presented itself, impressed us irresistibly with the idea that there were at least some reasons for the new system of diet which are not generally known.

"There was a beauty, an order, and a harmony with the object sought to be promoted in all the arrangements, which not only showed that taste, ingenuity, and skill had been actively employed, but there was an earnestness and determination of purpose in those engaged which is the

surest guarantee of successful and happy results. The most prominent decorations of the hall were three beautiful arches over the platform, formed by 'nature's own adornment,' leaves and flowers. Through the centre arch we observed a circular tablet, on which the words 'Mercy and Truth,' were inscribed, as indicating the leading principles Vegetarian Society bases its claims to the attention of the public mind. Beneath this and in front of the platform was the following inscription:—"The Appointment.—"God said, behold I have given you every herb bearing seed; and every tree, in the which is the fruit of a tree, yielding seed, to you it shall be for meat." Genesis i., 29."

Summarizes more of the setting and decorations around the banquet, addresses by James Simpson (president), Rev. W. Metcalfe, Mr. Ward, Alderman Harvey, and others.

454. *American Vegetarian and Health Journal (Philadelphia)*. 1851. The London vegetarian soiree. 1(9):160-62. Sept.

• **Summary:** From the *London Chronicle*. "On Friday evening last a grand meeting of the members and friends of the Vegetarian Society took place, at a *soiree* in the Freemason's Hall, Great Queen street. Tables were laid along the whole length of the spacious apartment, to which between 300 and 400 guests sat down, amongst whom there was a large sprinkling of ladies, whose good looks and exquisite complexions spoke more forcibly in favor of Vegetable diet than any orator of the evening, however well supplied as they undoubtedly were, with facts and figures. The tables were decorated with much taste with flowers, &c., and the whole scene was gay and animated."

Summarizes addresses by Mr. Brotherton and Mr. James Simpson. The Rev. Mr. Watson (from Scotland), Mr. de Wolfe (from America), and other gentlemen also spoke. "The proceedings terminated at rather an advanced hour, after giving great satisfaction to all present."

455. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Controversialist: The eating reform—An evening with the vegetarians. 1(9):162-64. Sept.

• **Summary:** From the *Liverpool Chronicle*. A humorous account by two non-vegetarian men (one named Jack Hayes) who attended the banquet of the Vegetarian Society at Manchester, England, in Concert-hall. They suspect that some Vegetarians are plump because "they take their steaks and chops, as the teetotalers do their porter, medicinally and in private."

"This striking, and somewhat novel feature in regard to Vegetarian banquets characterized that of Friday, and ought not to be overlooked—the chairman was sober to the close: ditto the guests. The health of her Majesty was drunk most loyally in pure cold water, and no stronger beverage passed the lips of the company during the evening. Jack Hayes was the only man whose eyes did not look perfectly orthodox;

and now we recollect, he was missing during the early part of the chairman's speech, after being heard to mutter something about getting 'a corrective to all this absurd mess,' or words to that effect."

456. *American Vegetarian and Health Journal* (Philadelphia). 1851. Milton. 1(9):164. Sept.

• **Summary:** From the *Vegetarian Advocate*, p. 85, vol. i. "His habits of living were austere. He was abstemious in diet, chaste, an early riser, and industrious. He tells us, in a Latin poem, 'that the lyrist may indulge in wine, and a freer life, but that he who would write an epic to the nations, must eat beans and drink water.' Yet in this severity, is no grimace or effort. He serves from love, not from fear. He was innocent and exact, because his taste was so pure and delicate."

Note: John Milton, the famous English poet, lived 1608-74.

457. Lott, Daniel. 1851. Who is right? *American Vegetarian and Health Journal* (Philadelphia) 1(9):155-56. Sept.

• **Summary:** Discusses Biblical basis for vegetarianism. "It appears to be a generally received opinion of the Christian world at the present time, that the text in Genesis ix, 3, 6, is a command or permit to eat all kinds of animal flesh. To this view we offer the following objections..." Four long objections are given. Reprinted from *At Home*, 9 Aug. 1851.

458. Robinson, Jervis. 1851. Correspondence: Starving the dyspepsia. *American Vegetarian and Health Journal* (Philadelphia) 1(9):152-55. Sept.

• **Summary:** "It is generally understood by medical men that, for many cases of dyspepsia, which are beyond the reach of medicine, a rigid abstinence from food, is peculiarly successful. Dr. Johnson, the best British writer on that subject, recommends it to his patients to confine themselves to two pints a day of what he calls gruel..." Address: Nantucket, [Massachusetts].

459. *Farmer's Cabinet* (Amherst, New Hampshire). 1851. Mortuary notice: Rev. Sylvester Graham. Oct. 1. p. 2.

• **Summary:** The "founder and untiring advocate of the Vegetarian System of dietetics, died at Northampton, Massachusetts, on Thursday, 11th inst. [i.e., 11 Sept. 1851, at age 58]. Dr. Graham was chiefly known for his strict adherence to the system which, for some time, bore his name. His writings on the subject were numerous and popular, and his labors as a lecturer, were incessant.

"The most popular of this works are, *Lectures on the Science of Human Life*, first published in Boston in 1839 and *Lectures to Young Men on Chastity*. The 'Science of Human Life,' is a work in two large volumes, containing a systematic, and in some degree, a scientific exposition of the author's peculiar views, and has had a rapid sale. It passed

through several editions in this country, and has lately been reprinted in England, where its sale is quite extensive. Dr. Graham was a native of Suffield, Connecticut, and at the time of his death was aged about 55 [sic, 58; he was born on 5 July 1794]. His character evinced energy and decision, and his influence on the public mind was rather beneficial than deleterious. Of his theories, each will form his own judgment; the projector, at least, was undoubtedly honest and sincere in sustaining them."

460. *New York Daily Times*. 1851. New publications. Oct. 3. p. 3.

• **Summary:** The section titled "The Water-Cure Journal" notes that the October issue, published today, includes articles on: "Death of Sylvester Graham," and "American Vegetarian Society." This journal is published monthly by Fowlers & Wells, No. 131 Nassau-st., New-York.

461. *New York Daily Times*. 1851. Great Britain. Oct. 13. p. 1.

• **Summary:** "Lord John Russell... has given a place, that of Receiver-General of the Inland Revenue, to a son of Mr. Brotherton, the anti-midnight legislator, and certainly no retainer of the Whigs. Brotherton has the repute of being, politically, an honest man, with a few harmless eccentricities, such, for instance, as vegetarianism, of which he is a sincere, if not very sensible advocate. He lately presided over a meeting of half-crazed enthusiasts of this class, whose oratory and rationalism elicited some happy bantering from the various journals; but I cannot learn that any converts were made by the public exposition of the superior nourishing qualities of peas and cabbage as compared with beef and mutton."

462. *American Vegetarian and Health Journal* (Philadelphia). 1851. To subscribers and friends. 1(10):186-87. Oct.

• **Summary:** *The American Vegetarian* asks its readers and subscribers for their comments on its content and continuation at the end of the year.

463. Hunt, Seth. 1851. Death of Sylvester Graham (Letter to the editor). *American Vegetarian and Health Journal* (Philadelphia) 1(10):187-88. Oct.

• **Summary:** "It is a melancholy duty to announce the Death of Sylvester Graham, Author of the 'Science of Human Life,' and other Physiological works, of acknowledged Scientific and Literary Merit. He died at his residence in Northampton, on Thursday, the 11th of Sept., in the 56th year of his age. We append to this brief notice, a letter from Mr. S. Hunt to the Editor of the *New York Tribune*, upon the sickness and death of this truly cultivated and gifted philosopher."

"Sylvester Graham was born at Suffield, Connecticut, on the fourth day of July, 1794, and was therefore, 57

years old, and not 50 as several papers have it, when he died. His father was a Clergyman in that town, and Sylvester was a son of his old age. His ancestors were of Scotch origin. The subject of this notice inherited a slender constitution and one of a peculiar character. Every person at all acquainted with him must be aware that he possessed a very excitable temperament and remarkable mental and moral conformations. His cautiousness was extreme, and this in connection with feeble health, subjected him to much melancholy from early life up to adult age, when a change of diet and regimen affected a marked revolution in his health, and kept in obedience [abeyance] for many years that spirit of gloom by which he had been so much tormented.

“From the period of this favorable change to the beginning of his last illness, he labored much as a lecturer and author: and often, under the impulses of his ardent and energetic temperament, performed tasks calculated to break down the strongest constitution. He had, besides, to contend with a naturally strong appetite for food, the too frequent indulgence of which undoubtedly did much toward impairing his health. This he often confessed with great frankness. His health, however, was in the main good, until about a year before his death, when from some cause or causes, a great depression of spirits came upon him, producing apparently extreme mental suffering.

“About the time of the commencement of this severe depression of spirits, a change in his bodily health and appearance was manifest. He lost most of that vivacity and usefulness for which he was remarkable. Not long after this he was attacked with a rheumatic affection in his limbs, a complaint to which he had a hereditary predisposition, and this disease, long protracted, was a source of severe bodily suffering. These complicated disorders naturally wrought disastrous effects upon his too sensible system. He became more excitable than usual; and, with the hope of obtaining immediate relief from intense pain, he was often led to adopt measures which, in the calmer periods of health, he condemned. He was irregular in his remedial course. He was prevailed upon to consult physicians of the different schools, and pursued fitfully and in part the treatment recommended by his respective medical advisers. Still he had his own idea of the treatment which his case required, that was in accordance with his own physiological views, and which he had faith would cure him, could he be placed in favorable circumstances and have some one to stand by him and see that it was carried out.

“Four days before he died, he gave the writer of this to understand that he had no mortal disease upon him, but thought he might die on account of not being able to carry out what he considered a philosophical course of treatment. He was then free from pain, but was much reduced in flesh, and apparently quite weak.”

“A *post mortem* examination was made in the presence of several physicians: and I was informed by one of them

that the whole alimentary canal was in quite a healthy state, and there was no evidence, as far as the examination went, of disease sufficient to cause death. It is stated that the physician who has attended him considers the immediate cause of his decease to be the use, in his extreme state of exhaustion, of Congress water and the warm bath. But, of course, in regard to his sickness and death, various opinions will be formed; yet no just conclusion can be arrived at without knowing his whole history, being intimately acquainted with his character and habits, and ascertaining his whole course of treatment.

“That Sylvester Graham was gifted with talents and genius of a high order, no one can deny; that he was not exempt from imperfections and frailties, all who were personally acquainted with him must admit. Let us receive and profit by whatever of truth he has uttered, ‘proving all things,’ rejecting error, and ‘holding fast that which is good.’”

“His remains were deposited in the Northampton Cemetery, on Friday afternoon September 12.” Address: Northampton, Massachusetts.

464. *Water-Cure Journal (The)*. 1851. Death of Sylvester Graham. 12(4):89. Oct.

• **Summary:** “We are pained to hear of the death of Sylvester Graham, which occurred at his residence, at Northampton, on the morning of the 11th September. Yet why should we mourn? He has done the work assigned him in the order of Providence, and has gone to his account! He was not exempt, while in the flesh, from the foibles of our common nature; yet he had many virtues. As a teacher and writer, he was remarkably earnest and enthusiastic; yet clear, comprehensive, and cautious. He has acquired a world-wide celebrity as the author of ‘Lectures on the Science of Human Life,’ a work whose labor no doubt tended materially to shorten his days on earth. For several years, until the time of his last illness, he was arduously engaged in preparing a work entitled ‘The Philosophy of History,’ the labor of which no doubt tended to hurry a constitution, already overworked and exhausted, on to premature dissolution. We shall, in due time, present a biographical notice of Dr. Graham, with an account of his peculiar habits of life, and the incidents attending his last sickness, medical treatment, &c.”

465. *Water-Cure Journal (The)*. 1851. American vegetarian society. 12(4):89. Oct.

• **Summary:** “The third annual meeting was held at Philadelphia on the 10th of September. It was largely attended by the vegetarians of Philadelphia and vicinity, and by others from New York, Massachusetts, &c. In the evening, a public meeting was held at the great hall of the Chinese Museum.

“But the great affair of the anniversary was, the Vegetarian Festival, on Thursday. One hundred and thirty

ladies and gentlemen sat down to a luxurious repast, which cost no animal its life. It was a feast of bounties, and the sentiments and speeches which followed the repast made it truly a 'feast of reason and a flow of soul.' Brief addresses were made by the President of the Society, Dr. Alcott; Dr. Nichols, First Vice President; Rev. Mr. Metcalfe, Corresponding Secretary; Dr. William Elder, Mrs. Gove Nichols, Mr. Lewis Hough, and many others.

"It was a fine treat, physically and intellectually. The next annual meeting and festival will be in Now York, of which due notice will be given."

466. *Water-Cure Journal*. 1851. American Vegetarian Society. Oct. *

467. Wright, Joseph. 1851. Proceedings of the American Vegetarian Society, in annual meeting assembled. *American Vegetarian and Health Journal (Philadelphia)* 1(10):165-86. Oct.

• **Summary:** "The Second Annual Meeting of the American Vegetarian Society commenced on Wednesday, the 10th of Sept., 1851, in the Lecture Room of the Chinese Museum, Philadelphia. Dr. W.A. Alcott, President of the Society, made a brief, appropriate and interesting address on taking the chair."

Contents; "The following letters were then read to the Society: Letter from Professor R.D. Mussey, of Ohio (Cincinnati). Letter from Dr. John Grimes, of New Jersey (Boonton). Election of Officers: President—Dr. W.A. Alcott, as before. V.P.—O.S. Fowler, Esq., 131 Nassau St., New York. Dr. R.D. Mussey, as before. Dr. John Grimes, as before. Dr. T.L. Nichols, as before. Dr. J.R. Brown, Galveston, Texas. H.H. Hite, as before. Dr. Charles H. Cleveland, Waterbury, Vermont. J.H. Hanaford, Esq., Newton, Upper Falls, Massachusetts. Joseph Wright, as before. Afternoon session. Evening session—Address of Dr. W.A. Alcott. Address of Rev. Wm. Metcalfe. Address of Cyrus M. Burleigh, Esq. Address of Lewis S. Hough. Address of Mr. Thomas Hambleton, of Chester Co., Pennsylvania. Address of Mr. Hiram Ward.

Thursday's proceedings: Preamble and four resolutions. The Festival: "A feast of reason and a flow of soul." "At three o'clock the Society and the guests entered the room where the Festival was waiting. On entering, the scene presented a most delightful appearance. At the west end of the room a table on a raised platform was placed for the officers of the Society. Three other tables, extending the whole length of the room, displayed a beautiful variety of flowers in handsome vases, intermingling tastefully with various savory dishes, sweets and fruits, in rich profusion." A listing of the managers and committee responsible for the festivities follows, along with a Bill of Fare.

Remarks of Dr. Wm. A. Alcott: "Brotherly Love—may it have free scope and be perpetual." Remarks of Dr. T.L.

Nichols. Rev. W. Metcalfe's remarks. Sentiment by Miss Elma Grove: "Tobacco—A vegetable that kills body and soul—May Vegetarians *eschew* it rather than *chew* it." Remarks by Dr. Elder. Remarks of Mrs. Nichols. Remarks of Lewis S. Hough: "A sound Mind, and a sound Body, are the true Riches of Life. A correct Vegetarian diet, with a general rectitude of other habits of life, will secure both." Mr. Hiram Ward's remarks. Remarks of Wm. B. Elliott. Remarks of various speakers. Address: Recording Secretary, American Vegetarian Society.

468. *Manchester Guardian (England)*. 1851. Lecture on vegetarianism. Nov. 19. p. 6.

• **Summary:** "On Monday evening, a public meeting was held in the large room of the Albion Hotel, Piccadilly, convened by the Manchester and Salford Vegetarian Society, to hear an address by Mr. James Simpson, of Fox Hill Bank, the president of the Vegetarian Society, 'On the principle and practice of vegetarian diet, or abstinence from the flesh of animals as food.' Admission was given by card, the invitations not being limited to members of the society. On the platform were the Rev. J.B. Strettles..."

"Mr. Alderman Harvey took the chair and introduced the subject of the lecture. He stated that Mr. Simpson had been delivering lectures on the vegetarian system in various parts of the kingdom, and had impressed on his hearers—at least on a great number of them—the principles of vegetarianism as acknowledged truths. Mr. Simpson had dealt with the subject as a moral, a scientific, and an economical subject. He had had very large audiences in London, Yarmouth, Liverpool, Ipswich, &c.—(Applause)."

The chairman "might just say before sitting down that the Vegetarian Society had been formed about four years ago, and that the number at present on the list of members was between 700 and 800.—(Applause.) There were 614 persons who had abstained from animal food for one year; 209 for ten years, 154 for 20 years, 92 for 30 years, 29 for 40 years, and 85 for the whole period of their lives.—(Cheers.) He personally knew many of these parties, some of whom had commenced the vegetarian regimen when in very indifferent health; under that regimen they had materially improved their health... Experience therefore could be brought to show that the vegetarian regimen was beneficial to the human system.

"Mr. Simpson commenced his remarks amidst considerable applause." A long summary of his speech, with many quotations, is given.

469. *Manchester Guardian (England)*. 1851.

Correspondence: Vegetarianism. To the editor of the *Manchester Guardian*. Nov. 26. p. 8.

• **Summary:** "Sir,—In your paper of the 19th instant, you report a lecture on vegetarianism, delivered by Mr. [James] Simpson, at the Albion Hotel. In that report the lecturer

combats the argument used against vegetarians, that 'flesh is more nutritive than vegetable products.' This, he said, was a great mistake; and then proceeded, according to his idea, to demonstrate his proposition. On reference to Liebig, however, I find a very different result to that deduced by the lecturer. Speaking of the comparative nutritive properties of various kinds of food, Liebig says—'In the restoration and production of the forces, wheat surpasses rye, rye surpasses potatoes and rice, and flesh surpasses all other food in reference to these effects.'

"The reason of this manifest difference in the facts of Liebig and the statements of Mr. Simpson arises from the latter calculating only the solid matter in flesh as nutritive, and accounting the water derived from flesh as dirty water, of which a better sort could be had at the pump. Liebig's statement on the subject is by no means ambiguous, but plain and easily to be comprehended. He says: 'Fresh meat contains more than three-fourths of its weight in water; but this water is not pure water, but the juice of flesh—soup, with all its active ingredients, organic and inorganic.' This fact, which vegetarians have hitherto found it convenient to pass over, and which does not enter into any of their tabular calculations, is further enforced by Liebig thus:—'The juice of flesh contains beyond a doubt the conditions necessary for the formulation of the whole muscle, and for the production of its peculiar properties... No one estimates more highly than the hospital physician, soup, as a means of restoring the exhausted strength of his patients. It cannot be replaced by any other article of the pharmacopoeia. Its vivifying and restoring action on the appetite and digestive organs, the colour, and the general appearance of the sick, is most striking.'—Probably this evidence is superfluous. Your readers have sufficient experience of the high nutritive value of the flesh of animals as food.

"Your obedient servant, Joseph Johnson." Address: 10, Market-street [Manchester].

470. Alcott, W.A. 1851. Corrections. *American Vegetarian and Health Journal (Philadelphia)* 1(11):196. Nov.

• **Summary:** "In general I am not very solicitous about the appearance of my remarks at public meetings, for all my friends know that I lay no special claims to the art of speech-making. It is only when I am made by the reporter or somebody else to speak nonsense or speak falsely, that I ask the privilege of making corrections." The writer then asks that 13 specific corrections be made in the report of his talk published on pages 167-69.

471. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Aquarians. 1(11):194. Nov.

• **Summary:** From *Encyclopedia Americana*, vol. I, p. 313. There "were in the primitive Christian Church, a class of men, who, like our Bible Christians of modern times, thought it unlawful to eat flesh or drink wine. They were called

Aquarians."

472. *American Vegetarian and Health Journal (Philadelphia)*. 1851. Habits of the Irish. 1(11):197. Nov.

• **Summary:** Quotes a long passage from the book *Ireland's Welcome to the Stranger*, by Mrs. A. Nicholson, who "is a Vegetarian of the stricter sort and long-standing." The following relates to a Poor house in Dublin, Ireland:

"My next visit was to the Poor House, for I had heard much of their well managed laws, from all but beggars, who gave them no share in their affections. The house contained 1700 persons of all ages; and all who were able were at work or in school. The rooms were well ventilated, and the floors daily washed. The aged appeared as comfortable as care and attention could make them. One old lady was pointed out to us who was 106 years old! She could read without glasses, and had the use of all her faculties.' (Were her days shortened by want of animal food?)

"The dinner hour was near. Three pounds and a half of potatoes were poured from a net upon the table, for each individual. Fingers supplied the place of knives and forks.'

"Mrs. N. does not speak of any addition to the potatoes but salt; and why should there have been? Three and a half pounds of potatoes are surely enough for an individual at one meal; though, in some instances and places four pounds are allowed. She only adds:

"Twice a week soup is given, and stirabout and buttermilk in the morning. The aged and invalids here have bread and tea when required."

473. *American Vegetarian and Health Journal (Philadelphia)*. 1851. The controversialist: Discussion in England. 1(11):202-04. Nov.

• **Summary:** "We continue to receive the most cheering intelligence of the progress of Vegetarianism in England. By a recent arrival we received a copy of the *Manchester Examiner and Times* containing a long account of a Discussion upon the Vegetarian principle between Mr. H.S. Clubb and Mr. Joseph Johnson"—held in Temperance Hall, Crumpsall. Mr. Clubb states that "just as civilization was in advance of barbarism, so he believed that there was a condition in advance of the present civilization, in which man would lose all taste for the flesh or blood of his fellow-animals, and would find his higher aims and purposes best secured by a diet consisting of fruits, farinacea and vegetables.

"The principle on which the present discussion was founded was, that man, as a physical, intellectual, and moral being, could become most completely developed in all his faculties by subsisting upon the direct productions of the vegetable kingdom. The reasons for entertaining that principle were various with different persons, but they were principally based—1, on the anatomical structure of man; 2, on history; 3, on physiology; 4, on chemistry; 5, on

domestic economy; 6, on agriculture; 7, on psychology; 8, on the practical testimony of many great and good men; 9, on the appointment of man's food at the creation (Genesis i. 29); and, 10 on the individual consciousness of the truth of the principle, which became more and more powerful in proportion as it was adhered to in practice.

"As to the *anatomical structure of man*, he would ask whether there was anything in the human hand, face, or appearance, which indicated that he was in any degree a preying or carnivorous creature? Linneus [Linnaeus] had tritely explained, when speaking of fruits, that 'this species of food is that which is most suitable to man, which is evinced by the series of quadrupeds, analogy, wild men, the structure of the mouth, of the stomach, and the hands,' whilst Baron Cuvier has explained the possessing of the eye tooth in man:—'Fruits, roots, and the succulent parts of vegetables, appear to be the natural food of man; his hands afford him a facility in gathering them, and his *short and canine teeth, not passing beyond the common line of the others*, and the tubercular teeth, would not permit him to feed on herbage or devour flesh, unless these aliments were previously prepared by the culinary process.' Daubenton, Gassendi, Sir Everard Home, Ray, Professor Lawrence, Lord Monboddo, Mr. Thomas Bell, Mr. Dunlop, &c., confirmed the statement of the master naturalists on that subject."

474. *American Vegetarian and Health Journal* (Philadelphia). 1851. Diet of the Hungarians. 1(11):197-98. Nov.

• **Summary:** Reports published in the *Independent* (New York), by a young correspondent of theirs, who is making a tour of the homeland of the Hungarians, describes their "diet and habit of eating," and the great strength and vigor derived from their "light diet"—which is largely vegetarian.

475. Denton, Anne (Miss). 1851. The soul's medium. *American Vegetarian and Health Journal* (Philadelphia) 1(11):193-94. Nov.

• **Summary:** Food affects the soul, which prefers a vegetarian diet.

476. Denton, William. 1851. Communication (Letter to the editor). *American Vegetarian and Health Journal* (Philadelphia) 1(11):201-02. Nov.

• **Summary:** "Rev. Wm. Metcalfe:—Dear Sir,—I am sorry that I am unable to attend the Vegetarian Convention; it would have done me much good to see and hear the noble-hearted Reformers who are striving to make this old world young again. May every eye be brightened, every mind strengthened, and may true Temperance and Peace go onward with ten-fold speed! I have abstained from the flesh of animals for five years, and find myself, to say the least, quite as healthy, as strong, and as happy without as with..." Address: Dayton, Ohio.

477. Filer, George. 1851. The fall and restoration of man. *American Vegetarian and Health Journal* (Philadelphia) 1(11):189-92. Nov.

• **Summary:** "Man, as he came from the hand of his Creator, was a noble being. He was the last and best work of Almighty Power. In form and person he was a paragon of symmetry and beauty—in port and bearing he was dignified and majestic. His constitution was so strong, and his powers of life so vigorous, that he could resist the causes which induce death nearly a thousand years. All earthly blessings were bestowed upon him to the full extent of his capacity. Of Nature's abundant supply of delicious fruit he ate freely and was satisfied. He had no bias or propensity to evil, and, in the estimation of Infinite Wisdom, he was 'very good.' Such was the state of man, but now, O, how fallen!"

478. Hanaford, J.H. 1851. Men vs. brutes. *American Vegetarian and Health Journal* (Philadelphia) 1(11):192-93. Nov.

• **Summary:** Using logical reasoning, this essay finds that "as civilization advances, and population increases, the brute creation recedes." Gradually the beasts of prey will disappear. "Man, then, must be the monarch of the earth. As he advances, he will replace inferior creations by his superiority." And "the time will arrive when the earth will not sustain a flesh-eating population. It is now well known, that a given portion of land will furnish sustenance to about fifteen times as many who adopt a vegetarian diet, as many be sustained by a flesh diet. Indeed, the resources of several of the European states, even now, will not support their teeming population. The same truth is still more apparent in Asia. Man must yet become a Vegetarian from *necessity*, if not from choice. Cruelty and slaughter, to satiate the appetite of man, must at some time, find a limit."

In the end, "there will be less of the brutal and more of the spiritual." Address: Newton, Upper Falls [Massachusetts].

479. H.M.B. 1851. Correspondence: Experience. *American Vegetarian and Health Journal* (Philadelphia) 1(11):195. Nov.

• **Summary:** The writer, a vegetarian, says he is much healthier and stronger, and has more endurance, than the four other men who work and board with him. Address: Northampton, [Massachusetts].

480. Mussey, R.D. 1851. Correspondence: Letter from Dr. R.D. Mussey. *American Vegetarian and Health Journal* (Philadelphia) 1(11):194-95. Nov.

• **Summary:** "Dear Sir,—Mr. Liebig has shown that all the elements of nutrition required by the organs of the human body, exist in sufficient quantity in the vegetable kingdom. This has silenced cavillers [cavilers] against Vegetarianism.

It is worthy of note, that a distinguished chemist has a higher authority, with some minds, than Nature herself. A few years ago, we were triumphantly told that animal food is absolutely necessary to supply us with nitrogen, which enters into the composition of our muscles; and this, in the face, of the fact, that all the graminivorous tribes have no lack of that article in their muscles. When asked where the sheep, the bullock, the reindeer, and the orang-outang, obtain their nitrogen, they could not tell; and further, how the Himalaya mountaineers, the Turkish porters at Smyrna, and the inhabitants of the Washington and Marquesas Islands, when first visited by Europeans, men as athletic as the world has ever known, came by the nitrogen of their bodies, they were equally at a loss to reply.

“The truth is, it matters not whether the chemists have found out the elements in different kinds of food or not; it is sufficient to know from observation, that the products of the vegetable kingdom are adequate to all the wants of the animal economy in the graminivora and in man.” Address: Cincinnati, Ohio.

481. Trall, R.T. 1851. Biographical sketch of Sylvester Graham. *Water-Cure Journal* 12(5):110-11. Nov.

• **Summary:** Sylvester Graham was born at Suffield, Conn. [Connecticut], July 4, 1794, and died at Northampton, Mass. [Massachusetts], Sept. 11, 1851. He lived, therefore, a little over 57 years. His constitution was naturally slender, and his temperament remarkably excitable. His father was a clergyman, and well advanced in years at the time of Sylvester’s birth,—a circumstance of some importance to the physiologist in estimating the relative force of the various causes which resulted in his early death. Whether he was aware that his bodily conformation was organically of a fragile and unenduring character, I am not well informed; but I can hardly conceive that so profound and searching a physiologist could overlook this circumstance. Certain it is, that his infantile life was one of sickness and suffering, whether from bad management or faulty organization; and this fact is most pathetically alluded to in an article of poetry which he called “A transcript from the tablets of the heart,” and which appears to have been written at Northampton, on Sunday, Sept. 8, 1850 [about a year before his death]:

“In gloom, in sadness, and in tears, / “Through childhood’s period thou did’st languish; / And up through manhood’s early years, Thy every pulse was beat in anguish.”

“Nothing can be more painfully descriptive of the melancholic cast of an excessively irritable temperament, combined with the intellectual consciousness that it was irremediable.

“In early life he became severely dyspeptic—as almost all persons of his peculiar conformation do, whose habits of life pattern after the usual fashion. He inherited, also, a predisposition to rheumatism, which was often manifested in

the severest forms of sciatica; and the intense mental labor of a subsequent period of his life, occasioned many and protracted attacks of neuralgia.

“His mental developments were very peculiar. The strong points of mind were, very great causality, large combativeness, extreme cautiousness, excessive ideality, and more than full self-esteem and approbateness. He was, too, remarkably gifted in language; and in June, 1830, was engaged as a lecturer by the Pennsylvania State Temp. So’y [Temperance Society]. It was while employed in this service that his mind, which was naturally inclined to physiological studies, became deeply interested in the philosophy of life as exhibited in both the animal and vegetable kingdoms. It could not long escape his keen perception, that merely ‘talking temperance’—trying to persuade men to restrain an artificial appetite—was a very superficial work; that it was merely lopping off the branches of the great tree of intemperance, while its roots were growing firmer, | spreading wider, and sinking deeper. He saw the true ground of temperance reform—a removal of the causes of that morbid appetite which craves alcoholic beverages; and in pursuing his researches into the causes of that appetite, he was led further and deeper into the study of physiology, and finally to the investigation and elucidation of those principles which make up his principal work, ‘The Science of Human Life.’

“The conclusions he came to soon made him unpopular as a temperance lecturer, as they would any one now who should take the field on its *true* philosophy. The world is not yet sufficiently advanced, even in its most enlightened places, to tolerate such altruism.

“His powerful reasoning faculties and active cautiousness rendered him extremely devoted, searching, and guarded, as a scholar and author; while his large ideality caused him to spare no toil or pains to give finish and perfection to whatever went out to the world from his hands; and, no doubt, the immense labor he bestowed on his published works, as he has himself intimated, very materially abridged the period of his earthly existence.

“After adopting an improved dietary system, and conforming his voluntary habits, to a great extent, to the system he has taught, his general health and bodily vigor were very greatly improved; and, but for his intemperate mental labor, and occasional deviations from his own standard of physiological living, he might have experienced a much greater invigoration, and enjoyed a much longer period of life. When in his best bodily condition, he was always subject to what he called ‘gastric irritation.’ This induced a morbid appetite or craving, which he sometimes indulged to an extent that proved the exciting cause of rheumatic and neuralgic attacks. A man may have a strong intellect, with feeble will. He may see truth clearly, and yet not have the self-government to practice it. But Mr. Graham was placed in very peculiar circumstances. He was alone. His nearest and dearest friends could not see as he saw, nor feel as he

felt. Of course, their influence was against the carrying out of his views on diet. His table was luxuriously spread; and although he did not eat meat, (save on one or two occasions for a few days, when prescribed by his physician,) yet he did, as he frankly acknowledged, often do violence to his own doctrines, and suffer for it

“Few men were less fitter [sic] to bear, with philosophical composure, ridicule, opprobrium, and the world’s contumely, than Sylvester Graham; and few men have been more frequently spoken against, more bitterly opposed, and more heartily lampooned. Often he has been attacked through the public papers, with false accusations or anonymous insinuations; and, in many instances, the newspaper which has lent itself to the aggressor, has refused to publish anything from him in reply.”

“About the middle of August last I received a letter from his daughter, written at his request, stating that he had intended to visit Lebanon Springs, for the purpose of receiving water-treatment; but that, as he did not feel competent to undertake the journey, and was continually growing weaker, it was his request that I should visit him at Northampton. The special reason assigned for calling me such a distance was, there were no hydropathic physicians in his vicinity who sympathized with his views on diet. I found him under the care of Dr. Thomas, a very intelligent physician of the allopathic school. I had a long interview with his physician, with his wife, and with himself—each separately. All parties agreed in the statement, that the course of treatment was not such as Mr. Graham approved of or desired; but that it was compulsory; it was that or none. He was in favor of hydropathic treatment, and that alone; but he was too feeble to help himself, suffering unendurable agony, and there was no competent attendant at hand. His physician, Dr. Thomas, was unwilling to take the responsibility of his treatment, without he could also direct the diet. For this I do not censure him. He could not conscientiously practice contrary to his own faith. He gave the patient opium enema, to allay pain and procure sleep; cherry wine and quinine, to support the strength; and insisted on flesh food, or what he called *tonic* diet. Other physicians and friends had been consulted; but all agreed substantially with the above course of treatment, and each insisted particularly on the animal food part of the practice.” Continued. Address: M.D.

482. Trall, R.T. 1851. Biographical sketch of Sylvester Graham (Continued—Document part II). *Water-Cure Journal* 12(5):110-11. Nov.

• **Summary:** (Continued): Vegetarians will naturally ask, Did the use of animal food make him better or worse? Here doctors differed. Dr. Thomas thought it had a good effect; Mr. Graham declared the effect was bad, and that he had only taken it to gratify others. That he was *honestly* of opinion that it did him no good, was evinced by his conduct; for, at the time I visited him, he had peremptorily refused

to eat any more flesh, and was confining himself to a very strict allowance of rice. Moreover, he declared to me, before Heaven, that he considered himself fully aware of the kind of treatment he ought to have had, but could not get; that the most of his troubles—gastric irritation and sciatica—were the consequences of over-distension of the stomach, from eating too much and too great a variety; and that he fully and verily believed in the theory of vegetable diet as explained in his works.

“I was fully satisfied, after a history of his complaints and an examination of his condition, that there was no hope of his living many weeks. It is true, there was no evidence of any necessarily fatal morbid condition. His disease, though exceedingly painful at times, was not immediately dangerous. But the fountain of life was nearly exhausted. The unreplaceable fund of vitality, which none can see or feel, and which was originally stinted in him, had been, in his active and somewhat irregular life, expended with a prodigality which insured an early close of his earthly career.” Address: M.D.

483. Wright, Joseph. 1851. Correspondence: More testimony. *American Vegetarian and Health Journal (Philadelphia)* 1(11):195-96. Nov.

• **Summary:** “Brother Metcalfe:—We have no doubt that there are hundred and thousands of rational beings, who knowingly and willfully, violate the best physical and dietetical laws of their nature.”

Many know (some from experience) that a vegetarian diet is best for “the support and development of man’s physical and mental powers,... yet their gustatory passions were too strong to be governed by their rational and moral faculties.”

One of the oldest Methodist ministers, Rev. James B. Finley, has written a book titled *Memorials on Prison Life*, edited by Rev. B.F. Teft. He states (p. 41): “Savages who live mostly on *flesh* are the most *ferocious* of mankind, while those nations and tribes which feed on *vegetables* chiefly are generally the most *peaceable*, *docile* and *intellectual*.” Address: Camden, New Jersey.

484. Alcott, Wm. A. 1851. Effects of coffee and tea on human health. *American Vegetarian and Health Journal (Philadelphia)* 1(12):205-07. Dec.

• **Summary:** He argues that both are harmful to human health. “When Dr. [Benjamin] Franklin, under the immediate influence of strong temptation, and without consulting man, had yielded to a wayward appetite and returned to the use of animal food, he made the following reflection—How convenient it is to be a rational animal, that knows how to invent a plausible pretext for whatever it finds in itself an inclination to do!

“This knowing how to invent a plausible pretext for whatever we are inclined to do—this encouraging the

abdominal region to rule the head or higher region—has been found very convenient to thousands of others beside Franklin. Nothing is more common than to hear people bring forward the feeblest reasons for continuing in the use of a doubtful thing, when the great difficulty, after all, is to overcome that appetite or inclination which is in its favor. In truth this is the great leading argument—if argument it can be called—of the use of coffee, tea, tobacco, beer, wine, distilled liquors, and animal food.”

A friend of Alcott's, the Rev. Wm. Woodbridge, who “was addicted to the moderate use of coffee” gave it up after 40 years and his lame knee was restored to health within a few weeks. Mr. Gasperin of France found that the miners of Charleroi, France, “are in the habit of using coffee freely at every meal, while they use proportionally less food than other miners in similar circumstances who use other drinks. And yet they are as healthy as other miners, and even can, as he thinks, perform *more* work taking the year together.” Alcott concludes, however, that coffee dulls the natural appetite, and is also an artificial stimulant. “In short, let us remember that the world went on about fifty-four centuries without rum or coffee...”

485. Alcott, W.A. 1851. Is there carbon in flesh-meat? (Letter to the editor). *American Vegetarian and Health Journal* (Philadelphia) 1(12):214-15. Dec.

• **Summary:** Dr. Alcott responds to a letter from a reader in South Reading, Massachusetts, on the question of carbon in flesh-meat. Liebig says that animal heat is supported by the combustion of carbon (provided by food such as meat) and oxygen (provided by respiration). Alcott replies: “My mistake was the following:—Physiologically speaking, lean flesh—muscle—contains no carbon, or heat-forming substance. But then beef, or mutton, or venison, or any other kind of meat, is not properly pure lean flesh. There usually—perhaps I should say *always*—is more or less of fat intermingled with it, to say nothing of other substances. And this fat it is well known, consists largely of carbon.”

486. Alcott, W.A. 1851. Sylvester Graham. *American Vegetarian and Health Journal* (Philadelphia) 1(12):216-17. Dec.

• **Summary:** A long eulogy for Sylvester Graham (age 58), with excerpts from two of many letters to W.A. Alcott (or this periodical), a long article by Mr. Hunt in the *New York Tribune*, and an attached excerpt from Dr. Trall's letter published in *Water-Cure Journal*.

The first letter to Dr. Alcott states: “Will Dr. Alcott inform the public how it could possibly come to pass that Mr. Graham, living in a perfect way,—in such a way, according to his own saying, as would enable a man to live till he was about a hundred years old (and wrong to die any sooner) could run down in *one year*, and at last die while living in accordance with his own system of Physiology, Dietetics,

&c., so that upon a *post mortem* examination no traces of disease could be discovered sufficient to justify death? We want, in fact, all the particulars of his last days and hours; and we wish also to know whether he died in the true faith of the gospel.” Address: West Newton, [Massachusetts].

487. Alcott, W.A. 1851. Oil and salt. *American Vegetarian and Health Journal* (Philadelphia) 1(12):217. Dec.

• **Summary:** An article from the *Encyclopedia Americana* states that in Asturia, a province in the north of Spain, the people eat no oil or salt—i.e. they do not add it to their food. Address: West Newton, [Massachusetts].

488. *American Vegetarian and Health Journal* (Philadelphia). 1851. Vegetarianism and education. 1(12):207-10. Dec.

• **Summary:** From the *Vegetarian Advocate*. “By vegetarianism we do not imply a mere system of abstinence from eating the flesh of animals, for such a system has always been the practice of a vast majority of the human race; but by Vegetarianism we mean that system which has been adopted by prophets and philosophers at different periods of the world, as calculated to increase the freedom and consequent power of the intellectual and moral faculties; to prepare the mind to withstand temptations to immorality and crime; a system, adherence to which, whatever may have been the first motive for its adoption, involve a desire to rise above sensuality in the scale of existence; to be devoted more and more to the cultivation and growth of the mind; which teaches us to abstain from flesh because flesh-eating is a sensual indulgence, a carnivorous, an unclean thing; because it is cruel to kill, opposed to true civilization, to justice, to mercy, to kindness, and to all those finer and nobler feelings which form the brightest ornaments to human character. It is a Vegetarianism of the *mind* as well as of the *body*.”

489. *American Vegetarian and Health Journal* (Philadelphia). 1851. Correspondence: Obedience to truth. 1(12):211-12. Dec.

• **Summary:** Signed “a Southern vegetarian.” He became interested in vegetarianism after reading the book *Hereditary Descent*, by O.S. Fowler. Then he learned that butter, the use of which he could not abandon, “was not a wholesome article of food.” A year or two later his life was transformed when the *Water Cure Journal*, edited by Dr. Shew, “introduced me to one of my most needed and ardently beloved companions, with which up to that time it was ever my fortune to become acquainted; namely *The Science of Human Life*—I need not say by whom [Sylvester Graham]. This initiated me further into the secrets of Physiological truth, far beyond any other work to which I had ever yet had recourse. It too taught me an unwelcome reality, *i.e.* that cream and milk should not be used when the highest and best physiological state was

the object sought; and truly happy am I in the confirmation of this shamefully overlooked truth by a practical demonstration. I value it more and more highly as reflection and experience unfolds the importance of deriving wholly from the bosom of mother Earth our sustenance, as Infinite, Love and Wisdom has wisely appointed; instead of obtaining it second-hand through the organism of impure animals. How revolting the reflection, that, when we partake of food and drink derived from animals, we incur the risk of obtaining these from animals afflicted with cancer, scrofula, etc.!—and how delightful on the other hand, is the reflection, that when we confine ourselves to a strictly vegetable regimen, no law embraced in the intellectual and moral constitution of man has been infringed.”

490. Hanaford, J.H. 1851. Correspondence: Physical endurance. *American Vegetarian and Health Journal (Philadelphia)* 1(12):210-11. Dec.

• **Summary:** Comments on an article from the Aug. 1851 issue of this periodical (p. 141) “in which reference was made to the physical strength of our mutual friend Dr. Alcott.” The writer, who “was an invalid, with very strong consumptive tendency” 6 years ago, has become strong and well since adopting an vegetarian diet. Address: Newton, Upper Falls [Massachusetts].

491. Trall, Russell Thacher. 1851. Vegetarian dietary. *American Vegetarian and Health Journal (Philadelphia)* 1(12):215. Dec.

• **Summary:** An extract from *Hydropathic Encyclopedia*, which lists “standing articles” for the kitchen and a week’s menu (3 meals each day). The standing articles are: “Brown bread, white bread, rye and Indian bread, butter, pot cheese or fresh curd, sweet cream, milk, water, lemon juice, sugar, syrup or molasses, or honey.”

Note: *Webster’s Third New International Dictionary* (1963) defines the term “Indian bread” to mean either corn bread or tuckahoe (“the large edible sclerotium of a subterranean fungus (*Poria cocos*) that is firm and white inside with a hard brown exterior”).

492. Trall, Russell Thacher. 1851. The dietetic character of man. *Water-Cure Journal* 12(6):123-27. Dec. See p. 126.

• **Summary:** From “Dr. Trall’s *Hydropathic Encyclopedia*,” published by Fowlers & Wells, New York. In the section titled “The experimental evidence” we read (p. 126, col. 2): Pythagoras raised up a society of vegetarians 550 years before Christ. Josephus testifies that the Essenes, a sect of the ancient Jews, numbering several thousands, were long-lived because of their regular course of life and simplicity of diet, which Pliny tells us consisted of the fruit of the palm-tree. It is certain, however, that they were vegetarians after the Pythagorean philosophy. The Bramin [Brahmin] priests, who are a very numerous sect, are all strict vegetarians.

Sauchoninthan, a Phoenician historian, Hesiod, the Greek poet, Pythagoras, the philosopher, Herodotus, a celebrated ancient historian, Hippocrates, the father of medicine, Diodorus Siculus, the historian, Ovid, the poet, Aetianus, a Greek historian, and Pliny, the Roman naturalist, all testify that the primitive inhabitants of the earth subsisted on a vegetable diet alone.

“Pliny, Plutarch, Galen, and Porphyry, testify to the good effect of vegetable diet in developing bodily vigor, and enabling men to bear hunger, thirst, heat or cold.” Address: M.D.

493. *Vegetarian Messenger (The)* (Manchester, England). 1851-1903. Serial/periodical. Manchester, Greater Manchester, England: Vegetarian Society. 1(1851)- 6 Series 5 (1903).

• **Summary:** Preceding title: *Vegetarian Advocate (The)* (London). Aug. 1848 to 1851. Volume 1, No. 1 of *The Vegetarian Messenger* was published in Sept. 1849 (see *Vegetarian Advocate*, 1 Sept. 1849, “Introduction,” p. 1).

The Vegetarian Advocate, published by Mr. William Horsell from his London office, advocated a diet containing no eggs or dairy products (later called a vegan diet) whereas *The Vegetarian Messenger*, published by James Simpson in Manchester, advocated a diet which contained no meat but which could contain eggs or dairy products. Thus the two advocated fundamentally different diets based on different philosophies. *The Vegetarian Messenger* hoped to appeal to a wider audience.

The National Union Catalog gives the title as *The Vegetarian* from vols. 1-10, Sept. 1849 to 1860. Note: Actually, *The Vegetarian Messenger* was the title from 1851 to 1903. It states that the title varies: Issued 1849-97, 1899-1903 as *The Vegetarian Messenger*. Issued from 1 Jan. 1898 to 1 Dec. 1898 (monthly) as *The Vegetarian Messenger and Review*. Issued 1904-1952 as *The Vegetarian Messenger and Health Review*. Absorbed the *Vegetarian Review* in Jan. 1898. Between 1849 and 1853 there were 10 series.

Issued Jan. 1861 to Dec. 1886 as *The Dietetic Reformer and Vegetarian Messenger*. Issues for 1887 have the title *The Vegetarian Messenger and Review*. Issued by The Vegetarian Society, Manchester, England. Absorbed by *The Vegetarian Review* in Jan. 1898. Superseded by *The Vegetarian Messenger and Health Review*. Supplements are included for some numbers.

In the early years it was a monthly but with the pages numbered consecutively. The title page of the first issue, in 1851, reads: “The Vegetarian Messenger: Designed to aid in the Extensive Diffusion of True Principles in Relation to the Food of Man; Advocating Total Abstinence from the Flesh of Animals, and the adoption of Vegetarian Habits of Diet, as prescribed by the nature of the human constitution, and consequently most conducive to the full development and healthful exercise of the physical intellectual, and moral

powers. If we would increase in the knowledge and love of truth, we must practise the truth we already possess. Vol. I. With a Supplement and an Appendix. London: Fred Pitman, 20, Paternoster Row: And sold by all booksellers. MDCCCLII.”

Axon and Axon. 1947. *One hundred years of the Vegetarian Society, 1847-1947*. The Vegetarian Society’s “first official organ was *The Vegetarian Advocate*, edited and owned by Wm. Horsell, and issued from 18 August 1848, to March, 1851.” In the latter year it was “succeeded as the official organ by *The Vegetarian Messenger*, commenced by the first president [James Simpson] in September, 1849, and issued for ten years as a monthly magazine. During 1860 it was incorporated with the *Journal of Health*, but in the following year (1861) became a quarterly with the title of *Dietetic Reformer and Vegetarian Messenger*. Since 1872 it has been issued monthly, the original name of *Vegetarian Messenger* being resumed in 1887. In 1904 the full title became *The Vegetarian Messenger and Health Review*. The magazine was issued monthly, without interruption, throughout the war years.

Note: The Vegetarian Society, Manchester, was founded in 1847. Manchester, which officially became a city in 1853, has long been a center of British social reform movements. It is located in northwest England, on the Irwell River, about 30 miles east-northeast of Liverpool and 170 miles northwest of London. Altrincham is located about 8 miles southwest and Wilmslow about 10 miles south of Manchester. In 1888 the society’s London Auxiliary became an independent body under the name London Vegetarian Society. In 1969 the Vegetarian Society, Manchester, and the London Vegetarian Society merged to form the Vegetarian Society (U.K.).

At the top of the title page of the early issues of this magazine (by 1887) is a motto by Pythagoras, selected by Mr. Henry S. Clubb: “Fix upon that course of life which is best. Custom will render it most delightful.” Address: Manchester, England.

494. An essay on vegetarian literature: or, A guide to the study of the vegetarian system of philosophy & diet... 1851. London: Fred Pitman; Manchester: William Bremner. 8 p. 22 cm. *

• **Summary:** This is a bibliography of early vegetarian literature.

495. Bostwick, Homer. 1851. An inquiry into the cause of natural death: or, Death from old age; developing a new and certain method of preventing the consolidation or ossification of the body, and of thus indefinitely prolonging vigorous, elastic and buoyant health;... New York, NY: Stringer & Townsend. viii + 152 p. Illust. *

• **Summary:** Title on spine: “On the causes of natural death and how to keep young.”

496. Clubb, Henry Stephen. 1851. Visit of William Metcalfe, of Philadelphia to the vegetarians of England. Frankford, Pennsylvania: William Higgs, Jr. 24 p. *

• **Summary:** Rev. William Metcalfe is minister of the Bible-Christian Church of Philadelphia—the first vegetarian group in America. This document contains the text of speeches he delivered while visiting Bible-Christians and vegetarians in England.

497. Coles, Larkin B. 1851. Philosophy of health: Natural principles of health and cure: or, Health and cure without drugs: also, The moral bearings of erroneous appetites. Boston, Massachusetts: Ticknor, Reed, & Fields. 260 p. 19 cm.

• **Summary:** One of Coles’ main themes was the proposition that “it is as truly a sin against Heaven, to violate a law of life, as to break one of the ten commandments.” He argued, like many other health reformers of the time, for fresh air, exercise, a vegetarian diet, the nonuse of stimulants, reform in dress, sexual purity, and drugless medicine.

Larkin generally used the word “flesh” to refer to meat; the word “flesh” appears on 31 pages of this book. For example, in the chapter on “Quality of food” a section titled “Flesh-eating and vegetable eating” (p. 57) states: To consider man anatomically, he is decidedly a vegetable-eating animal. He is constructed like no flesh-eating animal, but like all vegetable-eating animals. He has not claws, like the lion, the tiger, or the cat; but his teeth are short and smooth, like those of the horse, the cow, and the fruit-eating animals; and his hand is evidently intended to pluck the fruit, not seize his fellow-animals. What animals does man most resemble in every respect? The ape tribes: frugivorous animals.

Because they were viewed as stimulants, Coles also opposed the use of coffee, tea, alcohol, opium and tobacco. The word “coffee” appeared on 29 pages in this book. For example, pages 78-79: “It needs only to be added, that, in the estimation of the writer of this little work,—after having used it for several years, and since having abstained from it for some fifteen years,—coffee, in all cases, and under all circumstances, is bad; that its stimulating qualities are decidedly injurious to the system, and ought never to be used, except when required as an antidote to poison, or for some other medicinal purpose. And, what makes it to be dreaded more than many other injurious things is, its evil working is so unseen and delusive. While it does not show itself like alcohol, yet its evil work is more certainly undermining the nervous system; and while it tempts us to believe that it strengthens and supports, because it excites, yet it slowly enervates. It affects the whole system, and especially the nervous system, by its effects on the stomach. But, besides this, it creates a morbid action of the liver, especially where there is a tendency to bilious affections. It affects the circulation of the blood, and the quality of the

blood itself, so that a great coffee-drinker can generally be known by his complexion; it gives to the skin a dead, dull, sallow appearance.”

This book was remarkably successful, selling 35,000 copies during its first 5 years and another 9,000 before Coles’ death. “When the twenty-sixth edition appeared in 1851, one medical journal joked that it seemed ‘as though the friends of reform not only read, but eat the books’” (R. Numbers 1982, p. 60).

Three early America health reformers whose writings later had a noticeable influence on the thinking of Ellen G. White (leader of the Seventh-day Adventist church) were Horace Mann, Dio (Dioclesian) Lewis, and Larkin B. Coles. Although never as prominent a reformer as Mann or Lewis, Coles is of special interest because of his background as a Millerite preacher and physician. Born in New Hampshire, he graduated from Castleton Medical College in 1825 during that institution’s heyday as New England’s most popular medical school. He is also said to have been trained as a minister. As early as 1836 he seems to have been associated with William Miller, and at the height of the Millerite movement he was actively distributing Miller’s books and writing theological articles for the *Signs of the Times*. Shortly after the Great Disappointment of 1844 (when Jesus Christ failed to appear) he settled in Boston and joined both the Boston Medical Association and the Massachusetts Medical Society as an orthodox physician in good and regular standing. He loved to travel and preach. He died in January, 1856, while visiting Louisville, Kentucky (Ronald Numbers 1982, p. 59-60). Address: Fellow, Massachusetts Medical Society; member, Boston Medical Assoc.

498. Dunglison, Robley. 1851. *Medical lexicon: A dictionary of medical science*. 8th ed, revised and greatly enlarged. Philadelphia, Pennsylvania: Blanchard & Lea. 927 p. See 896/2. 24 cm. *

• **Summary:** “Vegetarianism,... a modern term, employed to designate the view that man... ought to subsist on the direct productions of the vegetable kingdom and totally abstain from flesh and blood.” Note 1. The *Oxford English Dictionary* (1989, at Vegetarian) states that this is the earliest known use of the term “vegetarianism.” The author lived 1798-1869.

Note 2. The third edition was published in 1842, and the 15th ed. in 1857.

499. Trall, Russell Thacher. 1851. *The hydropathic encyclopedia: A system of hydropathy and hygiene*. In eight parts... 2 vols. New York, NY: Fowlers and Wells. Publishers. See Vol. 1, p. 403-04, 410, 412, 414, 416-17, 420, 456, 460

• **Summary:** A digital version of this book is available on HathiTrust. In 1852, Trall founded the New York Hygieo-Therapeutic College. In Vol. 1 of this book, the word “vegetarian” appears mostly in Part IV: Dietetics.

Page 404: “His theoretical conclusion corresponds with that of all other naturalists whose attention has been directed to the subject, and the experience of hundreds who have adopted the vegetarian system, partially or wholly, in consequence of his teachings, singularly exemplifies its truth.”

Page 410: “The Physiological Evidence—Physiologists have noticed that the blood of flesh-eating animals undergo putrefaction much sooner than that of a vegetable-eating animal. The chyle of flesh-eating men, when taken out of the body, decomposes and becomes putrescent in less than a quarter of the time required for that of the vegetarian to undergo the same process. All the secretions of vegetarians are more pure, bland, and copious, and the excretions—the sweat, urine, focal matters, etc.—are less offensive to the senses, and less injurious in their exhalations, than are those of persons who subsist on a mixed diet. The teeth of vegetarians are less affected with tartarous incrustations, and their breath is mostly or entirely free from the rank, cadaverous, pestilent odor so common to flesh-eaters. Medical authorities generally agree that flesh diet makes the blood prone, and the whole body disposed to, the inflammatory and putrid diatheses. Some few medical writers have, however, asserted that an exclusively vegetable diet predisposes to scurvy; but as they have not sustained the assertion with any sort of evidence, it is hardly worth refuting. The vegetarian can always endure hunger and thirst longer without loss of strength, and sustain entire privation of food with much less suffering than flesh-eaters. The appetite of vegetable-eaters is invariably good, and food has always a keen relish, while it often fails with flesh-eaters requiring frequent changes of dishes, or a variety of seasonings, to render it palatable. Digestion with the vegetarian is unattended with that disturbance, heat, irritation, oppression of the stomach, and dullness or drowsiness of the head, which flesh-eaters generally experience after dinner, and which some physiologists, on the mistaken supposition that it was natural, have called the ‘fever of digestion.’ Drowsiness, sleepiness, and mental stupidity, so common after a full meal with flesh-eaters, are wholly unknown to vegetarians, when their other habits are correct. These can resume any bodily or mental labor immediately after a meal, with incomparably less discomfort, and greater immunity from evil consequences, than can flesh-eaters.”

Page 412: “All the mental passions of the vegetarian are more governable and better balanced, more easily regulated by the judgment and controlled by the will, less violent, but more enduring than those of flesh eaters.”

Page 414: “... yet there have been, at all times, men of superior intelligence and high-toned morality, who have rigidly abstained from flesh-eating. Among them we find poets, philosophers, and prophets, distinguished alike for ‘temperance in all things,’ purity of life, rectitude of

deportment, and length of years. Pythagoras raised up a society of vegetarians 550 years before Christ. Josephus testifies that the Essenes, a sect of the ancient Jews, numbering several thousands, were long-lived because of their regular course of life and simplicity of diet, which Pliny tells us consisted of the fruit of the palm-tree. It is certain, however, that they were vegetarians after the Pythagorean philosophy. The Bramin [Brahmin] priests, who are a very numerous sect, are all strict vegetarians. Sanchoniathan, a Phoenician historian, Hesiod, the Greek poet, Pythagoras, the philosopher, Herodotus, a celebrated ancient historian, Hippocrates, the father of medicine, Diodorus Siculus, the historian, Ovid, the poet, Aetianus, a Greek historian, and Pliny, the Roman naturalist, all testify that the primitive inhabitants of the earth subsisted on a vegetable diet alone.

“Pliny, Plutarch, Galen, and Porphyry, testify to the good effects of vegetable diet in developing bodily vigor, and enabling men to bear hunger, thirst, heat, or cold.”

Page 416-417: James Simpson, Esq., president of the English Vegetarian Society, stated at a public meeting held at Glasgow, June 17, 1851, that of the individuals belonging to the society, numbering between 600 and 700 adult members, 203 have abstained from all kinds of flesh for upward of ten years; 153 for more than twenty years; 91 for thirty years; 29 for forty years; and 85 have abstained the whole of their lives. These vegetarians belong indiscriminately to all trades and professions, and have, as a body, always a much higher and more uniform standard of health than flesh-eaters under similar general circumstances, and many of them have experienced a wonderful improvement in bodily vigor and mental vivacity.

“But we have equally interesting facts in the United States. The American Vegetarian Society, though of more recent date and fewer numbers, has in its ranks full-grown men and women who have never tasted ‘flesh, fish, or fowl. Rev. Metcalfe, who is the corresponding secretary of the society, and also pastor of the Bible Christians, who have adopted vegetarianism from religious motives, has practiced the vegetarian system for more than forty-one years, as has also his wife, In a late number of the *Vegetarian Advocate* he says: ‘We have raised a family of five children, none of whom have ever eaten flesh. They are all married to vegetarians; they all have children, none of whom have ever used animal food; they are all healthy, vigorous, and intellectual.’ In this society there are now fifty-one persons who have never eaten flesh, nor tasted intoxicating drinks.”

The word “vegetarian” also appears on pages 371, 485, 403, 423, 420, 456 and 460 of this book.

The term “vegetable diet” is widely used in this book to refer to a vegetarian diet. See pages 444, 412, 414, 416, 419, 459, 332, 370, 399, 402, 409, 413, 415, 420, 430, 443, 445, 466, and 467.

Trall (1812-1877) was chiefly interested in the use of diet and exercise in his hygienic program. However he did

not neglect such traditional themes as the importance of clothing, fresh air, and control of the passions. “There is no single... influence more conducive to health, happiness, and long life than a cheerful, equable temper of mind (Vol. 1, p. 381).

Trall tolerated the use of meat in the diet. He considered fruits, vegetables and farinaceae of greater value, but felt that the variety afforded by including simple dishes of lean meat was not only admissible but more desirable for a person in good health (Vol. I, p. 420-22). He described all drinks such as tea, coffee, wine and spirits as “artificial,” claiming that “... Nature has provided no other drink... than pure water...” (Vol. I, p. 307). He also emphasized the importance of exercise—all types.

“Trall’s achievement lay not only in his new concepts and additions to the knowledge of hygiene, but also in his ability to integrate the achievements of Shew and Pressnitz into a larger scheme” (W. Walker 1955, p. 190).

Note: This is the earliest document seen (March 2012) that contains the word “hygiene” in the title. Address: M.D. [New York City, USA].

500. *Vegetarian Messenger* (Manchester, England). 1851. Introduction. 1:1.

• **Summary:** This is the introduction to the first issue of the second vegetarian periodical in the Western world, the first being *The Vegetarian Advocate*. According to: Axon and Axon. 1947. *One hundred years of the Vegetarian Society, 1847-1947*. The Vegetarian Society’s “first official organ was *The Vegetarian Advocate*, edited and owned by Wm. Horsell, and issued from 18 August 1848, to March, 1851.” In the latter year it was “succeeded as the official organ by *The Vegetarian Messenger*, commenced by the first president [James Simpson] in September, 1849, and issued for ten years as a monthly magazine.”

Therefore, although Volume I was published in 1851, the first issue (which bears no month of publication) was apparently published in Sept. 1849.

The first article in Vol. 1 states, “Our object is to make this periodical a messenger of Truth in relation to the food of man; because we believe that the success of all truth is greatly promoted by the practical application of right principles to those daily habits which exercise so great an influence on the lives and characters of men.

“Our plan is to issue occasionally a sheet uniform with this, containing such matter as is calculated to enlighten the public mind upon the Vegetarian System, in the form of Reports of Meetings or Lectures, Essays, Reviews of New or Old Books, Correspondence, &c. As we aim more at completeness in the information that we convey, than at variety of articles, we shall sometimes devote a whole number to a single report or essay, so that it will, in fact, frequently constitute a very cheap edition of what would, under other circumstances, be published only in an expensive

form; and thus, whilst the *Vegetarian Advocate* remains the medium of information, more particularly interesting to Vegetarians, such as condensed accounts of the meetings and transactions of the Vegetarian Society, the *Vegetarian Messenger* will be adapted to, and largely distributed among, the members of various religious and philanthropic societies, and those friends to whom Vegetarians may desire to impart a knowledge of their system.

“Under the influence of the merciful principle which we have espoused, we trust that every expression which we may use in the advocacy of that principle, will be characterized by charity and forbearance towards those who may differ from us in sentiment or opinion. We are more confident in the power of truthful kindness, than in that of forceful argument. We will quarrel with none; whilst we would seek to win all to the love and practice of that truth and virtue, by which men become free and happy.”

501. *Vegetarian Messenger* (Manchester, England). 1851. Vegetarianism: Its principle, theory, and practice. 1:2-3.

• **Summary:** “There seems to be a direct analogy between the effect of principles and theories on the human mind, and that of solids and fluids on the human body. The elements of food, such as are contained in wheat, barley, rice, peas, beans, &c., are, in their natural condition, hard to masticate, difficult of digestion, and not very inviting to the palate; but by combination with water, and other liquid substances, they are rendered easy of mastication and digestion, and by a little skill and ingenuity, will produce food in great variety of flavour and appearance, so as to suit the taste of almost every palate. Just so with many principles: they may be unpalatable and hard to digest in themselves; but by a judicious combination with theoretical truth from the ‘living fountain,’ those principles which were hard to understand, are softened down into digestible, perhaps beautiful ideas, and can be presented in such a variety of attractive forms, as to be suited to the taste, comprehension, and adoption of every diversity of mind. Just as food, although dead in itself, is, by the force of the vital economy, gradually converted into the very life-blood of the system, and lastly, forms the solid matter of the body itself, so do principles of thought gradually become incorporated with our mental existence, and ultimately constitute a part of our very selves; and so intimately so, as to demonstrate what has not infrequently happened, that men, rather than forsake those principles which they have held most dear, have parted with life itself. Food can only strengthen the system in proportion as it becomes assimilated; it is powerless till then; and principles can only strengthen the mind in proportion as they enter into and form the motive power of mental activity and life.

“The principle of Vegetarianism, like any element of food, is plain and simple: That man as a physical, intellectual, and moral being, desiring the development of all his faculties to their fullest extent, can best accomplish his

desire by living in accordance with his original constitution or nature, which requires that he should subsist on the direct productions of the vegetable kingdom, and totally abstain from the flesh and blood of the animal creation.

“The theoretical truths which can be brought to bear upon this principle, and which we believe will render it acceptable, and capable of being appreciated by every order of mind, are very numerous: they comprehend the truths of sacred and profane history; of anatomy; of physiology; of chemistry; of agriculture; of rural, social, domestic and political economy; as well as of intellectual and moral philosophy. These, in all their diversity of Divine injunction; sacred narration; interesting description of the habits, customs and practices of the past; the comparative structure of the human system with that of other animals; the habits and propensities of the different classes of animals and the relation of these to the food they subsist on; the nature and operation of the functions of digestion and nutrition; the effect of different kinds of food on the animal economy; the nature and relative proportions of nutriment contained in different articles of food; the cultivation and improvement of the soil, and a just appropriation of its productions; the social relationships of man to man; improvement in household arrangements; the effect of these on the whole community; the effect of different descriptions of food on the mental and moral powers, on the training and education of children; and, as a comprehensive view, the probable effect of improved practices in all these respects on the future prosperity and happiness of mankind.

As it will be our pleasing duty in future numbers of this periodical to show that the Vegetarian principle is supported by all these important sciences of life, we think it best, at this commencement of the *Messenger*, to explain the practice it is our intention to recommend to the adoption of our readers, for it should be remembered, there is no better way of learning a theory or a principle, than commencing the practice which its first elements teach us. It is the same with all the arts and sciences: all the study which books could afford would never teach a man so much of even the commonest art, as a few month’s practical occupation, when combined with that study, would do. Chemistry can be best acquired in the laboratory; agriculture, on the farm; drawing, in the studio; and Vegetarianism, in the dining-room.

“An individual who subsists upon the products of the vegetable kingdom, and abstains entirely from the flesh of animals, is considered a Vegetarian, and is eligible as a member of the Vegetarian Society; but in first adopting this course, after having pursued the ordinary habits of society, it is necessary to be guarded against what may be termed an injudicious trial of the Vegetarian system: a hasty and extreme adoption of the plainest and coarsest fare, beyond either the moral courage or the compliance of the physical system to sustain, after both have been weakened by indulgence in rich or luxurious diet. It is, therefore, important

that certain principles of diet be kept strictly in view.

“Three meals a day: breakfast at from 8 to 9 o’clock; dinner at from 1 to 2, and supper at from 6 to 7, or at least two hours previous to retiring to rest, are all that are ever needed with substantial Vegetarian fare.

“Wheaten bread is certainly the most important article of diet, and stands truly, in Vegetarian habits, as ‘the staff of life;’ that which is made of meal, containing the bran, as well as the fine flour, being unquestionably the best adapted for the human constitution, No one should consider he is giving the Vegetarian system the fairest trial, whilst he continues the exclusive use of baker’s white bread, frequently, though not necessarily, adulterated as it is by alum and other injurious substances, instead of using altogether, or in part, in accordance with peculiarities of constitution to be considered, pure, home-made, brown, wheatmeal bread. But where home-made bread cannot be secured, the brown meal-bread, or digestive biscuits of the bakers, being less liable to adulteration than the bread made of refined flour should, as much as possible, be made use of. Much of the indigestion and constipation which now so lamentably afflict our population, would be removed, simply by taking brown bread instead of white. We would particularly refer our readers to the excellent instructions in bread making, page 229 of *Graham’s Science of Human Life*, for further information on this important subject, where they will find the use of brown bread is strongly recommended on physiological grounds, and supported by numerous interesting facts and experiments.

“With bread of this character for the foundation of his diet, the experimentalist should select his other articles of food with some regard to his previous dietetic habits, as well as those of his employment, whether active or sedentary. If accustomed to highly seasoned dishes of flesh-meat, sauces, condiments, &c., and to taking a moderate amount of exercise, and he should not feel sufficiently convinced of the importance of the simple diet prescribed in the physiological deductions of Mr. Sylvester Graham, in his excellent and admirable work already alluded to, he will find a moderate use of eggs, butter, milk, and cream, most agreeable to the state of his palate, and that of his moral courage to sustain the change of practice. The book of *Recipes of Vegetarian Diet*, part I, will afford him the necessary instructions for the use of these. The soups mentioned, whilst simple in preparation, are the most nutritious that can be prepared, whilst the omelets and fritters, composed chiefly of bread-crumbs, rice, eggs and herbs, are intended to be eaten with vegetables, and to take exactly the same place, in the arrangements of the table, which the flesh of animals formerly occupied. The vegetables can be selected, two or three kinds at a meal, from potatoes, parsnips, cauliflowers, French beans, cabbage, sea-kale, carrots, asparagus, artichokes, spinach, peas, beans, &c.; these being cooked in the best possible way. The same book contains recipes

for puddings and moulds of farinaceous food, which, with pies or tarts, and fruits, according to the season, will readily supply the other accompaniments of a complete dinner” (Continued).

502. *Vegetarian Messenger (Manchester, England)*. 1851. Second Annual Meeting of the Vegetarian Society. 1:4-6.

• **Summary:** The Festival: “On Thursday, July the 12th, 1849, the second anniversary of the establishment of the Vegetarian Society was celebrated by a festival of a very brilliant character, in the Town Hall, Manchester. At 4 o’clock, on the entrance of the guests, the scene presented was most enchanting: a long line of tables on a raised platform at the further side of the Hall, and nine others diverging therefrom, displayed a beautiful variety of flowers, in handsome vases, intermingling tastefully decorated savory dishes, sweets, and fruits in rich profusion; the stewards, with the emblematical badge of an ear of wheat in a white satin rosette (representing the substantiality and the purity of vegetarian diet), were seen actively engaged in providing seats for the respective guests, carefully placing together those most likely to contribute to each other’s happiness; the choir was performing some lively airs; the light of heaven darted its bright rays to all parts of the beautiful hall, from the glass dome at the top of the building; the angels and cherubs which are represented in exquisite painting on the ceiling, floating in the clear blue sky, seemed to smile approvingly on the scene below; the arrangements indeed appeared to indicate a great and holy purpose, and to bear a close relation to that principle which is calculated to elevate and refine the feelings, and to prepare the mind for the enjoyment of those ‘more than earthly scenes,’ which poets and artists have always loved to describe and to portray, and which those who love and practise truth must ultimately realize.

“Some idea of the nature of the provision will be learned from the following Bill of Fare.

Savoury Dishes: Savoury Pies, Mushroom Pies, Savoury Fritters, Bread and Parsley Fritters, Rice Fritters, and Beet Root.

Sweets: Moulded Rice, Moulded Ground Rice, Moulded Sago, Moulded Barley, Blanc-Mange, Cheesecakes, and Custards.

Fruits: Pine Apples, Strawberries, Grapes, and Cherries.

Beverages: Tea, coffee, milk, and water; with other accompaniments of the tea-table.

“At 5 o’clock, in the absence of Joseph Brotherton, Esq. M.P., James Simpson, Esq., President of the Society, took the chair, and was supported on the right and on the left by the elder members of the Vegetarian Society, many of whom have abstained from the flesh of animals for upwards of 40 years, the following officers appointed for the occasion occupying their respective places: Vice President—Isaac Pitman, Esq. (Bath); Joseph Gunn Palmer,

Esq. (Birmingham); George Dornbusch, Esq. (London); L. Rostron, Esq.; Charles Tysoe, Esq.; Robert Milner, Esq.; John Smith, Esq. (Malton); William Horsell, Esq. (London); W. Harvey, Esq.; and Joseph Martin, Esq. (Liverpool). Chief Steward—Lawrence Rostron, Esq.

“About 340 members and friends were present during the evening. The proceedings were conducted by the Rev. J.B. Strettlles...” After saying grace, the party commences the feast, stopping at half-past six to toast to the health of the her Majesty and to sing “God save the Queen.”

The Meeting: The Chairman speaks about the physiological basis in humans for a vegetarian diet.

503. *Vegetarian Messenger (Manchester, England)*. 1851. [Statistics on the membership of the Vegetarian Society]. 1:26.

• **Summary:** In an untitled article, statistics appear, showing the number of members categorized by occupation, gender, length of time as a vegetarian, and a grand total. A remarkable 79 of the 478 have been vegetarians their whole lives.

504. *Vegetarian Messenger (Manchester, England)*. 1851. Daniel the Prophet. 1:54-58.

• **Summary:** Details the life of Daniel the biblical prophet, born 624 B.C. An ardent vegetarian, after capture by Nebuchadnezzar, king of Babylon [today’s Iraq], he refused the king’s meat and wine and challenged his companions to look upon the faces of children fed meat and in ten days compare them with their vegetarian captives. When in ten days’ time his words rang true, the king interviewed the vegetarians and found them ten times more wise than all the magicians and astrologers in the realm.

505. *Vegetarian Messenger (Manchester, England)*. 1851. Pythagoras the Philosopher. 1:67-?.

• **Summary:** This article tells the story and philosophy of Pythagoras, the first man to receive the title of philosopher, “lover of wisdom,” born 570 B.C. on the island of Samos.

506. *Vegetarian Messenger (Manchester, England)*. 1851. Vegetarian Soiree at Worcester. 1:117-?.

• **Summary:** The Soirée: “On Monday, April 15, 1850, a Soirée was given in the rooms of the Natural History Society, in the city of Worcester...”

“On the platform sat James Simpson, Esq., President of the Vegetarian Society, who occupied the chair, and on his right sat Mr. Alderman Harvey (Salford), Mrs. James Simpson, William Harvey, Esq., Charles Harvey, Esq., and Mr. H.S. Clubb. On the left of the President sat J. Balbirnie, Esq., M.D. (Malvern), J.G. Palmer, Esq. (Birmingham), and Mrs. Tree.”

This is the first vegetarian event in Worcester.

The Meeting. The President speaks about vegetarianism

at length.

507. *Vegetarian Messenger (Manchester, England)*. 1851. Third Annual Meeting of the Vegetarian Society. 1:129-?.

• **Summary:** “... the celebration of the anniversary of the establishment of the Vegetarian Society, took place on the occasion of the Third Annual Meeting, on Thursday, July 18th, and following day, in the Town Hall, Salford. We proceed to narrate the particulars of these festivities.”

The Banquet.

Detailed descriptions of the banquet hall and its decor follow.

Bill of Fare.

Listing of officers, stewards, and other attendees, among which were representatives of the press. At four, the guests arrived, and at five the feast began.

The Meeting.

508. *Vegetarian Messenger (Manchester, England)*. 1851. Supplement to the Vegetarian Messenger. 1(Suppl.):1 S.

• **Summary:** “Introduction—Although as Vegetarians we would prescribe good substantial fare, containing all the elements of nutrition, in their proper proportions, we have no objection to little side dishes of various forms, and of more or less, concentrated nutriment. Just so with the mental feast which it is our happiness to serve in the columns of the *Vegetarian Messenger*; and this Supplement is designed more particularly for these short, concentrated articles, which, accompanying the solid food of the centre of the work, will, we trust, render the whole pleasing as well as satisfactory to our numerous guests.” Contains brief articles on a four-course vegetarian Christmas dinner with table diagrams and other vegetarian recipes.

509. *Vegetarian Messenger (Manchester, England)*.

1851. Vegetarianism: Its principle, theory, and practice (Continued—Document part II). 1:2-3.

• **Summary:** (Continued): “For the particulars in relation to the provision for each meal, and the mode of preparing the dishes, we must refer to the book just mentioned.

“If, however, it is the wish of our new convert to Vegetarian principles, to adopt more simple habits, either for the sake of still greater economy, or health, or both of these, especially if he be a working man, he will be perfectly safe in making, with one of the soups mentioned, as peas and barley, the bread above described, constitute the chief portion of his principal meal; whilst, where more is desired, his palate will, in a short time, find as much enjoyment in partaking of two or three kinds of well cooked vegetables, with boiled or moulded rice (page 21, *Recipes of Vegetarian Diet*, part I), as it could on more savoury fare. Sago, tapioca or pearl barley, prepared in a similar way to the moulded rice, will make an agreeable after dish, with either ripe, dried, or preserved fruit; and oatmeal porridge, with milk and bread, though

accompanied by any of the above mentioned lighter articles and fruit, would best serve as the basis of his morning and evening meal. Fruit pies or puddings made with plain pastry of wheatmeal, lightened with baking powder, and if preferred, a small quantity of butter or cream, will be found wholesome and agreeable to the palate. Good ripe fruit in the summer, and either preserved or dried fruit in the winter, should be provided in abundance on every Vegetarian table, and form part of the meal to be eaten, rather than a dessert. For the sedentary, this latter description of Vegetarian Diet, taken, of course, in smaller quantities, and with less variety, will be found most conducive to health, strength, and enjoyment. More complete and particular instructions in this description of diet will be found in *Recipes of Vegetarian Diet*, part II, which will shortly be published.

"Thus have we given a brief and general description of the principle, theory, and practice of Vegetarianism, constituting a miniature of what will be presented on a larger scale, and in more particular detail, in the succeeding numbers of our work. We feel assured, that a consistent adherence to this practice will lead on gradually to a fuller and more complete knowledge of the theory and principle which it involves, and that living in other respects according to the dictates of truth, that health, strength, and vigour of body and mind will be secured, which render life indeed a blessing, and all its pursuits as many fountains of happiness, delightful serenity, and gratitude to heaven."

510. Horsell, William. 1851? The vegetarian armed at all points: In which the theory is explained; the chief arguments advanced; and the principal objections answered. London: Horsell & Caudwell; Vegetarian Depot. 45 p. Undated. Illust. No index. 17 cm. [7 ref]

• **Summary:** Contents: Introduction. 1. The theory of vegetarianism. 2. Comparative anatomy (incl. many illustrations). 3. Analytical chemistry. 4. Human physiology. 5. Natural histories. 6. Individual experience. 7. Remedial tendencies. 8. Political economy. 9. Domestic economy. 10. Mental culture. 11. Moral elevation. 12. The Bible and science. 13. Rise and progress of the Vegetarian Society. 14. Twenty objections answered.

Back matter: Twelve reasons for not eating flesh. Works on water cure. Works on medical science and tobacco. Works on dietetics, &c. Works on physiology, &c.

"Preface. It is not surprising that an organization embracing all the laws of hygiene, including the facts, Anatomy, Chemistry, Physiology, History, &c., as the Vegetarian Society does, should be beset with many difficulties, ignorance being the chief. This being the case, the author conceived the idea of executing such a pamphlet as is now before the reader. He has done what he could, he is happy to say, with the cordial approbation of several warm friends of the cause to whom the work was submitted in manuscript, and each of whom he desires to thank for

valuable emendations and corrections.

"The author's object has been to furnish such a compendium of the theory and principles of Vegetarianism, as would come within the means of most persons to purchase, distribute, read, and understand; and as he has not sought originality, he has taken advantage of all available sources of facts and illustrations. Sometimes he has given the sentiments, at other times the words of the authors he has consulted, but has generally preferred to omit quotations, in order that the mind of the reader should not be distracted from the subject. He thinks it is right to say he has consulted and quoted the following works, which he strongly recommends to those who desire to be more fully informed. He has placed them in the order in which he esteems them. 1. *The Science of Human Life*. 2. *The Philosophy of Sacred History*. 3. *Fruits and Farinacea, the Proper Food for Man*. 4. *Vegetable Diet*. 5. *The Hydropathic Encyclopedia*. 6. *Anthropology, or the Science of Human Nature*. 7. *The Vegetarian Messenger*."

On the back cover, which has a greenish tint, is a large illustration of a storefront at 492 Homeopathic Pharmacy Vegetarian Depot. It is located at 492 Oxford Street, London, England. On the doors is written "William Horsell." On the window is printed "Axta Manka." Above it is printed: "Wholesale and retail depot for Sonvillies' Original Axta Manka. Below it: A substitute for cod liver oil. Invaluable to invalids, nursing mothers, and infants. Constipation, indigestion, and biliousness cured without medicines. Rules for preserving and restoring health together with analysis, testimonials, and directions for use in each packet and canister. Sold in packets of 1 lb (1 shilling), 3 lb (2 shillings, 9 pence). By Dietrichsen and Hannay, 63 Oxford St. Halse and Son,... etc. Wholesale warehouse, W. Horsell and Co., 492 Oxford St. The front cover and title page are identical. On both is written the price "4d." (pence) and "Sold by all booksellers."

On the inside front cover: "Dietetic reform. During ten years practice and advocacy of the vegetarian principle, William Horsell has been often applied to for information and assistance in procuring the best steel mills, cottage stoves, or cooking apparatus. This has necessarily led him to examine the various claims of persons bringing new ones into the market both in England and America. He has done so and in order to promote his objects he personally tested then recommended to his friends such as appeared to him to combine economy with efficiency. He has subsequently received their opinions and testimonies and as a result hopes he has been enabled to fix upon the best articles for which he has accepted the agency. W.H. begs therefore to inform his friends and the public that he is prepared to forward properly packed to any address in town or country such mills, stoves, or ovens as he has no doubt will give entire satisfaction. Steel mills for grinding wheat, barley, rice, etc. from £1 10s. to £10, cottage stoves with complete cooking apparatus from

£2 10s. to £8, portable ovens for baking before any ordinary fire from 5s. to 10s.

To be published in three monthly parts. Part 1, price 4d. now ready. 1. *The Science of Cooking Vegetarian Food, to which are added a brief sketch of the rise and progress of the Vegetarian Society, valuable statistical tables, and reasons for abstinence from eating flesh, etc., etc.*, by William Horsell. 1s. when complete. 2. *The Domestic Assistant and Vegetarian Cookery, with remarks on industry, frugality, and cleanliness, and twelve reasons for not eating flesh*, by Elizabeth Horsell. 4th ed. 1d. Fine copies, neat wrappers, 2d. 3. *Anthropology, or the science of human nature*, by Frederick Cowgood, esq. Part 1 now ready, 2s. 6d. 4. *Our Daily Bread, or the value of bread made of unbolted wheat meal in promoting easy digestion, complete nutrition, good health, and long life*, by William Horsell. Price: 2d. 5. *The Book of Health, a practical popular work*, by F. Cowgood, esq. 1s. Cloth: 1s. 6d. 6. *Our National Sinews, a word on, to, and for the working classes*, by S. Shirley. 2s. 6d. 7. *The Journal of Health*, monthly. 2d. Volumes 2, 3, and 4. Cloth: 2s. 6d. each. Vegetarian Depot, 492 Oxford St., London.

Note 1. William Horsell lived 1808-1863. A copy of this undated booklet is owned by the Fruitlands Museums in Harvard, Massachusetts; Bronson Alcott's signature is on the front wrapper.

Note 2. Horsell, a founder of the Vegetarian Society in the UK, wrote at least six other books or booklets, published between 1845 and 1872. Address: Author of *Hydropathy for the People*, etc., Vegetarian Depot, 492 Oxford Street, London, England.

511. *New York Daily Times*. 1852. Necrology for 1851. Jan. 1. p. 8.

• **Summary:** This is a summary of the important people (mostly Americans and Europeans) who died during 1851. "Sept. 11.—At Northampton, Massachusetts, aged 55, Rev. Sylvester Graham, the Advocate of the Vegetarian System. His most important work was 'Lectures on the Science of Human Life,' Boston, 1839."

"Sept. 14. At Cooperstown [New York], James Fennimore Cooper, the greatest of American novelists."

512. Alcott, Wm. A. 1852. Four marks of a true appetite. *American Vegetarian and Health Journal (Philadelphia)* 2(1):2-4. Jan.

• **Summary:** They are: (1) A contentment to eat the same foods day after day, without a need for continual change. (2) A "freedom from that faintness which many feel, when they have been for a considerable time without food." (3) An "entire freedom from that gnawing sensation of which so many of us complain. The two sensations of gnawing and faintness often exist together. But whether together or separate, they have nothing to do with real hunger or true appetite. They are nervous sensations." Another sign of true

appetite is that the person is always hungry; he leaves the table after a meal before he is full or overly full / sated. (4) The "stomach makes no report concerning what is put into it." A "true appetite is very rare."

513. Alcott, W.A. 1852. Is man omnivorous? *American Vegetarian and Health Journal (Philadelphia)* 2(1):13. Jan. • **Summary:** "It can be fairly proved... that man *can* eat all things. Is this the same as to prove that he *should* eat all things?"

To quote Benjamin Franklin: "How convenient to be a rational animal that knows how to invent a plausible pretext whenever it finds it in itself an inclination so to do!"

514. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Dietetics. 2(1):10-11. Jan.

• **Summary:** "The common people of Japan live upon as little as any people in the world. The staple product of the country is rice, which is daily used by all classes, from the superior to the peasant. They have also barley, buckwheat, maize, and other species of grain, besides peas and beans, which are great articles of consumption, with all kinds of culinary vegetables, except cabbage. Their cattle are of a very inferior breed, as neither flesh nor milk is used by the Japanese. Animal food, except fish, is little used. Domestic animals are only kept for agricultural and commercial purposes. The Japanese is satisfied for a whole day with a handful of rice and a piece of fish, which can be put in the mouth at once."

515. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian excerpts: How many creatures a man of seventy has eaten. 2(1):14. Jan.

• **Summary:** Not including 10 years for infancy and allowing a man "4 pounds of flesh meat per week," his total consumption would be 12,480 lb.

516. *American Vegetarian and Health Journal (Philadelphia)*. 1852. A smart reply. 2(1):14. Jan.

• **Summary:** "A Vegetarian Advocate, partaking of an egg at breakfast, was asked by a gentleman sitting next to him, who made himself very merry at the expense of the Vegetarians, what he would do with the egg, supposing a *chick* were found in it? 'Why,' said the Vegetarian, 'I would hand it over to you!' We need not say the tables were turned upon the flesh-eaters amid roars of laughter."

517. *American Vegetarian and Health Journal (Philadelphia)*. 1852. The antiquity of the vegetarian principle. 2(1):14-15. Jan.

• **Summary:** From *Clubb's Lectures on the Vegetarian Principle*: "Every true principle is eternal. It may exhibit itself more at one period of the world than at another; it may appear to lie dormant for centuries, and then burst forth upon the world as a new idea; it may be received

as a novelty, perhaps as an absurdity, by those who have devoted no attention to it; it may be condemned, and its advocates scoffed at; persecuted; compelled to drink the fatal draught; beheaded; nailed to a cross; burned at the stake or doomed to exile; but all this does not destroy that vital thing called *principle*. Man may close his mind to its reception, and by depraved practices, dim his mental vision and sear his conscience so much so, indeed, as to disbelieve the clearest truths, and, thus to deprive himself of the purest pleasures and the highest enjoyments; but with all this, principle is unchanged and however popular will may deter it for a time from realization in the world, the progress of the human mind must eventually develop it in all its power and fullness. All true principles are anterior to error; they are positive; errors are their negatives, their perversions. The Vegetarian principle lays claim to this priority, for it is represented to have been expressed by the Creator himself: 'Behold I have given you every herb bearing seed, and every tree, in the which is the fruit of a tree, yielding seed: to you it shall be for meat,' (Genesis, i, 29.) It was practised by man in Paradise; by the children of Israel during forty years' journey through the wilderness; by Daniel the Prophet and his healthy companions. It afterwards assumed the form of the philosophy of Pythagoras; it has been practised by good and wise men at all periods of the world's history, and it is now, by its own intrinsic merits, engaging the attention, approbation, and adoption of some of the best of men in our own day; and although it has assumed various forms at different times, it now assumes that of the Vegetarian principle. Both sacred and profane history unite in recording, that the first inhabitants of the world practised this paradisiacal principle, and that it was not till after the fall that the gross aliment, furnished by flesh, suited to the more degraded state and condition was resorted to. The antiquity, therefore, both of this principle and the practise of it, is fully established."

518. *American Vegetarian and Health Journal* (Philadelphia). 1852. Dumb animals. 2(1):15. Jan.

• **Summary:** Reprinted from *Jones of Nayland*.

519. De Wolfe, C.H. 1852. The anticipated results of vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 2(1):9-10. Jan.

• **Summary:** "First, our anticipations:—We that when man lives up to the principle we advocate, in our dietetic reform, that he will be as God designed him to be, in harmony with himself, with his brother, with nature, and with his Creator. He will cease to hate his brother; to kill his fellow-man, to covet his neighbor's goods, to bear false witness against his friend, to plot mischief, to lie, or steal, to be a tale-bearer, or busy-body in other persons matters, or to break, *knowingly*, any article in the decalogue. War will cease when Vegetarianism universally prevails, and not till then; Slavery,

oppression, tyranny and despotism, Intemperance and Sensuality with the long and direful train of ills in connexion [connection] with the above specified evils, will all vanish, and Earth be regenerated when the glorious day dawns upon the world, and the glad tidings of man's redemption from flesh-eating, rum-drinking, tea and coffee sipping, tobacco chewing, snuffing and smoking, is proclaimed." Address: Oldton [Oldtown, Maine].

520. Hanaford, J.H. 1852. The "two meal system." *American Vegetarian and Health Journal* (Philadelphia) 2(1):4-5. Jan.

• **Summary:** Discusses the advantages of eating only two meals a day. Address: Nantucket [Massachusetts].

521. Hayes, Henry. 1852. The controversialist: Is flesh-eating sinful? (Letter to the editor). *American Vegetarian and Health Journal* (Philadelphia) 2(1):6-9. Jan.

• **Summary:** A letter to Dr. William Alcott with Alcott's "Remarks" following. The writer states: "And let me state in the outset that I do not mean to be understood as maintaining that man *ought* to eat animal food. On the contrary, I believe that a perfect development of man's moral end and physical nature may be secured by the use of vegetable diet. My purpose is only to show that man *may*, without violating either moral or physiological law use animal food. Perhaps I ought also to state that as my arguments are drawn chiefly from Scripture, I do not expect they will have weight with any who do not regard it a Divine Revelation." Address: Hartland, [Wisconsin].

522. Lock, John. 1852. Educational: Extract from 'Some Thoughts concerning Education by John Lock.' *American Vegetarian and Health Journal* (Philadelphia) 2(1):15-16. Jan.

• **Summary:** "And as for his diet it ought to be plain and simple; and if I might advise, flesh should be forborne [forborne, i.e., withheld] as long as he is in coats, or at least, till he is two or three years old.

"But whatever advantage this may be, to his present and future health and strength, I fear it will hardly be consented to, by parents, misled by the custom of eating too much flesh themselves; who will be apt to think their children, as they do themselves, in danger to be starved, if they have not flesh at least twice a day. This I am sure, children would breed their teeth with much less danger, be freer from diseases, whilst they were little, and lay the foundation of an healthy and strong constitution much surer, if they were not crammed so much as they are, by fond mothers and foolish servants, and were kept wholly from flesh, the first three or four years of their lives."

523. Metcalfe, Wm. 1852. The cause and its prospects. *American Vegetarian and Health Journal* (Philadelphia) 2(1):1-2. Jan.

• **Summary:** “We enter upon the Second Volume of *The American Vegetarian and Health Journal*, from a deep sense of moral and religious duty to God and our fellow-beings, rather than from any very flattering circumstances arising from the number of our subscribers, or the patronage conferred on the publication during the past year. Though we have thus far found the undertaking, pecuniarily considered, a losing concern to the Society, we have nevertheless much to encourage and cheer us in the onward course of our labors.” This journal advocated “the Vegetarian System.”

524. Metcalfe, W. 1852. Vegetarian movements. *American Vegetarian and Health Journal (Philadelphia)* 2(1):11-13. Jan.

• **Summary:** “Since our visit to England, and the celebration of the second Anniversary Festival of the American Vegetarian Society, we have been favoured with accounts from our English Friends, of movements in advocacy of the cause of Vegetarianism in different parts of that country. We learn from newspapers that have reached us, that our excellent friend James Simpson, Esq. the President of the English Vegetarian Society, has been addressing the people of Bury in Suffolk, Yarmouth, Liverpool, Manchester and several other places on the principles of the Vegetarian system, and that he has every where been attended by large audiences of the people who appeared to feel a deep interest in what they heard. The Bury and Norwich Post, the Norfolk News, Liverpool Mercury, and Manchester Guardian, each contain a full report of Mr. Simpson’s remarks. We present our readers with a few extracts from his address at Yarmouth as reported in the Norfolk News.

“The public meeting held in the Town Hall, to hear an address by James Simpson Esq. on the principles and practice of vegetarian diet, or abstinence from the flesh of animals as food. The hall was well filled, and the audience most respectable, representing the inquirers of all classes, who whatever were the impression they entertained of the merits or demerits of the advocated system, listened with sustained interest to the arguments presented for their consideration, which, with a brief speech from another vegetarian gentleman from London, occupied about two hours and a half. Mr. Simpson commenced his address by explaining that advantage had been taken of his residence in the Eastern part of England to circulate information upon the principles of vegetarianism, and that he felt reluctant to take leave of Yarmouth, where he had been residing for some time, without a similar promulgation to those referring to his position as a lecturer on a subject beset with difficulties. Mr. Simpson said there had been a Society in this country in connexion with the eschewing the flesh of animals as food, for four years. It now consisted of 700 or 800 persons, scattered in various parts of the United Kingdom, occupying various positions in life, and engaged in various branches of industrial occupation. Besides these, hundreds and hundreds

were practising this system of diet who were not connected with that Society. The great number who had joined the Society were men who wished to regain health and strength. The general experience had been most favorable. The majority had adopted it solely with the view to secure health, the remainder had joined from other motives; and the general impression produced was, that the system restored health to the sick, and improved that of the healthy. From this the meeting would see that he had made out a *prima facie* case in favour of the system, because they know if 800 people could live upon such a diet they must have good reasons for so doing, or they would never maintain the practice, in spite of the opposition of friends and the prejudices prevailing around them. It was true they had to encounter a good deal of feeling upon the subject, for directly vegetarianism was mentioned, the imagination was apt to take its flight to the green-grocer’s shop, and dwell upon withered cabbages and stale cauliflowers. But these impressions were very erroneous. Vegetarianism embraced not merely what were usually called vegetables, but fruits and grain; and also the albumen of eggs, milk, and other like substances, (although some vegetarians abstained from these last,) greater in variety and greater in gustatory enjoyment than could be produced by the flesh-eating system. It was a great mistake to suppose that vegetable diet was incompatible with health and strength. But though this was the case, people said, ‘What are these vegetarians—their practices, and principles!’ And they sometimes affected to ridicule what they could not refute. In the words of the *Family Herald*, however ‘It is no easy matter to laugh down a conviction. It can stand a joke, and it is no use to get angry with vegetarians, for they merely take a draught of cold water, and look you calmly in the face.’ [Much laughter.] What then he asked, was vegetarianism. It did not mean feeding on cabbages. The word by which it was designated was imperfect, but the best that could be adopted. ‘It had reference to a principle and practice which emphatically protested against the necessity of taking away the life of any animal for the purpose of human sustenance.’ But, said people again, ‘Why do you advocate such a system?’ How absurd! Permit me to ask in reply, why do such persons partake of flesh as food at all? He abstained from flesh for the same reasons as others became its consumers, repudiated a custom which experience showed was mischievous in its results. But they had to encounter prejudice and error of custom, just as Galileo, when on his knees before the Inquisition, in defence of his principle that the world moves round the sun; or Harvey, with reference to what was called his utopian idea of the circulation of the blood; or like Columbus, who wore out his life before he could induce people to believe that there was a Western continent. If we came to our own time he would say how many social anomalies were there supported by custom! Oh! look to that system which consigned annually 60,000 of our fellow beings to the grave of the drunkard; look to

the system of the use or abuse of alcoholic liquors; to the 100 millions per annum of hard earned money to purchase that which Chadwick said made 9-10ths of the poverty of the country—to purchase that which the greatest judges of the land said, made 4-5ths of the crime, and which medical men affirmed, produced one half of the lunacy, and one-half of the disease! Could it be that we raised 20,000 places of worship, and yet kept up 120,000 drinking houses? (Hear, hear;) Such were some of the social anomalies of the present times arising out of custom. See what custom had produced in other ways; upon an island called Looe, in Cornwall, not long ago the people ate rats; and what had they again in France;—the practice of eating frogs. This question of custom was intimately connected with the subject under discussion, They must repudiate old customs. But it was stated that they must eat the flesh of animals, in order to maintain health and strength. Now, in answer to this, he contended that the bone and muscle of all countries in the world was built up, not upon the flesh of animals, but upon vegetable produce. Bread formed the great article of diet in the agricultural districts of England—not from preference but from necessity; while with respect to other countries, two-thirds of the people of the whole earth lived mainly upon vegetable diet, animal food being but seldom eaten. There were several nations who eschewed it altogether.

‘Baron Liebig has shown that the nutrition of flesh was the same as that of vegetable food, which was an answer to those who said that flesh contained some desirable quality that was not to be found in vegetables. When flesh was eaten men did not get a superior article of nourishment, but just what was its vegetables,—merely the proximate principles of vegetables transferred through the body of an animal.’

525. Metcalfe, W. 1852. Obituary. *American Vegetarian and Health Journal* (Philadelphia) 2(1):13-14. Jan.

• **Summary:** Eulogy for Jos. Wright, Esq., reprinted from the *Memphis Weekly Express*. He died on Sunday, 30 Nov. 1851 in Memphis, Tennessee.

526. Nichols, T.L. 1852. Correspondence: Letter from Dr. T.L. Nichols. *American Vegetarian and Health Journal* (Philadelphia) 2(1):5-6. Jan.

• **Summary:** “New York, Jan. 5, 1852.

“Father Metcalfe:—I owe an apology to you and the readers of the *Vegetarian* for my long silence. Other duties have pressed upon me, so that I have nearly suspended all writing, for several months.

“The American Hydropathic Institute began its first session on the 15th of September, a few days after our annual meeting. During the twelve following weeks I gave one hundred and forty lectures of one hour each, for which, as it was a first course, I was obliged to make careful preparation, besides attending to professional duties.

“But with all this work, I have not been idle in the

Vegetarian Cause. Among my earliest lectures in Chemistry, I presented the arguments drawn from that source, in favor of a pure diet. Again I pressed the point in connection with Anatomy; I dwelt upon it in my Physiological course; I lost no opportunity to enforce it in connection with Pathology, Therapeutics and Surgery. The entire class, with scarcely an exception—I believe there was none—lived through the term upon a vegetable diet except that a few eat meat on one or two occasions.

“The result was remarkable. Generally three months of severe study injures the health. Never did a class study more zealously, yet the most marked: improvement took place in the health and appearance of every member of the class. The sick were made well—the comparatively healthy were greatly improved. The sallow became clear, fresh and rosy. There was a very marked improvement in all, so that had they gained but this, their time and money would have been well expended.

“This beautiful result was mainly due to a pure diet. With this, the whole class took what exercise they could, breathed a pure air, enjoyed cheerful social relations, bathed daily, and observed generally the laws of health. It was the only medical class I ever knew or heard of, that lived what they learned.

“This class of twenty-four, twenty of whom received diplomas as Water-Cure physicians, and nearly half of whom were women, have gone forth, East, West, North and South, to spread the gospel of health. I feel sure that they will all be earnest, scientific Vegetarians. Many of them will be public lecturers and writers, and none will forget this cause. I think, therefore, that I have not been idle; and perhaps I have done as much good as I could have done by occupying my place in the columns where my pen, can scarcely have been missed.

“We begin our second term with a new class, on the 19th of January. I shall relate to this class the experience of the past, and encourage them to go and do likewise; and I do not fear that I shall not succeed. The arguments in favor of a vegetable diet, drawn from Anatomy, Physiology, Chemistry, and general Physiology, are irresistible. An appetite must be depraved and enslaved indeed, that can resist them. Every physician, truly taught, and living according to his knowledge, must be a Vegetarian. I do not hesitate to say that no qualified physician can be a flesh eater; unless, as is too often the case, he neglects to practice what he knows to be true. And if a physician neglects the laws of health, what can be expected of his patients? I think it as much out of character for a physician to live on an unhealthy diet, as it would be for a clergyman to be guilty of drunkenness or profanity. In deed the profanity of uttering a few vulgar oaths, seems by no means so bad, as the actual profanation of this living temple of the Holy Spirit, by making it a charnel house for dead animals. I have learned to think less of words and more of deeds—less of keeping clean the out side of the platter, while the inside is full of defilement.

“As our work is about commencing again I can promise little for the next three months; but I look forward with hope to the future. I doubt not that the day of the world’s redemption draweth nigh—when it will be redeemed from all its savageisms, of which eating the bodies of dead animals is not the least—we are *one step* in advance of the cannibals, and as this is an age of progress, it is hopeful that we may make still farther advances.

“Yours, for health and purity, T.L. Nichols.” Address: 91 Clinton Place, New York.

527. Playfair, Lyon. 1852. [Economy of Vegetarianism]. *American Vegetarian and Health Journal (Philadelphia)* 2(1):15. Jan.

• **Summary:** “At the late agricultural meeting at Drayton Manor, he said:—‘At London prices, a man can lay a pound of flesh on his body with milk at 3s.; with turnips at 2s. 9d.; with potatoes, carrots, and butcher’s meat, free from bone and fat, at 2s.; with oatmeal, at 1s. 2d.; and with beans at less than 6d. These considerations are far from trivial, because, when we consider that an equal amount of nutritious matter can be obtained from one food at less than one fourth the cost of another, this is only saying that in times of distress, with an intelligent application of money; we can feed four people where formerly we could only feed one.’” Address: Drayton Manor, [England].

528. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Communication (Letter to the editor). 2(2):26-29. Feb.

• **Summary:** The author, “A Southern Vegetarian,” quotes a letter addressed to a member of the New Church, Ohio within his epistle. Address: Middleton, Frederic Co., Virginia.

529. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Nature’s bill of fare. 2(2):29-30. Feb.

• **Summary:** Lists twenty guidelines for vegetarianism.

530. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian excerpts: Royal Philological Society. 2(2):32. Feb.

• **Summary:** “In a paper recently read before the above society, by Burlington R. Wale, Esq., on the Language and Literature of the Ancient Etruscans, the learned essayist stated, that, from an inscription on the remains of one of their temples, it was extremely probable if not absolutely certain, that they principally subsisted on vegetable diet, holding flesh-eaters in abhorrence.”

531. C.H.D. 1852. Is flesh eating sinful? *American Vegetarian and Health Journal (Philadelphia)* 2(2):26. Feb.

• **Summary:** “... if *flesh eating* involves a waste in *political economy*, is it not a sin as truly as if in *moral economy*?”

We know that a piece of land which feeds *one* man with its products transferred into *flesh*, will feed *twelve* men [in] the same space of time, if the vegetables, fruits, and farinacea are eaten by the men before transforming them into flesh. Where is our stewardship? Have we a right to waste *eleven-twelfths*? Is not waste *sin*?”

Note: The writer is almost certainly C.H. De Wolfe. Address: Oldtown [Maine].

532. C.H.D. 1852. Information wanted. *American Vegetarian and Health Journal (Philadelphia)* 2(2):26. Feb.

• **Summary:** The writer (almost certainly C.H. De Wolfe of Oldtown, Maine) calls for debate on whether foods are more nutritious consumed raw or cooked.

533. De Wolfe, C.H. 1852. Savoury dishes for a true appetite. *American Vegetarian and Health Journal (Philadelphia)* 2(2):24-25. Feb.

• **Summary:** “In serving up this ‘dish’ we shall be plain and simple, like the *food* we eat, and simply tell the reader how we live, and what we eat, drink, etc.” Some recommendations as to how often to eat, to bathe, what to eat, follow. Contains no recipes.

534. Grimes, John. 1852. Correspondence: A Christmas vegetarian banquet and soirée. *American Vegetarian and Health Journal (Philadelphia)* 2(2):17-20. Feb.

• **Summary:** Describes Vegetarian Festival held last Christmas at 2 o’clock in Liberty Hall. Address: Boonton, [New Jersey].

535. Lane, Charles. 1852. Health, economy, humanity. *American Vegetarian and Health Journal (Philadelphia)* 2(2):21-24. Feb.

• **Summary:** “The abandonment of animal substances as articles of food, has been adopted by so many individuals within the past few years that a general inquiry is now springing up for information as to the motives for such conduct. The bottle is put aside for the book—and the arts of the greasy cook are now rivalled by purer preparations, by the attractions of art, and still more by the pure intuitions of our nature.

“Various motives lead to this giving up of animal substances for human food. Some persons have been influenced by considerations of health, agility and strength, others by economy; more have adopted a Vegetable Diet for the intellectual benefit to be thereby acquired; still more perhaps on the ground of humanity, that is to say, of kindness towards their own feelings, and the susceptibilities of the animal world—and a few perhaps as a religious duty. But there is a motive stronger than any of these, for it is the combination of them, or rather it may be called the fountain whence they all flow; namely, the Nature of Man himself.

“As the desire to hold communion with pure nature

returns; as the love of the true, the beautiful, the tender, the amiable, grows larger and stronger in the human heart, will the return to the pure and delicate in human aliment enlarge and strengthen also. The ruling nature in every created thing, seeks those supplies which correspond to it, and nurture it. In the days of peace and love, man cannot slay any harmless, sensitive creature for the gratification of the palate. The shock—the horror destroys all appetite. Such a coarse desire, such a horrible thought never then enters the mind. It is only when the soul is polluted by some dark intent or deed, that the shedding of blood becomes bearable in thought or act.

“But, it will be inquired, are all these multitudes of people about us, these gentle women, and these intellectual men; are these, as well the many millions who have gone before, are these all wrong, all terrible and gross creatures? Are our mothers, our sisters, and our daughters, so darkly disposed as this statement would make out! On this point it may be replied, a large allowance is to be made on account of blind custom and thoughtless imitation. They are not malignant but unconscious. They have followed without thought and without inquiry in the foot steps of their predecessors. The rough path has been worn smooth by the throng of feet. They would never themselves think of slaughtering any creature; their minds, revolt at the suggestion, and they would probably starve, ere they would deprive any animal of its life under the pretence of sustaining their own.

“Generous sentiments are in fact found in every bosom. It is to gratify acquaintances, to reconcile opponents, or to heighten friendships that the world has fallen upon the very cruel expedient of distaining the festive board with the reeking flesh of tender and guiltless animals. In the manifestation of their generosity they behave most ungenerously. Because we have power over the lower creatures, it is by no means certain we may wantonly use them according to the lusts of our will. The lowest worm has rights as well as men. They all acknowledge one and the same Maker, and for that Power’s, as well as for each other’s service, are they created. “Tis well to have a giant’s strength, But not to use it like a giant.’

“Man’s lordship over the animals can be exhibited in a more kind and beautiful manner, in a more ‘lordly’ way, than in hunting, trapping, goading, slaying or devouring them. The dinner table which rivals the dissecting table, may excel in barbarity, but fails in utility, and more especially in beauty. Why should man put himself on a footing with the carnivorous races? Is the tiger nature so preferable to that of the horse, or the wolf’s spirit so much nobler than the lamb’s? Where either instinct or consciousness rules, the nature of the eater is undoubtedly proved by the diet selected. It is by the innate operation of this law, that so many persons, at this time, when the sphere of consciousness is extending, are revising the propriety of destroying animals for food.

“In a state of society where success in a great degree

depends on physical strength and activity, it will of course be a very important point for any one desirous of such prosperity to ascertain what description of diet will best contribute to health, strength and activity. Constitutions may differ; and especially in differing circumstances, the same methods may not equally agree with all persons. Yet there must be a universal law for the stomach as for the lungs. No rational person thinks of improving Nature’s pure air, but all desire to enjoy it just in the proportions and manner that she bestows it. Pure, fresh, and unadulterated, it is found best for all persons in health; and with few exceptions for the sick. How many diseases, especially of the consumptive kind, arise from the patient having been placed in foul air in factories, mines, cellars, and the like? And throughout the most favoured positions in society, there is yet much suffering for want of unpolluted air—the element in which man is constructed to live constantly.

“In like manner do we suffer pain by the use of impure liquids. One fluid, almost as abundant as the air, is liberally presented to us. This alone serves to keep all other drinking animals in health; and whenever he permits, renders the same service to man. To boil water and mix foreign matters with it for nutritious beverage, is no wiser than it would be to burn or stagnate the air. The customs of society, founded on false gratification, alone sanction the notion that any other fluid than water is needful, or suitable in aiding the solution of food, the allaying of thirst, the support of strength, or the purification of the body. Our costly drinks occasion a cruel waste of health and wealth engendering disease and famine, till they become not only social but national woes.

“Nor are the human sufferings derived from improper food, much, if any, less than those which arise from improper drinks and bad air. Nay, perhaps, the evil consequences are greater, while any countervailing benefit is very questionable. Many are the diseases of which the human frame is the victim, and still more numerous are the remedies proposed. We may rest assured that if there had been any disease for which animal substance of any kind is a cure, the fact would have been well known and attested by this time. But no such assertion is made by those who have the greatest experience in disease in this highly scientific age. On the contrary, every medical man who really desires the thorough cure of his patient, begins by ordering the disuse of flesh, beer, tea, alcohol, coffee, gravies, fat, pastry, spices, and every other stimulating or exciting substance, which he thinks the patient can suddenly give up, or in the prohibition of which he will secure public and collegiate opinion.

“In confirmation of these views of abstinence, we have the experience of whole nations for ages. If we wish to find the longest-lived, the healthiest and strongest persons, we seek them not amongst the luxuriously fed dwellers in cities or palaces, but amongst the peasantry, amongst those who live much in the open air, and whose diet is almost wholly derived from the vegetable kingdom. Although

their other habits are not good, nor their vegetables of the best sort or quality, yet amongst such we find the strongest, healthiest and longest-lived persons in the nation. Amongst mountaineers, such as formerly the porridge-fed Scotchman, we have seen the most robust frame, the brightest intellect, the most indomitable courage. From these families have issued the best colonists, the most persevering and enterprising merchants, the most successful students. In neither of these respects do nations improve, when their populations surrender themselves to animal food, and its stimulating accompaniments..."

536. Metcalfe, Wm. 1852. The essayist: The force of custom. *American Vegetarian and Health Journal (Philadelphia)* 2(2):20-21. Feb.

• **Summary:** "When a youth at school learning the art of Penmanship, a number of grave maxims were furnished us as 'copy-heads' one of which we remember read thus -

"Custom is a second nature," and though at that time almost as incomprehensible to our young mind, as so much Greek, we have nevertheless since learned, by observation and experience, the truthfulness of its sentiment.

"The force of custom not only becomes a kind of second nature, but in numerous instances, especially where the gratification of our appetites is concerned, it acquires an almost irresistible power, and demands an implicit compliance with its every requirement. If these requirements were always in harmony with our normal nature we might willingly comply with their imperious suggestions; but so far from such being the real tendency of many of the customs which obtain in the world, the truth is, the reverse is nearer to accuracy.

"The inebriate, from long obedience to the force of an unnatural custom, falsely imagines intoxicating liquors to be indispensable to his existence; and the *riotous eaters of flesh* fancy, under a like delusion that human life could neither be fully developed or adequately sustained without making 'the throat an open sepulchre,' and depositing the sanguinary productions of the slaughter-house, in the human stomach as nutriment.

"There are many local and national customs to be met with in different parts of the world that are almost equally contrary to the true nature and physical well-being of the human race, as those we have mentioned. In New Zealand human flesh is frequently eaten, and under the force of custom, declared to be 'of singular tenderness and sweetness.' We met with an extract from a recent book on New Zealand, in the *Massachusetts Cataract* of the 8th of January of the present year under the head of 'human flesh' which we here introduce as illustrative of our subject, and as showing that the distance and the difference between flesh-eating and cannibalism is not so great as many people imagine.

"Human flesh to be palatable, requires more cooking

than any other meat—but, once "done to a turn," it is of singular tenderness and sweetness. A voyager by the name of Jenkins, endeavored to save the life of a young female slave, who was about to be killed and eaten in New Zealand. He offered any quantity of pigs for her, but the chief said, "a piece of Maori's flesh is better than pork," and he killed her and ate her. The same account mentions a highly civilized New Zealander, who had become partner in an English commercial house. "He had in his younger days been addicted to human flesh; and being a very candid and high-minded man, he admits that, though he has acquired totally different tastes, the relish with which he partook of cannibal feasts—especially when the fleshy part of a young female was served up—is still a matter of by no means disagreeable recollection to him." We copy one more curious remark—"The cannibal propensity is deeper in the highest conditioned races of man than most people imagine. Why was pork, for instance, prohibited to the Jews? Why, but that it so closely resembles human flesh, that people in a state of semi-barbarism might get into the habit of overlooking the distinction?"

"Whether the writer of the above extract be correct in his opinion respecting 'the close resemblance of Pork to that of human flesh' we cannot say; but we do not think, with him, that such resemblance was the cause of the swine's flesh being so strictly forbidden to be used as food under the Mosaic Economy. The use of Pork as an article of diet is detrimental to health, and tends forcibly to generate scrofulous diseases; on this account a large and intelligent portion of mankind in all countries have deemed the swine to be an impure animal, and wholly unfit for food. This tendency we look on and consider as one of the causes of the prohibition of its flesh—Infinite Mercy forbidding that which would diminish the health and abridge the life and happiness of his children. The force of custom, has, notwithstanding, rendered this restriction inoperative. The use of pork as an article of diet is common even in this and other countries, professing to believe in the Bible as a revelation of the Will of God to man. With all the lights of Physiological Science, and of moral and religious teachings, such is the force of custom in our own land, that there is more swine's flesh eaten by the same number of people here, than in any other portion of the habitable earth.

"We met with another testimony of the power of custom, and of its deleterious effects on humanity, a few days ago, in looking over a narrative of the operations of our Missionaries abroad. We allude to an article penned by the well known and worthy Dr. Judd, for the *Hawaiian Messenger*, and published in the *American Missionary* for August 1849. It appears that the people of that Island were suffering from the prevalence of a destructive epidemic, which Dr. Judd described, and 'warned them of the danger of eating fish, especially raw fish, which was customary with them, and of which they are inordinately fond—and meat also of any

kind; and directed them to the best method of treatment.' Nothing but the force of custom could induce men to become 'inordinately fond of raw fish.' Indulging in such a diet we need not be astonished at the prevalence of disease.

"Now one of the leading aims of Vegetarianism is to emancipate mankind from the bondage of all such abnormal and health-destroying customs; to open up to their understandings the true nature of those dietetic laws which God has established for the happiness of his people, and which, when obeyed, will always raise them from the slavery of barbarous and debasing habits; and confer on them the blessings of health and long life; render their bodies 'fit temples for His Holy Spirit,' and qualify them, so far at least as diet is concerned, for the reception of that 'wisdom which cometh from above.'" Address: Rev.

537. Metcalfe, W. 1852. Why do you not eat flesh meat? *American Vegetarian and Health Journal (Philadelphia)* 2(2):30-31. Feb.

• **Summary:** The author quotes Peter Gaskill who enumerates twelve reasons not to eat flesh.

538. Alcott, Wm. A. 1852. Vegetarianism in Ohio. *American Vegetarian and Health Journal (Philadelphia)* 2(3):33-36. March.

• **Summary:** "The readers of the Vegetarian will naturally expect from me, as one of its editors, an account of the state and progress of our favorite cause in the mighty commonwealth of Ohio, where for several successive months I have been travelling. They have heard, no doubt, of the flesh-eating West, and will therefore be solicitous to know what an attentive and careful observer of human nature may have to say concerning it.

"My first impressions, in this respect, were any thing but favorable. I began my operations at Cleveland. This is the Boston of Ohio; society here, assuming the same aspect which it wears at the metropolis, of New England. The same prejudices which prevail there, obtain also here; and for similar reasons, Vegetarianism goes athwart their inclinations, and opposes their morbid appetites and their prejudices.

"Yet, even in Cleveland I found a few who are essentially with us. One of the most eminent, if not one of the oldest physicians of the place, told me he did not doubt, that in most of my views in regard to food and drink, as well as the whole subject of Hygiene, I was right. And what he believes to be true, he is frequently found inculcating and defending. At East-Cleveland, I found one or two persons who are in all their views essentially Vegetarian. One of them, a Mr. Leonard admits our doctrines to their utmost extent.

"In Berea, twelve miles from Cleveland, there are several who are beginning to have their eyes opened. Rev. H.O. Sheldon, a Methodist clergyman has been with us in

theory, many years; tho I am sorry to say he does not always adhere to our practice. One thing however, may be some apology, he is constantly travelling, and I who have been a traveller so long, know full well all the difficulties he has to encounter, in endeavoring, while abroad, to carry out his principles.

"The condition of things at Oberlin is quite peculiar. The people were once partially enlightened, and then led off, by impulse, quite in advance of their real knowledge. Most of them have returned to the use of flesh and fish, as well as coffee and tea; though not generally to their former excess. DR. Jennings, Mr. Bowen, and perhaps one or two other families are all that remain firm to their first love for Vegetarianism. You know what the Scripture says of those who have once been enlightened, if they afterwards fall away; and the remark is as applicable to physical matters as to moral. The course of Professor Fenney [sic, Finney], of the Oberlin Collegiate Institute has been quite unfavorable to our cause. He was once a somewhat intelligent disciple of truth and nature; but a hasty perusal of Liebig, together with a new range of domestic influences, appear to have turned him back very suddenly to his flesh pots, and coffee cups; and to have drawn along with him many others. 'A city set on a hill cannot be hid.'

"The allusion to Liebig must apologise for a little digression. Thousands who have read this excellent author, on the necessity of using much carbon as fuel for the lungs, and have learned that flesh meat, which is fat, abounds in this element, have hastily concluded that animal food was indispensable to the highest health. But they forget that the same train of reasoning should lead them back to alcoholic drinks, as well as to flesh and pork; for these last, too, are rich in carbon. They also forgot what Liebig has else where shown that all the elements of an animal are found in the vegetable, and that to change the latter into the former is to gain nothing, while we sacrifice by the change, about seven-eighths of the nutriment which our rich vegetable products contain,

"I found no Vegetarians in Elyria, Wellington, Brooklyn, Dover, Ridgville, Columbia, Carlisle, La Port, La Grange, Middleburg, Parma, Grafton, Perfield, Litchfield, York, Martville or Medina. While in Elyria I saw one man from Eaton. who enquired for my work on Vegetable Diet, and wanted me to go there and lecture.

"While in Medina, I received by telegraph, the following communication. The name of the person and place I am not at liberty to mention.

"Dear Sir-Glad to hear you are in Medina. I have lived four years on a vegetable diet alone. Always had good health. Doctors say I am killing myself by not eating hog. Have violated the physical organic laws so long, guess I must always suffer. Please come to A. soon.'

"In addition to the above, I learned some thing more of the writer's hatred of pork. He is accustomed to say that

while the Bible tells us, 'In the sweat of thy face, thou shalt eat thy bread,' it no where says 'In the sweat of thy face, thou shalt eat thy pork.' Though somewhat eccentric, this individual is a man of good standing and character.

"Seville is a small village in the town of Guilford, nine miles south of Medina. On arriving in this village, I met with a young man from Warren county, in Pennsylvania, who had been, as he said, for several years in the use of a well-selected vegetable diet, and was well satisfied with the results. But I also met with several inhabitants of the village who were of the same faith. The *Water-Cure Journal* has been introduced there by the Agency and efforts of a Mrs. Stiles, and others, and has not been without its influence.- Dr. Jennings' work on *Medica Reform* has also been read by several persons there, and has done great good. I found three or four highly respectable citizens of Seville, who were about half-way to Vegetarianism; and one—a Mr. Daniels—who appeared to be a thorough convert to the system.

"Among the most interesting cases, however, which I met with in Seville was that of Judge H. Harner. He was a native of Hartford, Connecticut, and is now nearly 60 years of age. He avows himself a believer, theoretically, of the Vegetarian doctrine, and says that his father was so. I am not without the hope, that he will come out and be separate and touch the unclean things no more. I labored much with him and parted from him with regret.

"I have alluded to his father, who lived as he said, to the age of 99 years. His story is so remarkable that I propose to use it.

"The father, like the son, was bred to agriculture, and though he labored very hard he was exceedingly careful never to go beyond his strength, and never to hurry. If his hay or grain was likely to be over taken by a shower of rain it made no difference—he moved with the same steady but slow pace. He would not move at all faster to avoid wetting his clothes, or his person, believing that it was even useful to get wet occasionally, Nor would he ever carry an umbrella.

"He was as careful in regard to diet, as he was in regard to exercise. He ate but little, and that was always plain—only a very little animal food, and but little seasoning. Water was his favorite drink, though he sometimes drank weak tea..."

539. Alcott, Wm. A. 1852. Experience of Mrs. Baker. *American Vegetarian and Health Journal (Philadelphia)* 2(3):43-44. March.

• **Summary:** Describes how and why Mrs. Betsey Baker, a close friend nearing age 70, became a vegetarian. "She embraced Vegetarianism, not only because she thought it favorable to the health of her body, but also to that of the soul."

Dr. Alcott appends a copy of a letter from Betsey Baker to his (Dr. Alcott's) wife. At "the age of nineteen my health failed, and I became the subject of weakness and distress for breath, and faintings."

"After having several physicians and tried many things, I concluded I never should be well again—never get rid of the deathly feelings at my stomach, or of the headache. But God saw fit to enlighten me, thro' a dear brother, who had heard Mr. [Sylvester] Graham, and had found relief from a difficult complaint, by adopting the Graham system.

"It is now more than seventeen years since I ate animal food. I do not eat butter or fat, or any bread but that which is made of unbolted wheat. I eat much fruit and vegetables, drink no tea or coffee, or any drink but milk and cold water.

"And now for the result; for nearly seventeen years, I have scarcely had any pain in my head, or faintings at the stomach. I have enjoyed more peace of mind—far more than I ever expected on earth. I have slept sweetly and felt the truth of what the Psalmist said: 'When I awake I am still with thee.'

"The change has been wonderful, both in my physical and spiritual state." Address: West Dedham, Massachusetts.

540. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian institute. 2(3):40. March.

• **Summary:** "We would earnestly invite the attention of our Vegetarian friends to the letter of Dr. Nichols. It will be seen that in addition to the American Hydropathic Institute for the education of medical students of both sexes, in a knowledge of the Water Cure principles—they also propose to receive young ladies for instruction in the branches commonly taught in the Female Seminaries, together with the Laws of Health and Life. In doing this, we are assured that they will be practically trained on a correct physiological diet, and that every attention will be paid to secure a healthy physical development. This is an institution that should and, we trust will be liberally supported, for we are confident that none are better qualified than Dr. Nichols and his lady, to have charge of such an establishment."

541. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Death of Vincent Priessnitz. 2(3):40-41. March.

• **Summary:** Contains an eulogy for Vincent Priessnitz, founder of Hydropathy, reprinted from *Eclectic Journal of Medicine*.

542. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian recipes: Rice. 2(3):46-47. March.

• **Summary:** Lists five recipes for rice.

543. Bridgewater, -. 1852. The Brahmin's appeal: Being a dialogue on flesh eating, between a Brahmin and Christian. *American Vegetarian and Health Journal (Philadelphia)* 2(3):44-45. March.

• **Summary:** Brahmin

Tell me, Christian, why the harmless beast

Must need's be slain to decorate thy feast?
Canst thou obtain no herbs, nor fruit nor grain,
Nor even roots to renovate thy frame?
Christian

With willing mind, dear Brahmin, I will show;
In giving power to man o'er all below.
God's boundless goodness to our every sense,
Requires a due and full obedience.
When bounties for the body e'en are showered
Profusely on us, and our path is flowered
With all that's good, must we make sacrifice
Of these, and God's great love despise?
'Tis impious thought! He gave not man in vain
Dominion over all that lives on earth;
The beast was made for him—for him gave birth,
And for his needful food by him is slain.
E'en from the Scriptures we can show the grant
Which tells us beasts to take, whene'er we want,
Of "clean," God suffers us to make our meat,
But interdicted ones we must not eat
Go, then, oh Brahmin, take the gifts of Heaven!
To mortal man, "to kill and eat is given;
No longer spurn the kind, the gen'rous boon,
Nor vainly wonder at the poor beast's doom.
Brahmin.

Christian, by thy instructions I've been led
To see the dawns of the light and heat
Of Gospel Truth and Love,—at Jesus' feet
I've learned to pray, and in His footsteps tread.
But, if to eat the corpses of the dead -
To strike the brutes, to make life's currents freeze,
And feed myself upon their agonies,
Be Christian acts- my mind still shrinks with dread.
It cannot be that God has so designed,
That we, by shedding blood, our food should find;
Nor could he wish, in the confided trust
Extended unto us, that we should change
The natural instincts of our minds, and range
By every law of Nature's order curst!...

544. Brotherton, Joseph. 1852. The law of nature. *American Vegetarian and Health Journal (Philadelphia)* 2(3):41. March.

• **Summary:** "From an Address on Vegetarianism, delivered by Joseph Brotherton, Esq., Member of the British Parliament, we extract the following remarks respecting the *laws of nature*: 'The great problem is to be solved, whether there is any necessity and consequently whether we have any right to slaughter animals for our daily food? That is the great, the important question before us; and if we can be convinced that it is unnecessary and wrong to do so, I trust there will be no lack of moral courage in any of those, satisfied of that truth, in endeavoring faithfully to carry it out. What is it that is calculated to have weight with the human

mind in coming to a right conclusion on the subject? For my own part I have long considered that the laws of creation are in favor of Vegetarian diet; that the most enlightened and best men in all ages of the world have testified that man can be amply supported without taking the life of any animal, and enjoy health to a good old age. With regard to the *laws of nature*, we have only to appeal to what we feel in our breasts.—There is a feeling of sympathy and humanity that is abhorrent to the shedding of blood. (Hear.) No person, I believe, would voluntarily destroy life merely for the sake of obtaining food, if he were persuaded it were possible that he could be sustained as well on fruits, and roots, and grains. These sympathizing and humane feelings implanted by the Deity, ought to be considered as a guide to human conduct.'" Address: Member of the British Parliament.

545. Hanaford, J. 1852. Extract of a letter from a friend. *American Vegetarian and Health Journal (Philadelphia)* 2(3):41-42. March.

• **Summary:** Cites a paper read by M. Daniel to the French Academy of Sciences in Paris on 15 Dec. 1851 on the development of fat in animals from consuming vegetables as a challenge to the misconception that one must eat flesh to form fat. Address: [Nantucket, Massachusetts].

546. Hanaford, J.H. 1852. Another savory dish, &c. *American Vegetarian and Health Journal (Philadelphia)* 2(3):42. March.

• **Summary:** The writer prefers the "Two Meal System;" by it he has "restored a shattered constitution to unusual soundness and power of endurance." It "has brought him an increase of flesh and strength." No recipes are given. Address: Dr., Nantucket [Massachusetts].

547. Metcalfe, Wm. 1852. Longevity of vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 2(3):37-38. March.

• **Summary:** "Among those who have paid any considerable attention to the subject of Physiology, there is comparatively little difference of opinion respecting the advantages of a vegetable diet; the teachings of Physiologists, and the efforts of Vegetarians in England and in this country have recently done much to dissipate the darkness which has long rested on the minds of the community, on both sides of the Atlantic, as to everything connected with dietetics.

"The nature of the diet, best adapted for the thorough and perfect development of the human powers, mental and physical has been greatly agitated, researches have been extended, and the problem has been frequently presented—"How best the fickle fabric to support Of mortal man; in healthful body, how A healthful mind the longest to maintain?"

"There have not been wanting men of much talent to attempt advocating a claim for the continuance of a mixed

diet, partly of flesh and fish, and partly of vegetables; they have supposed that health is to be judged by external appearances; that a ruddy countenance, a large body, heavy limbs, a series of supplementary chins, and an organization approaching in weight to that of the far-famed Daniel-Lambert are indubitable evidences of the possession of health, and all these are to be found not uncommonly among flesh eaters; then they fail not to refer to the want of these characteristics in the appearance of most of those who have confined themselves to a vegetable diet, and have been found differing widely from the above;—by a diet composed of well selected articles from the vegetable kingdom, they not only enjoy, as a general thing, the blessings of physical and mental health, but they are possessed of them to a good old age. Many cases of this nature have already appeared in the pages of our Journal; and many others might be added. Vegetarianism is without controversy, a great dietetic reformation. It is a fact not to be disputed that a great part of the hard work of the world, everywhere, beyond the boundaries of the United States, is performed by persons whose dietary is wholly vegetable; yet health, strength and longevity are far more common among them, than among the flesh eating workmen of this, or any other country, or even among the more indulgent, whether engaged in sedentary or free and active occupations. These facts demonstrate the possession of health, strength, and longevity to a greater degree by Vegetarians than by the consumers of flesh. We might accordingly close our remarks here, without further trespassing on the patience of our readers, but are persuaded, however, that nothing can so emphatically express the valuable effects of the Vegetarian practice, and the confidence to be inspired by the experience of those who have made trial of it, as a truthful statement of cases that are of unquestionable authenticity. Under these impressions we submit one or two cases of this character.

“As soon as the organization of the English Vegetarian Society became known, many who had long practised the Vegetarian diet, but hitherto not known as distinguished as the advocates of the Vegetarians to the friends of the cause, came forward and joined the association. Among others, the Rev. Robert Carne who had never tasted flesh meat. He had from birth experienced a remarkable repugnance to the use of the flesh of animals as food. and accordingly he was always a strict Vegetarian, and the family was governed by the same dietetic habit. carried their observations far enough to satisfy rational enquirers. They prove with who were personally acquainted with him assure us he was remarkable for friendliness of disposition, clearness of intellect, vigour of bodily powers; that he passed a most useful life as a clergyman, and a magistrate of the county of Glamorganshire in Wales, for upwards of fifty years. To his abstinence from the flesh of animals, he added that of a total avoidance of all intoxicating liquors. His reasons for shunning both, apart from the instinctive dislike to flesh already mentioned, were

of a physical, moral and intellectual nature combined. He was fond of exercise on foot and on horseback, and practised cold bathing daily. His diet was of the simplest kind known even among Vegetarians, and all his life long he never had an illness, till the one which preceded his death by only a few days. His age and experience in Vegetarian diet were eighty-seven years.

“The case above recorded is one in which the exercise of much physical force was not required; but there are those among Vegetarians whose experience fully demonstrate the sufficiency of fruit and farinaceous diet to enable man to sustain the severest bodily labor and to enjoy health to a good old age. J.C., a member of the American Vegetarian Society, now in the eighty-first year of his age, has been a Vegetarian forty-two years. He is by occupation a Cotton Dyer, and has followed that business as a journeyman in the same establishment for the last twenty-four years and is still so employed, and attends to his vocation with as much regularity as any man about the establishment. He has all his long life been accustomed to hard work, and has enjoyed good health, a blessing of which he is still in possession, and we trust Divine Providence will add many years to his already prolonged life.

“We could easily add cases in which the advantages of a vegetable diet in prolonging a healthful, cheerful and vigorous existence, have been obviously displayed. Lord Bacon, who was a close observer of human nature, in his day, says, ‘It seems to be approved by experience that a spare or an almost Pythagorean diet, such as is prescribed by the strictest monastic life, or practised by hermits is the most favorable diet to long life.’ All, indeed, who are willing to look at the Vegetarian diet and its effects on the human system, practically and in the light of reason, will find that Vegetarians are characterized by intelligence, by greater endurance both in mental and physical occupations, and that they are generally blessed with a length of days beyond the common lot of man.

“Philadelphia, February, 1852.” Address: Rev., Philadelphia, [Pennsylvania].

548. Montfort, Clara. 1852. Reasons for being a vegetarian. *American Vegetarian and Health Journal (Philadelphia)* 2(3):45-46. March.

• **Summary:** Reprinted from the *Art of Living*. Address: New York.

549. Nichols, T.L. 1852. Correspondence: Letter from Dr. Nichols. *American Vegetarian and Health Journal (Philadelphia)* 2(3):38-39. March.

• **Summary:** “Father Metcalfe: It seems that my last letter, intended for our little advocate of purity and peace, has never reached you. If I could remember what I wrote, I should not regret it, but now my thought, whatever it may have been, is lost, for the long continued habit of writing for the press,

makes me dismiss a subject when I have once ‘passed upon it.’

“You will have some idea of the occupation of my time from the fact that between the 15th of September, and the 15th of April, I shall have given two hundred and fifty lectures, of one hour each; for which, of course, I must have study and preparation; and this in addition to my ordinary professional duties. These lectures are given to the two classes of the American Hydropathic Institute. From the first class there graduated twenty worthy, earnest, and well qualified physicians—eleven men and nine women. Our present class is about the same in number, with a still larger proportion of ladies.

“These classes I have endeavored to fully instruct in a true physiology, and with such effect, that a large proportion are thorough, practical Vegetarians. While here they lived upon a Vegetarian diet, with the most remarkable effect upon their health. I have never seen a more decided change for the better, in the looks, feelings, and intellectual powers of persons, except under a full course of water cure treatment. I attribute these excellent effects, in a large degree, to a pure diet.

“The argument for Vegetarianism comes who wish to get a competent knowledge up many times in the course of my lectures. In Chemistry I show that the elements of nutrition exist in their purest forms, and happiest combinations in fruit and farinaceous substances. In Anatomy the hands, the teeth, the digestive canal, all point unerringly to the natural diet of man. Vegetarianism is written in letters of light on human physiology, and comparative physiology confirms our conclusions. A pure diet is one of the most potent causes of disease. Indeed this subject meets me at every point; and my experience in the treatment of disease, amply confirms all the doctrines I find it necessary to teach on this subject. Yes, Sir “necessary to teach.” A thorough and conscientious physiologist can teach no other doctrines. I want no special works on Vegetarian dietetics. Give me the common authorities on organic Chemistry, comparative Anatomy and Physiology, and I will satisfy any impartial man in the world, that ours is the true philosophy. I may not be able to change his habits, but if he has any reason I will convince him that Vegetarianism is the doctrine of nature.

“Our friends,—I mean those of Mrs. Nichols and myself—who know some what of our labors, may perhaps be interested to learn of our prospective movements. We have decided to remove from the city of New York, and have taken a place known upon the map as Prospect Hill, Port Chester, an hour’s ride from New York on the New Haven Railroad. We have a little domain of six acres, and our house commands the most extensive, varied, and beautiful prospect of all this region. We can see fifty miles of the Sound, with its bays and islands, half Long Island, and from ten to twenty miles of the surrounding country. The air, as you may suppose, is purity itself, the water is soft and delicious;

there is a lovely river on one side, with a fine cascade, and on the other boating and sea bathing. Our Institution will receive three classes; patients who come to be cured of their diseases; medical students of both sexes, who wish to get a competent knowledge of Water Cure, and young ladies who wish to secure a healthy physical development, while acquiring a thorough education.

“We shall receive such a class on the first of June, and they will have, in addition to the branches commonly taught in our best female seminaries, such hydropathic treatment as they need, a physiological diet, gymnastic exercises, including riding and swimming, with instruction in the laws of Health and Life. The ladies term will be for the three months of summer, the medical term in the winter. This seems to me a work of usefulness, and one in which our Vegetarian friends will sympathise, I am assured; for if they could see the earnestness with which our pupils thus far have been engaged in the good work, they would feel that we were recruiting soldiers for the army of truth, if not doing much fighting in the field.

“Yours Truly, T.L. Nichols.

“New York, February 20th, 1852.” Address: New York.

550. Trall, Russell Thacher. 1852. Life of Sylvester Graham (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 2(3):41. March.

• **Summary:** “Father Metcalfe: -

“In consequence of some accident, I have but just come in possession of the *American Vegetarian* for December. In that number I find two statements from my pen, respecting the late Sylvester Graham, which appear inconsistent with each other. They are as follows:—‘I am prepared to rebut any reports intimating that Mr. G. has not been true in practice, to his own system.’

“And again: ‘he declared to me, before Heaven, that he considered himself fully aware of the treatment he *ought* to have had, but could not get; that the most of his troubles—gastric irritation and sciatica—were the consequences of the stomach, from eating too much, and too great a variety.’

“These statements are certainly contradictory, and my explanation is this:—The first extract was written hurriedly in a private note to yourself, with no thought of publicity; and the only idea intended to be conveyed was, that Graham did maintain, both in theory and practice, his Vegetarian creed, to the last, so far as his own volition was concerned. It is true he had eaten flesh, in two or three instances, on compulsion, as he informed me: his friends and physicians insisting upon it as a condition upon which he was to have their attention. But as Mr. G. assured me that he only used it a short time to satisfy his friends by the only evidence they could appreciate, that his own views of diet were correct, I did not consider this yielding to necessity or importunity, as recreancy to his own teachings. Moreover, I had suspected that, in his last moments, some scheme would be devised

by those around him, who were personally at variance with, and bitter opposers of his system, to extort or distort from him a renunciation of his Vegetarian doctrine, or at least a confession that in his works, it had been carried too far. I am fully satisfied that such an attempt was made, but that it did not succeed; and to that matter alone was my mind directed when I wrote you.

“Yours, very truly, R.T. Trall.”

Note: Sylvester Graham died on 11 Sept. 1851 in Northampton, Massachusetts, at age 57 (Source: Wikipedia).

551. X.S. 1852. Correspondence: Vegetarianism as a cure. *American Vegetarian and Health Journal (Philadelphia)* 2(3):39-40. March.

• **Summary:** “A case has lately passed under my observation which may not be uninteresting, as it exhibits the effects of the vegetable regimen in one of the most distressing maladies which ‘flesh is heir to.’ The subject had lived in the usual manner, indulging in the use of tea, flesh-meat, and wine; within limits however, which any one, not an advocate of their entire abandonment, would deem very moderate. He was, without any premonition that could be remembered, suddenly taken with a violent attack of gravel, and the agonizing pains in the kidney and ureter [urethra] which characterise that complaint. The usual medical treatment of cupping, and warm fomentations, with alkaline draughts, was resorted to, and the immediate attack passed over; leaving, however, a constant sensation of heat and irritation in the bladder. This symptom the patient determined to combat by a vegetable diet; being induced thereto by his settled opinion of its soothing and cooling influence.

“About a week after its adoption, a large stone was voided from the bladder. The patient continued his regimen, and, in accordance with the expectation of his physician, who judged that the excretions of gravel had not been entirely dislodged from the kidneys, two attacks have since occurred, followed after short intervals, by the voiding of sand and gravel. But such has been the reduction of the irritability of his system, that the passage of the gravel through the kidney and ureter, which, in the first instance, occasioned intense agony, and its stoppage in the bladder, which created constant uneasiness, have in the later recurrences, been accompanied with no pain at all. The body of the patient has been relieved from the physical suffering, and his mind from the anticipation of it. As Civiale, the French surgeon, the hero of a thousand difficult and hazardous operations for the stone, has denied any merit to the vegetable diet in these cases, and as many physicians, proscribe it, almost as rigidly as in diabetes; I consider it a duty to communicate these facts to you, which, as far as one case may go, seem to corroborate the opinion of Dr. Cheyne—published a hundred years ago—that ‘a total milk and seed diet, with a Bristol water beverage, will either totally dissolve the stone in the kidneys or bladder, or render it almost as easy as the nail on one’s

finger, if the patient is under fifty, and much relieve him even after that age.’

“It may be well to add, that the patient in the case here stated was but little over thirty; that vegetable food had entered largely into his former diet, and he had been always strictly temperate in his use of stimulants. X. S.

“Philadelphia, Feb. 17, 1852.” Address: Philadelphia, [Pennsylvania].

552. Alcott, Wm. A. 1852. Food and cookery—use of saleratus. *American Vegetarian and Health Journal (Philadelphia)* 2(4):49-50. April.

• **Summary:** The writer is opposed to the use of saleratus in food and cookery; he believes it is a “rank poison.”

Note: Saleratus, also known as pearlash, was later widely known as sodium bicarbonate, baking soda, bread soda, cooking soda, and bicarbonate of soda. It is primarily used in cooking (baking) where it reacts with other components to release carbon dioxide, that helps dough “rise,” but it is also used to neutralize acids or bases, and (used in an aqueous solution) as an antacid taken orally to treat acid indigestion and heartburn.

553. Alcott, W.A. 1852. Vegetarianism of by-gone nations. *American Vegetarian and Health Journal (Philadelphia)* 2(4):59-60. April.

• **Summary:** Argues that native Americans were vegetarians. Address: Philadelphia, [Pennsylvania].

554. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Scripture testimony on food. 2(4):64. April.

• **Summary:** 1st Genesis, 19 ver.—“Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.” -

2nd. Genesis, 9 ver.—“And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.” 9, Genesis, 3, 4.—“And God said, every moving thing that liveth shall be meat for man, even as the green herb have I given you all things; but flesh, with the life thereof shall ye not eat.”

3rd. Leviticus, 17 ver.—“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”

14, Romans, 20,—“For meat, destroy not the work of God.”

14 Romans, 21.—“It is good, neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”

1, Corinthians, 9 chap. 7. ver.—“Who feedeth a flock and eateth not of the milk of the flock?”

27 Proverbs, 23, 26 and 27 vers.—“Be thou diligent then, to know the state of thy flocks, and look well to thy herds.

The lambs are for thy clothing, and the goats are the price of the field; and thou shalt have goat's milk enough for thy face, for the food of thy household and for a maintenance for thy maidens."

Such are a few of the many passages that relate to the food of man.

555. De Wolfe, C.H. 1852. Vegetarianism vs. scrofula. *American Vegetarian and Health Journal (Philadelphia)* 2(4):57-58. April.

• **Summary:** "Probably there is no one form of chronic disease in America so prevalent as that denominated by physicians, Scrofula. My mind is impressed at this time to make some off-hand remarks upon this disease, for the Journal, hoping that some one of its able editors or contributors will follow the subject up in a more scientific and protracted manner than I have either time or ability to do. I am prompted thus to do from the fact that I am, or have been 'from youth up,' a victim to this hard to be eradicated, and often fatal disease, hereditarily; also am armed with a few (to me) 'new facts,' gained while travelling over Great Britain, and a part of Continental Europe, last season. I say, often fatal disease, from the conviction, drawn from good authority, confirmed by close observation, that there are few who have inherited it without finding a premature grave! Will not facts warrant this conclusion also, viz; that three-fourths of the mortality by consumption, is founded and grounded in Scrofula? It is a notorious fact, and no well informed person will dispute it, that the United States of America, furnish three cases of Scrofula, where any other people of equal numbers furnish one- and probably that ratio will hold good in relation to Consumption also. Great Britain, perhaps, stands next in order. Now, as the wise man wisely said, 'there is a cause for everything,' the enquiring mind promptly asks, what is the cause, or causes for the facts in the above statements? Can the writer give his readers any good reasons for the assertions that Britain and America inherit and are afflicted above other nations with the Scrofula disease? I will try. 1st. Negatively: 'Tis not occasioned by the climate; for 'tis admitted on all hands that all things being considered, there are no countries on earth that can boast of more healthful climates, than Britain, and the Northern, Middle and Western States of America. It cannot be the drinking habits of the people; nor the tobacco indulgence; nor the modes of dress, etc. (though I admit that each and all of those aggravate and hasten the crisis of the disease—scrofula—which terminates in consumption,) Well, pray tell us, in your opinion, what is the cause, or causes, says the inquirer. The answer is short, Flesh Eating! and Swine's flesh is the principal and greater cause. Now, kind reader, I will give you some few of my reasons for the above conclusions. Whilst travel ling over the countries of France, Belgium, Germany, Switzerland, and Northern Italy last season, I did not see forty swine in all of those countries! A very significant idea

forced itself upon my mind, at the time, growing out of the above fact, and I propounded mentally, aye suggested to our party more than once, the question, viz.: 'Does Scrofula live where the Swine are so few, and flesh of all kinds are so sparingly eaten? (The Continentals eat much less flesh than Britons or Americans) I observed, made inquiries, and the result was that Scrofula is hardly known on the Continent. The same facts are found in other countries where flesh is es-chewed, (not chewed). In Great Britain they eat but little pork compared with America, but much more than their continental neighbors. The beef, mutton, and pork, which swells the flesh-pot fare of John Bull, above his neighbors, is the primary cause of his second, and only second rank in the bill of Scrofula and Consumptive mortality compared with Pork-Eating America.

"The Lumbermen of Maine, make pork a staple article,—so do the miners of California, also; and often are these persons compelled to quit labor from the Scurvy—a scrofulous disease. The once numerous and powerful Penobscot Indians, are now dwindled from 5,000 down to less than five hundred and the prevailing disease has been Scrofula induced by Pork Eating!! Consumption was never known among them, till pork was introduced, and with pork come Scrofula, Consumption and Death! This worst of all diseases cannot be found in a family of Vegetarians, where the parents have been reformed a few years, and the children kept from infancy free from flesh. Scrofula cannot live of Vegetarianism! I have been troubled for years, with a hereditary Scrofula; have taken thirty quart bottles full of Townsend's Sarsaparilla—the 'great panacea' the greatest humbug out, (equalled only by Cod liver Oil,) and got not a whit better, till I became a Vegetarian, and now I am sure of a permanent cure—the job is nearly done, the last crisis is past, which is bi'es over my hands and wrists; the only parts ever afflicted by the rheum. There isn't medicine enough on Earth to cure one case of Scrofula, unless Vegetarian habits accompany the application! Daily ablutions, cleanliness, exercise, well ventilated rooms, and Vegetarianism, are the Panacea for all ills."

"Oldtown, March, 1852." Address: Oldtown [Maine].

556. Hanaford, J.H. 1852. Vegetarianism for the sick. *American Vegetarian and Health Journal (Philadelphia)* 2(4):51-52. April.

• **Summary:** "I adopt the general principle that whatever food is really promotive of health, not what may be endured by those of a strong constitution, is appropriate, in certain quantities for invalids. That there are circumstances in which not a particle of food should be taken for days and even weeks, must be apparent to every intelligent physician, and in such circumstances no such physician would even order highly stimulating food, that furnished by the animal kingdom. On the contrary, the most unstimulating, and bland farinacea is the first and only food which should be allowed,

Relapse is oftener caused by stimulants probably, than all other causes combined. Indeed, the normal stomach makes no such demands but loathes every thing of the kind until the ‘tonics’ and ‘bitters’ are given in sufficient quantity, a derangement which results in morbid cravings. It is also true that the weakness of that organ may easily be mistaken for ‘faintness’ of which the sick so often complain; or other derangement may often deceive one, but whoever indulges these abnormal cravings will suffer a fearful penalty. And he who adds condiments to such stimulants may suffer weeks and months of dyspepsia, that ‘living death’ for every indulgence. I am firmly of the opinion that most of the protracted illness is attributable to errors in diet, that all inflammatory diseases (and there are but few that are not connected with inflammatory tendencies) are very much aggravated by such food as is most in demand at the present day in civilized (?) society.

“While we are in the vigor of health and strength, we may endure many deviations from the path of physical rectitude, and yet live and enjoy apparent health, but when reduced by disease, slight transgressions are frequently followed by alarming results. In my own practice I have been surprised to see how soon the vital energies rally when proper diet and regimen are adopted. But a few days are needed in many instances, in which the patient is apparently in a very critical condition, when all improper food is discarded or none taken, before nature triumphs, and health and strength return. Stimulus is not strength, but whenever resorted to, tends only to irritate and arouse jaded powers, very soon to sink again, to their weakened level, and far oftener below it. Well digested food—not that which is hurried through the processes of digestion and assimilation, at the expense of vitality, alone can give sustenance. Nutrition depends less on the amount of food taken, than on the transforming processes by which it becomes a part of the vital organism.

“Even the South Sea Islanders understand this principle, practically, at least, for they have reference to it in their tattooing, which is extensively practiced among them. This extensive puncturing legitimately produces painful inflammation. To prevent this a rigid course of dieting is pursued for several days with perfect success.

Sir George Staunton, while speaking of this subject, says, ‘It is, however, to be remarked that the Chinese recover from all kinds of accidents more rapidly, and with fewer symptoms of any kind of danger, than most people of Europe.’ It is well known that they live almost wholly on rice. It is taken, however, in enormous quantities; and yet all wounds heal without the usual inflammation and ulceration. The same fact has been observed in Hindostan among those wounded in battle. It was remarked by the English surgeons, that cases that ordinarily would prove formidable, were very easily treated under these circumstances. It has long been observed that where great impurity of the blood

exists, all wounds become rapidly putrid and gangrenous, and it is equally apparent that this impurity is dependent, to a great extent, to the flesh of diseased animals. In civilized society, our domestic animals are more or less diseased, and invalids who dare use such flesh will be very likely to suffer the natural consequences of taking poisonous and corrupt secretions, while days and weeks of suffering, nay, of torture are the legitimate result.

“Medical writers frequently speak of many kinds of food as wholly unfit for the sick, ‘poisonous to the dyspeptic,’ ‘unfavorable in febrile stages,’ ‘irritating in inflammations,’ &c., and it is equally true that the same general principles are applicable to health. The only difference seems to be that while ill we are more sensitive, and the penalties of wrong doing are more quickly inflicted than under other circumstances. We owe much of our comparative health to the ‘elasticity and bend’ of our nature to our tenacity of life to the fact that we still live—if life it may be called—though we are almost continually sinning, but nature’s immutable laws must be observed, or disease and death will follow.

“Nantucket, March 25, 1852.” Address: M.D., Nantucket [Massachusetts].

557. Hogg, Charles. 1852. Medical authority (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 2(4):58-59. April.

• **Summary:** This is an extract from a letter: “Education and civilization will not alone ‘restrain the savage breast;’ nay Christianity will not, in addition, enable them to realize and be that which God intended the human family (if I may be allowed with due reverence to use such an expression) should compass or enjoy. The relation of mind and body is so intimate that you cannot influence the one without acting on the other. But I am trespassing on your ground, and will confine myself to a fact or two in conclusion. As I said before, the main object of my letter was to give you the benefit of my experience, (which has been very extensive) in the management of children.

“Some time back I was called to a child suffering from a frightful disease of the skin, a sort of scabby eruption, coming first in small blisters, discharging an ichorous matter, producing intense irritation, and then forming a sort of hard scab; the child was feverish, fretful, constantly crying, and had no sleep at night. On enquiry I found that this child. (18 months old) had a pint of milk and bread for breakfast and supper, mutton and other broths, eggs and beef-tea for dinner, besides, butter, jellies, jam, etc. The first thing I ordered was to give the child a quarter pint of milk mixed with rather more than an equal quantity of water for its supper; the child slept soundly, which it had not done before for months, with the aid of anodynes. This diet was ordered night and morning, a little ground rice pudding, without eggs, sometimes a bread pudding for dinner; to have four meals a day, and on no account to have anything in the intervals.

Under this treatment with the aid of some very simple medicines and warm bran baths, the child speedily recovered. I had the greatest possible difficulty in overcoming the mother's fears about the child becoming weak, by depriving it of its chops, beef-tea, etc. My invariable reply was, what the child cannot digest and assimilate, will never strengthen or afford proper nourishment. I have a child at present under treatment, whose case was even worse than the above, and who has nearly recovered by being fed on biscuit powder boiled in water, which is unquestionably the best food for infants.

"Where I have had the entire management of children, they have undergone the usual diseases children are subject to: viz, measles, scarletina, teething, in many instances without any medical assistance. You have witnessed the healthfulness of my children. Need I say one word on the importance of a sound foundation on which to rear the future edifice? In infancy the materials are more plastic; you may model the future statesman, philosopher, historian and poet; you cannot change, renovate, or make a noble and durable structure of what is crumbling to decay. In the village where my maternal ancestors came from, there was never a case of scrofula or skin disease, until the last forty years, because the diet consisted, until fifteen years of age, of oatmeal porridge, milk, potatoes, and other esculent plants. But since their primitive habits and customs have been superseded by those of a more demoralizing description, disease, in all its forms and virulence, is as common there as anywhere else. The strong prejudice which existed against the use of animal food in ancient times, arose not from any belief in the transmigration of souls, as we are assured by Lucretius that the sameness of the nature of the soul, was only a pretence for the forbidding of the eating of animals.

"You are quite at liberty to make what use of this you please.

"Believe me, dear sir, yours very truly.

"Charles Hogg, M.R.C.S., etc." Address: London.

558. Lane, Charles. 1852. Inward and outward life. *American Vegetarian and Health Journal (Philadelphia)* 2(4):53-56. April.

• **Summary:** "Man's nature is subdued to what it works in,—Shakespeare."

"Although it be true that climate, latitude, and fixed conditions have much and lasting influence on the human race, on all it is and all it does, there can yet be no doubt that the innate force in the soul itself has great power in the modification of all below it. That is to say, the soul has much government in the moulding of the ideas, thoughts, imaginations, dreams, appetites, tastes, and the entire interior life. Which interior life again acts outwardly, and initiates, governs, and moulds the exterior life. The outward actions of men are not their real life, but are merely the reflection of their life. Man's food, garments, dwellings, gardens, are

modified according to his mental conceptions, though the primary necessity for them is a force in nature beyond human control.

"Even in climates where clothing is need less, for warmth and artificial shelter is scarcely wanted, still he clothes and builds, from an interior idea of beauty in the mind. On this principle he has, to a limited extent, modified the very globe itself. In the energy of his ideas of civilization he has felled forests, turned rivers drained bogs, made canals and roads, built cities, towns, villages, wrought mines, and propelled other extensive works, until even the very climate has in a degree become meliorated; and where means are at all freely supplied, the outward physical if a faithful reprint of the inner mental state. Our houses, gardens, garments, dwellings, and food, undergo changes; not because our physical nature is changed but because our mental views have become different. Our physical creature is indeed modified, but not by the Creator. At least not directly by the Creator, but by this antecedent modification of our ideas. If our minds become energetic, pure, single, and beautiful, so do our bodies and our works. For the pure in heart, and single in eye, food must be pure and simple; dress and architecture must be simple and beautiful. The luxurious soul generates the luxurious, complicated, and costly, in all outward things.

"In simple times the body is happy with black broth and hard bread at a public table. In a luxurious age the frame is uncomfortable even on soft-cushioned sofas, gloating over twenty compound dishes in a heated apartment. These lusts are attempted to be thrown upon the body but they belong not to it. We are convinced by the more healthful condition of the simple treated body, that such a life is more in accordance with its true nature, than a complicated and luxurious one, which entails on the poor frame a host of ineradicable diseases. And even, at the moment of indulgence, such a life, though when once the mind has fallen in to it, salvation is so difficult, is less pleasurable than despised simplicity.

"Observation furnishes us with ample proof of power in the mind to control the physical nature. Entire nations of vast extent have foregone the use of animal food from the religious sense, while others indulge in it to excess from a scientific notion of its necessity to the maintenance of health and strength. Yet in the latter case, disease, in spite of a large phalanx of physicians, prevails much more extensively than in the former. Simple meal and water have in thousands of instances sufficed to sustain health and vigor in poor men, who, when they became wealthy, inflicted pusillanimity upon themselves by dietetic indulgence, the self-victims of mental carnality.

"Neighboring nations, who have little or no difference in climate and productions to plead, can be found which clearly illustrate this law. In one, the general mind being strongly directed towards grace and beauty, the food is

chiefly vegetable, the dress light, and as a consequence, the temperament is cheerful and gay. In another, public sentiment is powerfully based towards solid utility and carnal gratification, flesh food is extensively used, and the common temperament is heavy and morose. Even in the same nation, while almost every one who can obtain them indulge in flesh diet and heavy drinks, under the pretence that they contribute to vigor, and are necessary to health, yet each person is in himself sensible of the falseness of the position. For if men of sound and strong bodies were wanted, the seekers would quit the cities where animal food is largely consumed, and look for such individuals among the rural population, where food, tho' in ignorance and by imitation much desired, is an infrequent interloper. It is plain that the habits of the animal nature are subordinated to the ideas of the mental nature. Were striking and strong evidence of this law needful, it might be found in the use of alcoholic drinks. On this subject there is no rational mind but is convinced they are injurious to the body. The body desires them not. The body is injured by them. Yet the argument for their necessity, when habit has confirmed their use; the assertion of their goodness, when appetite is pleased by them, are common as the affirmation, that flesh diet and hot infusions are needful and good.

"Substances which our ancestors never knew in nature or by name, are now classed among the necessities of life. And increments which were our hearty progenitors' daily food, are unknown to their frail successors. Our civic ideas have modified indeed our physical habits but we dare scarcely boast they have improved them. No current phrase is more delusive than this of 'the necessities of life.'

Body building is one of the works delegated in a considerable degree to the human race. Human sculpture is the sublimest of the fine arts. Besides the power of modifying natural productions around him, which we see man extensively possesses, he enjoys the privilege of qualifying his own materiality. This is true not only of the race as a whole, but also of every individual. Although there may be some family hereditaments, which cannot be wholly exchanged, it is possible for each soul to build up to itself a new body. Rather, perhaps, it should be said, the creative power will build up a new body, if the soul presents new material to that builder.

"Thus, in a material sense, is it true that man is the architect of his own fortune, his own character, his own being; if not the architect, at least the laborer. If, as the mason's assistant, the hodman, the soul presents good materials to the builder, the building will be erected with good materials, and will be a comfortable dwelling. But when the soul carries in bad materials, the house it lives in will be uncomfortable, and will admit the wind and Sun, the cold and heat, in a manner destructive to itself and to the tenant.

"How soon is the quality of a man's increment depicted on his countenance Is not the drunkard's nose, the glutton's

eye, the mark for the observer? If appearance, if superficial signs are insufficient witnesses, let the host of diseases be called into court. Whence the gout, rheumatism, scrofula, and the host of diseases 'that flesh is not heir to,' if not from this cause? And granting that there is to be found in several irregularities the deeper source of woe, the daily dietetic habits have powerful influence in mitigating or enlarging them. Even in cases of the strongest hereditary taint, a faithful perseverance in a pure course reduces the misfortune to the smallest degree, to a scarcely perceptible amount. If the house have been badly designed and falsely constructed at first, it is soon changed for the better, by bringing to the master builder the pure and good elements which lie about so abundantly. It is as if we had to find materials for a house which an architect is building for us. If we bring him wood, our houses will be constructed of wood; if we supply brick, it will be of brick; if stone, then of stone. The design, the form is the architect's; the material, the inhabitant's. It is true the material presented is sometimes so incongruous that it cannot be wrought into the original idea, but remains an excrescence upon it, or obstruction in it. Yet the builder does, always, his best with the materials brought to him..."

559. Metcalfe, W. 1852. The controversialist: Mrs. Swisshelm and vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 2(4):62-63. April.

• **Summary:** "Until a day or two ago we were not aware that Mr. Swisshelm had ever condescended to notice Vegetarians or their principles. We had occasionally seen her paper, and been favorably impressed by the talent and sprightliness with which it was conducted. We accordingly directed several numbers of the *American Vegetarian* to her office, but as, in return we had no Visitor, we concluded she had not thought it worth her while to extend the customary courtesy to a publication of such humble pretensions as the *Vegetarian*. We therefore discontinued to send it. Our readers will judge of our surprise when one of our friends handed us the following extract, which, we were informed, he had cut out of her Visitor some time before. The date he did not know, but he observed the extract contained all that was worthy of notice in the article. It was as follows:—'As for Vegetarians not making walking sepulchres of themselves, it is what not one of them can avoid. Every one of them has swallowed a hecatomb of living creatures; the difference between them and beef-eaters is, that they prefer to gulp their prey alive and whole, while the others have theirs killed and dressed. Fruits, vegetables and water teem with animal life, and the more of these one eats and drinks, the more happy families he consigns to a living tomb. Then he swallows whole nations without deriving the benefit he might by eating a thousandth part of a single animal of another class.'

"It is always unpleasant to us to feel called on to enter into controversy with persons entertaining different opinions to our own; and it is peculiarly so when duty

compels us to dissent from those of a lady so distinguished as Mrs. Swisshelm. We beg, however, to say, without any intention of giving offence, that the above extract is sheer fabrication, Not a syllable of it is sustained by scientific fact. The declarations of scientific investigation respecting living creatures found in fruits and water, assure us that none such are to be found existing in either one or the other, except in certain cases where decomposition has occurred in fruits, or where impurities exist in the water, arising from decomposition, stagnation or fermentation produced by decaying vegetable or animal substances. Pure water from the crystal stream is wholly destitute of animalculae [sic]. Dr. Philip in his excellent work on Human Physiology, says on the subject before us,

‘A prejudice against cold water exists in many minds, from its being believed that it contains, in every drop, myriads of horrible fighting and carnivorous living creatures. This I totally and unhesitatingly deny; it is in putrid and stagnant water alone, that animalculae can be found.’

“Such fruits and such water are not used by Vegetarians, and hence they do not swallow down a hecatomb of living creatures, nor yet make themselves walking sepulchres, after the manner of beef eaters.

“We remember reading sentiments of a like nature with those of Mrs. Swisshelm’s in a popular work on Geology. The author says,

“‘Some persons have dreamed of sustaining human life by an exclusively vegetable food; ignorant that in every root and fruit which they feed upon, and in every drop of water they drink, they put to death myriads of living creatures, whose bodies are as curiously and wonderfully made as those of the stately elephant, the majestic horse, or man himself, the earthly lord of all.’ *

“Now, authorized by the testimony of microscopic experience, we deny the whole of these assumptions in toto. Bring your most powerful microscopes and examine the sound and healthful root, scrutinize the equally sound and nutritious apple, and show us your ‘myriads of living creatures.’ Look at a drop of pure, fresh water; where are all those ‘innumerable animalculae, fighting with each other like young demons,’ of which the other speaks: No such things are ever found in pure water; neither are they to be met with except in those roots and fruits which are in a state of putridity, and such fruits Vegetarians do not eat. We hope Mrs. Swisshelm will reconsider the principles of Vegetarianism, and when she writes again on that subject, be pleased to favor us with a copy of the number of her paper containing her observations. We shall be extremely happy to hear of her conversion. W. M.

Footnote: * *Scriptures and Geological Science*, by J.P. Smith, D.D.

560. Metcalfe, W. 1852. Progress of vegetarianism. *American Vegetarian and Health Journal (Philadelphia)*

2(4):56-57. April.

• **Summary:** “We have sources of information relative to the growth of the Vegetarian cause, that are enjoyed by few of our co-adjutors; and it affords us sincere pleasure to be able from time to time, to present the readers of the Vegetarian with evidences of a progression which admits of no mistake. In this number we give a few extracts from letters lately received from subscribers in different parts of the country. A friend from South Reading, Mass., informs us that the question, ‘Is animal food necessary for the best development of man,’ was discussed in the Lyceum of that place one evening during the past winter. The next day, (says our correspondent,) ‘I was informed by a person who has followed the business of a butcher for a number of years, that a large proportion of the cattle fattened and butchered for the market are diseased. In this statement he had no reference to fat as a disease, for the butcher did not consider fat to be disease; this remark was equally true, he said, of hogs fed for family use. Some were badly diseased, others less so, but nearly all to a greater or less extent. The parts most commonly affected were the liver and lungs. I was surprised when I heard these statements for I had no idea, that animals slaughtered for food were so extensively diseased. Might it not be asked, have we any right to expect health, when we feed upon diseased animals? Is it not as much a mockery of our Father, in Heaven, to ask him to bestow the invaluable blessing of health, while so doing, as it would be to pray for life and health when taking arsenic.’ Our friend adds:—‘Will you ask Dr. Hanaford to state the time of day that he takes his meals, when he takes but two?’

“A gentleman from Morris county, N.J., says, ‘The subject of Vegetarianism has reached this part of the country, and, having suffered much from sickness for four or five years, I determined to try the system, and I am happy to say I have enjoyed more comfort since, and a greater immunity from sickness than I have experienced for a number of years. I regard the Vegetarian movement as one of vast importance, and I hope to be able to promote its progress by my improved appearance, example and precept, and by my efforts to extend the circulation of your Journal.’

“We have a letter also from a subscriber in Mississippi, saying, ‘I am much pleased with your periodical. For the last twenty years I have tried to be a Vegetarian as far as I could for a man who lives at the South. I am an advocate for the system and know its value. I hope your periodical will succeed and it shall have my aid and encouragement.’

“Many other testimonies of the spreading of the good cause are in our possession, and shall be laid before the readers of the Vegetarian as soon as we can find room. W.M.”

561. Metcalfe, William. 1852. The Maine liquor law. *American Vegetarian and Health Journal (Philadelphia)* 2(4):60-61. April.

• **Summary:** Argues that consumption of alcoholic beverages is stimulated by meat eating.

562. Scholefield, James. 1852. Vegetarian excerpts. *American Vegetarian and Health Journal (Philadelphia)* 2(4):63-64. April. Address given at a Vegetarian Conference, Northwood Villa, near Ramsgate, Kent, England.

• **Summary:** "In addressing a Vegetarian Conference, held at Northwood Villa, near Ramsgate, Kent, England; the Rev. James Scholefield of Every Street, Manchester, presented the following Resolution and sustained its principles by a few eloquent remarks, from which we present an extract.

"Resolved, 'That since man in the first ages of the world abstained from the flesh of animals as food, and since the majority of the inhabitants of the whole earth still subsist on the productions of the vegetable kingdom, it is therefore a popular error to suppose that flesh-meat is a natural or a necessary part of the food of man:'"

"This Resolution, said Mr. S. carries on its face, its own testimony for truth and reason. It cannot be controverted that in the early ages of the world, mankind lived, and lived healthfully, without the destruction of animal life for food. Nor can a doubt be entertained but that at the present day the great majority of the race still subsist without preying on the flesh of butchered animals to preserve their physical existence; and yet those men are athletic, strong, vigorous, endure greater fatigue, and attain to a longer duration of life generally, than those of their fellow mortals who feed upon flesh and stimulants which are erroneously supposed to be powerful in proportion as their duration is short. In corroboration of our remarks we give you the testimony of others:

"'Sir William Temple says that the Brahmins fed only on rice, milk, herbs, or fruit. The chief food of the Japanese is rice, pulse, roots, and herbs, but mostly rice, which they have in plenty, and in perfection, and dress in so many ways, and give to it such a variety of taste, flavor and color, that a stranger would hardly know what he was eating.' Vegetarians have also the experience of Porphyry, Plutarch, Herodotus, and other ancient worthies, all of whom, centuries ago, bore testimony in favor of these principles; principles which we know by experience to be both good and true. Again, Dr. Lamb remarks that 'In every period of history it has been known that fruit and vegetables alone, are sufficient for the support of life; and that the bulk of mankind live upon them to this hour. The adherence to the flesh of animal food is no more than a persistence in the gross customs of savage life; and evinces an insensibility to the progress of reason and intellectual improvement.'" Address: Every Street, Manchester, [England].

563. Trall, Russell Thacher. 1852. Medical dietetic logic. *American Vegetarian and Health Journal (Philadelphia)* 2(4):50-51. April.

• **Summary:** "Of all the fallacious reasoning on the subject of the natural food of man, it appears to me that the kind called medical, as usually advanced against Vegetarianism, is the most self-evidently absurd and self stultifying. To my mind the proposition that, whatever quality of food is best calculated to restore an invalid to health, is also best adapted to sustain a healthy person, is a truism. But medical men reason contrary to this. With regard to many diseases—gout for example—the whole medical profession of the civilized world, with almost entire unanimity, recommend vegetable diet as an important if not essential part of the curative regimen. But no sooner is the gout removed and the constitution renovated by this vegetable diet, than the individual learns from those same medical advisers, that he cannot live on it. He must eat flesh or he can't keep well. And if he returns to flesh-eating a dozen times, reproduces his gout as many times, and is in every instance cured by resorting to a strict vegetable diet, he is still told that flesh or death is the alternative—so difficult is it for men to reason against miseducation or diseased alimentiveness.

"The following narrative may perhaps serve to encourage some suffering fellow creature, who may be striving to overcome his own morbid propensities, while he is compelled to bear up against the opposition of physicians, friends and acquaintances.

"Three years ago a young man, twenty years of age, of slender frame, and extremely feeble as well as declining health, came under my advice. He had been brought up on the ordinary mixed diet, of which pork, as is usual in our country villages, was a prominent article. Though not scrofulous by constitutional inheritance, his manner of living had developed a condition of system very closely simulating the scrofulous diathesis. His muscles were relaxed and weak, the veins of the lower extremities varicose, and indigestion or dyspepsia was among his complicated ailments. I recommended, in addition to a moderate course of bathing, a rigidly simple vegetable diet, even to the exclusion of butter, eggs, and milk.

"Being of a highly moral organization in his mental constitution, as well as very studious and intelligent, I judged, correctly as the sequel proved, that he would adhere to any plan which his judgment and conscience approved, even though at the cost of much bodily suffering.

"For nearly a year he grew rather thinner in flesh, although his muscular strength did not decline a great deal; and through the second year, it was difficult to determine by his appearance whether his system was really improving, or the contrary. Of course his friends all, without exception, considered him as in a dying state, a victim to a one-idea system of diet. Every physician who became acquainted with his habits assured him he could not live long. Father and mother, brothers and sisters, relatives and neighbors, one and all, said all they could say against the presumptuous experiment he was going through. Such opposition caused

him many gloomy hours, and occasionally, severe mental despondency. Not that he wavered in judgment for a moment, but because in his struggles to carry out what he conceived a correct course of life, as well as a solemn duty, there was no voice of friend or kindred to console, or cheer, or encourage, all was reproach or ridicule for his folly, or affectionate pleading for him to renounce his judgment and his conscience. But he did persevere unto the end, and his constitution is saved. During the last year he has been gradually gaining flesh, strength, good digestion, and cheerful spirits. A few days ago I had a letter from him, in which he stated that his weight, which, for the three years of his ordeal, has ranged between 100 and 110, was now 140 pounds. He has tasted no flesh since the beginning of his 'rash experiment' and doubtless never will again. May his example prove a light to others similarly situated, and similarly struggling.

"New York, 15 Light Street, Feb 27, 1852." Address: New York.

564. W.G. 1852. Review: An Indian chief's opinion of flesh-eating and vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 2(4):61-62. April.

• **Summary:** Contains an extract from Knapp's *Chemical Technology, or Chemistry Applied to the Arts and Manufactures*, p. 75-76. Address: Lodi, New Jersey.

565. *New York Daily Times*. 1852. The Boston Traveller contradicts the rumor... May 12. p. 3.

• **Summary:** "... of the death of Dr. Wm. A. Alcott, the vegetarian lecturer."

566. *New York Daily Times*. 1852. Special notices. May 12. p. 3.

• **Summary:** "The Grand Vegetarian Festival of the third annual meeting of the American Vegetarian Society will be given at the Chinese Assembly Rooms, Sept. 15, at 6 o'clock P.M. Day meeting at 10 A.M., at Clinton Hall. The Dinner by John J. Moffat; Music by Dodsworth's Band. Ladies are expected to participate in dinner, toasts, and speeches. Tickets \$1. For sale at Fowlers & Wells, No. 131 Nassau-st."

567. Alcott, W.A. 1852. Christian manhood. *American Vegetarian and Health Journal (Philadelphia)* 2(5):65-67. May.

• **Summary:** "'Be no more children,' says Paul in his letter to the Ephesian Church. But why this injunction? Because, in the view of the apostle, it was time for them to put away childish things, and come to the condition of 'a perfect man—to the measure of the statue of the fullness of Christ.'

"This injunction of the apostle, made and repeated with respect to the moral condition of his Ephesian brethren, would not be wholly inapplicable to the physical or physiological condition of thousands in our day and time.

It is truly surprising to observe how few make any good degree of earnest, persevering effort to rise above the merest condition of physical childhood or even of infancy. Anything in physiology, which should correspond to the great idea of moral and intellectual progress towards the Infinite which now so generally obtains among us at least in theory, would be laughed at.

"These things ought not so to be. It is said of some of the Germans, that when they are about to send a boy to School, they first ascertain his weight, dimensions, &c., in order to be able to ascertain, afterwards, at least in some measure, whether he is making any physiological progress. If, at the end of a term or quarter or even at the end of a month, they find him to be in this respect, stationary, or still worse, retrograding, they withdraw him from the school. They have not the most distant thought, as it would seem, of resting satisfied with the physical condition of a child at school, merely because he does not actually become sick, And yet this is the condition of thousands of parents among us, whatever may or may not be actually true of Germany. Their thoughts have never gone any farther than the fear that their children at school may be sick. The great idea of preventing their sickness, while there, by the inculcation of hygienic precepts, or the practice of hygienic law, is as far from having obtained a lodgment in their 'untutored minds,' as the east is from the west. Still farther removed from their thoughts is the yet greater idea of having them, at every moment of their pupilage, making physical, no less than moral, or intellectual and moral progress. The parent who would withdraw a son, that during a whole quarter of school life should make no intellectual advancement, would never dream of taking a course with regard to his physical advancement. Here he may remain a child—nay, he may even go backward towards infancy—and, in the public estimation, all is well but if he remain a child intellectually, he is set down..."

568. Alcott, Wm. A. 1852. American Hydropathic Institute. *American Vegetarian and Health Journal (Philadelphia)* 2(5):73. May.

• **Summary:** "In an editorial triumvirate, like our own, there are some advantages in having each of the trio speak under his own signature. In that case each becomes responsible for his own opinions or errors, while none is made the scapegoat to carrying the sins of his associate.

"This independent mode of speaking, moreover, in a periodical conducted by the representatives or disciples of three medical schools—the hydropathic, the homoeopathic and the orthopathic, gives the public a much fairer chance for unbiased criticism.

"These remarks have been made by way of a preliminary to a few thoughts suggested by a circular just received, headed 'American Hydropathic Institute, Educational and Therapeutic. It comes from Dr. T.L. Nichols, one of our

triumvirates, and from his indefatigable fellow-laborer and companion in life, Mrs. Mary S. Gove Nichols.

"They have tested their system, as they suppose, by a hydropathic practice of several years in New York city, and by giving two courses of lectures on Therapeutic Hydropathy to two different classes of pupils, numbering in all about 50. On the first of May they removed to Prospect Hill, at Port Chester, twenty-eight miles from the city of New York, and near the line of Connecticut—as their permanent residence.

"Here they propose to combine three things—1st, the hydropathic treatment of disease; 2nd, the correct education chiefly promotive of females; and 3d, the education of both sexes as physicians.

"If any body in this country, can succeed in carrying out the noble plan embodied in their circular, it is our friends and fellow laborer's at Prospect Hill, Port Chester. They are as free from humbuggery as seems possible in the nature of the case, and as full of philanthropy. They will moreover do as little harm as any establishment which fails to come up to the highest beau ideal, demanded by suffering humanity. It is needful moreover, that orthopathy should have its pioneers—and better than 'Hydropathy and Homeopathy' could hardly be expected or desired.

"We wish we could insert in the *Vegetarian* the whole of the circular they have sent us. It is beautifully written, and will bear reading several times—which is more than can often be said. In the name, and for the sake of bleeding, poisoned, dying humanity, it is impossible not to bid them God speed." Address: Dr.

569. Alcott, Wm. A. 1852. Physiological examinations. *American Vegetarian and Health Journal (Philadelphia)* 2(5):76. May.

• **Summary:** "Nothing is more wanted, at the present time, than missionaries of physiology and hygiene. Their offices should be various; but should be chiefly directed to the school and the family.

"Among their manifold duties would be that of physiological examinations. They should deserve and possess the entire confidence of the community, and should sit down with parents at the very threshold of life, and aid them in directing the infant step in the way of health, truth and righteousness.

"In the strictest language of physiology and hygiene, no two children need the same treatment. They need different food, drink, studies, employments, &c. Practically, the difference in some cases should be very inconsiderable; but a difference there should be greater or less varying according to difference of temperament, inheritance, education, habit &c. Not a few of the diseases which affect humanity—especially chronic ones—have their origin in a course of conduct, which, though it might be proper in its application to persons, is, to the majority, ill adapted. Scrofula, for example, is aggravated—I will not say originated—by the use

of potatoes. Though excellent in quality, and to the case of the hard laborer, well adapted, yet to, the young child, they are only soluble—never digestible

"Almost every parent we meet with fancies he understands the subject of health and education. Whatever may be his ignorance on other subjects, here he supposes himself infallible. And yet it is here, at this point, that most parents are deplorably ignorant. A wise physician could render a service to such parents, would they but accept it, which would be more valuable than silver, or gold, or diamonds. Some have feared or affected to fear that if the temperance cause, in all its purity were to prevail, physicians would have nothing to do. But such fears are uncalled for and unnecessary. Did parents fully understand the superiority of prevention to cure, and were willing to pay for it, according to its value, we should hear no complaints of this sort, at least not very long.

"Physicians, indeed, of the present generation, not having been trained to a thorough knowledge of anatomy, physiology and hygiene, might for a time be found incompetent to this task. Or if any were competent, they would be diffident. Science is always modest, if not diffident. But let the public demand be made and continued, and not only would the present generation of physicians come up to the task required, but a new generation of physicians appear upon the stage much better prepared than the present. Wherever a commodity is called for, year after year, it will certainly come to market, if the country is at all adapted to its production. So in the case of physicians who shall be able to aid us in the way of making physiological examinations.

"One important profession in our country, is almost ruined for want of that parental guidance—aided by wise medico-physiological examinations—to which I have adverted. Its members are at first, scrofulous. These scrofulous boys are fond of learning, and equally averse to exercise. The result is their mental powers became precociously developed and their physical vigor instead of being daily and hourly, as should be the case, on the increase, is as regularly diminished. The more they advance in knowledge, the greater is the disproportion between the mental and physical development, and the greater the violation of the old rule, which requires the sound mind in the sound body." Address: Dr.

570. Alcott, W.A. 1852. Vegetarianism to cure a cold. *American Vegetarian and Health Journal (Philadelphia)* 2(5):80. May.

• **Summary:** Contains a description of the cure from the *Boston Traveller*.

571. Alcott, W.A. 1852. Tapioca. *American Vegetarian and Health Journal (Philadelphia)* 2(5):80. May.

• **Summary:** Reprinted article on tapioca.

572. *American Vegetarian and Health Journal* (Philadelphia). 1852. The teeth. 2(5):78. May.

• **Summary:** From: Herman Melville's Residence in the Marquesas (1850): "Nothing in the appearance of the islander (the Marquesas) struck me more forcibly than the whiteness of their teeth; The novelist always compares the masticators of his heroine to ivory; but I boldly pronounce the teeth of the Typees to be far more beautiful than ivory itself. The jaws of the oldest greybeards amongst them were better garnished than those of most of the youths of civilized countries; while the teeth of the young and middle-aged, in their purity and whiteness were actually, dazzling to the eye. This marvellous whiteness of the teeth is to be ascribed to the pure vegetable diet of these people and the uninterrupted healthfulness of their natural mode of life."

573. *American Vegetarian and Health Journal* (Philadelphia). 1852. Miscellaneous: Vegetarian blooming. 2(5):79. May.

• **Summary:** A discussion on Vegetarianism before the Lowell Bloomer Institute, reprinted from *The Art of Living*.

574. *American Vegetarian and Health Journal* (Philadelphia) 1852. Masthead: 2(5):65. May.

• **Summary:** This journal is published by the American Vegetarian Society.

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Vice Presidents.

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W.M. Metcalfe,

645 North Third St., Kensington, Philadelphia.

575. De Wolfe, C.H. 1852. A competency for all attainable—vegetarianism, or the true art of living. *American Vegetarian and Health Journal* (Philadelphia) 2(5):77-78. May.

• **Summary:** "That there is a vast deal of poverty, wretchedness, misery, want and destitution in our world, is so self-evident a fact to the reading community, and that portion of society that have been a single league from their

own fire-sides, we need offer no proof, but simply make the assertion, to be fully accredited.

"I am not going to say that all the errors and evils in this world would vanish like dew before the sun if Vegetarianism were at once adopted throughout Christendom; no, far from it. But I think I can show plainly how the world can secure a competency, and thereby cure or avoid most of the evil the world groans under at the present time.

"Some few of the *prominent* errors of our day may be referred to in this connection to show more plainly the existing facts and the *practicability* of throwing off the burthen and securing a competency. 1st, The war system. 2d, The chattel [sic, chattel] slavery system. 3rd, Aristocracy landlordism or Capital monopoly. 4th Ignorance. 5th Eating, drinking etc, etc. Out of the above errors and wrongs grow directly or indirectly the greater part of our misfortunes and destitution; and to our own folly and ignorance in relation to our habits may we lay the charge chiefly.

"Inequality, oppression, tyranny, monopoly and aristocracy, are only other names for war, slavery, landlordism etc. A few—yes a mere baker's dozen of coward's, tyrants, and fools create and perpetuate an army and navy. Some 225,000 slave holders govern this Union, and lord it over 3,000,000 of human beings! Some 50,000 Landlords own Great Britain and Ireland, and make slaves of the rest of the kingdom! And the people are groaning under their 12 and 15, and 19 hours per day-labor system. 'Is there no balm in Gilead, no Physician there?' and is there no relief for the laboring classes? is there no equalizing system?—enquires the oppressed and heavy laden? Yes! thank Heaven, there is a remedy within the reach of all. What is it I pray tell, is asked by ten thousand voices. Simply—Live Right. Well, well, we thought you were going to tell us something, says, the anxious inquirer, well, we will give you some figures—statistics and common-place facts, which you can all understand; for we mean to work for the 'dear people.' as the demagogue says."

Note: The writer continues like this for 2 more pages. Address: Oldtown [Maine].

576. G.P. 1852. The benefits of vegetarianism: To the editor of the *Vegetarian*. *American Vegetarian and Health Journal* (Philadelphia) 2(5):78. May.

• **Summary:** "Sir;—Permit me to enumerate, through the medium of your widely circulated paper, a few of the many and important advantages I have already experienced by an adoption of Vegetarian diet. Indeed, I have many and most cogent reasons for being truly thankful to the originators of this the only true system of dietetics.

"I need scarcely enumerate all the reasons which have induced me to adopt the system; but they are neither few nor unimportant. Morally, and physically, even within my own personal observation, I can bear testimony to its beneficial influences; and when I look at the condition

of those countries where flesh is a constant article of food, and compare them with those whose diet is strictly vegetable, I am irresistibly led to the same conclusion. But the most conclusive reason I can adduce is the result of my own experience. Last year I had an attack of the direful Epidemic that swept away so many around us. I, indeed, partially recovered, but for many months was far from well. During this time I successively tried the Hydropathic and Homeopathic systems, and admit having derived some benefit from both; but I continued even dangerously ill, and seriously believed I should not recover, until about three months since when, on the advice of a friend, (who had tried it and experienced its benefits,) I became a Vegetarian, did I enjoy anything like *good* health. I may add that I have likewise abandoned smoking, the use of any kind of intoxicating drinks, and stimulants of every kind; the result is, I am in truth, as it were rescued from the grave; and I now enjoy the best possible health. I, therefore, feel bound for the sake of others, to let my case be known. I now devote the money, heretofore spent on these pernicious things to the purchase of books and otherwise, towards the cultivation of my mind, until very recently much neglected. I am, Sir, yours respectfully, G.P.”

577. Hanaford, J.H. 1852. Physicians vs. temperance. *American Vegetarian and Health Journal (Philadelphia)* 2(5):69-71. May.

• **Summary:** Remarks on the Maine Liquor Law. Address: [Nantucket, Massachusetts].

578. Hotchkiss, Jed. 1852. Letter from Virginia. *American Vegetarian and Health Journal (Philadelphia)* 2(5):71-72. May.

• **Summary:** “Editor of The Vegetarian;

“Sir:—The progress of any cause at this age of the world, is usually proportionate to the amount of evidence, deduced from facts, that it can bring forward to sustain its positions and base its conclusions on. In other words the Baconian, or Inductive System of Philosophy, rigidly enforced, is the standard of measurement to which every thing that lays claim to the attention of man at this time, must be graduated. In pursuing the path laid down by this system, you and your co-workers in the good cause of Vegetarianism have been serving up to us, from month to month, in *The Vegetarian* a rich store of facts from which it is very easy to draw conclusions, and confound the cavils of unbelievers—Facts cannot be supplied too numerous—every true Vegetarian should collect all that he can lay hold of, and present them for the benefit of his fellow workers.

“I do not need any arguments to convince myself of the advantages of Vegetarianism, for I have abstained from *all* animal food for more than twelve years, and though confined by sedentary employments, I have not known what it was to be sick. Previous to my adopting a purely vegetable diet,

I was very much afflicted with the Salt Rheum, and could not endure the heat without a great deal of suffering—warm weather was very unpleasant to me; but since I became a Vegetarian I have not been troubled with the Salt Rheum, and can endure exertion in the sun with pleasure. I do not fully know what induced me to quit eating meat—I had not read anything on the subject, but some innate feeling told me that it was not good for me—and I had a great aversion to taking life. Nothing could induce me to quit a pure Vegetarian diet—for with it alone can man enjoy perfect health, mental and physical. I want facts to combat the erroneous ideas of the immense army of ‘flesh-eaters’ in my vicinity—I wage a friendly war with them, all the time; and by argument, precept and example, I have induced six to renounce meat, and become Vegetarians, and I hope to make a good many more converts. One of the strongest, and physically best constituted men in this county has been a Vegetarian from infancy—they could not get him to eat or taste of meat, butter or anything of the kind, and on a pure vegetable diet he grew up. He is now past the middle age, but has never had a moment’s sickness, and can endure more exertion than most men of his age—he is a fine example of the benefits of strict Vegetarianism from infancy—I may say more about him at a future time. Another well authenticated case of the benefits of Vegetarianism has just been brought to my notice—I have it from the brother of the person. A person in Maryland was troubled with the Dyspepsia, he was a hearty meat-eater, but found his strength failing, and considered himself almost at the close of life—a distinguished physician that he applied to, told him that he had the Consumption, he had a very bad cough, he got advice and medicine of numerous physicians, but to no purpose, his system kept giving way, and almost all hopes of his recovery had been given up. In this extremity he applied to another physician who understanding the nature of his case, gave him some simple medicine, and charged him to eat nothing but stale bread and drink cold water—and that but three times a day. The gentleman, who had fallen off to not more than 90 pounds in weight, resolved to follow his directions, although his friends told him that he could not live on that, and that it would kill him in a short time. When he began his bread and water diet he could scarcely move about in any kind of business—but strange to tell, in a few months he could work all day, do more than his flesh-eating brothers, and actually melt them down in the harvest field—not only his strength but his flesh returned, and before the close of the year he weighed 150 pounds and had regained perfect health—He ate only bread and water, for six months, then he put some milk into his water, and finally he ate bread and milk. He has since returned in a manner to his old diet, but he does not eat much meat; he eats it very sparingly, and enjoys very good health, I would repeat the call on Dr. Grimes for his bill of fare, at his ‘Christmas Festival.’ The flesh-eaters say that such a Feast cannot be ‘got up,’ for the amount named—will the Doctor give us his dishes, the cost

of them etc. The columns of the Vegetarian could not be taken up more profitably, he would give us one of the best arguments we could get; the 'almighty dollar' is a powerful argument with the American people, and if we can tell them how to put or keep dollars in their pockets, they will be apt to listen to us, though reasoning with any other basis would not receive their attention.

"It is a common enquiry among the ladies in speaking of Vegetarianism, how can we make pies and such things with out animal fat? Will some of our lady friends give us from time to time, good Vegetarian receipts for such things, they will be very acceptable. Yours truly..." Address: Mossy Creek, Virginia.

579. Metcalfe, W. 1852. From the note book of a vegetarian. No. 1. *American Vegetarian and Health Journal (Philadelphia)* 2(5):67-69. May.

• **Summary:** "The readers of *The American Vegetarian* are already informed of the writer's visit to England for the purpose of being present at the Anniversary of the English Vegetarian Society then about to be held in Liverpool. The proceedings on that occasion have also appeared in the pages of this Journal." Address: Rev., M.D.

580. Metcalfe, Wm. 1852. Annual meeting of the American Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 2(5):72-73. May.

• **Summary:** "It will be seen from the accompanying letter of Dr. Nichols that the Third Annual Meeting of the Vegetarian Society is to take place in the city of New York, and that arrangements will be made for a festival on the occasion in splendid style. The month of September is mentioned as the time most appropriate, and which will least interfere with the pursuits of the members and friends of the cause. The precise day and place are not yet determined on, but will be stated in our subsequent number.

"We make this informal announcement for the purpose of affording those at a distance in our country, and our English Vegetarian friends, an opportunity of making arrangements to be with us on that interesting occasion. Last year the Anniversary took place on the 10th of September, and it is probable our New York friends will agree upon a day not varying much from that of last year. We trust there is little need of urging Vegetarians and the friends of Dietetic Reform to be present at the coming Anniversary. The cause is one of primary importance for the physical and mental health of the human family; one which while it teaches correct Hygienic and Physiological principles, tends also to elevate our whole nature, and to induce us to consecrate our mental powers to the restoration of man to his pristine state; and our bodies to be temples of the Holy Spirit."

581. Nichols, T.L. 1852. Letter from Dr. T.L. Nichols. *American Vegetarian and Health Journal (Philadelphia)*

2(5):72-73. May.

• **Summary:** "April 26th, 1852.

"Father Metcalfe: -

"I write to you amid all the hurry of moving that I may say a word in the May number of the *American Vegetarian* about our next Vegetarian Festival. It must be at New York, and though I reside, after this day, at Prospect Hill, Port Chester, it is but one hour's distance and we shall have an office in town where we shall receive consultations every Wednesday. So our moving will make no difference with the Festival. No:—I am determined that New Yorkers shall have an opportunity to see one pure physiological feast, not accompanied with bloodshed or inebriation. The best time to hold the festival will be, I think, in September; and my plan is briefly this. In due season I will call a meeting in New York of all who are friendly to the cause, and are willing to cooperate. We will take one of our Assembly rooms; engage a thorough cook to get up a dinner according to a bill of fare agreed upon; get a fine band of music, and have a good time altogether.

"The rail road will bring our guests from every direction at excursion prices; and though we shall be obliged to make the simple cost of our dinner, a little more than at Philadelphia, because we have not here the means of getting it up within ourselves; and though we cannot hope, on that account, to succeed quite so well; yet in other respects I believe it will be satisfactory.

"I think we shall provide for five hundred guests, including one hundred invitations. According to my estimate, one dollar a ticket will just cover the whole expenses of our annual meeting and festival; and I am ready to guarantee a more superb dinner, than those usually given here, at five or seven dollars, and sometimes even ten dollars a ticket.

I think it may be so arranged as to have our annual meeting, and the Festival, on the same day, so that our friends need be absent from home but a single night and attend them both. I just announced that the time has come for us to show New York how Vegetarians can dine, upon such an occasion.

"When I am settled in my country home, I hope to find more time for writing, and I think you may depend upon my being a more regular correspondent. Yours ever truly, T. L. Nichols." Address: New York.

582. Thomas, E. 1852. Letter from E. Thomas. *American Vegetarian and Health Journal (Philadelphia)* 2(5):74-76. May.

• **Summary:** "Dear Sir: I have always thought that, 'a sound mind, and a sound body,' are the two greatest blessings that we can enjoy on this side of eternity; and the sources from which all other comforts flow. it is therefore our highest interest as well as our duty to live in such a manner as will effectually promote the proper development of both. I will, therefore, endeavor to communicate to you the result of my

experience on the subject of diet. I have had from infancy an instinctive relish for vegetable diet in preference to that of animal; observing also that the latter has a tendency to vitiate the fluids and produce cutaneous eruptions, and numerous other diseases, yet I believed that animal food was designed by nature to constitute a portion of our daily meals, and that it gives strength to the body &c. But my ideas at present on this subject, are very different from what they were formerly, for I am convinced of the injurious effects of animal food on the system and the salutary effects of a pure vegetable diet. About the year 1840, I purchased at auction an old book entitled 'Long Livers,' (printed at Edenburg [sic], about one hundred years ago), in which was mentioned the Scripture authority for the time when animal food was first permitted to be used; and the consequence was stated to be that the age of man was thence gradually reduced down from eight or nine hundred years to about three score and ten. The author's remarks, which I considered very interesting, first induced me to think seriously on the subject of Vegetarianism. But shortly after this I chanced to meet with Dr. Alcott's book on 'Vegetable Diet,' also Graham's 'Journal of Health and Longevity.' These books I read with great satisfaction, and was still more confirmed in my opinion in favor of vegetable diet. Lastly I purchased an excellent work entitled 'Fruits and Farinacea the Proper Food of Man,' (published by the Vegetarian Society of London,) and likewise Dr. Lamb's book on Vegetable Diet, and I also read the first volume of the 'American Vegetarian and Health Journal.' These books, which I read deliberately and with much pleasure,—together with my own experience, has so completely established my belief in regard to the propriety of a diet of 'fruits and farinacea,' &c, that all the arguments or objections that can possibly be brought forth, can not have the least effect in altering my opinion. In short, facts are produced in abundance from all parts of the world to confirm this belief, and set the subject forth in its true light:—but to dispute or contend with a flesh-eater about vegetable diet would amount to nothing; it would be like 'throwing pearl before swine,' for many are so prejudiced by long continued foolish habits and customs that they are not willing to hearken to reason, nor endure the least privation in order to save their lives. Drinking tea and coffee, I think also a very useless habit, affording no nourishment (except from the cream and sugar which are used with them,) and being exotic plants, they should be entirely rejected."

He then discusses (p. 75) the harmful effects of coffee, tea, tobacco, and poisonous drugs.

Page 75: "I will now make a few more remarks, and then come to a conclusion. I am a little past 70 years of age.—Yet notwithstanding all this, since I have adopted the vegetable diet, I can walk from thirty to thirty-five miles a day with less fatigue, than I could walk half that distance twenty-five or thirty years ago, for then I was very fleshy, much diseased and troubled, with a cough and shortness of breath,—but now

the cough is better, my sight is improved, and my memory as perfect as I was at the age of fifteen. I study much and frequently read ten or twelve hours a day; in short, I think I possess all the energy of mind that I ever possessed at any I period of my life. I am therefore a zealous advocate for the Vegetarian system of diet, and all that is connected with it, and I most sincerely desire that the 'American Vegetarian and Health Journal,' will continue to prosper and be patronized by the wise and the good of our people, and also that the enlightened of all nations will adopt the Vegetarian mode of living—as I think it would have the greatest tendency to put down all evil and civilize the world.—It would greatly promote the cause of true Religion and the cultivation of all the useful Arts and Sciences. I remain Sir, with the highest respect Your most obedient, E. Thomas.

"Philadelphia, April 12th 1852." Address: Philadelphia, [Pennsylvania].

583. Alcott, W.A. 1852. Flesh eating and wine drinking. *American Vegetarian and Health Journal (Philadelphia)* 2(6):81-84. June.

• **Summary:** "The attention of the readers of the *Vegetarian* has been called, repeatedly, to the connection between the use of animal substances as food, and what in this country has been properly called Intemperance. The writer of this article has adverted to it; but not so pertinently, or so fully as another of the editors, in our March number. Still the subject is fair enough from being exhausted.

"The connection is immediate and certain. The use of animal food, even when unseasoned, compared with that of plain, uncooked fruits, is most obviously followed with greater thirst; and with a species of thirst which is less likely to be satisfied with plain unstimulating drinks. I grant, indeed, that their effects are more obvious and certain, when the meats are salted or pickled; but even in their freshest, most recent state, they have a degree of the same tendency.

"But it is not the *meats* alone of which I have spoken, which produce an unnatural thirst; the same result is greatly enhanced by the usual accompaniments and provocatives. It was lately my lot to sit for several successive days at the dinner table of one of our most fashionable western steamboats, where in order to grace the meats, of which the table presented about half a dozen different kinds, there were at least twenty sorts of tarts, pies, cakes and other dressings, every one of which was of such a nature as is well and directly calculated to increase thirst. Not that every individual on such an occasion tastes of this whole assemblage of substances, but nearly every one indulges in several, and a few in nearly all. And the consequences, as a general rule, are just what might be expected. The heating, or at least irritating tendency of the diet causes an unnatural thirst, and that thirst is not easily satisfied, as I have before intimated with plain water. This result is more obvious where bread and plain vegetables are almost wholly unknown. If a

full proportion of plain and simple bread or other farinaceous food were combined, at nearly every meal with those heating, irritating compounds of which I have just spoken, the evils so often consequent upon their use would be far less than they now are. Better, still, would it be, if along with the farinacea were coupled more of the rich fruits God has given us.

“But such is not the custom. At our best tables, as they are usually called, bread is almost a stranger—bread at least in any thing like simplicity. The animalized and highly stimulating dishes occupy...”

Continues for 3 more pages. Address: Dr.

584. Alcott, W.A. 1852. Physical puritanism. *American Vegetarian and Health Journal (Philadelphia)* 2(6):88-91. June.

• **Summary:** Analyses and responds to an article appearing in the April 1852 edition of the *Westminister Review*. Address: West Newton, Massachusetts.

585. Alcott, W.A. 1852. Dead yet alive (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 2(6):92-93. June.

• **Summary:** From Dr. Alcott to Rev. Metcalfe.

586. Alcott, W.A. 1852. The controversialist: Bible vegetarianism—A colloquy. *American Vegetarian and Health Journal (Philadelphia)* 2(6):93-95. June.

• **Summary:** Three pages of questions by one who thinks the Bible (Old and New Testaments) teaches that people should eat flesh, and replies by W.A.A.

587. Alcott, W.A. 1852. Miscellaneous: News from Pitcairn's Island. *American Vegetarian and Health Journal (Philadelphia)* 2(6):95. June.

• **Summary:** “Those of our readers who are familiar with the history of Pitcairn's Island will hardly need to be told that the inhabitants are, essentially, Vegetarians. Their food is chiefly yams, taro root, cocoa nut, bananas, plantains, and *appoi*, with sugar and molasses. They seldom kill a pig, or a kid, and not very often use fish. Their drink is water and a weak kind of tea.

“The notes of the Commander of the “Cockatrice,” British Man of War, who recently visited the island, represent the state of things there as still highly flourishing. He speaks particularly of the industry and intelligence of all classes; of the lively and cheerful conversation of the women; and of their freedom from intoxication. He was told by one of their principle citizens that such a crime had not been committed there in thirteen years.

“I wish this last consideration could be pressed upon our Christian community, in North America. Convert our people to pure Vegetarianism, and not a century would probably pass, before intoxication would principally disappear. W. A.

A.”

588. *American Vegetarian and Health Journal (Philadelphia)*. 1852. The vegetarian convention. 2(6):88. June.

• **Summary:** Announces “the Annual Meeting of the American Vegetarian Society, in the city of New York, September next.”

589. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Unwholesome meat. 2(6):95. June.

• **Summary:** “The above title begins to be almost as common in our newspapers as in those of Great Britain. We have seen it more than once very recently. The following is one of the most striking instances of the kind we have noticed. Let the reader bear in mind that true Vegetarians have no troubles of this sort. Unwholesome meat never comes within their precincts.

“‘Since the present clerk of Faneuil Hall Market has been in office,’ says the *Boston Journal*, he has detected several individuals offering for sale, from their wagons in South Market street, meat which has been totally unfit for any person to eat, and in all such cases he has forbidden and prohibited the sale of the article. About a month since, thirty-six carcasses of veal were offered for sale outside of the Market, which, upon inspection, were pronounced by competent judges to have been slaughtered almost immediately after birth.

“These carcasses were discovered by Mr. Rice, the Clerk, and their sale in the neighborhood of the market was at once prevented, but it was subsequently ascertained that they were sold to a sausage maker for thirty cents each carcass, the meat stripped from the bones, and the seller to take his pay in sausages which undoubtedly were manufactured in part from the unwholesome stuff! A day or two since, an outsider, named Horatio N. Avery, offered a carcass of veal for sale, which was purchased for three cents per pound, while good veal was selling inside the market at eight and nine cents per pound. This carcass has been examined by one or more of our most experienced physicians who had no hesitation whatever in pronouncing the meat decidedly unwholesome, and gave the opinion that the calf was either born dead or killed immediately after its birth. Mr. Rice has taken possession of the meat, and several of the Aldermen and Members of the Common Council have visited his office in Market for the express purpose of examining it. It is the determination of Mr. Rice, hereafter, to proceed to the fullest extent of the law, against all offenders in this particular.”

590. De Wolfe, C.H. 1852. Lumberman's “Swagan” improved—Beans, rice and parsnips compounded. *American Vegetarian and Health Journal (Philadelphia)* 2(6):87-88. June.

• **Summary:** “Our Penobscot and Kennebec Lumbermen often indulge awhile in the logging [logging] swamps, in a dish of boiled beans, seasoned with pork, pepper and salt, made thin and soup-like, which they dignify by the euphonious name of ‘Bean Swaomi.’ Beans are a very nutritious and if properly cooked, a wholesome and profitable diet. This article of food (beans cooked in various ways) forms one of the staples of the lumberman’s diet, and together with pork, flour, tea, molasses and fish is nearly if not quite the entire bill of fare in our lumber forests. The good creatures of Providence are very often perverted, and in no case is the perversion more apparent than in the department of cooking. This ‘Swagon,’ as made by the lumbermen is anything but a wholesome article of diet. Fat, filthy pork, burning hot pepper, stimulating, irritating salt (they use very much salt) all combine, if not to neutralize the benefits of the beans, to introduce three evils into the stomach for one good. They, and the majority of society are with them on that point, think that beans are worthless without being served up in pork. Baked beans swimming in the oil of pork! and then to complete the delicious (?) article for the palate, pepper and vinegar must be added!

“Who, I ask possessing a ‘thimble full of sense,’ marvels when dyspepsia with all its pains and evils follows such an infringement on nature’s laws. But to the Swagan improved. 1st., Parboil the beans and turn off the water as soon as the skins begins to peel off, then add sufficient water to cover the beans and the parsnips and rice which are to complete the compound. The parsnips should be scraped and sliced up and boiled with the beans until both are quite done; then add half a pint of rice to four quarts of the above compound and cook till done, adding a little salt. When properly cooked ‘twill be of the consistency of thick soup and have a flavor and relish far surpassing the same articles with flesh added, and to my taste nearly equals green corn and beans. If the parsnips are not at hand, onions are a good substitute; and if neither parsnips or onions, the rice and beans are improved both in palatability and healthfulness, as the absence of meat and addition of rice counteract the tendency of the beans to flatulency.

“In conclusion, I will add also my method of cooking baked beans—the Sabbath morning dish throughout all New England will here give credit to that staunch friend of all true reform, Jeremiah Hacker, Portland Maine,—editor of the *Pleasure Boat*—for learning me how to bake beans and have them good and fit to eat, not swimming in pork oil, with the scrofulous lumps for a ‘seasoner!’ Prepare the beans as you do when pork is to be cooked with them, with this exception—parboil them a little softer. Then add a very little salt, and milk to take the place of water. Such baked beans are wholesome and delicious! I hope our co-worker’s in this great reform will give us all the benefits of their practical knowledge in the culinary art, by frequent receipts in the *Journal*. The children demand such milk.”

591. Denton, Anne. 1852. Vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 2(6):84-86. June.

• **Summary:** “This subject, I know is new to many, but yet one which deserves attention. The lower animals are provided with instincts to direct them in the selection of food suited to their nature, The cow nips the grass and sweet flowers, rejecting the poisonous herbs and plants. But man is superior to every other race of beings, and is blest with reason, so that he may choose his food, and know how and why it operates on his system, and not be blindly led by instinct.

“It is the moral duty of every individual to become acquainted with the laws that govern the body, so that he may not only live long, but enjoy the greatest amount of pleasure, by being in possession of good health. How many a father is robbed of his children by death; how many a mother’s life is embittered by seeing the dear object of her affection consigned to an early grave? and I would ask the cause.—Did God take them, as many suppose to show his power, or that the parents might be led to love him more, or because they loved their children too much? Verily not! The children either received weak constitutions from their parents in consequence of hereditary disease, or the children themselves departed from nature, and thus died prematurely.

“‘If we sin we suffer,’ whether we do it ignorantly or willfully. The laws which govern the physical constitution are as unchangeable as the laws which govern the Universe, and which so beautifully move the globe in its orbit, giving us day and night, and the seasons all in order and harmony. If we look at our own bodies, we see the same undeviating order—the food becomes blood, and is sent by the heart to every part of the body, carrying with it the materials necessary for building up the system.

“Now, it is a law of our nature that we must breathe pure air, so that the blood may be purified by its inspiration; and another law is, we must eat nutritious food, and this brings us to the question—what kind of food is the most nutritious, the most free from impurities, and the most healthy,—animal or vegetable? here reason and experience must be the judge. We are told that the animals were given to us for food. This I do not believe, for if God had intended us to eat flesh, he would have provided it in some other way, and not have compelled us to take life. We should have been saved the degrading, the murderous act of butchering. What female with any of woman’s refined nature, would eat, if she had to kill the innocent sportive lamb, or sucking calf? Nay, I am sure she would prefer to abstain. I might dwell here some time. I might tell you what superior tombs the filthy hogs are privileged with, even your own bodies, but I wish to bring the subject before you in another light, and one which shows my principle reason for abstaining from flesh. I believe it unhealthy. It is very evident to me we were never intended

by nature to eat it. We are bountifully supplied with fruit and..."

Continues for two more columns. Address: Dayton, Ohio.

592. Hanaford, J.H. 1852. The two "meal system" again. *American Vegetarian and Health Journal (Philadelphia)* 2(6):86-87. June.

• **Summary:** "The great questions that we should often ask, are, 'In what way can we be really useful?' How can we rise above the degrading tendencies of sensual gratifications? How can we attain the real dignity, the intellectual grandeur and moral strength of manhood?"

"This is the spirit I trust, with which our 'friend from South Reading,' comes into the field. It is hoped that he may yet see still stronger reasons for shrinking from the dietetic abuses which so extensively prevail in civilized society. If he carries his investigations still further, he may yet have occasion to loathe many dishes, which are generally regarded as delicious. The animality, the almost beastly indulgence, with an utter recklessness of consequences—which are so often observed, may yet be still more surprising, as more thought is bestowed on this subject.

"But I have more especially to do, with his request.—'Will you ask Dr. Hanaford to state at what time of day he takes his meals, when (it is hoped that he does not infer that it is not my uniform practice) he takes but two?' I answer, at 8 A.M., and 4 P.M., continuing one hour ordinarily. The results I have already given, and might give others. Dr. U. Knapp of Maine has also adopted a similar course, and he is well satisfied of the beneficial effects. He is the most muscular and has the most physical stamina of any man whom I have ever seen who is unaccustomed to manual labor, nor is there any reason why it should not be so.

"That we as a people, are eating far too much, cannot be doubted, and it is equally true that our stomachs are employed too much of the time, to say nothing of the kind of labor performed. This is especially true of those who are engaged in intellectual pursuits. During most of our waking hours, under ordinary circumstances—the vital powers are withdrawn from the brain to the stomach, to some extent at least, by which the mind becomes enfeebled, as a natural consequence. Or, if the brain gains the ascendancy, the stomach is deprived of its necessary stimulus, while continually overtasked and jaded, and Dyspepsia with all its fearful train of ills, is the legitimate consequence.

"Laboring men may require three meals per day—though some of the ancients who took one important meal, would not suffer in comparison with men of different habits—but those of sedentary habits would perform far more mental labor if their stomachs were less tasked."

Continues for one more column. Address: [Nantucket, Massachusetts].

593. Langley, Wm. C. 1852. Correspondence: More testimony. *American Vegetarian and Health Journal (Philadelphia)* 2(6):91-92. June.

• **Summary:** "To the Rev. W. Metcalfe,

"Sir, I am pleased with the *Vegetarian* and glad to find you so much interested in the cause. It seems to me that you are doing a good work for suffering humanity. I take the liberty of writing a few facts hoping they may strengthen you in your labor of love. I am the first-born; inherited a constitution filled with Scrofula, and that of a very bad type, caused probably in part by anxiety and over exertion of my mother while my father had the Yellow Fever just previous to my birth. In addition to that, by the time I was five or six months old, as I have been told, I was pronounced as being very fond of pork, which they were in the habit of giving me because it was so tender. My first recollections of pork, are having to sit at the table after the others had finished their dinners, because I had eaten the lean and left the fat, which I was compelled to swallow before I could leave the table. What a curse is ignorance; the last thing my parents would have done, had they known the effect fork must have had upon my slender constitution, would have been to compel me to eat it; but force it down I must, it was so tender, and the best part of the meat! Headaches, Languor, Coughs, Colds, Colic &c., &c., were my constant visitors, with fretfulness and its associate, as a necessary consequence.

"Sulphur and Cream of Tartar would greet me the first thing in the morning for weeks and months in succession, and then Castor Oil, Epsom Salts, Aloes &c., as circumstances seemed to require. This course was pursued till I arrived at the age of eighteen, when I had a severe attack of Scrofula which had it not been for my unconquerable will, I suppose would have terminated my life. After being housed between two and three mouths, I succeeded in getting out in the open air once more, and by drinking bitter drinks, kept about, although very weak and a great sufferer till nearly twenty one, (1841) when I accidentally saw a "Health Almanac" in a Book Store in a neighboring city, which I bought and found to be *Vegetarian*. Its arguments were so reasonable, that in February 1842, I left off eating Flesh, Butter, Tea, Coffee &c., and adopted the system as near as I understood it, which was very imperfectly. I continued to fail till 1843, when a Physician told me it was impossible for me to live more than three months, as there was not strength enough in my digestive organs to re-act, and medicine could have no effect in my case. This was the best medicine that I ever received, as I commenced at once the study of the human system, in order to discover its motive power, natural functions, and its capabilities; which study I have followed to the present time, as I have been able to spare the time, in addition to obtaining a livelihood. In the fall of 1842, I was regenerated by the influence of the Holy Spirit, since which time I have endeavored to live with a conscience void of offence toward God and man, and in studying the

Bible—the word of God, I found the best receipt for health which I have ever seen anywhere, and that is ‘whether ye eat or drink or whatsoever ye do, do all to the glory of God.’ Since the spring of 1843 my health has been improving, but am now very slender, being about 5 feet 7 inches high and weighing only one hundred and eleven pounds, yet I enjoy as good health I suppose as is possible for any one with such a constitution, except when I over-work, as I am frequently obliged to do; still I never think of losing a day by sickness, although I am frequently obliged to loose an hour or so, to make up for the violations which are unavoidable; as in carrying out the resolutions which I formed of living as near as possible to the song which was sung by the Angels at the birth of Christ of ‘Glory to GOD in the highest, and on earth peace, good-will toward men.’—I consider myself bound to keep my body in its best possible health, that I may have strength to use it for these purposes. As regards my manner of life at present, in summer I eat the different kind of fruits in their season, with unbolted wheat bread, rice, hominy, and Vegetables; in Winter bread, rice, hominy, potatoes, stewed apples, sour milk, and occasionally a little dried fruit—as to quantity I am regulated by my strength; if well eat my usual quantity which is quite small, but if weak eat less, and diminish the quantity as my system seems inflamed or weakened, and if possible increase my exercise as my business is sedentary. In this way I live on, a wonder to those who know me best,—medicine, I have not used for six years and very little since 1843.

“Any suggestions you or your associates may think will benefit me, will not only be thankfully received; but for which I should be glad to pay. Your friend and fellow-laborer in the cause of humanity and religion, Wm. C. Langley.”
Address: Newport, Rhode Island.

594. *Punch* (London). 1852. Grand show of prize vegetarians. 22:[xiv]. Jan/June.

• **Summary:** This half-page cartoon shows amused onlookers parading past a sort of side-show of vegetarian freaks. Each freak stands on a pedestal with a sign on the wall behind him or her. The “Remarkable vegetarian little boy fed upon turnips” has the head of a turnip (on which is the face of a boy), with turnip leaves sprouting out the top. He is winner of the Tom Noddian Medal. Next to him is a girl with a long nose like a carrot, carrot greens sticking out the back of her head, and fingers at her sides pointing downward like carrot roots. She is “Class I.”

Other figures are fed on beet root, radishes, gooseberry, or potatoes.

Note: This is the earliest document seen (Oct. 2008) that contains a cartoon.

595. *Manchester Guardian* (England). 1852. Vegetarian banquet. July 24. p. 8.

• **Summary:** “On Thursday afternoon, a vegetarian banquet

was given in the large room of the Salford Town Hall, on the occasion of the fifth annual meeting of the Vegetarian Society. Twelve tables were arranged along the length of the room, in four rows of three each. The platform table for the principal guests was placed across the head of the room. Over it were laurel wreaths and evergreens, arranged with some taste upon a surface of white and pink calico; ten bands of green calico, laid horizontally, contained the names of Plato, Plutarch, Pythagoras, Swedenborg, Franklin, &c. the ancient and modern (reputed) vegetarians. An obscured glass circle, environed with evergreens over the chairman’s head, had the words ‘Mercy and Truth,’ in large characters. Underneath it, on a white ground, in old English characters was the Pythagorean maxim, ‘Fix upon the course of life which is best. Custom will render it the most delightful.’

“In a canopy over the chimneypiece [mantelpiece / fireplace mantel] was a bust of Shakespeare. Cut flowers were placed in crystal vases on all the tables, and filled the hall with a delicious fragrance. The room throughout was festooned and mottoes upon squares of white calico were hung on different parts of the walls. An instrumental band occupied the gallery and, played various airs during the entertainment. Jas. Simpson, Esq., of Fox Hill bank, near Accrington, president of the Vegetarian Society, occupied the chair. Among those present were Mr. Joseph Brotherton, M.P. [Member of Parliament] and Mrs. Brotherton, Mr. Smith, of Malton [North Yorkshire], Mr. P. Gaskill, Rev. J.B. Strettlles, Mr. Alderman Harvey, Mr. Robert Martin, Mr. Noble, of Boston, Mr. James Schofield, Mr. John Whyatt, &c.

“The following was the bill of fare:—Savoury dishes,—omelet pies, savoury fritters, mushroom pies, rice fritters. Sweets,—Tous-les-mois [*Canna edulis*], farina, semolina, sago (all in shapes), cheese cakes. Fruits,—grapes, strawberries, pine apples [pineapples], cherries, preserved fruit. The beverages were tea, coffee, milk, iced water, &c.

“The company, a considerable number of whom had mustered from the district around Manchester, evidently came to the splendid feast with a keen relish for the numerous delicacies which were spread in abundance before them. The company were served by members of the society, and the attendance was of that quiet substantial kind, which is but seldom experienced at public banquets.

“After the repast, the Chairman briefly proposed the health of her majesty [Queen Victoria], which was drunk in iced water.—The chairman then proceeded to address the company.” The vegetarian diet consists of “the natural and best food of man. In 1847, the Vegetarian Society was first established. It has since then gone on increasing till now it numbered 800 members—drawn from all ranks and conditions of life—whose vegetarian practice enabled them to speak experimentally both of the animal and vegetable systems of food. Some of these members had been abstainers from flesh meat for 10, 20, 30, and 40 years. The “vegetarian

system was very widely practised by families the members of which were not connected with any vegetarian society. The vegetarian system was fitted to promote the physical, intellectual, and moral well-being of man... He urged, from facts ascertained by chemical discovery, that the vegetarian diet had all the qualities necessary for the promotion of health and the sustenance of the human system, which were sought for in the stimulating diet got from the flesh of animals."

Mr. John Smith, of Malton, author of 'Fruits and Farinacea,' next spoke. He said that the principal object of vegetarians before strangers was to show that it was not advantageous to health or destructive to the pleasures of palate. Naturalists, physiologists, chemists, anatomists, could be cited in support of the vegetarian theory. Linnæus, Ray, Gassendi, Cuvier, Roget, Carpenter, Owen, Liebig, and Playfair, among others that might be cited, had all confessed that such a diet was natural to man, although they had modified the conclusion by saying that man's circumstances were such that he cannot act upon his natural system. They acknowledged the truth of the principle,..."

"After a speech of some length from Mr. James Bormond of Halifax, the chairman called on

"Mr. Brotherton, M.P., who addressed the meeting amidst much applause." He wished to show "that not only was the eating of flesh meat unnecessary but that it was also injurious to the health and the well being of man. It had also been clearly shown" that a vegetarian diet "was not only more nutritive, but more conducive to the health and happiness. These arguments being so strong, what should prevent mankind, knowing the truth on the subject, from adopting the system? Three antagonistic principles operated very powerfully to prevent this. These were custom, prejudice, and appetite. There was nothing too preposterous which the custom of society could not be found to have supported. Prejudice, too, was in favour of whatever custom had established; and appetite, as they all knew, was stronger than reason." With respect to consuming meat and alcohol, most people advocated "moderation." But "those who were convinced of the advantages of a vegetable regimen" acted on principle. "The original command by God was that he should live by the fruits of the earth. It was the system established by the highest authority; and it had in its favour the approbation and practice of the wisest and best of men." "The general feeling that men might unite a little of the evil [liquor, meat] with the good, prevented many from coming to a more simple and natural system of living. They liked to have the mixture because it was the fashion."

"The honourable gentleman resumed his seat amidst repeated applause.—After two other short addresses, the proceedings terminated, about half-past ten o'clock."

596. Alcott, W.A. 1852. Preserved meats, and other substances. *American Vegetarian and Health Journal*

(Philadelphia) 2(7):99-101. July.

• **Summary:** "A most outrageous fraud, upon the British government, says the *Boston Journal*, has recently been detected by the officers of the Admiralty. It has been perpetrated by persons who entered into contract to supply the navy with patent preserved meat, packed in sealed tin canisters, and warranted to keep fresh and sweet for five years. Suspicion was excited as to the quality of these supplies—and an examination was instituted, which resulted in the most heart-sickening disclosures. Out of 7000 canisters, it was found that only 189 contained anything fit to be eaten. The London papers give the following sickening account of the opening of these canisters:..."

Continues for two more pages.

597. Alcott, Wm. A. 1852. Disease, and its cause. *American Vegetarian and Health Journal* (Philadelphia) 2(7):103-04. July.

• **Summary:** "Sir Richard Phillips, in his "Million of Facts" makes the following concession to which we call the reader's attention, with the more boldness, from the fact that Mr. Phillips is not himself a Vegetarian; and therefore is by so much the more unexceptionable a witness [Footnote: "Phillips was a Vegetarian from the time he was nine years of age"].

"It has been computed that nearly two years sickness is experienced by every person before he is seventy years of age, and therefore that ten days per annum is the average sickness of human life.

"The mixed and fanciful diet of man is considered as the cause of numerous diseases from which the animals are exempt. Many diseases have abated with changes of natural diet; and others are virulent in particular countries, arising from peculiarities. The Hindoos are considered the freest from disease of any part of the human race. The laborers on the African coast, who go from tribe to tribe to perform the manual labor, and whose strength is wonderful, live entirely on plain rice. The Irish, Swiss and Gascons [from Gascony in southwest France], the slaves of Europe, feed also on the simplest diet, the former chiefly on potatoes.'

"Reader, just put these things together. If Sir Richard Phillips is correct, about fifty millions of years must be deducted from the lives of the present 25,000,000 in the United States, on account of loss of time by sickness. This is equal to the whole loss of 10,000,000 of people. Then add to this the universally conceded fact, that all mankind who die under seventy, die before their time and we have an aggregate 110,000,000. Now the mixed and fanciful diet of man is the cause of numerous diseases, as Phillips says, and if, as a general principle, those nations who come nearest to Vegetarianism are 'the freest from disease of any part of the human race,' as he also maintains, is Vegetarianism that tame, unimportant thing, which so many people believe it to be, on the one hand, and that wild, visionary, heretical

scheme, which many believe it to be on the other?

“Suppose we allow but one half of what he says to be true. Suppose Vegetarianism, pure paradisiacal vegetarianism would prevent but half the loss. Is it nothing to philanthropy and christianity to hope to add 55,000,000 of human beings to the great Jehovah’s kingdom on earth, in a single generation.”

598. Alcott, W.A. 1852. Will it hurt me? *American Vegetarian and Health Journal (Philadelphia)* 2(7):104-05. July.

• **Summary:** “The following remarks from a work on Health, by Dr. Ross, are of exceeding great importance, and should, by a certain class of people among us, be read and pondered, if not actually committed to memory.”

599. Alcott, W.A. 1852. Nuts. *American Vegetarian and Health Journal (Philadelphia)* 2(7):105. July.

• **Summary:** “‘The whole tribe of nuts,’ says Dr. Ross, ‘is altogether unwholesome trash, being nearly saturated with fixed oil. And although a person may eat them for a while and dream of impunity, and laugh at advice, yet sooner or later, indigestion of a more or less aggravated character, will be almost certain to follow.’

“Now many things to be found in Dr. Ross’ work are worthy of all acceptance for they abound in good sense, and, perchance, many of them, had received the seal of general approbation before Dr. R. himself was born. Yet is it not true that almost every man has his littlenesses.

“Dr. R. as we have seen, for example, condemns nuts, *in toto*. Yet coffee and tea, he says are only injurious in excess. They are bad, and yet may be used, by many people, in great moderation! And pray, Dr. R., may not nuts? I am fully persuaded that the boiled chestnut may be eaten by most persons quite freely. The hazel nut, the beech nut, and the chinquapin may also be eaten, by most, in moderation. Nay, I am so heretical as to believe that not a few strong and comparatively healthy stomachs may manage a few walnuts if not a few butternuts. The two latter, it is confessed, must, by the feeble, be eaten with great caution.

“Another littleness. ‘It is not always so easy a matter,’ says the doctor -page 19- ‘to make a wise selection (of food) for ourselves, as one at first might suppose.’ Yet only ten pages further on, he says, ‘Eat what, and where, and when, your own experience approves.’” W. A. A.

600. Alcott, W.A. 1852. Pastry. *American Vegetarian and Health Journal (Philadelphia)* 2(7):105-06. July.

• **Summary:** “What is pastry? For it is highly desirable to understand terms. Half the disputes, in this world have their origin in not understanding one another’s terms. And I have more than once, after having directed a patient to abstain from pastry, received a letter inquiring whether he might eat pies, doughnuts, &c., &c. Webster gives us the following

definition-and he is regarded as high authority.

“‘Pastry—Articles of food in general which are made of paste or dough, or of which paste constitutes a principal ingredient as pies, tarts, cakes and the like.’

“Hear, then, what Dr. Ross, of New York, has to say under this head.

“‘There are certain articles of food, very generally used, which no man, in reality ought to touch. Among these ill-adapted agents, and in wide spread evil influences, pastry stands pre-eminently at the head of the list, though it ought to be as much shunned by all as swine’s flesh is by the Jew.’ ‘Mothers, if you wish to bury your children, feed them on pastry; if you would have them live long enough to bury you, feed them on stale bread, plain meat and wholesome vegetables.’

“Dr. Ross, of course, is not a Vegetarian—but his testimony on this point, is not the less valuable.

“The famous Peter Parley, alias S.G. Goodrich, Esq., in his Fireside Education, says—‘Pies, cakes and sweetmeats should be absolutely interdicted. These things are universally known to be poisonous to children; and those who give them are conscious that they are purchasing the momentary smile of satisfaction at the risk of after-sickness, and perhaps incurable disease.’ But can they be poisonous to children and innocuous to grown people? W.A.A.”

601. Alcott, W.A. 1852. Hand-mills. *American Vegetarian and Health Journal (Philadelphia)* 2(7):110-11. July.

• **Summary:** “In oriental countries, corn and grain have usually been ground by hand. ‘Two women shall be grinding at the mill,’ &c ‘And he (Samson) did grind in the prison house.’ Now I am not about to recommend to the readers of the *Vegetarian*, a sudden return to this primitive practice, as if their very existence depended upon it. And yet I do recommend to all a full and dispassionate consideration of the subject. Let me ask for a partial consideration of all the known facts which bear upon this question.

“1. Bread, the staff of life, is an article of too much importance to be entrusted to hirelings. Yet thus it must be where grinding is made a separate occupation. No man who is a miller by profession, can feel that interest in grinding, which a parent can. Hence he will not be so likely to watch carefully against the accidental admixture of substances with the grain or the meal, which shall be likely to deteriorate or injure it.

“2. There is more of exposure to accident and deterioration, the more hands the article passes through, and hence one of the minor objections to the customs which prevail.—White lead has sometimes, as the result of the carelessness of the clerks or the laborers, been mixed with our meal.

“3. Where grain is ground and packed together in large masses, as in barrels and half barrels, it is much more likely to be injured by excess of heat, than where it is small

parcels. But the usual processes of jobbing in this article, involve a necessity of this packing.

“4. Flour and meal which is long kept, loses much of its native sweetness, whether it is kept in barrels or bins, or otherwise. Whereas they who grind their grain daily, or even weekly, have it in all its natural richness and sweetness.

“5. It is no trifling argument in favor of grinding our grain in the family, and by small parcels at a time, that we thus prevent the necessity which sometimes occurs of eating worms and other intruders into our casks and vessels, when flour or meal has been long kept. There is every reason for believing that these animals taken in our food, have sometimes caused serious diseases.

“It is said to be difficult to obtain suitable mills for family grinding. The fact is admitted. And yet some such mills can be had.—They will be more frequent, in market, however, when there comes to be a more general demand for them. But such demand will never be made till the public mind, with masses, is duly awakened to the necessity, or at least the propriety of their use.

“It is also objected to the views which have been advanced, above, that hand-mills are costly, especially to the poor. But their cost is so trifling that it ought not to be set off against the pleasure of eating a richer article; and especially one which is not only richer but cheaper. For it should not be forgotten that if others grind our grain for us, we have to pay them for their labor. More than this even, we have to spend our time, if not our money, in going to mill at a distance.

“Connected with this part of our subject is another thought. There are moments of time in nearly every family—not merely among the children, but among the adults, which will be whiled away and lost unless we have some suitable employment of the manual labor (?)ind, to occupy them. Nay, more than this is true. There are members of most families to whom the introduction of such an implement as a hand-mill would be a blessing, by giving the opportunity for that kind and degree of physical exercise which their health demands. I allude more particularly to the female members of families—so many of whom in modern times, are depressed and in feeble health. If it is said that these debilitated females have not the strength necessary to grind grain, my reply is that it is high time they had used such exercise as habitually would give the necessary strength. The past generations of females were expected to wash our cloth; and they actually did do it. And every one, even now, supposes females ought to be able to perform this species of labor.—But it requires far more health and vigor and power of endurance to be able to wash clothes, than to be able to use the common hand-mill.

“On the whole, I shall rejoice for one, in the introduction of good hand-mills into every family who are duly prepared for it. But at a period of the world’s history, when the mania for labor-saving machinery is so rife, it is almost as much as one’s reputation is worth to urge upon the public attention

a subject of this kind. The well being of mankind, however, is of too much importance to permit such considerations to have much weight on the mind of the philanthropist, or the christian.—Both would speak out in kindness, yet in honest plainness, and God and posterity will take care of the consequences.” Address: Dr.

602. Alcott, W.A. 1852. Vegetarianism among the orientals. *American Vegetarian and Health Journal (Philadelphia)* 2(7):111-12. July.

• **Summary:** “We find in a popular work entitled ‘Nineveh and its Remains,’ by the English Traveler, Leyard, at page 225, the following paragraph concerning the Patriarch of the Nestorian or Chaldean children.

“‘The Patriarch is always chosen, if not of necessity, at least by general consent, from one family. It is necessary that the mother should abstain from meat and all animal food some months before the birth of a child who is destined for the high office of chief of the Chaldean Church. The Patriarch, himself, never tastes meat. Vegetables and milk constitute his only nourishment.’

“The reader will observe that this custom, in the Patriarch, is not spoken of as an innovation upon ancient usages. On the contrary there is reason to believe that such has been the custom always. Now when we consider well the thing aimed at, viz, purity, the antiquity of the custom, and the vast numbers who have been influenced by it in their opinions and conduct, we can hardly wonder when we find that there are one hundred and fifty-two days in the year when not only the great men but the whole people abstain most rigidly and cheerfully from both flesh and fish. What their numbers now are, is by no means well ascertained, but ‘at the time of the capture of Bagdad by Hulakse Khan,’ says Mr. Layard, ‘twenty five metropolitan bishops recognized the Chaldean Patriarch as the head of the Eastern Church.’ The Patriarchs Vegetarianism must therefore have been known far and wide.

“We also find at page 213, an allusion to what we believe to have been the Vegetarianism of the ancient Tartars. One single army of those wanderers is mentioned, consisting of 490,000 horsemen, who were all skillful archers and ‘were content with simple and frugal fare.’ It is not quite certain they were fed exclusively on vegetable food, but there is strong reason for thinking they were; for particular pains is taken by the historian to say that their horses were fed on raw meat and dried fish; as if to show the simplicity of the warriors, by contrast with the animals that carried them.

“The inhabitants of Asheetha, amounting to 1,000 or more, subsist according to the same writer, on a kind of raw grain called garas; except on holidays when they boil it and soak it in melted butter.”

603. *American Vegetarian and Health Journal (Philadelphia)*. 1852. The vegetarian convention. 2(7):104.

July.

• **Summary:** “The Third Annual Meeting of the American Vegetarian Society, will be held in the city of New York, on Wednesday, September 15, 1852, at 10 o’clock A.M. The business of the morning will be followed as usual, by a Vegetarian Festival. Several prominent friends of the cause, from various parts of the Union are expected to be present, who will doubtless address the assemblage. We hope also to be able to announce, in a future number, that one or more of the active Vegetarians of England, will be with us, and give additional interest to the proceedings.”

604. *American Vegetarian and Health Journal* (Philadelphia). 1852. “Meats and drinks” (Letter to the editor). 2(7):108-09. July.

• **Summary:** Signed “A Vegetarian.”

605. Hanaford, J.H. 1852. What shall we eat? *American Vegetarian and Health Journal* (Philadelphia) 2(7):101-02. July.

• **Summary:** “This question is asked by various grades in community from far different motives. The sensualist asks only for that which will stimulate and arouse the animal passions—a low and beastly gratification, allied nearly to the more usual forms of intoxication; while others seek to know what will best develop their physical, intellectual and moral nature—with the latter class it is not sufficient to know that a given article will sustain life for a limited period; but what is most promotive of health—what will enable one to perform the greatest amount of labor, and effect the most good in the world, are considerations of far greater importance than mere animal indulgence. That almost every organized substance can be eaten is not questioned, but that there is a striking contrast in the results is equally apparent. We have simply to examine the condition of the various countries and tribes of the earth to satisfy ourselves on this point. Observe the difference which exists between the rice-eating Chinaman, or the conscientious Brahmin, who abstains from flesh from religious considerations, and the N. American Indian, or cannibal of the Pacific isles. Which are the more ferocious—the more to be dreaded, the more trustworthy or the higher in the scale of intellectual elevation? With similar advantages which have made up the greater advances in the arts? Observe, also, the brute...” Address: Dr., Nantucket [Massachusetts].

606. Hanaford, J.H. 1852. Facts. *American Vegetarian and Health Journal* (Philadelphia) 2(7):109-10. July.

• **Summary:** “In every community there are those who can never appreciate scientific reasoning, or, indeed theorizing of any kind. They must have plain matter-of-fact testimony, or forever remain incredulous. Fortunately for such, and for the world, the doctrines of Vegetarianism are not isolated theories, but an abundance of practical evidence can be

presented. The history of the past and present is replete with convincing evidence, whenever the observers judgment gains the ascendancy our animal and degrading impulses. It is a lamentable fact that there is but little intellectuality in any community, but little willingness to forego mere sensual indulgences for the sake of higher and more ennobling pleasure. Most persons will secure present indulgences though the future may be a continued round of misery. This I know is a humiliating view of our fellow mortals, and yet it is too truthful.

“That beautiful writer and traveler, C.G. Squier, while traveling in Nicaragua, speaks of the natives as a superior race, when compared with other Indians. ‘In their food, he says, the Nicaraguans are exceedingly simple. Tortillas and Frigoles [Frijoles] are the standard dishes. The first are composed of maize, and are really palatable. Fresh unblemished maize on the ear is always selected. Frigoles in plain English, are, baked beans; but the beans are of a quite different flavor from those in Northern latitudes. But two meals a day are eaten by the inhabitants at large, though a cup of coffee or chocolate is served at the bedside or immediately upon rising. Breakfast follows at nine or ten o’clock, and dinner at three or four in the afternoon.’ Rice, plantains, bananas, melons, potatoes, pine apples and fruits are extensively used. It is scarcely necessary to say that Mr. S., was far from being a Vegetarian, if we may judge from his own statement,

“In speaking of their general characteristics, he says, ‘the Indians of Nicaragua who predominate in the country, are singularly docile and industrious, and constitute an excellent ‘rural population.’ They are smaller than the Indians of the United States, but have fine muscular developments, and have a singularly mild and soft expression of countenance. They are not warlike, but brave, and when reduced to necessity, fight with the most desperate obstinacy.’

“The contrast between the Indians of the North and South manifestly is attributed to the difference of their habits. The flesh-eating Indians are treacherous, morose and revengeful, while those who live principally on farinacea and fruits, are mild and amiable, a contrast which reminds one of the opposite traits of the carnivora and the grammivora.

“While speaking of soldiers, he says, ‘they require no tents, baggage or provision wagons. If it rains, they throw their blankets over their shoulders, turn their pants up to their thighs, and march on. At night they roll themselves in their blankets, and lie down anywhere. A plantain and a bit of cheese, or tortilla, or a cup of tisti, (or chocolate,) constitute their simple rations, and on such fare they will march on fifty miles per day, through a country where an equal European or American force would not average ten.’

“Now these are the unvarnished statements of a traveler, not the imaginings of a theorist,—what he saw and knew. He speaks of no deformities, no joint-torturing diseases, no wasting consumption, desolating whole

villages, no pestilential breath that sweep over communities, converting cities into 'Lazarettos,' as is too often seen where the great object of life seems to be to gratify the palate. But they were strong, robust, could endure fatigue and privations, had muscular developments in a high degree, and yet not by systematic or necessary labor, for spontaneous productions are nearly or quite sufficient to supply their few and simple wants.

"A similar state of things has been observed by those who have 'crossed the Isthmus.' These natives carry some hundreds of pounds on their shoulders with apparent ease. They are represented as a very hardy race, able to endure what no 'beefeater' would attempt. Facts like these ought to settle that oft mooted question—'Can man labor without flesh!' Facts will justify that the statement the hardest labor is performed by those who adopt a very simple diet. Rice is a prominent article in many such instances." Address: Dr., [Nantucket, Massachusetts].

607. Metcalfe, Wm. 1852. From the notebook of a vegetarian. Number two. *American Vegetarian and Health Journal (Philadelphia)* 2(7):97-99. July.

• **Summary:** Describes the first impressions of a trip by Rev. Metcalfe to England to meet with the leading vegetarians of England and to celebrate an anniversary of the 1847 conference at Northgate Villa, near Ramsgate, where the "English Vegetarian Society" was organized. Contains a long description of Mr. James Simpson, the President of the Society. Also one of Mr. Brotherton. Booth are wise, healthy and happy. Address: Rev., M.D..

608. Metcalfe, W. 1852. [Banquet of the English Vegetarian Society]. *American Vegetarian and Health Journal (Philadelphia)* 2(7):104. July.

• **Summary:** "By a letter from a friend in Manchester, we are informed, the fifth anniversary Banquet of the English Vegetarian Society will be held in Manchester on Wednesday the 21st of July. Our correspondent asks, 'who will be with us from America? We should rejoice to see you or any of your warm but truthful advocates of Vegetarian principles.'"

609. Thomas, E. 1852. Animal and vegetable diet. *American Vegetarian and Health Journal (Philadelphia)* 2(7):102-03. July.

• **Summary:** "That animal food was not intended by the Creator to form the proper diet of mankind is clearly proved by Scripture authority—by the formation of the teeth—from the experience of many eminent men of our own country, and from a vast number of facts that have been collected from all parts of the globe. I shall not therefore attempt to discuss the subject at present, as it has already been done, by some of the best Vegetarian writers, both in England and America; but I shall endeavor to enumerate some of the principal diseases which arise from the use of animal food.

"As every kind of flesh has to be salted in order to preserve it, it is therefore rendered still more injurious on that account, for salted meat is a powerful astringent (although salt alone is a purgative) and when much used has a great tendency to corrupt the fluids, and produce the following diseases, viz:—land and sea scurvy, cancers, scrofula, abscesses, boils, tumors, scald-head, head-ache, liver complaint, and almost every species of cutaneous eruptions..."

Continues for almost one more page. Address: Philadelphia, [Pennsylvania].

610. Wilkinson, J.J.G. 1852. Miscellaneous. *American Vegetarian and Health Journal (Philadelphia)* 2(7):112. July.
• **Summary:** Contains an excerpt from *The Human Body and its Connection with Man* discussing fruits and meats. Address: Prof., member of the royal College of Surgeons of London.

611. Wright, Joseph. 1852. Correspondence: On food. *American Vegetarian and Health Journal (Philadelphia)* 2(7):106-08. July.

• **Summary:** A long, general criticism of *The Philosophy of Living* (3rd ed.), by Dr. Herbert Mayo of England.

612. *Punch (London)*. 1852. A bad look-out for butchers. 23:68. Aug. 7. [1 ref]

• **Summary:** The *Manchester Guardian* reports a Grand Vegetarian Banquet, which took place last week at Salford Town-hall. The bill of fare was the following:—"Savoury dishes:—omelette pies, savoury fritters, mushroom pies, rice fritters. Sweets: -tous-les-mois, farina, semolina, sago (all in shapes), cheesecakes. Fruit:—grapes, strawberries, pines, apples, cherries, preserved fruit. The beverages were tea, coffee, milk, iced water &c."

"In hot weather, when the human mind naturally inclines to salad, and its instincts are herbivorous, such a *carte* as the above is certainly rather inviting. But what should we have to say to it five months hence? Would rice fritters, and even mushroom-pies, stand comparison, at Christmas, with roast beef and turkey—nay, with mince pie and plum-pudding, whereof suet and other fat are ingredients? However this may be, vegetarianism is evidently progressing."

Note: This is one of the earliest documents seen that contains the word "vegetarianism."

613. *Punch (London)*. 1852. Vegetable gas. 23:77. Aug. 7.

• **Summary:** "Someone has discovered the art of extracting gas from vegetables, and we may therefore expect to have our streets lighted with green peas in summer, potatoes in winter, onions in autumn, and during the remaining season we may look for our illuminations to nice spring radishes. If, however, green grocery may be turned into gas, we may look for a tremendous explosion some day among our friends the

Vegetarians. We never knew until the present day how close is the analogy between the potato and the coal, which are usually found in the same humble shed, and which, it seems, share in common the same gas-producing qualities.”

614. Alcott, William A. 1852. Miscellaneous: No-pathy. *American Vegetarian and Health Journal (Philadelphia)* 2(8):128. Aug.

• **Summary:** “We have schools of medicine in the greatest abundance now-a-days—Homeopathy, Hydropathy, Orthopathy, and, last of all, it would seem No-pathy, or Any-pathy.—Hear what Mr. Buckingham says; a minister in Oneida county, New York:

“I have come to this conclusion. That all the tendencies of nature are to health, not to disease; that through the beneficence of the Great Author of Nature, the moment disease commences, that moment all the powers of nature, the vital force, the intellectual, the moral powers when in a moderately healthy condition, the air we breathe, the sun in the sky, the universe—in a word all conspire to restore the body to its state of health; and that whoso can remove the obstruction, physical or moral that prevents the healthy operations of nature is the best physician, let his theory or pathy be what it may.’ After all the *pathies* have had their run, mankind will probably fall back on the truth.”

Note: This is the earliest document seen (Feb. 2003) in the USA or the Western world concerning “alternative / natural medicine” or “nature cure.” Address: M.D.

615. Alcott, W.A. 1852. Eating dry food. *American Vegetarian and Health Journal (Philadelphia)* 2(8):113-16. Aug.

• **Summary:** “J. Bradford Sax, in a late compilation on the ‘Organic Law,’ takes occasion to recommend to his readers—like many other physiologists—the use of dry food. By dry food is meant food of a due degree of solidity in its natural state, rather than food which is really and absolutely destitute of moisture. Fine wheat flour or meal is dry, though sometimes eaten—and of course, always dry—is by no means the most proper or wholesome food.

“The great thing to be aimed at in the preparation of food, on physiological principles, is solidity or firmness. Take for example, wheat. He who already has good teeth, may eat this excellent article of food if he chooses to do so, without any cookery whatever. Or if he cannot eat uncooked grain, he may roast or parch it. But if he goes beyond this, and grinds his grain—whether coarsely or finely—let him not eat the flour or meal, as some are inclined to do, either raw or cooked, but let him make it into cakes or bread. In other words, let him bring it as nearly as possible, to its original state—not in small masses like grain; but in larger masses, such as requires a considerable degree of mastication.

“But why is it that so much mastication is necessary? Why is it that our food should be solid rather than in a liquid

form? I have, indeed, alluded to the necessity of mastication; but why is this mastication so indispensable? ‘To the law and the testimony.’ To the principle of anatomy, physiology and hygiene.—These shall furnish the answer.

“All men who have paid anything more than a casual attention to the subject, are agreed on one point, viz: that the great leading object of the teeth is to break down and comminute our food. They do indeed, subserve other and minor purposes, but this is the principal. And yet, while the fact is admitted, in theory, how is it in practice? Does one person in ten live as if he really believed it.

“The same theoretic admission is usually made with regard to the saliva and the salivary glands. The saliva is intended, so men tell us—even the tobacco-chewer himself makes the concession—to be used within the animal domain and not to be thrown out of the body. But do they believe it? If they do, why is it that they do not govern themselves accordingly.

“But if the teeth and salivary glands are designed chiefly for the purpose of masticating and insalivating our food, then is it not desirable—nay, is it not indispensable—that they should accomplish their full and perfect work?”

Continues for more than two full pages.

616. Alcott, W.A. 1852. Vegetarianism and oxygen. *American Vegetarian and Health Journal (Philadelphia)* 2(8):124-25. Aug.

• **Summary:** “But how is it that Vegetarianism supplies the place of a purer atmosphere? Are its effects direct or indirect?

“Numerous experiments—among which those made with the diving bell stand conspicuous—go to show that he who confines himself to a well selected vegetable diet, consumes a smaller amount of oxygen in the same time, other things being equal, than he whose diet includes any portion of animal food. If this is true—and I suppose the fact, will not be disputed—it follows that in the present state of society where so many persons habitually inhale air with a diminished proportion of oxygen, the Vegetarian has a most important advantage over the flesh eater. That is to say, if we must inhale air containing 16, 17, or 18 per cent of oxygen, instead of 20 or more, then it is a most fortunate circumstance that we are compelled by the force of other diet, under whose influence a smaller proportion of oxygen is, in a given time, actually consumed.

“Of course, I do not wish to be misunderstood. That Vegetarians can dispense with an atmosphere containing its full, natural amount of oxygen better than a flesh or fish eater, should never be construed into an apology for our neglect of ventilation. I have not a doubt that twenty per cent or more of oxygen would be as useful to the Vegetarian as to the cannibal. All I contend for in this connection, is that the former will suffer less from inhaling impure air than the latter. But give to the Vegetarian both pure air and diet, and he will be so much the more vigorous and healthy.

"The hygiene of Vegetarianism, hitherto, has been but little studied. It is so much in opposition to the blind demands of the epi-gastric region, that few medical men (who are generally themselves flesh and fish eaters) will be likely to encourage inquiry. More than this, they will be likely, in many instances, to apply to the whole subject the severe test of ridicule. They will treat it—they are doing so now—just as they treated Teetotalism twenty-five years ago. But the subject is fairly up, and cannot again slumber till the question is fairly settled. Not a century will elapse, ere Vegetarianism will either become the order of the day, at least with thinking men in England and America, or be consigned as is most meet, if untrue, to the tomb of all visionaries. W. A. A."

617. Alcott, W.A. 1852. Letting ourselves down. *American Vegetarian and Health Journal (Philadelphia)* 2(8):125-27. Aug.

• **Summary:** "'A man is known by the company he keeps,' is an old maxim which has much truth for its basis. Much, however, depends on the permanency of the influences. Every man is not an Alcibade.

"Charles Lane, of England, has made a remark, which, emanating from the source it does, might, by many, be rejected, were it not a natural and legitimate inference from the forgoing principle. But Mr. Lane, in this instance, at least, has common sense on his side, as well as judge and jury. His decision is sustained by long established public opinion.

"He tells us most gravely, that the man who is continually in the company of the lower animals, comes, gradually, to resemble those animals. Not, of course, physically; but in his general character, especially socially and morally.

"I knew a man, about forty years ago, whose principal companions were horses. His first thoughts on waking in the morning, were evidently about his horses; and so were his last at night. And if the maxim is to be admitted as true, that out of the abundance of the heart the mouth speaketh, there was great reason for believing that thoughts concerning his horses occupied his mind almost continually, during every hour between.

"Now that the constant society of his horses had a most marked influence on this man, I have not the slightest doubt. He was, indeed, by nature, more beastly than some of his neighbors; but this beastliness was certainly and greatly increased by his associations; as his subsequent life, to the end of his mortal career, most fully evinced.

"Drovers and swine herds, and even shepherds, are well known to become gradually assimilated in character to the animals with..."

Continues for three full columns.

618. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian celebration in England.

2(8):121-22. Aug.

• **Summary:** "By the last steamer we have received the '*Manchester Courier*,' of the 24th of July, containing a lengthy account of the Annual Meeting and Grand Banquet of the English Vegetarian Society, in Town Hall, Salford. About three hundred and twenty ladies and gentlemen sat down to dinner..."

619. *American Vegetarian and Health Journal (Philadelphia)*. 1852. What the Abbe Gallani says. 2(8):128. Aug.

• **Summary:** "The Abbe Gallani ascribes all social crimes to animal destruction. Thus: treachery he ascribes to angling and ensnaring, and murder to hunting and shooting. He boldly asserts that 'the man who would kill a sheep, an ox, or any other unsuspecting animal, would, but for the law, kill his neighbor.'"

620. Blake, Gilman. 1852. More testimony (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 2(8):125. Aug.

• **Summary:** "William Metcalfe,

"Dear Sir:—It is now two years, since I became a Vegetarian, on the leading principles laid down by the American Vegetarian Society. It was about sixteen years ago, that my attention was more particularly directed to the subject of Dietation [sic]. I was then a sufferer from dyspepsia. I was led to try the various remedies prescribed for such complaints; but with no other effect than to aggravate all my difficulties. I did not make any particular change in my diet at this time, with the exception of leaving off the use of tea and coffee, and substituting in their place cold water; in this I found great benefit. I continued to improve in health and strength for nearly a year, when I ventured to return to the use of tea and coffee, which was immediately followed by dyspepsia, nervousness, irregularity of bowels, and a severe case of piles. I very fortunately had at this time some of the writings of Dr. Alcott placed in my hands. I now began the work of reform in good earnest, discarding tea and coffee, and all medicinal substances, relying mainly on plain food and drink for my recovery to health, which though not the best, has greatly improved under my vegetarian mode of living.—I will draw this to a close, by wishing you, and those connected with you success in promoting the interest of humanity.

"Yours Respectfully,..." Address: East Pepperal [state unknown].

621. De Wolfe, C.H. 1852. Intemperance, "The Maine Liquor Law," vegetarianism, etc. *American Vegetarian and Health Journal (Philadelphia)* 2(8):119-20. Aug.

• **Summary:** "That intemperance—the use of alcoholic liquors as a beverage, or internally 'as a medicine' (?) is among the most prominent and woeful evils of the day, is

not to be disputed by any honest and careful observer. That Intemperance has received as much, if not more investigation and application of means to retard and cure its ravages and maladies, is also quite admissible; and that the various 'ways and means and expedients' have each and all failed to cure the evil, is equally true and sorrowful to relate. We purpose at this time, to briefly notice the two chief instrumentalities that have been used to cure this morbid appetite in man for alcoholic liquors, and as they have failed to effect the desired end, and continue to fail, to offer a substitute, 'a more excellent way' which we enthusiastically believe, from personal experience, untiring investigation, and long acquaintance with the subject, will prove itself a cure, and become a grand panacea, or at least foundation stone to all reform, and man's physical, mental, moral and spiritual regeneration! Prohibitory laws, having more or less severe penalties attached, have been in vogue for the last score of years, in relation to the liquor traffic with amendments of more rigid and stringent penalties every few years succeeding, and all to little or no effect, until the present popular, and world-wide famous 'Maine Law' is spoken into existence!! This law, like every other means heretofore adopted and applied, (in the minds of the people) is the long sought-for panacea. We shall see. 'Washingtonianism' was the cure at one time, likewise; but all of these 'cures' (?) have proved very like Deacon H's pipe-and-tobacco cure of a pain in his stomach, only not quite so soothing and satisfactory to the body-politic. We remarked to this Deacon 'once on a time,' when he was complaining of 'coldness and spiritual declension,' if the cause might not arise from the unfitness of a smoke-house for the spirit of the Lord to dwell in? He groaned at our irreverence..."

Conclusion: "We look for no substantial and permanent Temperance Reform nor any other Reform of much moment until the people become practical Vegetarians. God speed the day!" Address: Oldtown [Maine].

622. Hanaford, J.H. 1852. Vegetarianism and its results. *American Vegetarian and Health Journal (Philadelphia)* 2(8):118-19. Aug.

• **Summary:** "In determining the truthfulness and advantages of any system, an appeal to facts, as well as theory, will always be a consistent course. There are certain great philosophic principles which are always available, and by which it is possible to arrive at truth, but from the fact that the masses seldom appreciate abstract reasoning, a frequent appeal to facts is advisable. These facts are constantly before us and around us.

"In relation to the dietetic customs of the world, we are, or may become familiar. If we find that any nation or people adopt a uniform course of diet, we may mark the results; we may study the health, the intellectual vigor, and the moral elevation of such a people. If we notice different habits and different results, in a people in nearly the same latitude, as

in the case of the inhabitants of Australia and New Zealand; we have a right to investigate the cause or causes of such differences. If we observe in the one case, physical vigor, erectness of form, and an almost entire absence of disease and diseasing tendencies, while in the other, we observe deformity, weak and puny frames, and intellectual imbecility, both existing under similar circumstances, except their diet, we have a right to make legitimate inferences.

"In drawing our conclusions, however, modifying circumstances, must always be taken into the account. We cannot rely on individual cases. Different constitutions may so vary, that the same course may produce conflicting results, one may endure and resist continued attacks on the vital domain, while the other may yield at the first serious attack, sinking in disease. For example, those of 'iron constitutions,' may regularly use intoxicating liquors during a long life, and remain apparently uninjured until near the close of life, when a vital economy which has long succeeded in resisting fearful attacks, at last yields, and suddenly falls a victim to a life of wrong doing. Such may live to a good old age, in spite of their abuses, while many may not be able to understand such a deviation from the usual results; they only examine such cases partially, they do not understand that they might have lived longer and better, and are not able to trace the results of such deviations from the path of duty, in their 'children and children's children, to the third and fourth generation.' They seem unable to see that their offspring, under such circumstances, may develop more of the results than the offenders, yet such is often true.

"The same principle will apply equally well to the relations of diet to health. The puny appearance of the children of the luxurious, and their scrofulous tendencies are directly traceable to the improprieties of their parents, and their own habitual neglect of the laws of health. We can make no other legitimate inference. Wherever those results are seen improper indulgencies invariably exist. Cause and effect are inseparable, and it is the part of wisdom, to search for the cause and remove it, rather than to trifle and experiment with the result.

"But what has been the uniform result of a change from a mixed diet to a consistent vegetable and farinaceous one! Where this change has been made understandingly, and where the best diet has been selected (it should be remembered that it is one thing, to cast the meat aside, and quite another to obey the laws of health in a discriminating selection of the best articles of the vegetable kingdom, together with their proper preparation) increase of health has uniformly been apparent, so far as my own observation has extended. This applies to a *class*, and not..."

Continues for one more column. Address: Nantucket [Massachusetts].

623. Hanaford, J.H. (Mrs.). 1852. Vegetarian gleanings, No. 1. *American Vegetarian and Health Journal (Philadelphia)*

2(8):124. Aug.

• **Summary:** “James Fennimore Cooper, the celebrated and recently deceased novelist, gives his testimony, indirectly, in favor of Vegetarianism, by causing one of the characters in “*Lionel Lincoln*,”—Capt. Polwarth, the great epicure—to declare that the Americans were no warriors, for one could tell a man’s character, he thought by his diet, and persons accustomed to eat their pudding before their meat, as the Yankees did, could not be very courageous thus implying that flesh-eating, especially the inordinate carnivorous habit, was eminently productive of combative and destructive feelings, and *vice versa*, that Vegetarianism was an aid to a mild, gentle, Christ-like spirit.” Address: Nantucket, Massachusetts.

624. Metcalfe, William. 1852. Meeting of the American Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 2(8):121. Aug.

• **Summary:** “The Third Annual Meeting of the American Vegetarian Society, will take place on Wednesday morning, September 15th, 1852, in the city of New York, at 10 o’clock, A.M. After the business portion of the Society has been transacted, and such measures as may be deemed conducive to its future prosperity adopted, an adjournment will take place to afford an opportunity to the members of the Society and other friends of the Vegetarian Cause, to partake of a Festival prepared, as has been customary at the preceding Anniversaries of the Society, from the fruits and farinaceous productions of the earth. The Subscriber is not, as yet, informed as to the place where the Festival will be served up, but this can be easily ascertained by inquiring at the establishment of Messrs. Fowlers & Wells, 131 Nassau St., New York, or it will probably be announced in the next number of the *Vegetarian*.” Address: Cor. Secretary of the Amer. Veg. Society.

625. Metcalfe, Wm. 1852. Sir Richard Phillips. *American Vegetarian and Health Journal (Philadelphia)* 2(8):122-23. Aug.

• **Summary:** Contains a letter from Sir Richard Phillips and also one from the author.

626. Wright, Joseph. 1852. Prophylaxis. *American Vegetarian and Health Journal (Philadelphia)* 2(8):116-18. Aug.

• **Summary:** “Brother Metcalfe:—This word is a term used by our medical professors to designate one branch of their science, it is derived, from the Greek *prophulatto* guard against, or as Mr. Webster says, defending from disease. We are sorry to inform our readers, that many, very many *prophu’asso, custodio caveo*, to prevent,—of our doctors of all schools, have neglected to make a thorough investigation, and thus obtain a full knowledge of the prophylactive part of their studies; their time having been principally occupied, in

the study of the cure of those diseases which, they believed, would occur in their future practice. We would advise, commend, recommend as a radical cure for all diseases, pure air, a simple Vegetarian diet, a strict hygienic abandonment of all kinds of fish, flesh and fowls as food, a total renunciation and rejection of all the doctor’s destructive, ruinous prescriptions and money making nostrums.

“The preventive art of medicine,—an art or science, by-the-by, which doctors neglect almost universally to inculcate upon the minds of their patients, because they have neglected to study it in the medical institutions of our country—is so little understood and so little practised, that not one in a hundred...”

Continues for 1.5 more pages. Address: A.M.

627. *New York Daily Times*. 1852. New-York City. Sept. 11. p. 2.

• **Summary:** “Festival.—The American Vegetarian Society will give a Festival Dinner at the Chinese Assembly Rooms, on next Wednesday evening. This is, we believe, the second Festival which the Society has held in this City, and the recollection of the first will probably secure a large attendance this year. A good dinner of the fruits of the earth will be provided, and addresses will be delivered by several ladies and gentlemen.”

628. *New York Daily Times*. 1852. New-York City. Sept. 16. p. 1.

• **Summary:** “Vegetarian.—The annual meeting of the American Vegetarian Society was held at the Chinese Assembly Rooms, last evening. It was at first announced that a supper would be given, but this order was revoked, and those who attended were promised but a ‘feast of reason’ instead. The latter repast was not so inviting as would have been the pumpkin pies, melons, peaches, pears, grapes and apples that were first offered, if we may judge by the scant attendance, for not more than 50 persons were present.

“Several addresses in favor of the vegetable diet, arguments to show that man was never intended for a carnivorous animal, and learned disquisitions upon the shape of teeth, the formation of the stomach, the powers of the digestive organs, the merits of vegetables, and the demerits of meat, were read to the assembled fifty, apparently to their perfect satisfaction.”

Note 1. It was the failure to serve the promised vegetarian dinner that apparently led (one month later) to the establishment, by disappointed vegetarians in New York, of the New York Vegetarian Society.

Note 2. This is the earliest document seen (Feb. 2022) that discusses the New York Vegetarian Society.

629. Alcott, Wm. A. 1852. Vegetarian eating-houses. *American Vegetarian and Health Journal (Philadelphia)* 2(9):129-30. Sept.

• **Summary:** “Horace Greely says that the one great thing now necessary to be done in order to advance the cause of Vegetarianism in this country is the establishment of suitable houses in our cities and larger towns, where boarders may be received on the true Vegetarian principles.

“Such houses would doubtless be of great apparent service. It is but a few days since a respectable merchant in Boston, stopped me in the street, to inquire if I knew of any such house in Boston; and when I told him I did not, to ask who were the Vegetarians there, that an attempt might be made to bring them together and have the subject of Vegetarianism discussed, &c.

“This man had been a little inclined towards Vegetarianism for many years; and last year commenced taking our paper. -it it was not till March of the present that the arguments we presented, pressed so hard upon him that he was forced to adopt our principles. Since that time he has not tasted animal food in any shape, and says he never desires to taste it again.

“But what can he do? He has no family of his own, having just buried an excellent wife, whom I knew, and who, by the way was herself half a Vegetarian. He is obliged to be a boarder at such a boarding-house as he can get. Had they coarse bread and rice he could get along very well. Or had they fruits at the table to go along with the fine flour bread, to counterbalance its too nutritious and hasty properties, he could get along tolerably well. But no such thing. The meats stand centrally, and then with the castor, and the strong tea and coffee, and perhaps the mince pie and the rich puddings are the substantial dishes, to which all the rest are but as bridges or props. If there is one potato to a boarder, they seem to think it pretty well; and coarse bread and rice they only get once a week, or once a fortnight. And as for fruits they cannot afford to get them.

“And then a Vegetarian has other obstacles to encounter. Suppose he asks for a second potato, or a third, he is stared at. If there is but one on the average to a boarder, and the Vegetarian takes two, or three, or four, or especially if he takes two or three at once, he is outlandish. And sometimes, too, the potatoes are small or unripe-no more fit to be eaten than a bunch of putty or diachylon.

“Now my friend is far from being alone. Two young, men who are Vegetarians in principle, sit at the same table. You will...”

Continues for one full page.

630. Alcott, W.A. 1852. Sylvester Graham. *American Vegetarian and Health Journal (Philadelphia)* 2(9):137-38. Sept.

• **Summary:** “Something was said in the Vegetarian of last year—something by myself, among others—of the death of Sylvester Graham. All that time I was not made so well acquainted with one fact as I have been since, or I should not have been guilty, in making out a list of the causes of his

death, of so large an omission. I allude to his over-anxiety, irritability and fretfulness.

“In alluding to his fretfulness, however, it may be necessary that I should explain my terms. I do not mean to say that Mr. G. was fretful, habitually; at least in the highest, or rather the most usual sense of the word. But there is a species of undue anxiety or worrying, to which even many good men are addicted, which is quite as destructive to health, if not to happiness, as those occasional outbursts, which are usually considered as the most criminal.

“This worrying is often the consequence of ill health, as well as the cause of it. Perhaps it may be true, physiologically, that no person in perfect health, will be likely to yield himself a prey to fretfulness of any kind. Yet it is equally true that every form of fretfulness, when once indulged, becomes the occasion of an increase of that irritability upon which the first morbid feelings so essentially depend. There is action and re-action.

“Thus it was in the case of Mr. G. His excessive mental labors, at times, coupled with neglect of exercise and other errors, rendered him irritable and fretful; and the more he fretted and worried, the worse the state of his nervous system, his *vena porta* system, his liver, his skin, &c.

“Few persons who have heard his public lectures can be ignorant of the fact that there was a deep domestic source of anxiety which, to a susceptible constitution like his, must have been greatly and deeply injurious. This domestic source of trouble did not decrease with years and experience; but as his children advanced towards maturity, the evil increased. The subject, however, is of too delicate a nature, as well as too painful in the detail, to permit of extended remark. It is sufficient to say that when a person becomes so far advanced in a course of habitual irritability, if not of irascibility as to forget the rules of common prudence, and lift up his voice as a trumpet, in the very streets, against family preferences and family alliances, he is certainly in a fair way to mental aberration, if not to physical destruction.

“In short, it would hardly be too much to affirm that this dreadful state of life, into which by his own error and folly, and the still greater error and folly of those near and dear to him, he was thrown for several of the latter years of his life, was one principal means of his death. I will not, indeed, say that he fretted himself to death; but there is every reason for believing that he yielded to an amount of depressing passion and feeling, which would be sufficient to destroy an ordinary constitution.

“Mr. G. should, indeed, have governed himself—for his abuses of his nature, whether physical or moral, or both, there is no apology. He was a city set on a hill, that could not be hid. Cesar’s wife, it is said, should not be suspected; neither should the public teacher of the gospel, whether of one part of it or another. Still we have this treasure in earthen vessels that the excellency of the power may be seen to be of God, and not of us, and that God, who is over all and above

all, may have all the glory.

"There is one thought, not remote from the present connection, to which I wish to call, for one moment, the reader's attention. Were such man as Mr. G. to sit down at home and quietly though sacredly obey the laws of his own being, both physical and moral, everybody would be pleased, because nobody would be much disturbed, by mere example. But let the same man go abroad and wage offensive war against the erroneous habits of society, and wear himself out in continued contest, and though he may gain more proselytes than the former, yet no allowance will be made for the circumstances of his premature death. He who teaches the perfect law should himself obey the law perfectly, it is said; and so at the first view it would seem to be. But let not him that has never yet put on the missionary habiliments, judge him that in order to advance society makes himself a willing sacrifice, at least until the decisions of society concerning the effects of martyrdom shall have been reversed, and a new order of things shall have been established."

631. Alcott, Wm. A. 1852. Essay on cucumbers. *American Vegetarian and Health Journal (Philadelphia)* 2(9):143-44. Sept.

• **Summary:** "Few garden vegetables are of greater antiquity than the cucumber. It was in high reputation among the Egyptians, of three thousand years ago. It was one of the articles of food to which the Israelites, after their memorable departure from Egypt, were continually looking back with regret. It was also known and cultivated in ancient Asia, especially among the Persians; nor was it forgotten in their best days, by the Greeks and Romans.

"The modern orientals still cultivate and use this article. Sometimes they eat it raw; sometimes they boil it; sometimes it is used ripe, sometimes unripe. So, as I understand it, with the Africans. In Europe and America it is seldom, if ever cooked; and almost as seldom eaten ripe. It may, indeed, have been eaten ripe formerly; but the rage for having things early, has led to the use of this article in a more and more immature state; till, in many cases, it is scarcely permitted to attain to half its natural growth.

"The rage for having it early is still going on, and no one can tell where it will end. Possibly some may go so far as to eat the blossoms. Should they do so it may be advisable to cook them; otherwise they may prove as indigestible, as the fruit itself is, when eaten not much larger than one's little finger.

"Disgusted, perhaps, our savants of the last century, have raised a theoretic crusade against the cucumber. Confounding the abuse of a thing with the right use of it, they have, with their pens, denounced it entirely. The Adam, in this case, however, as is usual, has been too strong for the young Melancthon. While they have denounced it in theory, they have retained it in practice. They could not resist its

cooling properties, even in its perverted immature state. Though counseled by Abernethy, when duly prepared with salt, pepper, vinegar—and I know not what else; perhaps snuff—to throw it out of the window, they have sometimes been so sorely tempted by him who, Milton says, in days of yore,

"'Squat like a toad, close at the ear of Eve,'

"that they have ventured to taste a little of the precious article, and only throw out of the window the dirt and dregs, and some of the half putrid vinegar.

"The truth is the cucumber is not 'all and singular devil,' as some would gladly have it, nor is it very valuable. In the absence of other and better fruits, it deserves a place at our tables at morning or noon, never at evening. It comes at a season when its watery, mucilaginous, and slightly saccharine properties are greatly needed to dilute the blood. The currant furnishes an abundance of acid, to which the cucumber furnishes a counterpart. Still, as I admit, when we can have our choice, the watermelon and muskmelon are preferable.

"But in order to be useful it must be eaten as the Author of Nature intended, if we can ascertain how it is.

"Rule. 1.—It should be eaten at a proper hour of the day. This hour has been mentioned.

"Rule. 2.—We should make it a part of our meals, and not an addition. It is a mistake to eat fruits of any kind after we have eaten enough and more than enough of something else.

"Rule 3.—It should not be eaten in considerable quantity. Being rather difficult of digestion, a caution on this subject cannot be unnecessary.

"Rule 4.—It should not be cooked. I make one exception to the truth of this remark. If eaten before it is ripe, it ought to be cooked but not otherwise.

"Some will demur, here, 'Does the writer mean to say,' they inquire, 'that cucumbers should be eaten ripe?' This brings me to

"Rule 5.—It should be eaten in perfection. Not decayed—that is quite another thing. Not at so late a stage that an acid is developed in it. But it should be eaten as the watermelon and muskmelon are, when just ripe."

Continues for almost one column. Address: West Newton, Massachusetts.

632. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Grand vegetarian festival. 2(9):137. Sept.

• **Summary:** "The third annual meeting of the American Vegetarian Society will be celebrated with a grand Festival Dinner, at the Chinese Assembly Rooms, Sep. 15th, at 6 o'clock, P.M. The dinner by John J. Moffat; music by Dodsworth Band. Toasts and speeches by the officers, members and their guests. The ladies will partake of the dinner, and participate in the proceedings. Morning meeting at 10 A.M., at Clinton Hall. Tickets \$1, for sale at Fowlers &

Wells, No. 131 Nassau St.”

633. *American Vegetarian and Health Journal* (Philadelphia). 1852. To our Philadelphia friends. 2(9):137. Sept.

• **Summary:** “To our Philadelphia Friends it may not be too late to say that, Excursion Tickets for the occasion to and from New York, good from Tuesday to Friday, may be had for five dollars—on application to Mr. James Brooks, Frankford, or of Rev. Wm. Metcalfe, 645 N. Third St., Philadelphia—by which means one dollar may be saved in traveling expenses.”

634. De Wolfe, C.H. 1852. Conglomerations, etc. *American Vegetarian and Health Journal* (Philadelphia) 2(9):142-43. Sept.

• **Summary:** “We have just returned from a tour to Pittsburg, Pennsylvania, via New Hampshire, Vermont, Western New York, Upper Canada, the Lakes, and Ohio. While absent we have seen and learned much by observation to strengthen our faith in Vegetarianism and the Two-meals-per-day System. Our habits of ‘abstemiousness’ and ‘peculiarities’ as some were pleased to term them were often noticed by our traveling companions and strangers, and quite often commented upon by them; so we had frequent opportunities to speak a word for our cause without being the first to break the ice, or obtrude our ‘saw-dust cabbage-leaf and starving system,’ upon their patience, and demonstrate the utility of the fact by a practical application and enforcement of the principles in ourself.

“Few persons save dietetics notice the gourmandizing propensities of our people—aye, our race, while travelling, as well as at home, when an opportunity offers. Every depot on railroads that keep food and drinks, etc., must be patronized with a rush! even if every hour in each day brings the cars to such a stand. Then at hotels, three and four meals per day, of rich, concentrated and stimulating food, together with hot coffee, tea, hot biscuit, and butter in profusion...”

Continues for one more page. Address: Oldtown [Maine].

635. Hanaford, J.H. 1852. Correspondence: Prevention. *American Vegetarian and Health Journal* (Philadelphia) 2(9):131-32. Sept.

• **Summary:** “Brother Metcalfe. -

“I have read with much interest the articles from your correspondent J. Wright, A.M., (if he is the one with whom I was formerly acquainted as a New England teacher, I shall feel an additional interest) but his communication in the August number was more especially interesting to me. We, indeed, live in a world of sorrow, from physical as well as from moral causes. Pain, disease and death are constantly around us. Nor are these causeless—the relation of cause and effect, to the observer of the physical organism, is as

apparent and intimate as that acknowledged in the world of matter. Not a pang; not a bodily pain, however severe or trifling, exists, but such as are traceable to a definite cause. These causes may be remote and often attributable to the misdeeds of our progenitors, yet certain and legitimate in their results.

“If ‘afflictive dispensations of divine Providence,’ they are so only in obedience to physical laws—equally divine in their origin, and as obligatory as moral laws—all of which have been instituted by a benevolent Creator, for the good of his erring creatures. He who disregards these laws is verily guilty, and must suffer the penalty. There is no escape for the offender, though he often suffers less than his offspring. What an inheritance are many leaving to their descendants! A life of woe and wretchedness, if, indeed, they have sufficient vitality to live beyond a brief period of a few years of pain and anguish. And why all of this suffering? this living death? In a vast majority of cases, merely to gratify a depraved, a beastly appetite. The fearful juvenile mortality which now exists in civilized (?) life, is no matter of surprise. It is a legitimate effect. The surprise is rather, that it is not still greater. It is only because we have a wonderful tenacity of life—because this complicated mechanism, will endure a vast amount of abuse before it is *crushed*, not, however without much derangement of its functions, as a glance at the community in its present aspects, will convince us.

“That preventive measures in medical treatment, constitute the necessary and scientific course, cannot be denied. ‘An ounce of prevention is worth a pound of cure,’ and perhaps still more. Most, if not all, of our ordinary ills—accidents excepted, of course—may be prevented.—This will require extensive knowledge of the laws of life, and a willingness to obey them. It is the physician’s business, in part to expound these laws, obeying them himself, by way of illustration, and to urge their observance. He must be paid for such instruction or he cannot live by his profession, for as soon as the hygienic requirements are observed, just so soon his ordinary business, treating disease—often destroying health—will diminish. Dr. Beach has well said, while treating of a very mild remedy, ‘but we must not simplify too much, lest we destroy our business too soon.’ What does he mean? He states a great truth. I give it as my honest conviction, a conclusion to which I have deliberately arrived, both from observation and from the startling admissions of my medical brethren, that most that is done for patients in ordinary treatment, is a system of humbuggery. Is this harsh language? I think it is truthful. And by ‘ordinary treatment’ I mean that which has been in the ascendancy for the last fifty years. Most of the pills, drops and powders, I have no doubt, which have been administered by intelligent physicians, have been given without any expectation that they would do any particular good, only so far as they ‘medicated the imagination.’

“Physicians do not suppose that such are positively

needed as often as they are given; they do pursue a similar course in their own families! (for a very good reason.) In making concessions, it must not be supposed that the writer has retired from the profession, not so, nor does he design to at present, so long as he can find persons who prefer sound health to lingering disease:..."

Continues for one half page more. Address: Nantucket, Massachusetts.

636. Jackson, Jas. C. 1852. Letter from Dr. Jackson. *American Vegetarian and Health Journal (Philadelphia)* 2(9):132-36. Sept.

• **Summary:** Reprinted from the *Water Cure Journal*.

637. Lemley. 1852. The flesh of the swine. *American Vegetarian and Health Journal (Philadelphia)* 2(9):136. Sept.

• **Summary:** "The way of this animals living is so lazy and inactive, and the odor and filth it continually feeds upon, show us plainly that its flesh is full of vicious and gross juices; that it is fit to produce humors of the same nature, to cause indigestion, ad several other inconveniences.—Lemley's *Treatise on Foods*."

638. *New York Daily Times*. 1852. New-York City. Oct. 12. p. 8.

• **Summary:** "New-York Vegetarian Society.—A meeting of Vegetarians will be held at No. 15 Laight-street, for the purpose of completing the organization of an association to be known as the New-York Vegetarian Society. A general invitation is extended to all who desire to become members of the new organization."

Note: This is the earliest document seen (Feb. 2022) that mentions the New-York Vegetarian Society.

639. *American Vegetarian and Health Journal (Philadelphia)*. 1852. The meeting. 2(10):160. Oct.

• **Summary:** "Although the Annual Meeting in New York was not attended by so many persons as have attended at the two previous meetings, yet there was no lack of zeal and perseverance in the good cause of Vegetarianism."

640. Metcalfe, Joseph. 1852. Proceedings of the American Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 2(10):145-59. Oct.

• **Summary:** "The Third Annual Meeting of the American Vegetarian Society convened on the 15th of Sept., 1852, in Clinton Hall, New York. Dr. W.A. Alcott, President of the Society, after a brief address, took the Chair, and called the Meeting to business." Letters read include: Letter from James Simpson, Esq., President of British Vegetarian Society, to Dr. W.A. Alcott, Foxhill Bank, near Accrington, [England]; Letter from Seth Hunt Esq., Northampton, Massachusetts; Letter from Dr. J.H. Hanaford, Nantucket,

Massachusetts; Letter from James Simpson Esq., to the Rev. W. Metcalfe, Foxhill Bank, Accrington; Address from the officers of the Vegetarian Society of Great Britain, to the officers and members of the American Vegetarian Society, Manchester, [England]. Report of the Corresponding Secretary of the American Vegetarian Society, Sept. 15th, 1852. Roll call, new members entered, and dues paid. Election of officers. Preamble and six resolutions.

Evening session: Dr. Alcott's remarks. Remarks of T.L. Nichols. Remarks of Mr. Tebb. Remarks of Professor Mussey. Remarks of Dr. C.H. De Wolfe. Various toasts and sentiments expressed.

Note: Rev. Joseph Metcalfe is the son of Rev. William Metcalfe. Address: Secretary *pro. tem*.

641. New York Vegetarian Society. 1852. New vegetarian society. New York City, New York. Oct.

• **Summary:** *New York Daily Times*. 1852. Oct. 12. p. 8. "New-York City." "New-York Vegetarian Society.—A meeting of Vegetarians will be held at No. 15 Laight-street, for the purpose of completing the organization of an association to be known as the New-York Vegetarian Society. A general invitation is extended to all who desire to become members of the new organization."

Note: This is the 2nd vegetarian society in the United States, after the American Vegetarian Society, established in Philadelphia in May 1850. Relations between the two societies were always very friendly and cooperative. The New York society never published a periodical. The impetus for the formation of the New York Vegetarian Society seems to have been the failure of the American Vegetarian Society to serve a dinner, as had been promised, at its annual meeting, which took place on 15 Sept. 1852 in New York City. The dynamic leader and first president of the New York society was Russell T. Trall (1812-1877), a pioneer in health and food reform in the United States.

American Vegetarian and Health Journal (Philadelphia). 1852. Nov. 1852. p. 169-70. "Vegetarian Society in New York." "It gives us great pleasure to chronicle the organization of a Vegetarian Society in the City of New York." "Officers of the N.Y. Vegetarian Society. President—R.T. Trall, 15 Laight St. 1st Vice President—James Moran, 5 Tryon Row," etc. There follows a Preamble and Constitution with ten articles. Address: New York City, New York.

642. *New Hampshire Patriot and State Gazette (Concord)*. 1852. Important invention. Nov. 24. p. 3.

• **Summary:** "We learn that a distinguished Grahamite has invented a vegetable sausage. It is composed mainly of red flannel and turnip tops, chopped fine. All heating spices are excluded. The vegetable sausage has long been a desideratum with the proprietors of vegetarian boarding-houses."

Note: This is the earliest document seen (Oct. 2014) that

mentions a meat alternative in the Western world, or a meat alternative in the form of a sausage, or that contains the term “vegetable sausage.”

643. *Punch (London)*. 1852. Pleasures of vegetarianism. 23:236. Nov. 27.

• **Summary:** A cartoon shows two distressed ladies at a dining table. One, mixing a salad, cries out: “Oh, gracious, Miss Legume! I fear I have tasted animal food. I have eaten a whole earwig in my salad.”

644. Alcott, W.A. 1852. Vegetable food to give heat. *American Vegetarian and Health Journal (Philadelphia)* 2(11):162-64. Nov.

• **Summary:** “It has been a standard objection to Vegetarianism, not only with the ignorant and unthinking, but with some who believe themselves intelligent, that animal food is necessary to furnish carbon for combustion in the lungs. We have more than once endeavored to show the weakness of this objection, and perhaps have said all that the case requires. And yet on looking over *Carpenter’s Physiology*, a work that cannot, for one moment, be suspected of an undue leaning towards our peculiar views, we have been tempted to copy one of his tables. It is found at page 478, and is designed to show, not the absolute but the relative amount of azote or nitrogen, contained in different articles of food, both of the vegetable and the animal kingdom.”

The table is reproduced. The article continues for one full page.

645. Alcott, Wm. A. 1852. Correspondence: Batchelder versus Boreas, or a remarkable family. *American Vegetarian and Health Journal (Philadelphia)* 2(11):166-68. Nov.

• **Summary:** Contains an excerpt of an article first published in *Zion’s Herald* of Boston, June 1838, with remarks.

646. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Vegetarian Society in New York. 2(11):169-70. Nov.

• **Summary:** “It gives us great pleasure to chronicle the organization of a Vegetarian Society in the City of New York. Some of our friends were perhaps a little mortified (not on their own account, however,) at the recent Annual Meeting [of the American Vegetarian Society], because the Festival was not graced with a Dinner, as had been contemplated... We are, however, promised by a New York friend, that when the Vegetarians next meet in Annual Assembly in New York, that Dinner shall certainly be served up.

“But, now, to the organization of the Local Society in New York:—the particulars of which are given in the *Water-Cure Journal* for the present month, and which we herewith copy: -

“Officers of the N.Y. Vegetarian Society. President—R.T.

Trall, 15 Laight St. 1st Vice President—James Moran, 5 Tryon Row. 2nd Vice President—J. Mortimer Hall, 91 Wall St. Corresponding Secretary—C.B. Le Baron, 63 William St. Recording Secretary—Edw. Bebee, 245 Pearl St. Treasurer—William Hunt, 40 Dey St. Executive Committee—R.T. Trall; C.B. Le Baron; C.C. Many, 99 Bowery; Jno. S. Boyden, 284 Pearl St.; E.D. Stark, 131 Nassau St.

There follows a Preamble and Constitution with ten articles.

647. H.V.W. 1852. The economy of life. *American Vegetarian and Health Journal (Philadelphia)* 2(11):170-75. Nov.

• **Summary:** Reprinted from the *Southern Literary Messenger*. Address: Lowndeskoro, Alabama.

648. Jennings, Isaac. 1852. The slough of despond. *American Vegetarian and Health Journal (Philadelphia)* 2(11):165-66. Nov.

• **Summary:** Reprinted from *The Philosophy of Human Life: With especial design to develop the true idea of disease; its nature, immediate occasion, and general remedy*, by Isaac Jennings (1852, Cleveland, Ohio). Note: Jennings flourished 1847-1860.

649. Metcalfe, Wm. 1852. Do you eat flesh? *American Vegetarian and Health Journal (Philadelphia)* 2(11):161-62. Nov.

• **Summary:** “This is an interruption which we propound, in all kindness, to the readers of this Journal, and more especially to those of them who have not yet become converts to the Vegetarian system, nor seen the necessity of deviating from the ‘beaten track,’ and customary dietetic habits of the fashionable world. We are desirous of doing them and others good.—of inducing them to exercise their best judgment in the examination of their nature and general effects of diet upon the whole system of man; and thence of leading them to relinquish the flesh-food they have hitherto used, and to adopt a purely vegetable regimen. They need not apprehend any evil consequences from the change.

“The existence of the American Vegetarian Society for a period of three years past, and of the Bible-Christian Society, in Philadelphia, for upwards of thirty-five years, all the members of which live healthily on vegetable food, shows that there is no danger from such a change, nor any absolute necessity for the destruction of animal life, in order to sustain the physical powers of man. Individuals are to be met with also, interspersed throughout the length and breadth of the land, from the extreme cold of Maine, to the almost tropical heat of Texas, whose experience in Vegetarianism for periods, varying from a few months, to nearly half a century, corroborate the perfect adaptability of fruits, roots and grains as food, in both cold and warm climates, for all the nutritive purposes of human existence.

“Plutarch, a Vegetarian of antiquity, and an eminent Grecian philosopher and historian, when asked on a certain occasion why the far-famed Pythagoras abstained from flesh-eating, answered, ‘For any part, I do much wonder, in what humour, with what soul, or reason, man first touched with his mouth, slaughter, and reached to his lips the flesh of a dead animate; and having set before people ghastly corpses and ghosts, could give those things the names of meat and victuals, that but a little while before, lowed, cried, moved and saw;—how his sight could endure the bloody, slaughtered, flayed and mangled bodies;—how his smell could bear their scent; and how the very nastiness happened not to offend his taste while chewing the sores of others and participating of the saps and juices of deadly wounds.’

“An opinion is, notwithstanding, prevalent in modern society, and even advocated by some writers on Physiology, that a certain portion of flesh-food is indispensably requisite to develop our powers, and to enable us to perform the various duties of life.”

Continues for almost one page.

650. Metcalfe, Wm. 1852. Vegetarian progress. *American Vegetarian and Health Journal (Philadelphia)* 2(11):176. Nov.

• **Summary:** “It is always gratifying to be able to present our readers with any additional tokens of the progress of Vegetarianism, in whatever part of the world such evidences may be found. A few days ago we had an interesting letter from a gentleman residing in Oppeln, Silesia, Prussia, informing us that he had learned, through the publications of the English Vegetarian Society, that an association of a like character had been organized in this country, and that he felt desirous of being admitted as in honorary member of the American Vegetarian Society. He accordingly enclosed a declaration stating that he had abstained from the flesh of animals for more than eight years, and, if admitted, would be proud to co-operate with the Society in carrying forward the benevolent, physiological, and dietetic reform for which it was organized.

“We have received also, from our very estimable and worthy friend, Joseph Brotherton, Esq., member of the British Parliament, a present of a work on Vegetarianism, written in the French language and published in Paris a few years ago. The Book is the production of a Monsieur Gleizes, who, as we are informed, adopted the Vegetarian system of diet, when only sixteen years of age, and adhered to it strictly, through a long and useful life. We learn also, that he died in June, 1843, at the full age of ‘threescore years and ten.’

“A glance at the contents of this work shows the author to have been a man of great research and learning; that he possessed a remarkably philosophical turn of mind, and was ardently devoted to the acquisition and dissemination of Vegetarian principles.

“In the preface to the first volume of the work which he styles ‘Thalysie, or the New Being,’ the writer informs us he purposes to demonstrate,

“‘First, That man was not designed to be an animal of prey, but on the contrary, that his nature, unperturbed, is the most gentle of all creatures, and that being the last produced, he is likewise the most noble expression of the great, good, true and merciful Creator.

“‘Second, That the murdering of animals, and feeding on their butchered bodies, is one of the principal sources of man’s numerous errors and crimes, and moreover, this is the great cause of nearly all his deformities, his diseases, and the brevity of his duration in the world.

“‘Third, That this going astray from the law of his nature, in gratifying a fleshly appetite is in direct opposition, not only to his physical existence, but also to his ulterior destiny, namely, his immortality, or life after death and that so long as he continues to violate this dietetic law, he acts in opposition to his highest interests; whilst a Vegetarian diet will be proved most unquestionably to favour beauty and symmetry of organization, high intelligence, moral virtue, and a qualification to enjoy, in a superlative degree, the fruits of immortality.’

“The work is divided into twelve chapters or discourses in the following order: 1st General Considerations. 2d, On the Origin and Antiquity of the Vegetarian Diet. 3d, On those countries where the principles of the Vegetarian diet have been respected. 4th, On Individuals who have obeyed the Vegetarian dietetic law. 5th, Natural Proofs. 6th, On the constituent principles of man. 7th, On the Vegetables produced, rendering every part equally habitable by man, throughout the habitable earth. 8th, On false inferences drawn from the actual state of the earth, and the good and evil effects thereof. 9th, On Exterior influences. 10th, On the Aspect of Animals. 11th, On Sympathy and Instinct. 12th, On the state of existence after death.

“It is very encouraging to find Vegetarianism so ably advocated as it is, in many parts of this work. The author, however, does not appear to have entertained a very sanguine hope that his own countrymen would become much influenced by the principles he advocated, but seems to have anticipated their more favourable reception in England and America.” Address: Rev., M.D.

651. *Punch (London)*. 1852. Vegetarianism extraordinary. 24:[xv]. Dec. 23.

• **Summary:** “An enthusiast so detests the very name of animal food, that he refuses to partake of kidney beans.” Note: Near the upper left corner of the page. This appears in “Punch’s Almanac for 1853” (dated 23 Dec. 1852), which is usually bound in the front of the volume.

652. Alcott, William A. 1852. Thirteen sermons a day. *American Vegetarian and Health Journal (Philadelphia)*

2(12):177-78. Dec.

• **Summary:** The author states: "I was able and am now able to endure the labors of several lectures every forenoon and afternoon, and one in the evening, day by day, throughout the year." One day in Cleveland, Ohio, he delivered "twelve lectures in the schools and one public lecture in the evening."

"But my own power of endurance is often tested in another and less equivocal manner. I am able to visit from fifty to seventy-five families in a day, besides giving a lecture of two hours length in the evening." He goes on to describe the many other daily trials he faces as a medical doctor. He believes that a month of physical labor, as in haying or harvest, "does not begin to wear and tear the constitution, or even fatigue the body temporarily, like one week" or his missionary medical labors.

"Now I do not attribute all this power of endurance to Vegetarianism. And yet I am compelled to do so, in part. When it is considered how low I was a quarter of a century ago, am I not right in supposing that a system which has not only permitted the prolongation of my life for a quarter of a century, but an increase of vigor even beyond that of any former period, cannot at the worst, be quite as bad as some of its enemies suppose."

Note: This is the earliest document seen (May 2005) that gives testimony to the great increase in endurance derived from a vegetarian diet. Address: M.D.

653. Alcott, W.A. 1852. Ice houses. *American Vegetarian and Health Journal (Philadelphia)* 2(12):188-89. Dec.

• **Summary:** "It is sometimes said in the way of reply to Vegetarians, when they commend fruits, and fruit juices—the wine and honey of our modern Canaan—but we cannot have fruits in their perfection, only a small portion of the year.

"The objection is partly just, and partly untrue. It is a just remark that we cannot have fruits in perfection only a small part of the year; for as to absolute perfection in our more delicate summer fruits, it is almost out of the question. At all events it requires a degree of pains that few have time for, if they even have the means. The mulberry, strawberry, raspberry, &c., are in absolute perfection but a short time indeed; some of them as is well known, only a few minutes. The cherry, the blackberry, the plum, the peach, &c., are in perfection a little longer; but even these, some of them, are perfect only a few hours. They are either not quite ripe, or beginning to decay. How then shall the mass of mankind be able to seize and use them at the exact moment of their perfect development and ripeness. It cannot be done.

"But though absolute perfection is scarcely attainable, a measure of it is quite within the power of all. As they are, we can have fruits of some sort almost the year round. For when the green apple fails in spring, we can have the dried apple, dried peach, dried pear, &c. Or when we can use the dried foreign fruit, the raisin, and the fig. All these, except perhaps the last, though not absolutely perfect, may be stewed

so as to make pretty good food. Perhaps, it is not known universally, how excellent a dish some of the stewed fruits are, especially the raisin. The fig, it is said, may be boiled, but in this I have no experience.

"What I wish to have arrest the reader's attention just now, however, is the great fact that fruits may be preserved in ice-houses. That they may be preserved in some extent in an exhausted receiver, is already well-known: but this plan is expensive, as is usually supposed. Ice-houses for the purpose, are far the most important. This matter requires attention and elucidation.

"It is, as I suppose, well understood by even the veriest tyro, in chemistry, that fermentation cannot take place unless the temperature be elevated to about 60 deg. of Fahrenheit. The temperature of the air in a properly constructed ice-house, must be far below this—as I suppose below 40 deg. How, then, can fruit juices ferment in these places? How can the fruit, if put there in a clear and perfect state, very much change in any respect? Most obviously it cannot do it.

"In this view, I have long urged upon the religious community the importance of procuring their sacramental wine, in this very way. It is at once the best and cheapest way of procuring wine at any moment when it is wanted, wholly free from alcohol. But we should not forget that the idea is an important one, with reference to our secular wants and enjoyments.

"If any one asks the old question, 'Have any of the rulers believed,' in relation to this matter, it is perhaps sufficient to say: 'To the law and to the testimony.' Rulers or otherwise, if they speak not according to these, their speech and their belief are, to us, of little account. We have, however, one disciple, Dr. Ross, of New York, in a recent work on health thus speaks: -

"I hardly need to say that all kinds of fruit and vegetables, as well as animal food, may be kept in an ice-house, where the temperature is constantly near the freezing point, and not undergo any material change for ages.

"Stores will yet be made with immense underground rooms for ice-houses, whence the merchant will bring out the blushing cherry, the refreshing melon, the luscious peach, the delicious grape, and the unrivalled strawberry, as a Christmas luxury and New Year's temptation. Here we may have 'new laid eggs,' at all seasons, and green peas as fresh in January, as in June; and green corn and cucumbers as perfect and as cool out of a snow bank in winter, as out of a garden in dog-days;—and last, but not least, potatoes, as palatable in seed-time as in harvest.

"In this way, the farmer, too, can take the advantage of good prices. Let him fill his icy store-house with green peas, corn and cucumbers, grapes, melons, peaches, &c., and keep them till holidays; then let him empty his fruit preserver, and fill it with potatoes, and his pockets with the proceeds, Indeed he has everything to encourage it. He can have, at any favorable moment, the lightning jobbers to whisper, Come!

And with the steam to speed him in, how can he labor in vain?"

654. Alcott, W.A. 1852. Capping the climax. *American Vegetarian and Health Journal (Philadelphia)* 2(12):190. Dec.

• **Summary:** Dr. Alcott discusses coffee and tea. "When, a few years ago, Baron Liebig and others announced a doctrine that coffee and tea supplied an element to the human system, which when the latter became lazy it might not manufacture for itself, how eagerly was it seized on by those who were enslaved to those beverages... The good tidings of the stomach were even incorporated into a book called, *The School and the School Master*, by Dr. Potter and G.B. Emerson..." Alcott, who believes that coffee and tea are harmful stimulants that gradually destroy the appetite, ridicules the doctrine and fears that brandy and flesh will be next.

655. Alcott, W.A. 1852. Kindness to animals. *American Vegetarian and Health Journal (Philadelphia)* 2(12):185-86. Dec.

• **Summary:** "Horses, camels, sheep, goats, and birds, that flee from Europeans in deadly fear, stand in no apprehension of the approach of the Arab peasantry. Timid little birds, pigeons, wild fowl or predaceous eagles scarcely move out of their way. Wild geese are no exception; and they abound on the Nile, through the winter, beyond computation.

"This shows that generations from a remote epoch, have been so tenderly treated that the instinct of fear is nearly obliterated.

"Towards the domestic animals they are particularly kind, and especially to those that hover about their habitations. They are patient, slow to anger, and exceedingly benevolent in calling down blessings.'

"Such is the statement of Dr. J.V.C. Smith, concerning the Arabs he met with in Egypt, during his travels there. I have made the extracts from his new work entitled '*A Pilgrimage in Egypt*.'"

"Yet I say, how strange it is that these bloody Ishmaelites—bloody as we have been long accustomed to regard them—should be in this particular, of tenderness to the brute creation, so much before us! Why do they never approach these animals to slay them for food. This would be a draw-back, one would think, at least in the eyes of the birds and animals, upon their forbearance and tenderness."

656. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Ab-del-Kader a vegetarian. 2(12):178. Dec.

• **Summary:** "The *Press*, speaking of Ab-del-Kader, says:—'His sobriety is remarkable. He never eats animal food, and his repasts consist principally of rice, bread, milk, fruit, and vegetables. At the hotel where he is staying he sleeps in a

bed of the ordinary kind, but one of his companions who occupies the same room has his bed on the ground, according to the Eastern custom. His companions smoke a great deal, but the religious rank of the Emir interdicts for him the use of tobacco.'"

Note: Abdelkader, 1801-1883, Algerian leader, was elected to succeed his father as head of Qadiriyyah Muslim brotherhood in 1832. He fought against the French until defeated in 1847, whereupon he came out of exile and surrendered. He was imprisoned in France until 1852; thereafter he led an exemplary religious life in Bursa [a city in northwestern Turkey, formerly known as Brusa or Prusa, and located at the westernmost end of the Silk Road] and Damascus [Syria].

657. *American Vegetarian and Health Journal (Philadelphia)*. 1852. Work for vegetarians. 2(12):184. Dec.

• **Summary:** "Resolved—That we highly approve the course pursued by the Editors of *The American Vegetarian*, and pledge our efforts to sustain them in the continuance of the Journal.'

"The above resolution was adopted at the Annual Meeting of the American Vegetarian Society, held in New York, 15 Sept. 1852. It will be observed that the Publication Committee are, by implication, authorized to continue the *Vegetarian* another year. It may be proper, however, to observe before entering upon a new volume, that this periodical has not, as yet, arrived at that perfection which our desires marked for it at the outset, either in size, typographical execution, or that variety of matter, so well calculated to please the eye, and give zest to the intellectual palate. We are desirous of increasing its size, but are—perhaps *too*—fearful of involving the Society in difficulties of a pecuniary character, by exceeding the subscription income in expenses. At present, we can make no promises as to the future—being the mere servants of the Subscribers. If they warrant us, by their success in procuring additional patronage during the month, we shall willingly, and with great pleasure, double the number of its pages, or otherwise enlarge it according to its increased means.

"It is known that the Editors labor faithfully for its pages without remuneration—the Publication Committee, too, have no pecuniary interest in the paper, more than any other member of the Society—and even the folding thus far has been done by a Committee of Vegetarian Ladies, free of expense. Every Member of the Society is an equal shareholder in the Publication—every member *should* be equally zealous in laboring for its success, and the cause of which it is the organ; by canvassing, speaking, writing, or working in any other proper way, so as to place prominently and permanently before the People of America, the fundamental principles of true Progress, advocated within the pages of *The American Vegetarian*."

658. Denton, Anne. 1852. The rights of woman. *American Vegetarian and Health Journal (Philadelphia)* 2(12):186-87. Dec.

• **Summary:** “This is a subject that is attracting considerable attention in the intellectual world, and one that every female should study and become acquainted with. Has not woman rights? Rights which by the foolish customs of society, she has been deprived of? Yes, custom, that venomous serpent, has coiled itself around woman and paralyzed her powers, and so long as she is passive, so long as she allows this reptile custom to coil around her, just so long will she remain in bondage.

“Woman has a mind, and language to express the thoughts that are hidden there.—Why is it then that she must not be allowed to breathe a thought in public? We are told that by doing so, she would loose that modesty which is the beauty of her sex. Why so! Do men by speaking in public assume any boldness not becoming, and are not females possessed of as much command over their morality We will leave common sense to answer. But some object—‘they are inferior in mind; they are not so strong in judgment or intellect as man;’ and we are pointed for proof to the many idle hours spent by females in trifling conversation and gossiping. But can we wonder at this, when we reflect how woman is educated. How seldom is she taught that true happiness consists in seeking after and grasping knowledge; in the diligent wonder and careful culture of the mind! Can we wonder that she should turn her mind to that which many consider a proof of her inferiority! The powers of woman’s mind lie dormant; they are held in thrall by the fetters of society. Females are not educated as they should be, nor are the best means used to bring out their talents.

“Woman is looked upon as something to amuse and please, when intellectual conversation and studies are finished—more as a toy or plaything, than as God intended she should be a meet companion for man; but can she be a meet companion for man if she be his inferior? I despise the conduct of pretended gentlemen towards ladies in society. They will converse with each other on intellectual and scientific subjects, but when they turn to converse with a woman any little nothing that is laughable will do. I would have woman so far to respect herself and her rights, as to repulse such conduct, and make those who act in this manner know they must either talk common sense or nothing. I would have woman to despise this custom; for so long as it holds its sway, blighting and withering the divinity in her breast, so long will she remain in bondage. Away with bad customs—away with foolish terms and fashions, and let the opening bud of female mind be brought into the sunshine of infinite truth, where it may unfold its rich and inspiring beauties and bloom a perfect flower. Let woman snap the chains that bind her—let her be educated as liberally as man—let her be made to feel the value of a sound mind, and to put away that foolish chit-chat females are so apt to

indulge in—let her see that it weakens and impoverishes the mind, and that the brightest ornament of woman is intellect. Then, and not till then, will she become that noble being that God designed she should be. I do not think that man is altogether to blame for the apparent inferiority of woman; far from it. Find a woman who cultivates her mind, who is indeed, intelligent, and you find one so truly respected by mankind; one whose society is sought; one who, if her judgment was not good, would be flattered and spoiled. She is prompted to study because she loves it, and her nobility of soul prevents anything like supererogation or pride. I repeat it, man is not altogether to blame that woman has not her rights. No! she willfully deprives herself of her privileges. Is it not a well-known fact that females generally think their education finished when their school-days are over, and that their thoughts are then directed to the fashions and fine dresses? They read, certainly, but what do they read! Novels, principally, and these so impoverish the mind that it becomes quite unfit for anything superior. The soil of her spirituality is kept sterile and barren, and when the winter of life comes on—when the youth and the love, youth inspires, are gone and the features have lost their charm, there is a want in her bosom nothing can satisfy—a gloomy night with no star to cheer it. How different would be her feelings and ideas of life if her mind had been carefully cultivated in youth; if she had been daily adding to her store of knowledge and happiness as she journeyed along! Balmy zephyrs from the past, fragrant with the flowers of Memory, would have swept o’er her Soul, and Hope, like a bright star, would have shone above her head. The flowers of Science in everlasting bloom would be around her path, and instead of a dull lifeless winter, her spirit would rejoice in the Soul’s rich harvest. Does not woman, by such conduct, rob herself of her rights? Does she not spurn the greatest and highest of pleasures, the pleasures of mind! When we reflect how great is the influence of woman in the formation of mind, that she must stamp the character of the coming world, and train up the rulers and lawgivers of unborn nations, and then think how her education is neglected; it is truly appalling. The mother is the companion, and almost the sole companion of the child for years; from her the child receives its first and most abiding impressions, and by her its yielding mind is modeled. Is it not all important, then, that she should have the ability to develop its powers—to water, tend, and nourish the opening bud, that it may bloom and beautify the world’s great garden of mind.

“Every female should be quite familiar with physiology. Hundreds die in infancy, through the ignorance of parents, who might have lived to be a blessing and delight to them. To some it may appear like dragging Vegetarianism in, to introduce it here, but I do not think so. If females would study the laws of health, they would be convinced of its truth, and be themselves blessed, and their children, by the adoption of pure vegetable diet. Woman should be

something more than Fashion's doll, or a cooking-machine. Their ambition should aim at something higher than the gratification of depraved appetite. Why so much anxiety to gratify one organ, alimentiveness? Dishes of flesh form a part of almost every meal—thus are nature's laws violated, and woman, who is naturally refined and beautiful in spirit, and evidently intended to throw a benign and angel-like influence around life, is degraded to the work of cooking mangled flesh for vitiated appetites. Woman should live for something higher and nobler than cannibal tastes, good appearance, costly furniture, or fine equipage.

"The time will come when woman will have a voice in public affairs; when her mild and, inspiring voice shall be heard by the nations and its influence seen in their laws. When her spirit shall give a finish and lustre to their administrations, such as the artist gives to the creations of his fancy. How is woman to obtain her rights? By making herself capable of using them aright; by studying and obeying the laws of nature; and lastly, by taking possession of them. Let woman stretch forth her hands and they are hers. Convince the world that woman's mind is not inferior to man's, though not similar. The lily and violet are not alike, but one is not inferior to the other, because they are dissimilar—both are a blessing and delight. So with man and woman; they differ, but only in the shaping and coloring of their minds. Woman is lily-like, pure, gentle, and refined; man is noble, bold, and daring. Let all those qualities harmoniously blend in the improvement and advancement of mind, and the government of the world; then will that 'good time' of which poets have sung, and good men of all ages looked to, dawn upon our earth, and the world bask in the full sunshine of day."

659. Hanaford, J.H. (Mrs.). 1852. Vegetarian gleanings. *American Vegetarian and Health Journal (Philadelphia)* 2(12):187-88. Dec.

• **Summary:** Contains an account of a missionary among the Bassas [Bassa, a seafaring people of Liberia]. Address: [Nantucket, Massachusetts].

660. H.S.C. 1852. A pig's temper and discipline. *American Vegetarian and Health Journal (Philadelphia)* 2(12):183. Dec.

• **Summary:** "Elijah Ridings, the Lancashire poet, related to me the other day, the following anecdote:—'I once saw a pig that all the children in the neighborhood were afraid of. It was exceedingly wild; its eyes stood out with fierceness, and it presented more the appearance of the wild boar than that of the tamed and educated pig of our English sties. I inquired on what the pig had been recently fed, and found that a butcher's boy had, for sometime, supplied it with the offal of the slaughter-house. I immediately had the pig fed exclusively on bran and barley-meal, mixed with warm water; and the result was, that in the course of a very few days, the pig lost its ferocity, and the children could play

with it without fear or danger. Its eyes resumed a milder aspect, and the animal became tame and manageable.'"

661. Bentley, Joseph. 1852. Health and wealth: How to get, preserve, and enjoy them: or, Physical and industrial training for the people. London: Simkin, Marshall. 325 p. Illust. *

• **Summary:** Joseph Bentley lived 1805?-1872.

662. Cariss, William. 1852. The handbook to vegetarian cookery (Brochure). Philadelphia, Pennsylvania. 16 p. *

• **Summary:** "It contains a brief sketch of three styles of Vegetable Cookery; a dietary for invalids, and the proper food for children. This will be found to be a very useful synopsis, containing upwards of sixty recipes... price 3 cents." Address: 641 N. Third St., Philadelphia.

663. Smith, Joseph. 1852. The book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints; selected from the revelations of God. Third European edition, stereotyped. Liverpool, England: S.W. Richards. 336 p. 16 cm. [1 ref]

• **Summary:** The main Mormon teachings on food and health are contained in Section 81 ("A Word of Wisdom") of the Doctrine of Covenants, which is one of the three sacred Mormon scriptures. These teachings were a revelation given through Joseph Smith, the Prophet, at Kirtland, Ohio, on February 27, 1833. The Lord told Joseph Smith that he and his followers should abstain from consuming wine or any strong drink [i.e. alcohol], tobacco, or hot drinks [such as coffee and tea]. He also told them to abstain from flesh foods except in times of winter, cold, or famine... as follows (p. 240):

"2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing to me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life..."

The Lord promised health, strength, and endurance to those who follow his teachings.

Note: It is interesting that, historically, the Mormons have tended to obey their church's teachings concerning consumption of alcohol, tobacco and coffee, and to generally disregard the teachings concerning the eating of meat. Address: President.

664. Trall, Russell Thacher. 1852. The hydropathic encyclopedia. 2 vols. New York, NY. *

• **Summary:** Trall (1812-1877) was chiefly interested in the use of diet and exercise in his hygienic program. However he

did not neglect such traditional themes as the importance of clothing, fresh air, and control of the passions. "There is no single... influence more conducive to health, happiness, and long life than a cheerful, equable temper of mind (Vol. 1, p. 381).

Trall tolerated the use of meat in the diet. He considered fruits, vegetables and farinaceae of greater value, but felt that the variety afforded by including simple dishes of lean meat was not only admissible but more desirable for a person in good health (Vol. I, p. 420-22). He described all drinks such as tea, coffee, wine and spirits as "artificial," claiming that "... Nature has provided no other drink... than pure water..." (Vol. I, p. 307). He also emphasized the importance of exercise—all types.

"Trall's achievement lay not only in his new concepts and additions to the knowledge of hygiene, but also in his ability to integrate the achievements of Shew and Pressnitz into a larger scheme" (W. Walker 1955, p. 190).

665. *Vegetarian cookery*. By a lady. With an introduction explanatory of the principles of vegetarianism. By the late James Simpson, etc. 5th ed. 1852. London: Fred. Pitman; Manchester: W. Bremner. 226 p. Undated. 17 cm. *

• **Summary:** Contains 750 recipes and costs 75 cents. James Simpson, the influential first president of the Vegetarian Society of the UK, lived 1781-1853?

666. *Vegetarian Messenger (Manchester, England)*. 1852. History of the Vegetarian Society: The conference at Ramsgate. 2:5-8.

• **Summary:** This is the earliest document seen (March 2022) that contains a history of the Vegetarian Society (England), which was established on 30 Sept. 1847 at Ramsgate, Kent, on the southeast tip of England.

Contents: The meeting. The meeting. The morning sitting. The dinner. The afternoon sitting.

"The Meeting: The Chairman, on rising, was greeted with enthusiastic applause. He stood before them as president of that numerous meeting under considerable disadvantage. Up to that day, it had been expected that their excellent and long-trying vegetarian friend, Mr. Brotherton, M.P. for Salford, (loud applause,) would have presided; it happened, however, and he regretted it especially, that circumstances of a very urgent nature had prevented his being present that evening. Mr. Brotherton had desired him to present his kind regards to the meeting, and to express his regret that he was unavoidably prevented from taking part in their proceedings. Under those circumstances he solicited the indulgence of the meeting. Happily there was something in the advocacy of truths in relation to the vegetarian practice, which could give words to those who otherwise would be silent. That practice involved a philanthropy of conduct, which alone enabled him to stand before them with any degree of confidence. All who had not reasoned upon their daily habits, would necessarily

consider it exceedingly strange that a society should have been originated for discountenancing the use of the flesh of animals as food; but that society had been originated, and its principles propagated with the object of benefiting their fellow men, and rendering the world happier. (Applause.) All customs presupposed some basis of reason; but he would contend that the positions that were understood to support the eating of the flesh of animals, were eminently fallacious. It was stated, first, that man possessed canine teeth, which indicated that he was designed to consume the flesh of animals as part his diet. Facts, and the opinions of naturalists, such as Cuvier, Linnaeus, Monboddo, Daubenton, and many others, completely controverted that statement, inasmuch as if they made man naturally of carnivorous or mixed habits, they would have to make the horse and the camel still more carnivorous than he, the same teeth existing in each of those animals, and being longer than in man. Next, the internal structure, and cellulated colon of man, resembling those of the herbivora, declared that he should not subsist upon the flesh of animals. Baron Cuvier had said: 'Fruits, roots and the succulent parts of vegetables, appear to be the natural food of man; and his short canine teeth, not passing beyond the common line of the others, would not permit him either to feed on herbage, or devour flesh, unless those aliments were previously prepared by the culinary processes.' Linnaeus, one of the most celebrated naturalists that ever lived, speaking of fruits, had said:..."

667. *Vegetarian Messenger (Manchester, England)*. 1852. First annual meeting of the Vegetarian Society. 2:14-16.

• **Summary:** Contents: The banquet. The meeting.

668. *Vegetarian Messenger (Manchester, England)*. 1852. Local operations of the Vegetarian Society. 1848-9. 2:21-24.

• **Summary:** Discusses lectures presented (and a few other activities conducted) at various cities in Lancashire, Isle of Man, Yorkshire, London, Kent, Essex, and Suffolk. The names of the lecturers in each city are given, along with the subject and date. The most active lecturer was Mr. H.S. Clubb [Henry Stephen Clubb].

669. *Vegetarian Messenger (Manchester, England)*. 1852. The vegetarian movement in America. 2:41-44.

• **Summary:** Excerpts from the *American Vegetarian and Health Journal*, including comments by Dr. David Prince, Mr. Jonathan Wright of Philadelphia (Pennsylvania), Mr. George Filer of Belcheston, Rev. D. Lott of Lottsville, Dr. W.A. Alcott, L.S. Hugh, Mr. J. Wright (on the etymology of the term "vegetarianism"). Contents: Vegetarian habits destined for the human race. Forty years' vegetarian practice. Declaration of sentiments. No excuse for slaughter. Vegetarian practice a stepping stone to a higher condition. Return to paradise. Serenity and strength. Appreciation realized by practice. Formation of the American Vegetarian

Society. The first annual meeting. Ten years' experience of a merchant. Universal peace and brotherhood. Harmony of science, prophecy, and revelation. Union with the English Vegetarian Society. Preservation from consumption. Stimulation of flesh. Flesh-eating an obstruction to Christian missions! Instinctive preference. Recovery from consumption. The banquet. The science of vegetarianism.

In the latter section (p. 44) is the earliest discussion seen to the etymology of the word "Vegetarianism." Mr. Jonathan Wright (a vegetarian of 40 years experience) states: "Vegetarianism was derived from *vegeto*, which might also be from the Latin *vegio* and that again from the Greek,... which, in English, meant 'to be in vigour; to come to the perfection of vigour or strength; to be sound and whole; to grow, to move.' Vegetarianism was the art or science which taught man to 'cull, dispose, and modify for food those productions of the vegetable kingdom only, which were best adapted to produce and sustain a sound mind, in a sound body.' The word Vegetarian itself was almost convincing: all the ancient physiologists thought that *vegetus* was the most proper word to convince their fellow-men that their physical proportions could be best developed and best supported by a 'growing diet,' a 'strong diet,' a 'sound, lusty, whole, quick, fresh, lively, gallant food or diet;' for the word *vegetable* had all those meanings, and many more, in ordinary language. It was a science that taught men how to live without *doctors* or physicians, that was, such doctors and physicians as applied and prescribed *medicines* for the cure of disease; it taught man how to avoid disease by living according to the laws of nature and nature's God; it was the art of preserving animal life, and not of destroying it." Note: This is the earliest English-language document seen (March 2022) that contains the word *vegeto* or the word *vegetus*, used to explain the etymology of the word "vegetarian."

670. *Vegetarian Messenger (Manchester, England)*. 1852. Vegetable food a preventive and cure of disease. 2:49-51.

• **Summary:** Note: This is the earliest document seen (March 2003) that contains the word "preventive" in the title.

671. *Vegetarian Messenger (Manchester, England)*. 1852. Memoir of Pythagoras the philosopher. 2:52-60.

• **Summary:** Contents: Birth and education. Travels to Egypt. Taken prisoner to Babylon [today's Iraq]. Reception at Samos. Benevolent efforts. Visits Sparta. Founds a school. Removes to Crotona. Founds Magna Græcia. Political influence. An extraordinary incident. Orations to the children. Orations to parents. Public orations. Influence on the animal creation. Mode of initiation to the Homacoion. The discipline of Pythagoras. The mode of life at Magna Gracia. The laws of Pythagoras concerning food. The Pythagoric life. Conclusion.

672. *Vegetarian Messenger (Manchester, England)*. 1852.

Franklin, the practical philosopher. 2:87-94.

• **Summary:** The fascinating story of the life of Benjamin Franklin, especially as it relates to vegetarianism, diet, health, and moral principles—largely gleaned from Franklin's *Autobiography*. Contents: The foundation of philosophy. First dietetic experiment. Secret of success. Mental progress on a vegetable diet. First literary efforts. Franklin an hydropathist. The advantage of simple habits. The convenience of being a reasonable creature. Economical living—ease and safety of change of diet. Franklin's water drinking. Another instance of "cheap living." Instance of Franklin's strength and agility. Franklin's moral and religious character. Industrious perseverance. Becomes an editor. Independence secured by simple habits. The junto. Improved circumstances. Public offices and honors. Political independence. Scheme for moral perfection. Individual virtue the foundation of political freedom.

673. *Vegetarian Messenger (Manchester, England)*. 1852. The Vegetarian Treasury. 2(Suppl.):1-?.

• **Summary:** "Introduction. The pages of the *Vegetarian Treasury* are intended to be filled with contributions from a variety of authors." These tend to be fairly short quotations in favor of the Vegetarian philosophy or spirit. Contents: The possession of truth. Be free. Authority of medical experience. Self-denial. Lively interest. Vegetarianism fully tested.

674. *Vegetarian Messenger (Manchester, England)*. 1852. The Vegetarian Controversialist. 2(Suppl.):1-?.

• **Summary:** "Introduction. The *Vegetarian Controversialist* is designed to offer an opportunity of a free and open discussion of the various features of the Vegetarian system. The growing prominence of the Vegetarian movement renders the subject open to more or less friendly remarks, both from correspondents, and from contemporary periodicals and books; and these pages will be devoted to giving replies to such remarks, and thus of removing difficulties in the minds of the public, as to the practicability of the Vegetarian principle.

"Truth always gains friends by allowing it to be seen on all sides, and if we did not believe the Vegetarian principle would stand this test, we should regard it as unworthy of that public attention which, with out present convictions, we feel fully justified in claiming for it."

Contents: What comprises vegetarian diet? History.

675. *American Vegetarian and Health Journal (Philadelphia)*. 1853. 1853: Faith, hope, and charity. 3(1):12-13. Jan.

• **Summary:** Summarizes the progress of the Vegetarian movement over the past year.

676. *American Vegetarian and Health Journal (Philadelphia)*. 1853. New York Vegetarian Society. 3(1):13-

16. Jan.

• **Summary:** “The third monthly meeting of this Society was held on Tuesday evening, at No. 15 Loughton St. The President of the Society, Dr. R.T. Trall, occupied the Chair.”

“Rev. P.H. Shaw of Williamsburgh, delivered the following address: Animal food.” The entire address follows. Reprinted from the *New York Tribune*.

677. *American Vegetarian and Health Journal* (Philadelphia). 1853. Cruelty to the butchers. 3(1):19. Jan.

• **Summary:** “The reason why we include flesh in the list of the *tabooed* is not always because it is pleasant and luxurious; for often it is just the contrary. Neither is it because of the alleged cruelty to animals, for much, in that particular, is to be said on both sides. More do we insist on the cruelty to *butchers*; and, until it can be shown me that no injury is done to the men who murder the animals, I shall persist in abstaining from all animal flesh for food. Other very sufficient reasons we have, which will be quite without weight. I never met with a man accustomed to killing animals, who had retained or obtained that part of his soul on which alone I set much value. He has no aspirations, no idealness, no wide human love: his soul is brutalized by his trade, and the sooner the trade is destroyed the better.” From Sutton’s *Evangel of Love*.

Note: This is the second earliest English-language document seen (March 2022) that uses the term “animal flesh” to refer to meat.

678. *American Vegetarian and Health Journal* (Philadelphia). 1853. Gradual disuse of animal substances. 3(1):19. Jan.

• **Summary:** “One of the many changes which we perceive whilst surveying the progress of civilization; is a growing tendency to dispense with substances of an animal origin. A few centuries ago, the shelves of the apothecary were garnished with innumerable animal remedies, which have now almost entirely given place to vegetable and mineral matters. The tallow and train-oil, extensively used for illumination, are now making way for coal gas and vegetable oils. Ammonia, formerly obtained solely by the destructive distillation of animal matter, is now prepared by the refuse of the gas-works. India rubber and gutta percha are being substituted for leather. Witnessing these and many other changes of a similar nature, we cannot be surprised if a body of men come forward and maintain that animal substances may be banished from our tables, as well as from our dispensaries, and that we should, in fact, be gainers by the change. Such an idea, of course, however wisely and calmly brought forward, cannot fail to meet with doubt, contempt, and ridicule. Such treatment, its advocates do not merit. The man who undertakes to decide such a question by a grin or a sneer, is in no very laudable or enviable frame of mind. If the Vegetarians are premature, or even altogether in error,

they are erring on the safe side.” From the *Manchester Temperance Reporter*.

679. *American Vegetarian and Health Journal* (Philadelphia). 1853. Vegetable wool. 3(1):19-20. Jan.

• **Summary:** “The name of vegetable wool has been applied to a fibrous material which the ingenuity of M. Pannewitz has succeeded in extracting from leaves of the fir. A manufactory of this material has, for some time past, existed near Breslau, in Silesia [in Prussia in 1853; part of Germany after 1871], in a district termed the ‘Prairie of Humboldt.’ The species of pine there operated upon is the *pinus sylvestris*, or wild pine—but it would seem that every member of the fir and pine tribe might be turned to similar account. The leaves of these trees, if examined, will be found to be made up of a fibrous material, held together by a resinous substance. The latter may be dissolved out by means of alkalies, leaving the woolly matter behind. Coverlets, blankets, and other articles made of vegetable wool, have long been employed in Austria, Vienna especially, in some of the charitable institutions. The materials are warm, durable, and agreeable to the eye; moreover, they enjoy the excellent quality of preserving a certain balsamic and rather agreeable smell which, nevertheless, is so inimical to insects, that they never harbor in it. In the Silesian woolly fibres together is also turned to account, medicinal baths being made with it as a basis, and which are found to be useful in many chronic diseases.” From *Express Newspaper*.

680. *American Vegetarian and Health Journal* (Philadelphia). 1853. The influence of climate. 3(1):20. Jan.

• **Summary:** “The *Bauffshire Reporter*, a Scotch paper, speaking of Vegetarianism, says: ‘Farinacea and even the less nutritious esculents and fruits, may be suitable to the indolent, effeminate habitant of a tropical climate: a mixed diet for the more varied and enterprising existence of a temperate land; while in a northern latitude, an almost incredible amount of animal food can be used with impunity, and where aliment in a less concentrated form would be insufficient to supply the constant waste the system undergoes consequent on an extreme low temperature.’ Captain Ross, by his Arctic Expedition, proved that wheat biscuits were sufficient to keep up the animal heat of the system in the most northern regions; and that the train [whale] oil and blubber so much relished by the gluttonous Esquimaux [Eskimo, Inuit], were not necessary to the health of his crew. The inhabitants of North Russia subsist principally on black bread, whilst the Finlanders, who live among the Laplanders, are a finer and healthier race than their neighbors, and yet they subsist upon vegetable productions, in the same cold climate. Wheat, according to Playfair 64% of carbonaceous, or heat forming substance: so that the material requisite for keeping up a high temperature of body is amply supplied by this wholesome grain. One

contains 68% of this principle, and although the climate in Scotland is colder than in England, we find the Scotch eating food made of grain, and enjoying in a greater degree the blessings of health.—The idea that the climate regulates the diet of the people, whether it be animal or vegetable, is a mistaken one.”

681. De Wolfe, C.H. 1853. Flesh-eating vs. progression and spiritualism. *American Vegetarian and Health Journal (Philadelphia)* 3(1):5-7. Jan.

• **Summary:** “Progression, allow me to define as follows:—The elevation, perfection, and God-designed development of man—out of which condition the arts and sciences, and everything designed to make man happy on earth, and to prepare him for heaven, originate and develop into use.

“To make my position clear and my purpose rightly understood in this article, I will state what appears to me a startling fact! viz:—That flesh-eating is the direct cause of drunkenness, tobacco-chewing, and smoking, etc., of licentiousness, and the inordinate appetites generally.

“I challenge advocates and lovers of flesh, rum, and tobacco, to produce a solitary Vegetarian of even five years’ standing, that ever used alcoholic beverages or tobacco, except mechanically, or when prescribed by a physician (?) as a ‘medicine,’ (?) and very few of them are so verdant as to be so duped by avarice and quackery, even if proffered by scientific (?) hands clothed with the dignity of diplomatic parchment, which are so revolting to ‘natural Nature,’ or nature in her normal state. Here let me inquire—are you acquainted with Mr. A. B. and C., those radical and disinterested reformers? See how they progress without flesh-eating, rum, or tobacco. Look at Mr. D. E. and F., the co-adjutors of A. B. and C.; not quite Vegetarians, but approaching it, having been very abstemious in regimen from youth up. But turn to the past;—what a list of philosophers, sages, poets, artists, and Christians, the pages of antiquity unfold, who were wholly or nearly Vegetarians. The brightest luminaries in arts, philosophy, morals, philanthropy,...”

Continues for more than one page. Address: Oldtown [Maine].

682. Grimes, John. 1853. [Letter from John Grimes]. *American Vegetarian and Health Journal (Philadelphia)* 3(1):4-5. Jan.

• **Summary:** Contains additional information on the New Year’s banquet in Boonton, New Jersey, including expense, bill of fare, etc.

683. Hanaford, J.H. 1853. Educational: Management of children. *American Vegetarian and Health Journal (Philadelphia)* 3(1):17-18. Jan.

• **Summary:** “Among the dietetic abuses to which our children are subjected, none, perhaps, are more destructive than the early use of animal food. Contrary to the course

indicated by nature, some of the grossest forms of flesh-eating are practiced upon mere infants. The rind of fat pork, that most abominable of all flesh, in some instances, is almost the first food provided, and in numerous other instances, long before the teeth appear, at which time no *solid food* should be allowed—the child is bountifully supplied with highly concentrated animal food, the result of which is impaired health or loss of life. Waiving the question whether it should be used by *any*, science and *common sense* and the almost universal testimony of medical writers, condemn such a course, as unnatural and injurious. And yet many ignorant mothers suppose that their children would not ‘grow,’ or become ‘strong,’ without the same food adopted by hardy laborers.” Address: [Nantucket, Massachusetts].

684. Metcalfe, W. 1853. New Year’s Vegetarian Festival. *American Vegetarian and Health Journal (Philadelphia)* 3(1):1-4. Jan.

• **Summary:** “We have great pleasure in presenting the readers of the *American Vegetarian and Health Journal*, with an account of a New Year’s Festival, given by our very worthy and highly esteemed friend, Dr. John Grimes, of Boonton, New Jersey, to his neighbors, and a number of invited guests; the materials of the feast consisting only of fruits and farinaceous productions. We understand that cards of invitation were sent to several prominent Vegetarians in various parts of the country; but with the exception of his friends residing within a few miles of the village, none attended, save the Rev. William Metcalfe, and Mr. E. Lyons, of Philadelphia, and Mr. James Brooks of Frankford, Pennsylvania, and Mr. Gray, from a place named ‘Modern Times,’ in Long Island, New York.”

A detailed description of the event follows, with reprints of the vegetarian hymns sung and remarks of the guests. Festivities carried over to the next day. “On Sunday, the 2d inst., the Rev. William Metcalfe met the people assembled in the Congregational Church, at 2 o’clock P.M., and delivered an address on the Philosophy of the Bible, in relation to Vegetable Food and Flesh-eating. The Church was well filled, and the congregation appeared exceedingly attentive to the sentiments delivered on the occasion.

“We are persuaded that Dr. Grimes’ New Year’s Banquet in Boonton—the various speeches there made, and the address given in the Church, will be productive of favourable effects for the cause of Vegetarianism. The people of Boonton and its vicinity, will long remember the liberal hospitality of their townsman, and cheerfully bear testimony to his unwavering devotedness to this dietetic reform, the principles of which he so ably advocates, and so nobly honors.” Address: Philadelphia, [Pennsylvania].

685. Scales, A.W. 1853. Correspondence: A year’s experience. *American Vegetarian and Health Journal (Philadelphia)* 3(1):7-8. Jan.

• **Summary:** “Rev. William Metcalfe,

“Dear Sir:—This being the first anniversary of my Vegetarian life, I propose celebrating it, by a communication of its results to you; and though I have a short story to tell, it proves very clearly, two important facts in Vegetarian philosophy. First, that the habitual use of a free, stimulating flesh diet, tea, coffee, and tobacco, may be suddenly abandoned, without injury to the system, which I have frequently witnessed in water cure patients, besides my own case. Secondly, that the use of Vegetable diet, and water for a drink, does not diminish muscular strength, nor abridge the powers of endurance. I am aware these facts are well known to Vegetarians; but with those whose ignorant brains have been steeped for years in the stultifying liquors of bestiality, they are made cogent arguments against the practicability of a Vegetable diet for laboring men; with whom, it is said, habit has incorporated the use of these things with their existence. That it has grown with their growth; yes, often beyond their growth; and strengthened, not with their strength, but with their weakness.

“The ignorant, the poor deluded dupes of artificial appetites, look upon custom as their great law giver; habit as their book of statutes, and stiff-necked, prejudice as their great legal expositor of the laws of life, of health, and of fashion; and whatever is not found indicted in the one, or sanctioned by the other, is noted down as heterodox, and inimical to nature and to life. Yet, there is no philosophy practically so valuable, as that which is exemplified in the habits of life, for from them are to be gathered the priceless jewels of Vegetarian truth, though often concealed by the bitter ashes of error that will continue to empoison the stream of life, until the whole experience of the sufferings of future generations, shall drive mankind to the purifying powers of truth, and obedience to the immutable laws of God. Truth thus elicited becomes a living volume to be read of all men, with its principles and its illustrations; its facts and its teachings; its arguments and its truths so clearly set forth, as to silence the cavilings of sophistry; blot out the dogmas of bigotry; and eradicate the deeply rooted prejudices of ignorance. Its pages are made up of extracts from the diary of every man’s experience, and when scrutinized by the searching rays of philosophy, become as a light set upon a hill, that illumines not only the surrounding plain, but serves as a beacon to guide the wayfaring man, though he be a fool, into the ways of safety and happiness; casting its brilliant and cheering rays far into the future, gilding its dark pathway with bright promises and gladdening hopes reflected from the sunshine of the past.

“In narrating Vegetarian experience, it is difficult to avoid both prolixity and egotism, so offensive to good taste and to good sense. Let it suffice, that the morn of the New Year of 1852 arose upon one poor habit ridden sensualist with redeeming powers. That year has performed its cycle, and amidst its records on the dial plate of eternity is the

registry of the emancipation of that mind from the thralldom of artificial appetites.

“The cumbersome obesity of an Alderman, that made exercise distressing—a walk of a fourth of a mile, or the chopping of a small log of wood, produced panting and a great shortness of breath;...”

Continues for more than half a page. Address: Harrodsburg, Kentucky.

686. Wright, Joseph. 1853. Total abstinence from flesh as food is the sure way to preserve health (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(1):8-11. Jan.

• **Summary:** “Brother Metcalfe:—Our ancient forefathers had a favorite axiom among them... namely, ‘*know thyself*.’... This axiom is the foundation of all reform... and in order to do this, and as one of the principal means, we must make use of Abstinence; we must abstain from all stimulating meats and drinks as food; such as flesh, fish and fowl; from all distilled, spirituous, vinous, acetous and fermented liquors.

“Tryon says, temperance and sobriety are sublime gifts... they furnish us with the best treasures of this world, namely, health, not only of the body but also of the mind, for it is health that sweetens all God’s blessings... What are riches frequently, gained by fraud and deceit, or fame obtained by the murder of thousands of our fellow-beings, to a body filled with pain?”

“The Brahmins... never admitted any kind of food that had lived or had been an organized animal body, but they confined themselves altogether to vegetable food. Pythagoras, Zoroaster, and other men highly renowned for their philosophic attainments... uniformly adopted the same plan of life... There is great advantage gained to our bodies, by abstaining from flesh as food, namely, long life.”

“St. James, the younger... always abstained from flesh meats and wine. Lord Verulam, says, ‘the Essenes, among the Jews, did usually extend their lives to a hundred years, which sect used a simple or vegetable diet.’ Apolonius Tyranus, exceeded one hundred years... in his diet he was Pythagorical, a Vegetarian.”

“It appears to us, one of the strangest things in the world, how men could *first* conceive this idea... that flesh meat was good and salutary food... Dr. Delaney says, the traditions of all antiquity agree, that there was a time when all mankind abstained from flesh meats and fed only on the fruits of the earth.”

Note: This is the earliest document seen (March 2022) that uses the term “flesh as food” to refer to meat. Address: A.M.

687. Alcott, Wm. A. 1853. Experience in diet and regimen. *American Vegetarian and Health Journal (Philadelphia)* 3(2):21-25. Feb.

• **Summary:** “The only apology I shall offer for presenting

to the public any additional facts concerning my own dietetic and other habits is the misapprehension of the public concerning them as evinced by continued inquiries on this subject both in person and by correspondence. It would be a heavy tax, indeed, upon my time—or rather, upon that time which has long since, been consecrated to the work of extending truth—were I to attempt to answer all of these inquiries individually, and thus disabuse the minds of all my numerous correspondents. On this account it has occurred to me, of late, that brief statements in the columns of the *Vegetarian*, while they are useful to the general reader, may be at the same time a sufficient answer to particular inquirers.

“The most prominent and frequent inquiry is—in the quaint, colloquial New England style: ‘Are you the man that don’t drink nothing?’ or, in better language, ‘Was it you that made the experiment of going without a drink so long?’

“Preliminary to a reply to this question, it may be well to say that a thorough abandonment of animal food more than twenty years ago, and the free use of fruit as a part of my daily food, so far renovated that morbid thirst which is common in society, and from which I had been so long a sufferer, that I seldom found the call for drink at all imperious; and occasionally found myself abstaining from drink a whole day, or indeed several days. One day in August, 1839, I happened to think that I had not tasted any drink for some ten days or so. Anxious to try an experiment of larger abstinence, both to see what the human constitution could do under peculiar exigencies, I determined to go on with my abstinence for an indefinite period, or rather till the necessity for drink became imperious. The experiment was continued nine months and nineteen days. During this time I used very little liquid food of any sort, such as milk or gruel—probably not more than two or three gallons of both these for the whole time. In one word, I was at great pains to avoid any change in my diet which would include more liquid than my former diet included. I wished, in other words, to make a fair experiment.

“Once or twice during this period, while lecturing some two hours or so, without intermission, I felt considerable thirst, but having nothing to drink at hand, the matter was deferred till a short time, the thirst, as if it were a mere nervous sensation passed away. In other respects I had as little thirst as during any other period of my life of equal duration. Perhaps I might have continued the experiment many months longer; but having eaten one day at dinner, some beans too highly salted, my thirst was considerable, and I returned at once to my usual habit.

“As to any changes in the animal economy, during the experiment I know of but two. Perspiration though regular and free, was never profuse, even in hot weather; that is, I had no seasons of sweating. I also gained a few pounds of flesh...”

688. Alcott, Wm. 1853. The appetites rightly directed.

American Vegetarian and Health Journal (Philadelphia) 3(2):31-32. Feb.

• **Summary:** Excerpted from Dr. Alcott’s forthcoming new work titled *Life and Health*.

689. Alcott, W.A. 1853. One cause of colds. *American Vegetarian and Health Journal* (Philadelphia) 3(2):32-33. Feb.

• **Summary:** The writer believes that Vegetarianism and abstinence from liquor will put an end to colds.

690. Alcott, Wm. A. 1853. The controversialist: Dialogue on vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 3(2):35-38. Feb.

• **Summary:** “M.—Is it true, Doctor, that you forbid the use of meat?

“A.—I have no authority, Madam, to forbid any thing. I am neither King nor Pope.

“M.—But do you, yourself, eat meat?

“A.—A. very great deal of one kind of meat, Madam, I mean of the kind which was appointed to mankind at the creation.

“M.—I do not understand you.

“A.—Have you not read in a very ancient book found in most of our families, that when God had created man, he said ‘Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat?’ Well, I eat a good deal, I assure you of such meat as this.

“But when you ask me if I eat meat I suppose you mean the corpses of slain animals—birds, beasts, fishes, &c., These I have not eaten for a quarter of a century.

“M.—How strangely you talk! Well, I should faint away and die, if I did not eat meat.

“A.—You will probably die if you do eat meat, sooner or later.

“M.—You know what I mean sir. I should be so faint and weak without meat that I could neither work nor stand.

“A.—So would the opium eater without his accustomed stimulus. I have seen a person who appeared to be almost dying for want of his pill of opium. And yet, in about a quarter of an hour, after he had got a piece of this narcotic into his stomach, he appeared as well as ever.

“M.—Do you mean to say that meat is as bad for us as opium?

“A.—By no means. All I aimed at was to show you that your faintness did not prove the want of nutrition in your system. Opium is not nourishing; a pound of it would never make an ounce of fat, nor even a drop of blood. And yet the opium-taker when not under the influence of his favorite drug, feels the same kind of faintness which you feel for the want of flesh meat.

“M.—Am I to understand, then, that this faintness which I feel, when I do not have meat, is not hunger?

"A.—That is certainly my meaning.—Faintness, as you call it, is no evidence at all that food is wrong either as regards quantity or quality. I mean it is no evidence of the kind, when unaccompanied by any other symptoms.

"M.—What is it, then? Will you be so good as to explain your meaning.

"A.—It is probably a consequence of over stimulation. They who are most given to the use of flesh and other high seasoned and over-stimulating food, are..."

Continues for almost 3 more pages.

691. *American Vegetarian and Health Journal* (Philadelphia). 1853. Correspondence: Our visit to Boonton. 3(2):26-30. Feb.

• **Summary:** The author describes the Vegetarian New Year's celebration given by Dr. John Grimes of Boonton, New Jersey. Signed "A Vegetarian."

692. *American Vegetarian and Health Journal* (Philadelphia). 1853. Miscellaneous: Vegetarianism. 3(2):39. Feb.

• **Summary:** "Hafez Shirazi says: 'Avoid hurting any living animal and do whatever thou likest,

'For in my book of laws there is no crime *but* this.'

"Modern European Vegetarians are not likely to carry out their theories to such an excess as this, but they nourish the same spirit of tenderness to animals—of hatred to war and violence—the spirit of meekness, gentleness, and universal harmlessness; and it can only be because the natural and intellectual atmospheres of the country and the age in which they live, are unfavorable to such excess, that they do not develop it, for there is no definite limit prescribed by their philosophy. Some of them entirely abstain from eggs and milk, because they are animal substances; and a feeling is already beginning to grow in opposition to wool, because it necessitates the practice of sheep-shearing, which is regarded as a robbery. How far they intend to go, we know not; they are on the way to somewhere; but where that somewhere is cannot be positively determined, even by themselves; for they know not what the next generation of Vegetarians may bring forth. But never mind, so long as they preserve their health, and their strength—their cheerfulness of mind and vivacity of speech—it matters not, even if it come at last to cold water and cucumbers! Indeed, we should be very glad if we could be brought to this, for nothing better evinces a good constitution than the capacity for enduring cold, and living warm and comfortably on cold diet and cooling beverage. Hot food is weakening to the system; and the appetite for it, the corporeal feeling that craves it, is a symptom of weakness. So far, therefore, from dreading a system that would enable us to live on cucumbers and cold water, we should actually regard it as a species of regeneration." From *London Family Herald*.

Note: "Shiraz" means of or from the city of Shiraz, Iran.

Hafez (ca. 1326-1389), widely considered the greatest of Persian lyric poets, was court poet to the rulers of Shiraz.

693. *American Vegetarian and Health Journal* (Philadelphia). 1853. Vegetable food abundant in Lapland. 3(2):39. Feb.

• **Summary:** "There is no more common objection to the universal applicability of the Vegetarian principles, than the notion held, by those who have not examined the facts of the case, that vegetable food cannot be procured in the cold regions of the north, and there is nothing more opposed to the truth. George Combe commences his *Constitution of Man* with the following reason for what *exists*: 'It is a matter of fact that arctic regions and torrid zones exist; that a certain kind of moss is *most abundant* in Lapland in *mid-winter*; that the reindeer feeds on it, and *enjoys high health and vigor* in situations where most other animals would die.' It is well known, or if it be not, it ought to be, that this 'Iceland moss' is a most nutritious vegetable, and when properly cooked, becomes well adapted for human sustenance, especially in cold climates. What, then, is the value of this far-fetched argument of our Anti-Vegetarian friends?"

694. Clubb, Henry S. 1853. Foreign correspondence: Success of truth. *American Vegetarian and Health Journal* (Philadelphia) 3(2):33-35. Feb.

• **Summary:** "Rev. William Metcalfe.

"My Dear Sir:—as you have kindly invited me to take part in the interesting correspondences which forms the chief feature of the *American Vegetarian*, I will offer a few remarks on the above subject, embracing as it does the aspirations and hopes of all true reformers.

"Many of us are apt to look upon the success of the truth with which we are acquainted as regulated by the efforts of ourselves or our immediate friends. The friends of Peace for instance, feel responsible for the success of the great truth they advocate; and the same remark will apply to the advocates of Temperance, the unrestricted commercial intercourse of nations, emancipation of the slave, &c., and I admit that this feeling of our individual responsibility is good as far as it promotes greater activity, but how much more hopeful does our position become, when, we discover in the 'signs of the times,' that the success which we so ardently desire is being realized around us, and forms a principal element of the great events of our age, and the irresistible course of providence.

"Elihu Burbitt but a few years ago was looked upon by the press of England as a 'good meaning enthusiast but an unpracticable man.' The peace Congresses of 1849 and 1850 were ridiculed by the *Times* and other leading journals, but there followed in rapid succession the exhibition of 1851, which brought together the sons of industry from the various nations of the earth. The discovery was made, that men of different nations and races were not naturally enemies. The

universal brotherhood of man was no longer a mere ideality, it began to assume all the characteristics of a happy reality. It was no longer a subject of ridicule—it was felt. All the cold money-making interests of London could not stand against the heart-warming effect of this event. Here was Truth asserting its own supremacy beyond the reach of party to control, or individual ambition to effect. The *Times*, as an indication of public opinion, became sensibly influenced by the impression this produced, and column after column of its powerful writing appeared, practically supporting those very truths which it had before treated with contempt, and even rivalling the advocates of peace themselves in eloquent descriptions of the ‘good time,’ present and to come.

“Similar has been the success of Truth, with regard to freedom of commerce. The party which agitated this question were zealous and powerful, it is true, but providential events—the famine in Ireland—the force of circumstances which man could not control, combined to secure the triumph and the happy consequences now so abundantly enjoyed.

“The emancipation of negroes from slavery has long been the favorite theme of the benevolent in this country and America, but it was reserved for a tale, which can hardly be regarded as an ordinary production to awaken in the hearts of millions that deep felt sympathy for the oppressed, which can never be satisfied until the African race are released from bondage. The names of ‘Uncle Tom,’ ‘George,’ ‘Eliza,’ and ‘Little Eva,’ are now household words in almost every English home, and the cause of emancipation has attained a position in a few months, which many years of ordinary efforts could not secure.

“And can we doubt that the truth we enjoy in relation to human diet shall some day become the irresistible theme of public approbation? Already has it attained that degree of notoriety in this country, which begins to influence popular impressions with regard to food. An event has recently occurred, which was looked forward to with a great deal of interest by the whole country. A banquet of reformers was held at the Free Trade Hall, in this city, which was noticed by several of the London newspapers as being deficient in the usual good English fare—roast beef, whilst the *Times* declared that the feast could scarcely be objected to by the Vegetarians. ‘Fruits and farinacea,’ formed the principal provision of the repast.

“In the department devoted to the vegetable productions of Scotland, at the crystal palace, the beautiful 29th verse of the first chapter of Genesis, was written and exhibited in no less than *sixteen different languages*, and thus the different nations were enabled to read in their own languages the great practical truth that the ‘herb bearing seed and the fruit tree bearing fruit,’ were ordained for human food. In this way Vegetarianism was represented in the gathering of nations in its most forcible and practical character, accompanied by the specimens of agricultural produce for which our

Scotch farmers are celebrated, proving the food appointed to be both excellent in quality, and abundant in quantity and variety, whilst the sight reminded one of the hardy Scotch ploughmen, who obtain their support from the ‘corn’* they produce.

“England, at the present time, is exhibiting an almost universal feeling of respect for the recently departed ‘hero.’ The funeral of the Duke of Wellington, took place on the 18th ult. Although the mass of mankind may at present admire him for his military abilities; the more intelligent and reflective portion, limit their admiration to the strict regard for what he believed to be duty, for which the Duke was distinguished. The age and vigour of this extraordinary man was indeed powerful arguments in favor of his simple habits. He was not only a great commander of the army, but possessed unusual command over himself, and this was attributable probably, to his temperate and regular course of life. It must be these features of his character which more than his ‘military achievements,’ will secure the most lasting respect for his memory. The triumphs of armies may have been the consistent glory of an age of darkness, but the true heroism of an enlightened period must consist in an earnest devotion to those principles of justice, mercy, and truth, which promote the universal good of mankind, as distinguished from those principles of ‘policy,’ which are supposed to promote national and individual interests

“In this way, the passing events appear to indicate the progress of our race in the recognition and appreciation of truth, and however long it may be before all our ideas of success are realized, we may be sure that

‘There is a Providence who shapes our ends,
‘Rough hew them as we may.’

“We may therefore hopefully and zealously work on preparing for the ultimate and permanent success of all true principles, encouraged by the teachings of experience, which show that whenever mankind are prepared to appreciate the blessing of truth, they will, in the good providence of God, be abundantly realized in the world.

“I am, my dear Sir, Yours faithfully, Henry S. Clubb.

“P.S.—I thank you for the honor you have done me in electing me as an honorary member of your liberally constituted society, and shall feel great pleasure in doing my utmost to fulfill the duties of your corresponding Secretary in England, as you request. My present communication is of a general character, but I will take an early opportunity of referring to subjects more particularly interesting to Vegetarians. H.S.C.”

“Pendleton, Manchester, November 29th, 1853”

Footnote: “*—‘Corn’ in Scotland means oats, and the farm laborers live chiefly on oat meal porridge.”

Note: This letter was written from Manchester, England to Philadelphia, Pennsylvania. Address: Pendleton, Manchester, [England].

695. Hanaford, J.H. 1853. Fleshy appetites. *American Vegetarian and Health Journal (Philadelphia)* 3(2):25-26. Feb.

• **Summary:** We look upon the Boa-constrictor or the Swine, which gorge themselves, “with feelings nearly allied to pity and contempt. We can only reconcile such a course with the idea that they are brutes, and of course, should be suffered to be *brutish*. But when we discover similar characteristics among those who bear the impress of the divine Architect, when we see the immortal mind shrouded in obscurity and darkened by excesses, its powers enfeebled and disordered, we cannot but lament the degradation of poor fallen humanity. We too, plainly discover the ‘mark of the beast,’ and naturally infer that such are unworthy of intellectual beings.

“Yet do we not see much of this beastly indulgence in almost every community? Do we not often come in contact with those whose great desire is to gratify carnal appetites?... may such devote far more to the gratification of purely brutish appetites, and to an undue decoration of the body, than to the higher demands of the immortal spirit.” “The physical has triumph over the intellectual—the *man* has been transformed into the *beast*.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “fleshy” to refer to meat. Address: [Nantucket, Massachusetts].

696. Alcott, Wm. A. 1853. Biographical: Dr. Charles Whitlaw. *American Vegetarian and Health Journal (Philadelphia)* 3(3):55-57. March.

• **Summary:** “It may be useful to our readers, if from time to time, we present cases of Vegetarian living. For myself they are not particularly valuable, for I never pinned my faith on things of this sort, though the world were full of them. My mind is fully satisfied with the moral, economical, anatomical, physiological and pathological argument. If all the Vegetarians were to die to-morrow, it would make no difference with me so far as the evidence of the truth of my principles is concerned. But we are not all constituted alike; for to some the testimony I am about to offer is not only deeply interesting—as it even is to me—but also highly important and edifying.

“Dr. Charles Whitlaw, the originator of the Whitlaw Vapor Bath, was born in Scotland; but at what period is not exactly certain. He left Scotland at twenty years of age, and rambled about the world a good deal before he settled. In 1801, he married in New York. Some time after this, he removed to South Carolina.—At this time, he says, ‘he studied the productions of the earth more for their beauty than for the most important considerations; viz: their qualities and specific action on the human body.’ While residing there he lost his wife, after which he returned to New York. During this period and subsequently he was severely diseased; but finally recovered. After this he turned his attention to

the study of medicine for at least thirty years. About the year 1830 or 1831, he wrote his celebrated works, *New Medical Discoveries*, and *Fever*, which were truly laborious. Subsequently to this I have no knowledge of him. My general belief is that he is dead; but his friends and disciples in New York, Boston, and elsewhere...”

Continues for two more pages.

697. *American Vegetarian and Health Journal (Philadelphia)*. 1853. The mechanic’s home. 3(3):41-45. March.

• **Summary:** Signed “an ex-editor.” This 4-page story was first printed, according to an introductory note by Dr. William Alcott, in the *Sunday Times* of New York and later republished in the *Journal* and *Enquirer* of New Haven, Connecticut.

698. *American Vegetarian and Health Journal (Philadelphia)*. 1853. “Before the Age!” 3(3):51-52. March.

• **Summary:** “The *Practical Christian*, published at Hopedale, Mass., thus notices our periodical:— ‘*The American Vegetarian and Health Journal* *—A monthly Publication devoted to the Abolition of the use of Dead Flesh for Food, the teachings of which will be better appreciated and more generally applied fifty years hence than now. Therefore, may it live and prosper.’

“We thank our contemporary for the notice and his good wishes. Our main object however, in copying it, is to afford an opportunity of expressing an opinion, upon the position and prospects of the Vegetarian Cause. We are frequently told, both by letter and personally, in a somewhat complaining manner, that our periodical is ‘Before the Age.’ Our good friend above quoted, seems to intimate, (though we know he approves of all beneficial advances,) that it will be fifty years before the Age will generally appreciate and apply the principles of Vegetarianism. The prophecy may prove correct; but we are more willing to believe in the truth of Dr. A.W. Scales’s prediction, in his communication published this month, that ere ten years, a weekly Vegetarian Journal will be eagerly sought after and delighted in by a great Vegetarian community. We must admit, too, that the *American Vegetarian* is before the Age—not, however, aside from the path the Age is in and has got to tread—but before it. Now this is frequently made an objection to adopting the practice and supporting the Cause of Vegetarianism—it is too ‘far ahead of the Age,’—‘too peculiar,’—‘too fast’—‘the time is not yet.’ Well, when Fulton told the Age in which he lived, that steam was better than wind on water, or than horse power on land, he was considered demented; he was ‘before the Age’—though no great distance. The Age now, is up and somewhat ahead of him, and monuments are built to his memory. Thus it must be with every advancement, Moral or Physical—whoever would improve the Age must go before.

“But we are not ‘too fast,’ not ‘too peculiar,’ not ‘too far

ahead.' 'Now is the accepted time.' No thorough Reform can be made until Vegetarianism is appreciated and applied. It is, indeed, the First Step in the upward, onward, and lasting Progression. It is such a combination of the Luxurious and Economical, the Truthful and Merciful, the Physical and Spiritual, as to attract the attention of the Men of the World, to elevate them to a higher platform of principles, and thereby prepare the way for the purest practical Christianity. It cannot, then, be too fast. And we call upon all who have a soul to see the needs of man, a heart to pity, and a tongue to speak, to give the Vegetarian Cause their sanction and support. The Age cannot be pushed—it must be pulled. If it is not up to its duty, every friend of his race ought to be before the Age, pulling it along.

"The prospects of Vegetarianism are everywhere brightening—everywhere encouraging, notwithstanding the complainings of a few,..."

Continues for one more paragraph.

699. *American Vegetarian and Health Journal* (Philadelphia). 1853. Items of improved cookery. 3(3):57-58. March.

• **Summary:** General (nonspecific) recipes are given for: Eggs, stewed raisins, Indian bread (made from Indian meal), dried bread, dried pudding, baked apples, baked quinces, boiled chestnuts.

700. *American Vegetarian and Health Journal* (Philadelphia). 1853. A vegetarian soirée in England. 3(3):60. March.

• **Summary:** "came off 18 Nov. 1852. It was the first annual meeting of the Manchester and Salford Vegetarian Association, and the Soirée was given in Christ Church School, Hulme, at which there were nearly 300 guests."

701. Nelson. 1853. The tape-worm in flesh-eaters only! *American Vegetarian and Health Journal* (Philadelphia) 3(3):52. March.

• **Summary:** "At a late Vegetarian Meeting held in Manchester, England, Mr. Nelson in the course of an address, gave the following startling discovery:

'The fact to which he alluded, was the recent statement of a German physician, that the tape-worm required two processes to bring it to perfection. It was found in the larvous [larval] state, in the brain of some animals, and in the liver of others; but never became completely developed until it had found its way (in the larvous state) into the stomach of a second animal. This fact had been made known, on a recent occasion, at the Royal Manchester Institution.

"The gentleman who had read the paper on the tape-worm, was asked by the Chairman, in a discussion afterwards, whether the presence of the tape-worm arose from eating flesh. The reply was, 'It does; it would not be found in the intestines of those who live on a Vegetarian

diet.' This was an important admission, and ought to be extensively known." Address: Manchester, England.

702. Nichols, T.L. 1853. Letter from Dr. T.L. Nichols. *American Vegetarian and Health Journal* (Philadelphia) 3(3):54. March.

• **Summary:** Announces the publication of Dr. Nichols' new book, *Esoteric Anthropology*, a 482-page work printed in Jan. Also introduces the *Nichols' Journal*, a monthly newsletter whose first number will be printed March 20.

Note: In the Sept. 1853 issue of this magazine (p. 188) is a half-page ad for *Nichols' Journal*. Address: Port Chester, New York.

703. Scales, A.W. 1853. Correspondence: Vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 3(3):45-47. March.

• **Summary:** "Rev. William Metcalfe:—I am thankful the Publishing Committee have enlarged the *Vegetarian*, which has come to us in so handsome a New Year's dress. Truly it deserves to be made into a full grown weekly, giving to its patrons just time to read, pray over, and adopt, the body-redeeming and soul-saving precepts of one number, before another came along with its fresh intellectual dish of good things. What a soul-feeding feast it would be to enjoy fifty-two weeks in a year! Who could refuse a vegetable diet with such weekly sauce? Even a *Sarcobal* might be induced to partake of the simple fare, with..."

Continues for almost two full pages. Address: Harrodsburg, Kentucky.

704. W.G. 1853. Strength and old age from a vegetarian diet. *American Vegetarian and Health Journal* (Philadelphia) 3(3):58-59. March.

• **Summary:** "A short time ago I gave you an interesting account of the Marble Quarriers of Carrara, in Italy, showing that very hard labor can be done on a Vegetarian diet, I now send you an equally interesting account of the Lead Miner's of Leadhills, Scotland, taken from an article in 'Dickens's household Words'—No. 126, for August 21st., 1852.

"By a gradual ascent, on a good road, we penetrated the recesses of the hills, seeing nobody but two men eating oat cake and drinking milk at the mouth of their little quarry.'

"Scattered about, amid the wild vegetation of the moorland, up and down, this way and that, are little oblong patches of cabbages, turnips, or potatoes. The extent of ground thus under tillage, is nearly four hundred acres. The present population is between eight hundred and nine hundred, of these, one hundred and ten are able bodied men. There are some old men, able to do some work or none. Such as these were formerly maintained by their sons; but under the present rate of wages, viz: 9s. or \$2,25 a week, they are not able to do so. We saw one or two old men returning from their mornings task, who were still capable, at

the age of seventy and upwards, of doing some hours work in the day, at mashing the ore, There are no less than from eighty to ninety cows in the village—a very large proportion for the number of people. It is explained by the fact, that the customary diet of the population is that which we saw the two quarrymen enjoying by the roadside—oatcake and milk. Meat is an almost unknown luxury, even in the form of bacon. It is certainly a fact, that the people of Leadhills, living on a poor soil, in the midst of metallic works, at a height of twelve hundred and eighty-six feet above the level of the sea, have a remarkably healthy appearance, notwithstanding the presence of the fumes of the smelting, and the absence of a meat diet. There is a tombstone in the cemetery which is shown with pride to the stranger, recording as it does the death of a man, a miner, who had lived one hundred and thirty-seven years. He must have been a brave old fellow, for he used to go a fishing among the hills, all alone, when he was a hundred and twenty years old. What a strange meditation must his have been, in such a solitude. As he walked slowly along playing his line, was he tired of life, looking back on a succession of generations, with whom he ought, in natural course, to have gone to the grave! Did he fear in his heart, as an aged woman once did openly, that God had forgotten him? Did he think of the armies that had come that way marching over the hills with music and shouts, every man of whom had become dust? What did he think of the greybeards of the village, getting past their work, when he remembered that he had dandled some of them as infants, after he himself had reached three score years and ten? The everlasting hills, with their inexhaustible streams, were the same as ever. But what a mere procession he must have considered all the rest of human life;—a procession of companies—now a set of proprietors of the mines, and a chaplain, and an Earl of Hopetown, and a population of grandparents, working men and women, and children; and presently another similar set; and he, at first, walking with them in the procession...” Address: Lodi, New Jersey.

705. Wright, Joseph. 1853. Total abstinence from flesh as food in the sure way to preserve health (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(3):47-50. March.

• **Summary:** “Brother Metcalfe: -

“We will make a few more observations on the health of our bodies being preserved by total abstinence from the flesh of animals used as food; and in order to be more particularly illustrative in our use of the expression, ‘flesh of animals,’ we will adopt Cuvier’s division of the animal kingdom. We adopt it, not merely because he was favorable to Vegetarianism, but because it may be considered, as it respects the primary division of the animal kingdom to be unexceptionable. He divides this kingdom into four sub-kingdoms, viz:—Vertebrata, Articulata, Mollusca, and

Radiata...” Address: A.M., Camden, [New Jersey].

706. Alcott, Wm. A. 1853. Experience in diet and regimen. *American Vegetarian and Health Journal (Philadelphia)* 3(4):64-67. April.

• **Summary:** “I remarked, at the close of my former article, that though I had for many years—I might have said for nearly, a quarter of a century—abstained from animal food, I was not, in the fullest sense of the term, a Grahamite. I had published my ‘Moral Reformer and Teacher of the Human Constitution,’ a long time before Mr. G. came to Boston. Still I admit most cheerfully that I learned many things of Mr. G. as he no doubt did of me. In truth, many opinions published by him as his own, were either acquired of me, after his arrival in Boston, or confirmed by frequent and free conversation. But enough of this. They who choose may call me a Grahamite—I prefer however, the term Vegetarian. But I should like still better, if it were not so hard a name to be called a Hygeist. That would express the idea exactly.

“In the study of medicine many years prior to my becoming a citizen of Massachusetts, I had been led to the striking fact that among the causes of a large proportion of the ills to which perverted nature is heir, abuses of the appetite were most prominent. Then I saw, too, that tortured animal food and animal products came in for a very large share of the latter. By ‘tortured’ animal food, I mean not only medicated food, to which I alluded in my last, but preserved food. This alone embraces a large list of our popular dishes—perhaps I might say the largest. How much of our food is salted, pickled, spiced, siruped, &c., in order to make it keep? Then, again, with regard to animal products...”

Continues for more than two full pages.

707. Alcott, Wm. A. 1853. Agricultural: Influence of soils and manures. *American Vegetarian and Health Journal (Philadelphia)* 3(4):68-70. April.

• **Summary:** Animal manures are too stimulating for the soil. They need to be mixed with milder materials. Address: M.D.

708. Alcott, W.A. 1853. Diseased animals. *American Vegetarian and Health Journal (Philadelphia)* 3(4):79-80. April.

• **Summary:** From *Lectures on Life and Health*: “No domestic animal among us, is more frequently a sufferer from disease than the swine. Even where he runs wild in the woods, as in Maryland or Carolina; but in a state of confinement in our pens and enclosures, he is never healthy, and never can be.

“I am not aware that the use of pork, with us, tends at all to leprosy, though I am pretty confident—nay, I am absolutely certain...”

Continues for one full page.

709. *American Vegetarian and Health Journal*

(Philadelphia). 1853. The anniversary. 3(4):70. April.

• **Summary:** “At the last Annual Meeting of the American Vegetarian Society, it was left for the Executive Committee to determine, when and where the next Anniversary and Festival should be celebrated. We are under an impression that Sept. is too late in the season for the convenient attendance of members and other friends of the cause. About a month earlier, or near the middle of Aug. would be every way more suitable, and perhaps the most appropriate time of the year. The English Vegetarian Society holds its Annual Festivals in July.”

710. *American Vegetarian and Health Journal* (Philadelphia). 1853. New York Vegetarian Society. 3(4):71. April.

• **Summary:** “The regular monthly meeting of this Association was held on Thursday evening, the 24th ult., at Dr. R.T. Trall’s Water-Cure establishment, 15 Laight St.; on which occasion Dr. George H. Taylor delivered an interesting and instructive address on the principles of Vegetarianism. We understand the meeting was well attended.”

711. *American Vegetarian and Health Journal* (Philadelphia). 1853. Experiments in vegetarianism. 3(4):72-73. April.

• **Summary:** “In the year 1817, the students of Dr. Whitlaw made several experiments on the Ranunculus, or butter cup, with a view to ascertain its properties. The subject of their first experiments were dogs and cats, but at last they ventured to experiment on themselves. Although they had quite another end in view, yet they were really and truly experiments in vegetarianism, and are curious. The following is the doctor’s account of them.

“The first individual was young, had flaxen hair, blue eyes, had lived principally on vegetables, and was of an acid temperament of body. He applied a plaster made from the butter cup to the fleshy part of one of his arms. In a short time the part was slightly inflamed, but the skin was not broken. These symptoms did not last long.

“The second person was very healthy, and had lived upon a proper mixture of vegetable and animal food. He applied the butter cup plaster about the same time in the evening as the other individual. In the morning five blisters were raised, and when discharged, washed and dressed, they healed as well as those drawn by cantharides.

“The third person lived chiefly on butcher’s meat, and was particularly fond of fat and butter. He had dark hair, gray eyes, and a bilious appearance...”

“The third person got cancer and amputation was recommended by one physician. But another said he could cure him using a vegetable diet. It worked.”

712. *American Vegetarian and Health Journal* (Philadelphia). 1853. Vegetarians. 3(4):79. April.

• **Summary:** “In a volume of Essays by Dr. Rush, we find several biographical sketches of distinguished individuals, several of whom were practical vegetarians.” Three biographical sketches follow: Ann Woods, Benjamin Lay, and Anthony Benezet.

713. Clubb, Henry S. 1853. Correspondence: Letter from our English Corresponding Secretary. *American Vegetarian and Health Journal* (Philadelphia) 3(4):74-76. April. [1 ref]

• **Summary:** “Rev. William Metcalfe,

“My Dear Sir:—There are few incidents in life which cause us to reflect either on the past or the ‘hopeful future’ which do not occasion feelings of gratitude for the inestimable blessings of health, and that, as Vegetarians, we are enabled to observe some of those simple laws of our nature which are calculated to secure us from many of the liabilities to disease to which the consumption of flesh and blood subject so large a portion of our population. So prevalent, in fact, is disease, that it seems to be regarded as a matter of course, that every one has a ‘medical attendant.’ The following cases of life assurance have recently come under my own observation, and will tend to confirm us in the conviction that we may live and enjoy health without sacrificing the health and then the life of any other creature.

“Two young men with whom I am intimately acquainted, were waited upon by one of the Directors, (who happens to be a physician) of the Temperance Provident Institution; and were induced to assure their lives. Both had been Vegetarians about 13 years; one 26, and the other 30 years of age. To satisfy the directors that they were fit subjects for Life Assurance, the following among other questions were put, the answers being similar in both instances.”

The questions and answers are given. Both men were in fine health, and both had abstained from intoxicating liquors for about 15 years.

“After these replies had been given in writing, the physician felt the pulse, and remarked upon the prospect of lives being prolonged to a great age, when no stimulating food or drink were allowed to force on the action of the heart beyond its natural pulsation. Here was no wear and tear of the system at all to be compared to what is continually taking place, where high living is indulged in.

“On conversing with the doctor, on the subject of diet, he candidly admitted that the Vegetarians were right, and said that if it were not for his somewhat advanced period of life and that of his wife, he certainly should adopt the practice. He said that the destruction of animal life was always repugnant to his feelings; and that when some lambs which he had reared, had become sheep, and were fatted and killed, he could not bear to see their dead bodies. He had thought, however, that when cut up and cooked, he should certainly not feel any objection to eating them.

“But when dinner was served, his feelings became so

overcome by the thought of eating the body of a creature which a few hours before had regarded him as its protector and friend, and which had placed confidence in him as such; which had for some time followed him about his farm, and had become as familiar as any other faithful domestic, that he turned involuntarily away from the repast and declared he could not touch a bit.

“The doctor further remarked, that he had two cows which he used to call by their names, and whenever he made his appearance in the meadow, they would come running towards him like children towards a parent. They would fondle him with their horns in a most affectionate manner, expressing their regard for him with all the earnestness with which they were capable. How could he allow these creatures—his companions and friends—to be slain, and then feed on their bodies? Such were the natural feelings and reflections of an intelligent and benevolent man, without having had his attention directed to the subject by Vegetarians. What can be more convincing of the tendency of a cultivated mind to incline towards our system of living, which cannot offend the moral sensibilities of our nature?”

“We have in these incidents the most forcible evidence of practical experience combined with the acknowledgement on the part of a physician holding a responsible position in this country, not only of the value of vegetarian diet as a means of preserving the regular circulation of the blood and the consequent prolongation of life, but of the harmony of the practice with the best feelings of the human heart.

“The question may be asked in America, why medical men in England are so reluctant to express their convictions on this subject, since in America you have so many doctors of medicine, who are the most eloquent advocates of the Vegetarian diet. It is probable that the most selfish of them are influenced by the fear that disease would be too much prevented and their services, as in the two cases above described, not required.

“But certainly this low motive cannot influence men of principle. Yet, with all the respect one likes to feel towards men of such value and intelligence as they undoubtedly are, we are obliged to arrive at the conclusion that popular feeling and the love of public approval, is a most insurmountable barrier to that frank and honest avowal of a conviction, which were it once made, would it is supposed, destroy their popularity, and thus deprive them of their practice. There are some exceptions even in this country, and where honesty is adhered to, although it has a great struggle at first, it maintains the most respectable position in the end. The enlightenment, of the public mind on the subject of diet, will prepare the way for similar results to those achieved by the Temperance movement in this respect.

“The Vegetarian movement in England is steadily progressing. In Liverpool the friends are actively engaged in preparing for a festival on an economical, but substantial scale, and on a similar plan to that recommended by your

excellent President, Dr. W. A. Alcott, in the February number of the *Vegetarian*. The zeal and activity of Mr. W. McGowan, deserves especial mention. A series of ‘Liverpool Vegetarian Tracts’ are commenced which promise to be very useful.”

“In Manchester, Mr. James Gaskill is delivering a series of lectures at the Christ Church School-room, Hulme, with good effect; and similar efforts are being made in different parts of the country.

“I remain, my dear sir, yours faithfully,...” Address: Pendleton, Manchester [England].

714. De Wolfe, C.H. 1853. Controversialist: An evening’s chat, or, a dialogue on vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(4):76-78. April.

• **Summary:** “H—That’s carrying the hobby too far—too far altogether, Mr. D. It may do well enough for men of sedentary habits, and persons out of health, but for athletic, hard-working men like myself, to live upon grass and roots with a cake of bran bread, without meat, fish or fowl; ‘tis all non-sense—’tis all moonshine—one of your dreamy eccentricities.

“D.—I love to see you in earnest, Deacon; sit down now, and let us make out the evening, and in the language of the good Book, ‘let us reason together.’ ‘Produce thy cause and bring forth thy strong reasons.’ Surely you will not flinch from Bible advice, after having taken it for your rule of life so many years. Now, as you commenced with mere assertions, without reason or proof, I shall be disposed to pin you to arguments and facts, and make you take care of your ‘hobby,’ and drop mere assertions.

“H.—Well, if an argument based upon knowledge is what you demand, I have had experience enough to know whereof I affirm, and will venture to re-assert that no man can be exposed to cold, heat and wet, and toil late and early, as men do on the Penobscot, and never eat animal food -flesh, fish or fowl.

“D.—Take care of your *ipse-dixits*, Deacon. Allow me to inquire, have you ever known any one to try the experiment, or done so yourself?

“H.—Well, no, not exactly; but something like it. We were compelled to submit to it, for a few days, once, while exploring in the forests. The wild animals eat up our pork one night when we were camped out, and left us nothing but hard bread and tea.

“D.—Why! ‘did you live?’ But seriously how did you keep from famishing without pork?

“H.—We got along without starving, of course, for a few days; but laugh as you may, we couldn’t have stood it long on crusts and tea, without some kind of animal food.

“D.—Let me tell you, Deacon, that you are talking at random, for I think, upon reflection, you may call to mind several men who have worked on this river, all seasons of the year, and labored as hard as yourself, and been ‘temperate in all things,’ drinking no alcohol nor eating animal food; if you

remember none, I do, and here's a precedent for you. Now, if these men could thus live and enjoy health, as I know they did, why cannot you, and other men who are decided to govern appetite?

"H.—Very well, if it be a fact you state; and what you state for facts, I presume are such—if it be a fact that we have such precedents on our river, I wasn't aware of it, that's all; and of course I must admit it follows, all things being equal, that myself and all others, can go and do likewise.' No, I doubt it—I do honestly—I never could roll logs in the water all day, on crusts and brouse [sic, brose?] and live, much less could I do half a day's work.

"D.—We can never know what we can do till we try; and as you never made the trial of Vegetarianism, you must yield the point to those who have, till after trial, at least.

"H—Well, I suppose I shall have to yield that point; but after you have gained it, and we have to give in, that man can live, and labor, and all that, without animal food, what does it all amount to? Why not live—as man has always lived since first from the hand of his Creator? Do tell us what advantage will accrue to him, or what is the object of all this talk about what we shall eat, &c.

"D.—I am happy you have made allusion to the manner man has always lived since first from the hand of his Creator; and that you institute the very proper inquiry 'what advantage will accrue to him,' or 'what about all this talk, respecting what we shall eat, &c.' You fall into error again, Deacon, by asserting that man always lived on animal food since he came from the hand of his Creator. What says your Bible on that point, when Adam was created? Was he not put in the garden to dress and till it? and to eat of the various fruits excepting one, which were given him for meat? What a libel on Adam, to charge him with cannibalism in Eden! No, Adam had no demands or uses for dead animals, much less I infer, a desire to destroy them. He was a second Lord—created to rule over, and not destroy the works of his Father's hands. You ask what advantage will accrue, &c. There are so many blessings growing out of Vegetarianism, Deacon, I am at a loss where to begin; but a few must suffice till a more convenient season. 1st. Our nature demands it—we are emphatically grain, fruit, and vegetable eating beings. 2nd. Humanity to our species, as well as to animals require it. 3rd. Our expenses are reduced by it at least fifty per cent., and our food vastly more healthy and congenial, with a correct natural taste and appetite. 4th. The natural tendency of our diet to keep us free from disease, and to induce us to loathe the filthy and debasing habits of Tobacco and Alcoholic liquors, etc. Now, where Nature's perfections, Humanity's soul, Economy's wisdom, and the genius of Temperance combined are found; with them is the key of all true reform, and the basis of Christianity and Human Brotherhood.

"H—I am getting interested, friend D.—and must acknowledge I never thought of the subject in this light before, much less did I ever discuss it. I say I am really

interested, and you must promise to resume the subject tomorrow evening, and meantime I will be better prepared to both talk and listen.

"D.—I shall be most happy to do so; come and bring your crew with you.

"H—Good night." Address: Oldtown [Maine].

715. Hanaford, J.H. 1853. "Inordinate appetites." *American Vegetarian and Health Journal (Philadelphia)* 3(4):63-64. April.

• **Summary:** "If a 'tree is known by its fruits,' it is certainly fair to judge of any system of diet by its real effects on the human constitution. A glance abroad into civilized society as it now exists, reveals, in far too many instances, lamentable results, evidently traceable to dietetic influences.—Many who mingle in the society of human beings, are so distorted, so unlike man as he was originally created, as scarcely to claim a relationship—mere caricatures, with only a faint resemblance of that noble form which graced the Garden of Eden, fresh from his Maker's hands. The original characteristics—the normal appetites, in many instances, are almost entirely obliterated by the artificial habits of society. Foreign gratifications have been instituted, morbid appetites created and physical indulgences multiplied to an alarming extent. Natural wants, few and simple, easily satisfied, if in accordance with the laws of our being, have been supplanted by blind impulses, inordinate cravings and imperative demands for sensual gratifications.—The simplicity of nature is spurned, while indulgences which strike a deadly blow at the citadel of life, have gained the ascendancy. Man has become a brute in his indulgences—nay, often fallen below the brutes.

"While such deplorable consequences are visible, it is interesting, and may be profitable, to investigate the cause, and ascertain among what classes these deformities may be found, and where the inevitable consequences of gluttony more extensively exist, in doing which, we need not go beyond our own favored country. What are the habits of those whose intellects have become darkened by excessive indulgence, who have become practically idiotic, burdens to themselves, and useless to society? What is the diet of those whose gigantic and cumbrous proportions indicate a life of voracious gourmandizing? Among what classes are those diseases found that are clearly attributable to errors of diet? What constitutes the food of those brutes in human form whose life consists in sensual gratifications, the greatest object of whose lives is to satisfy the cravings of a clamorous appetite?

"These questions admit of very conclusive answers. The consistent Vegetarian is never the victim of joint-torturing gout, or a stupefying apoplexy, unless hereditarily entailed, and rarely, if ever, even under such circumstances. Animality is no part of Vegetarianism, and is never increased by it. On the contrary, our principles directly tend to spiritualize, to

elevate above the grovelling things of earth, and give their votaries a higher and nobler idea of the design of earthly existence, and the nature of the relations sustained by man to his fellow man. The mind becomes more active, clearer, possessing greater powers of endurance, and less subject to those diseases by which so many become raving maniacs, or permanently imbecile.

“In fine excess of animal food effectually brutalizes, rendering its devotees ferocious and tiger like, thirsting for blood, and delighting in war. Vegetarianism exerts no such influences. Its tendencies are too apparent to escape observation, since living examples are around us, in whom its effects are daily seen. If these things are so, what is the unavoidable conclusion?” Address: [Nantucket, Massachusetts].

716. Hanaford, J.H. 1853. Boiled wheat. *American Vegetarian and Health Journal (Philadelphia)* 3(4):67-68. April.

• **Summary:** “It is too late in the age to speak of the superior qualities of wheat, yet it is quite possible that all of the virtues of this grain are not perfectly known. No man of science presumes to advocate the use of fine flour, in preference to wheaten meal, as promotive of health, for it has long since been ascertained that one is constipating, and the other aperient.

“There are instances, I think, in which a different preparation of the wheat is preferable to the usual method of baking. In many instances, and perhaps generally bread is baked more than is absolutely necessary—suffered to remain in the oven after it is fully baked—the result of which seems to be to destroy a portion of its natural sweetness. I am not, however, advocating ‘raw’ bread, but simply that when it is changed from dough to bread, it should remain no longer. But with a different preparation there is less danger of over-cooking. Besides, boiling may often be preferable to baking.

“The two most natural preparations are cracking the wheat, (wheaten grits) and cooking it precisely like rice, when boiled in the usual manner. If friction destroys some of the sweetness of flour when ground very fine, it is quite possible that it may produce some unfavorable effect in cracking the wheat, though far less, of course, than in the former case.

“A very important objection to the grits is, that after having been cracked for a time they lose their virtue by contact with the atmosphere, and become insipid and almost worthless. Much that is found in our daily markets is nearly spoiled before it is used, and is seldom, if ever fit for the sick—for whom it is especially designed—after the lapse of a few days, so tasteless does it become. To remedy this evil many crack it for daily use in a domestic mill, and use it while sweet and pure.—This is a great improvement and furnishes the sick and others with a wholesome and palatable diet. But it is in no respect superior to that prepared by the

method to which reference has been already made. Simple boiling is all that is necessary. It requires but slight boiling to make it sufficiently soft to be eaten with ease, not more than rice, certainly. In this form it is far more likely to be well masticated and insalivated than when prepared in any other manner.

“I have found this article peculiarly adapted to those who are troubled with affections of the liver, or who are inclined to constipation of the bowels from any cause. It proves far more aperient than Graham bread, or indeed any of the preparations of wheat. During the impaired action of the torpid liver, or an entire cessation of action, the bowels are not supplied with their necessary stimulus for the promotion of normal action, and costiveness is the result; they become sluggish. The more innutritious and coarser portions of the wheat, when prepared in this manner, or cracked, admirably compensate for this deficiency, so far, at least, as anything can do so. It is in vain to resort to purgatives to remove this difficulty; temporary relief is only obtained by such remedies. So long as the *cause* remains the effects will be apparent. Either remove the torpidity of the liver, or supply a temporary substitute for its secretion, until its functions are restored, or no real and permanent alleviation will be experienced. In my own practice I have not observed so favorable effects from any article of diet, as from *boiled wheat*.” Address: [Nantucket, Massachusetts].

717. Metcalfe, Wm. 1853. Vegetarianism in the Bible. *American Vegetarian and Health Journal (Philadelphia)* 3(4):61-63. April.

• **Summary:** “Like all other moral and scientific reforms, Vegetarianism has had to contend for every advance of its principles, and to conquer its present standing in social community. In opposition to every good cause, there have ever been swarms of croakers; and so unwilling are the masses of mankind to deviate from common habits and long established customs, so loath to relinquish ‘an old error for a new truth’ that it appears almost impossible to induce them to listen to anything they apprehend to have a tendency to innovation; and though you reason with them ever so logically, they will not yield to your efforts, especially where the appetite is concerned, until absolutely compelled, by the force of truth, to acknowledge the righteousness of your cause.

“Notwithstanding this ‘slowness of heart’ to receive a new view of physiological truth, Vegetarianism has succeeded in obtaining a distinction in the world. Its advocates have proved to a demonstration, the truth of its principles. They have appealed to the evidences of Comparative Anatomy, and shown that the organism of man is precisely such as to prove him constituted by creation to derive his subsistence from fruits and the various farinaceous products of the vegetable world. They have referred to the facts of Physiological science, and from its

teachings and developments respecting the functions of the human structure, have been able to corroborate the well authenticated testimony of Anatomy.

“History has likewise been brought before them, and from her pages they have learned that in the very beginning of human existence, man was directed by his Creator to eat of the fruits and seeds of Paradise; that he was placed in the Garden of Eden, where the Lord God had caused every tree to grow that was ‘pleasant to the sight and good for food,’ in order that he might ‘dress it and keep it,’ and by the labours of his hand, be able to secure a perpetual supply of all that was requisite for his physical support. History has also unfolded to Vegetarians the important reality, often overlooked by other readers, that in every age of the world, even down to the nineteenth century of the Christian Era, a very large majority of the human race have lived, and continued to live, on fruits and other vegetable productions, while a minority of the race indulge in the use of flesh, and resist all external, rational, and scientific testimony, and all inward admonitions of the purest and most exalted feelings of humanity. The apostles of Vegetarianism have likewise directed their researches to Chemistry, and have been able to present to their opponents further evidences of the truth of their system. Liebig, one of the most eminent Chemists of the age, has clearly shown that the idea vulgarly entertained respecting the nutritive properties of flesh-food is erroneous; so far from flesh yielding more nourishment than fruits and grains, the reverse of this is nearer the truth. The flesh of animals contains only on an average about 25 per cent of solid nutritive matter, and 75 per cent of water; whilst there are various vegetable productions which contain from 70 to 90 per cent of solid matter. These are important scientific facts. When however, the opponents of the vegetarian cause, are told on the authority of Liebig that flesh is less nutritious than many kinds of fruits and vegetable products, they not infrequently respond thus: ‘Yes, but it is not the same kind of nutriment which the flesh of animals affords, that is found in vegetable products.’ Chemistry nevertheless has developed facts which completely overthrow this popular notion also, and which prove the identity of the nutritive principle in each. Liebig has most incontestably established the doctrine, that all the elements of nutrition whatever, have their origin in the vegetable kingdom; that all the nutriment found in flesh has been transferred from the vegetable to the animal world, and that in feeding on the flesh of animals, the flesh eater takes only the vegetable principles, through the often diseased bodies of animals, which he might have directly, at first hand, pure and healthy from the bosom of nature.

“Driven by the omnipotence of such authentic truths, from all these strongholds of physical science, the defenders of flesh-eating, turn with apparent exultation to the Bible. Here they fancy they are secure. This they look upon as ‘a city of refuge’—as an impregnable fortress; they conclude that under the authority and protection of the Bible, they

may eat and drink what they please, ‘asking no questions for conscience sake,’ and that like the Jews of old, they may ‘determine to lay hands on their cattle and purpose to consume all those things which God has forbidden them to eat by his laws.’ They but too commonly seek the shield of the Bible, however, not because they are desirous of making its laws the ‘rule of their life;’ not because they love its pure and sanctifying principles, but because they like to eat flesh, and are willing to profess faith in anything that will afford them the semblance of a sanction. They take not into their consideration that this is the very course of the drunkard; that he too finds a plea as potent as theirs for his intemperance in the Bible; that the warrior refers to its pages as sanctifying war, and that the Mormon points you to its authority for the re-establishment of polygamy. There is indeed scarcely an evil that the transgressor cannot confirm apparently and, as he would have you believe, to his own satisfaction from the pages of the Bible. Nevertheless we are fully persuaded the Bible, rightly interpreted, sanctions no crime; is opposed to flesh-eating, intemperance, polygamy and war, and extends no approbation to the transgressor of its laws.

“A correspondent of the March number of the *Water Cure Journal* makes an appeal to the Bible and states the example of Christ as opposed to Vegetarianism. He says: -

“‘It is the general belief that Jesus Christ was man, perfected, and that his life was one of perfect obedience to all the laws of God, physical as well as moral. Now if we are right in believing you to hold that man’s legitimate diet is simply vegetable, farinaceous or frugivorous, and that it is violating a fixed law of our physical constitution to eat flesh, then you certainly must allow Christ, in one particular at least, to have violated a law of his nature, and to have given all the world an example of disobeying a law established by himself—for Christ did subsist upon flesh partially. I should like to have you explain this matter.’

“Now, with all due deference, we beg leave to say, the writer has assumed as a matter of fact, that which is ‘beyond what is written.’ He has no Bible authority for saying Christ ‘did subsist upon flesh partially.’ He cannot put his finger upon a single passage in the Bible which inculcates such a sentiment. We know well that some have supposed Christ ate fish, and that ‘he gave it to others to eat; but even this latter is in a great measure conjectural and the former without truth. Because on a certain occasion it is said they set fish, &c., before him and he did eat, it does not necessarily follow that he did eat fish.

“In crossing the Atlantic about two years ago, in order to be present at the Vegetarian Banquet in Liverpool, on the Anniversary of the English Vegetarian Society, we had set before us, daily, during the voyage, fish, or flesh, or both at dinner, on board the steamer Arctic; the wine and the brandy were also frequently before us on the table, and we took and did eat before the company present; but does it therefore follow that we took and eat flesh or fish? or that we drank

of the wine? Those who know our mode of life for the last forty-five years would never come to such a conclusion.

“But we have said the supposition that Christ gave fish to others is in a great measure conjectural. Our reasons for such a remark, besides being satisfied that ‘he was obedient to all the laws of God, physical as well as moral,’ are founded on the description of Christ’s miracle of feeding five thousand men with five barley loaves and two small fishes. Opsarion is the Greek term translated fishes, (John vi. 9, 11.) In his Greek Lexicon Parkhurst says, ‘It seems not very natural to understand this word (Opsarion) as signifying fish; it signifies some other kind of provision of a delicious sort usually eaten with bread.’ (See also John xxi. 9, 10, 13.) Now Parkhurst was no Vegetarian, and yet he says Opsarion does not mean fish. We have no disposition needlessly to bring forward the Bible in the cause of Vegetarianism, but we feel called on to show the onward course of the principles, and to refer to this Bible appeal as indicative of its progress” (Continued).

718. Metcalfe, Wm. 1853. Vegetarianism in the Bible (Continued—Document part II). *American Vegetarian and Health Journal (Philadelphia)* 3(4):61-63. April.

• **Summary:** (Continued): “Although we cannot but view the conduct of flesh-eaters in appealing to the Bible to sustain a subject confessedly more philosophical than theological, yet we acknowledge our pleasure on seeing agitation kept up respecting Vegetarian principles, in any kind of argumentative form. On the subject of the Bible testimony respecting vegetable and flesh diet it often happens that what is plain and clear to the mental perception of a Vegetarian, is obscure if not wholly incomprehensible to the mind of the flesh-eater. Men see the Truths of the Bible according to the purity of their states and as they are obedient unto that which they do understand.

“‘He that doeth the truth cometh to the light,’ is the law of spiritual illumination. Our mental visions are by no means similar; and our pre-conceived notions often prove distorting mediums, and sometimes make the most sublime truths of Revelation appear absurd.”

719. Simpson, James. 1853. Vegetarian Soirie (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(4):71. April.

• **Summary:** “In a letter from our excellent friend James Simpson, Esq., President of the English Vegetarian Society, he says: ‘We had an excellent Vegetarian Soirie in Liverpool, on Monday evening, Feb. 28—the first of a series, given by the Liverpool Vegetarian Assoc., at which from 150 to 160 guests partook of various preparations of vegetarian dishes and fruits, in the News Room of the Convent Hall, Lord Nelson st.; the entertainment being followed by appropriate addresses from myself as President of the Assoc., J.G. Nelson, Esq., of Manchester, and several Liverpool

gentlemen. You will receive either a Liverpool paper containing the proceedings, or you will find a report of the speeches in the *Vegetarian Messenger*.’”

Note: A Soirie [Soiree, Soirée] is a party or reception held in the evening. Address: President of the English Vegetarian Society, Liverpool [England].

720. Trall, Russell Thacher. 1853. Correspondence: New York Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 3(4):76. April.

• **Summary:** “Rev. Wm. Metcalfe:—Enclosed please find \$1 for which please send the volume of the *American Vegetarian* for 1853, to Jesse H. Underhill, Chappaqua, West Chester Co., N.Y. A few years ago this subscriber was a sickly young man. He adopted Vegetarianism, and in due time found himself a ‘renovated being.’ He is now a vegetarian from principle, and a hard working farmer...

“But as I am writing I must take the occasion to say a few words about our local organization. We have now enrolled about 40 members. We have meetings every month, interesting ones, too—at which addresses are made, arguments presented, objections considered, experiences related, &c., &c. Several tracts which have already been published for general distribution, are among the results of our meetings. As soon as we gather a little more numerical force, we intend to present an array of arguments to the stomachs of this community in the shape of a Vegetarian Festival; for, after all, unless we can satisfy the eating propensities as well as the thinking faculty, the progress of our reform will be very slow.”

“Very truly, R.T. Trall. New York, March 1853.”
Address: New York.

721. Alcott, W.A. 1853. Hare on the stomach. *American Vegetarian and Health Journal (Philadelphia)* 3(5):98-99. May.

• **Summary:** “There is, in a corner of my library an old book entitled *A View of the Structure, Functions, and Disorders of the Stomach, and Alimentary Organs of the Human Body, with Physiological Observations and Remarks upon the quantities and effects of Food and Fermented Liquors*, by Thomas Hare, F.L.S., &c., Fellow of the Royal College of Surgeons, in London. It was printed in London above thirty years ago, and has never I believe been re-published in this country. It is an octavo of 300 pages, with two beautiful plates.

“The following is extracted from a chapter of the work, on the ‘Capacity of the Stomach;’ beginning at page 137. It relates chiefly to the use, or rather the abuse of eggs.

“Both the quantity and quality of our food should be proportioned to our habits of bodily exercise. When we have active exercise in the open air, we may, with impunity, eat a hearty dinner; taking care, even then, to leave off before the appetite is palled. But on days when persons of

weak digestion do not go out of doors, and especially when the mind has not been energetically occupied, it would be well to abstain altogether from solid animal food and satisfy themselves with simple farinaceous matters, in the composition of which eggs should be used as sparingly as possible.

“Nothing is a grosser blunder than that eggs are eligible for weak digestion and for the diet of the sick. They never assimilate with the contents of a disordered stomach, but partly coagulate and form various crudities; and partly generate a noxious vapor which under its real character of sulphuretted hydrogen, rises from the stomach into the mouth. The coloring material of the yolk of an egg is sulphur, which combining with the watery contents of the stomach forms the vapor alluded to. It is the sulphur naturally contained in an egg that tarnishes a silver spoon. It is the sulphuretted hydrogen of an impure atmosphere which tarnishes silver in general.’

“Whether the writer of this work was aware, when he wrote, of the amazing extent to which the custom of mixing eggs with other food is carried, is not quite certain—but one would be apt to think so. The English and Americans, however, have not yet gone so far as the French, who have six hundred and eighty-five dishes into which eggs enter as a component part. Such folly should be rebuked and I am glad to find this interesting author on the right side of the question.

“When, however, the egg is properly cooked—that is, in a heat not exceeding 165 deg. of Fahrenheit, as I have recommended in my *Young Housekeeper* and elsewhere, they are not liable, when eaten alone to the objection to which our author refers. Still it is inconceivably strange that thousands should prefer eggs to apples, peaches, pears, potatoes and the like. He who can procure the latter, need not sigh for the want of eggs of any other description.”

722. *American Vegetarian and Health Journal* (Philadelphia). 1853. The anniversary. 3(5):90-91. May.

• **Summary:** “From what has already transpired we venture to announce to our distant Vegetarian friends, that the Fourth Annual Meeting and Festival of the American Vegetarian Society, will be held in the City of Philadelphia, on Wednesday, the 24th of Aug. next. The time, however, has not been definitely determined on as yet, but will be fully settled and arranged before the June number of the *Journal* is issued, and any variation from the above will then be published. In the meantime, the Committee will receive, through the Corresponding Secretary, any suggestions or opinions from members of the Society in relation to this matter.”

723. Clubb, Henry S. 1853. Communication: Letter from our English Corresponding Secretary. *American Vegetarian and Health Journal* (Philadelphia) 3(5):95-98. May. [1 ref]

• **Summary:** Pietermaritzburg, Natal, South Africa, Nov. 18, 1852: “My Dear Friend, Mr. Clubb,

“It is now so long since I saw you that I feel almost ashamed to write, but conscience is always prompting me to it, and I have actually written several long letters, but from various causes they were not sent. I shall never forget with life your kindness in visiting me on board the ship Unicorn at Liverpool. My biscuits made according to receipt, No. 1, *Penny Vegetarian Cookery*, served me admirably for odd times during the fourteen weeks passage, and kept well to the end in a wicker basket slung up. I escaped all sickness after the first attack was over, and took no physic all the way, while most others had to resort to it every other day.

“Nothing could be plainer that a Vegetarian diet at sea is infinitely superior to the mixed diet. Many of the passengers that indulged in the salt meats were covered with blotches, some even ‘from the crown of the head to the sole of the foot.’

“I experienced many privations after landing. I had to live on bakers’ white, spongy bread, and not enough of that, and butter the most rancid. Oatmeal and wheatmeal were not to be procured, neither were vegetables and fruit. Beef, beef, was the order of the day, and many diseases among the emigrants were the consequences. However, I bore up under these disadvantages like a man, and I thank God I have never broken my pledge nor tasted flesh of any sort, for which I have been well rewarded, for I have had no sickness worthy to be named. I delivered the tracts to Mr. Withers, a Vegetarian who had previously emigrated to Port Natal, as you requested. Mr. W. has gone to Australia.

“Emigration to Natal seems to have been a grand mistake by most who came. Some are doing well enough, but at least two-thirds have not done themselves any good. Vast numbers have left. Others would leave if they could, whilst others are sanguine. I have the work of constructing the new church in my hands entirely now, the authorities having discovered that I was the only person here competent to manage it.

“I have worked very hard for two years in the hot sun. The skin of my arms and face is as brown as a hazel-nut, and although I am of a weak frame and constitution, none stand the climate better than I do.

“I am not much in love with the place, I assure you, though many laud it so much. It suits industrious flesh-eaters admirably. Almost every house is a farm yard in miniature, as the occupants keep pigs, fowls, ducks, geese, turkeys, cows, oxen, calves, goats, and some a few sheep. There are few here, therefore, but fare sumptuously every day, in that way.

“I have abandoned eggs, and my daily fare is very, simple, indeed, and yet I maintain my health and strength.

“The butcheries here were so bad that it was necessary to have all slaughtering done a mile and a half out of town. This place of daily slaughter is surrounded by vultures,

hawks, and crows, and the stench that way is intolerable. Slaughtering is done on the Sabbath day, as at other times, although this is considered a most Christian community.

"There are six different sects. The Wesleyans are strong here. At a tea-meeting of this body, a short time since, ox-tongue was displayed as one of 'the good creatures of God.'

"I sometimes think we are out of the reach of humanity. An agricultural show takes place on the 23rd of December, when prizes are awarded for fatted oxen, pigs, and sheep. Brandy and tobacco are among the evils of the colony. Every man here is bent upon gain from highest to lowest. The manner in which it is obtained is of no consequence so long as it is called honest.

"I distributed the tracts you gave me, but, alas! 'Vegetarianism is an extreme.' And what is most distressing to me, wherever I go, my dear wife pouts, and sulks, and sneers at it, and she, of course must not be put out of her way. The subject is seldom mentioned in consequence. There is such an abundance of flesh and fowl, and it was to enjoy these that numbers came. But many by such indulgence in so hot a climate have speedily found their way to the grave. Some six or seven of my fellow-voyagers have died of consumption; others by bilious fever—complaints easily attributable to their erroneous habits of living. In spite of these facts people will have what they unfortunately learned to like best and will not listen to reason on the subject.

"There is now sitting a convention of all the wise men of Natal to consider how the Caffres can best be made to work. It will probably end in talk.

"The adoption of Vegetarianism by white people would do ten thousand times more towards the civilization of the Caffres than all the missionary activity of the religious sects. The white population may be more clever than the black, but it is by tuition. The natives here are generally a jovial, good tempered race, with intellects wide awake. They would rather starve than eat a fowl or its eggs. I do not wonder at this, as the fowl is a most unclean bird. It smells as rank as a dog. It feeds on every filthy insect, and even on the excrement of other animals, and that of the Caffres in particular. The Christians consider this filthy creature and its eggs as especial dainties, whilst the Caffres turn from them with disgust and feed principally on peaches. Which, practice, I would ask, is most consistent with refinement and civilization? The Caffres are strong, robust, and healthy, whilst the white population are constantly subject to malignant fevers, consumption and the like.

"The agriculture of this part of Africa is inferior to that of England. Peaches are abundant, but other fruit scarce and dear. G. E."

"The experience and observation of our distant friend affords ample scope for the consideration of professing Christians. If we believe in the duty of self-denial, it surely would be but a slight effort towards the enlightenment of the coloured races to show them by our example that our religion

was at least equal to theirs, in mercy and benevolence towards others..." Address: Pendleton, Manchester [England].

724. Committee. 1853. The cause in England. *American Vegetarian and Health Journal (Philadelphia)*. 3(5):91-92. May.

• **Summary:** "In the former number of the *American Vegetarian*, we announced that a Vegetarian Soiree had been given in Liverpool, England, on the 28th of March, by the Association of that place, in the News Room of the Concert Hall, Lord Nelson Street. We have now the *Vegetarian Messenger*, containing a full description of the tables, and lengthy reports of the speeches delivered upon that interesting occasion. Mr. Simpson, President of the English Vegetarian Society, made one of the most powerful addresses upon the subject that we have read. He was followed by Mr. Wm. Gibson, Mr. McGowan, Mr. Nelson, and Mr. Shaw Brown. The most novel feature in this display, was the fact that all the table, embracing all the requirements of porcelain, glass, plate, &c., &c., were the property of a joint stock company in connection with the Liverpool Association. The plates and dishes presented emblematical devices of fruits and farinaceous food in harmony with the practice of the Vegetarian System;—thus making the whole appliances of the tables complete in themselves.

"In Manchester two valuable lectures were delivered at the Mather Street Temperance Hall, in March, under the auspices of the Manchester and Salford Vegetarian Association, by Mr. James Gaskill of Hume."

725. Denton, Anne (Miss). 1853. Progress. *American Vegetarian and Health Journal (Philadelphia)* 3(5):93-94. May.

• **Summary:** "Progress is a universal law of nature. The world has progressed or improved ever since the particles which now compose it were attracted together and formed our earth. Progress is stamped on everything. Let us look into nature,—a book written by God himself, and which can be read by every nation, people and tongue,—and we will find this beautiful word on every page. Let us read on the pages of Geology what is inscribed in the deep foundations of the earth. It is written in characters that cannot be misunderstood, that this globe has existed for millions of ages, that it has passed through varied and numerous changes before animal life appeared, and that that life was so indistinct as scarcely to be perceptible from vegetables, but as the world progressed, so animal life improved, until man appeared; but what kind of a man? Let him stand forth! Look at his head, ye who believe man is retrograding; give me the dimensions of his head. Is his intellect large—the powers of his mind strong? Does his eye sparkle with intelligence?—Is he familiar with the arts and sciences? measure and examine for yourselves. Was the first human being the perfection of

God's handiwork? was he the topstone—the excelsior? did progression then cease?

“But we need not go so far back. View the age of chivalry,—what was their glory? was it mind? Nothing but that which is the glory of a nation, very little advanced above the beasts of the forest—war. Look at their low foreheads and large propensities, and contrast them with these of the present generation, and say if man has not, like everything else, progressed?

“What is not man capable of becoming, and what will he not become in future generations? As the earth becomes more cultivated, man will become more refined—both moving onward together; every movement we make to elevate man, to lead him from his selfishness, from animal gratification, we are doing something towards deifying him; we are doing something for future generations. Make the present wiser and better, and the next race will possess a superior development of intellect. Labor for this and you are pointing them to the only source of true happiness—the perfection of their nature. This should be the great nucleus around which all man's desires and efforts for improvement, and aspirations for happiness, should cluster.—There is a continual thirst in the human mind for happiness, and in pursuit of this great boon, how many are led from its beaming countenance to sip in darkness the bitter cup of misery? But raise and exalt man by the culture of his mind, the improvement of his morals, and by teaching him the duties of obedience to the laws which govern his physical constitution; and happiness, like a guardian angel, will hover around his path, and shower her heaven born gifts according to the fitness of each mind for their reception and appreciation.

“Vegetarianism is a step in the world's progress. Remove the filth and impurities which shut out God's sunshine from the soul; let man's food be of a pure nature; let it be the simple fruits of the earth, and I believe his spiritual principles will become more exalted, and his happiness consequently more abiding and enduring. As the world progresses, it will leave in the dark distant past, the flesh-eaters and flesh-eating customs. When I see man—God's image, feasting on flesh, and rolling under his tongue as a sweet morsel, the heart, head, &c., of the hog, I wonder not that there is so much ignorance and blindness in the world. And is this thy food, oh man? It might suit the voracious tiger, but surely not thee, thou masterpiece of creation! thou, destined to live forever;—thou, who art moulding and giving character to thy spirit, which it will retain to eternity. Of a truth man is yet in his infancy; he has much to learn and much to unlearn. There are too many like the man in the *Pilgrim's Progress*, content to gather the pieces of hay and straw and look not to the crown of eternal life which is hanging over their heads, and which might be theirs if they...

Continues for almost two more pages.

726. Hanaford, J.H. 1853. Unity of reform. *American*

Vegetarian and Health Journal (Philadelphia) 3(5):81-82. May.

• **Summary:** “It has often been remarked that distinguished reformers have ordinarily followed in one path, that at some period of their lives, they have advocated most of the reformatory enterprises of the day. Indeed, such are the relations subsisting between these, such their mutual dependence, and such the similarity of the fundamental principles on which all true reforms are based, that such a result might very naturally be expected.

“It is morally impossible to urge successfully forward any great enterprise, the design of which is to elevate man in the scale of being, while the ordinary barriers of a corrupt society still exist. Hence, the true philanthropist seeks a medical reform, a temperance reform, the breaking of the fetters that bind humanity in degradation and servitude, and a reform in legislation as well as the execution of necessary enactments.

“It cannot be denied that the great obstacles that retard human progress and human developments may be found in the voluntary habits of every day life.—However deep the taint of original alienation and moral impurity, it cannot be denied that the first impressions of mortal life, with subsequent culture, have much to do in developing the characteristics, and determining the fate of the mortal pilgrimage. Indeed, physical causes have a more intimate connection with moral results than is ordinarily supposed. Men do not always become drunkards, thieves, and murderers from an innate desire to corrupt their moral natures, but are often affected by physical causes, (and this is not ‘materialism,’) generally unseen by themselves, but none the less patent and destructive. The monster who thirsts for the blood of a fellow man, has previously had his passions inflamed by voluntary habits, the first tendency of which may be traced far back into the days of childhood—possibly still farther. The child that delights to torture insects, or even reptiles, to witness the horrid scenes of the slaughter-house, and afterwards gloat upon the bloody carcasses, or feed upon the flesh still quivering in the death struggle, when such a child arrives at manhood, surrounded by the more revolting of these scenes, deeds of cruelty and revenge will follow as a legitimate consequence.

“However well adapted the religion of Christ may be to the wants of man, however potent its influence, states of society far too often exist in which but little of its power can be realized. The Christian philanthropist turns away in despair from one so wedded to his cups that there is no hope that he may renounce them (if such cases really exist,) because he has learned that alcohol effectually seals up every avenue of the soul. It would be equally useless to proffer the ‘bread of life’ to the shipwrecked and famishing mariner, until his temporal wants should be supplied. The clamoring of more immediate and pressing wants will first be heard, however much we might wish it otherwise.

“For similar reasons it is impossible to elevate man’s moral nature in any considerable degree, while physical causes are continually extorting their degrading tendencies...

Continues for half a page. Address: [Nantucket, Massachusetts].

727. Hanaford, J.H. (Mrs.). 1853. Vegetarian gleanings. Number four. *American Vegetarian and Health Journal (Philadelphia)* 3(5):99. May.

• **Summary:** “The late Rev. Walter Colton, in his interesting book *Deck and Port*, remarks, ‘The great mass of the laboring classes of Rio subsist on the farina of the zatropha-plant, made into a coarse bread, called *pan de tierra caliente*. It is manufactured from the same plant of which the tapioca is obtained. This, with the black bean, which grows in great abundance, is with them a staple of life. The more luxurious bread-stuffs are imported.—Even meat, amidst all this teeming vegetation, is scarce and dear.’ Here is proof that it is at least possible for human beings to subsist on a vegetable diet, which fact is denied by the ignoramuses. Of the people of Valparaiso, Mr. Colton says, ‘The females are generally pictures of health and animation. They know nothing of the luxuries of the table, and seem to care as little.’ Again he adds, ‘Out of Lima, the masses in Peru subsist mostly on a vegetable diet. The flour of maize, wheat, peas, beans, barley, rice, and arrow-root, are made into a soft pap, or mush, which is sweetened exceedingly with sugar or molasses. This is the great Peruvian dish called *masamora*, and which is the edible staple in every family.’ Here are facts enough to prove that a vegetarian is not necessarily a valetudinarian. Mr. Colton seemed to think that this diet ‘produces sleekness without strength, and fatness without fire.’ but other and better physiologists attribute the want of strength and energy to the enervating influences of a warm climate, and the biliary derangements caused by the excessive use of the concentrated articles he mentions.

“In speaking of the dish made from the root of the taro plant, at Honolulu, he says, ‘On this the natives live, and their physical developments sufficiently attest its nutritious properties. Some of them, who are exempted by their means from labor, attain a giant stature. They become extremely fat, and roll along as if bone and muscle were hardly equal to the task of locomotion. What think ye of that, ye carnivorous tribes, who judge of a man’s bulk by the amount of roast beef which he consumes! The Hawaiian outdoes ye, on paste!’

“The writer of the above items was not himself a practical vegetarian, though he says of himself, ‘I would not take life for animal food,’ yet does he not give us a strong argument in the facts he mentions, in favor of consistent vegetarian diet.” Address: Nantucket, Massachusetts.

728. Metcalfe, Wm. 1853. Peter’s vision vs. vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(5):82-84. May.

• **Summary:** “There are few traits in human nature more amiable than the one which displays the spirit of mildness and urbanity; one which in all the trials of life exhibits true politeness and respectful deference for the feelings and opinions of others; which distinguishes the scholar and the gentleman from the charlatan, and which has its foundation in the influence and power of Religion over the mind. It is exceedingly refreshing to meet with men of such a character. It is delightful to trace the evidences of so becoming a disposition in their writings. Even when descending on subjects of a controversial nature, such men never become uncourteous, nor lower their standing in the estimation of the public, by descending to scurrility of language and rude accusations. A procedure of this kind is not becoming, even in the humblest walks of literary life, much more should it ever be found in those whose province it is to refine, instruct, and elevate the age in which they live, and to inculcate and impress the doctrines of Christianity on the minds of their fellows.

“We have been led to these reflections from the recent perusal of an address delivered by the Rev. Dr. Bethune, before certain Literary Societies at Yale College, in August, 1845. The Doctor’s discourse was on Study, which he defined in its widest sense as, ‘zeal in acquiring knowledge of any kind.’ It is well understood that the study of Letters reveals to us the mind of antiquity. The study of Religion makes us acquainted with the author of our being. The study of our fellow-men and of ourselves, leads us to a knowledge of the relative duties we owe one to another. History, Anatomy, Physiology, Biology and the whole science of humanity should be studied by all. The poet [Alexander Pope, in *Essay on Man*] has said -

“‘The proper study of mankind is man.’

“In this address there is much that is admirable and highly appropriate to the occasion. Near its conclusion; however, the Dr. touches on cleanliness, exercise, and diet. ‘Want of water and excess of food are the principal causes of bad health in students.’ ‘Meat may be eaten,’ says he, ‘once a day, and that but sparingly. If men quit work for study and continue to gormandize, they will creep into early graves. They die not of study, but of meat. Nature gives us vegetables and so produces them that they last the year around. It must be confessed that, in Eden, the food of pure and upright man was wholly vegetables.’ Thus far we almost wholly concur with the learned orator. But alas! ‘what a falling off was there’ when we found him saying, ‘The command to Peter, ‘Kill and eat,’ is a sufficient warrant for the use of flesh, against the theories of men whose gastric juices are as weak as their brains, and who would feed us on bran bread and slops.’ The vision of Peter, as recorded in the Acts of Apostles is often referred to by superficial readers, who are anxious to sustain the flesh-eating system, ‘as a sufficient warrant’ for the use of flesh for food; but we were astonished beyond measure to find an eminent and

learned Doctor of Divinity, in an address delivered in the presence of a number of theological and other students, at one of our colleges, attempting to bolster up the inhuman practice of butchering animals and entombing their bodies in our stomachs by reference to a record, which has not the slightest relation to the subject. Our surprise, if possible, was increased by his uncourteous and opprobrious reflection on the advocates of Vegetarianism, of whom he speaks as ‘men whose gastric juices are as weak as their brains,’ &c. We would here ask the learned D.D. if he really supposes Peter was directed by this vision to kill and eat animals and other reptile existences? If so, did he...”

729. Alcott, W.A. 1853. Diseased vegetables. *American Vegetarian and Health Journal (Philadelphia)* 3(6):105. June.

• **Summary:** From Alcott’s *Life and Health*.

730. Alcott, Wm. A. 1853. Vegetarianism, positive as well as negative. *American Vegetarian and Health Journal (Philadelphia)* 3(6):107-09. June.

• **Summary:** “It is quite to the disadvantage of any good cause, that its advocates should occupy too long, a merely negative position. Thus it has been with the friends of temperance. They have been almost to this very hour in the world of ‘Thou shalt nots.’ They have told us what we must not drink, rather than what we ought and why. They have staid this side of Jordan and opposed Amaleck, and Moab, and Ammon, when there was nothing to hinder them from at once entering Canaan, and taking a stand at Jerusalem. They should long ago have come up to the question, What is the best drink, and why! This would have been to take positive ground. It would have been somewhere in the world of ‘Thou shalt.’

“Vegetarians, too, have made the same mistake. Thou shalt not eat animal food, has been the cry; but what thou shalt eat has not been so often discussed. It is high time that we take ground of a positive kind rather than a negative. It is high time to tell people what vegetable food is; its defects; how it may be best used; how improved, &c. This I propose, in a short series of articles to do.

“My first object will be to set forth some of the defects of vegetable food, with a view to its improvement. It is highly important that it should be perfect. Animal food in a state of perfection, or even perfectly free from disease, it is scarcely possible to obtain. For this and for other reasons, we give that up. But of vegetables we have hope. They are often unripe, capsified, or injured by manures or by cookery; but from all these things they may it is believed, by great pains-taking, be redeemed.

“Vegetable food-fruits, grains, &c., when matured, may be preserved in a perfect state for some time, by keeping them away from the air. On this, point we have many valuable thoughts in Whitlaw’s *New Medical Discoveries*.

I hardly need say, in this place, that with his humoral pathology, and medicated vapor bathing doctrines, I have nothing now, to do; but only with his facts.

“At page 47, after giving the details of a series of experiments in this direction, he says: ‘I soon saw the great importance of preserving vegetable substances from the action of air, particularly those that are required for food and medicine, as the action of air will render most of the useful vegetables highly destructive to life.’

“At page 188, he thus observes of the city of London—and his remarks are, of course, more or less applicable to all other cities and places: ‘A practice highly detrimental to the health and comfort of the inhabitants of London, is very prevalent. I allude to the exposure of various articles of food to the action of air and moisture, as is evident from every shopkeeper, who is a cheesemonger, having...”

Continues for almost two more pages.

731. Alcott, W.A. 1853. Quality of food. *American Vegetarian and Health Journal (Philadelphia)* 3(6):113-14. June.

• **Summary:** “Nothing is more common than to hear people say, ‘Well, it makes less difference about the quality of food, after all, than the quantity.’ If people will only eat less than they do, there will be no great trouble. So even the great naturalist Linnaeus used to say. ‘Nothing,’ says he, ‘is more common or more ridiculous than to ask whether this or that substance be wholesome;—as to the quantity, indeed, the answer might be easy, but as to quality, it entirely depends on peculiarity of constitution.’

“Now who will doubt, for a moment, whether Hippocrates or Linnaeus is the higher authority in this matter? Yet Hippocrates observes:—‘He who is ignorant of the properties of vegetables, how can he understand the diseases of men!’ This remark applies, indeed more particularly to physicians, but let us hear him a little farther:—‘For by every one of these vegetables the body is affected or changed, either in one way or another; and of these is the whole of life composed, in health, in convalescence, and in sickness.’ This is for us all; especially those of us who think that all we have to do in regard to eating is not to eat too much.

“‘Nothing,’ says Dr. Whitlaw, ‘is of greater importance to the human race, than the inquiry what food is wholesome, and what is not. Most diseased persons have a depraved appetite, which is truly the cause of their malady. and are constantly teasing themselves about what is agreeable to their appetites—but what sustenance is good ‘for them forms no part of their inquiry. It was the opinion of the greatest masters of the earliest age that the study of the quality of the food was a matter of the utmost importance. So it is, too, of the greatest masters of modern times. Even Beaumont, with all his skepticism as to the importance of quality finally has to admit, in as many words, that ‘the quality of nutriment is a

matter of considerable importance in dietetic regulations.' He gives for example the fact that 'a diet too highly nutritious is as fatal to the prolongation of life and health, as that which contains an insufficient quantity of nutriment.'—What is this but to concede the whole argument?"

732. *American Vegetarian and Health Journal* (Philadelphia). 1853. The vegetarian system. 3(6):101-04. June.

• **Summary:** From the *Liverpool Mercury*. "Among the many benevolent societies which pre-eminently characterise the social history of Great Britain, there is one on which we are about to address our attention which may excite the surprise, though probably, at the same time, the interest of many of our readers; we refer to an organization, established in 1847 for the dissemination of a knowledge of the principles and practice of vegetarianism—a system which prescribes fruits, roots, and grain as the natural and best food of man and is altogether opposed to the consumption of the flesh of animals as food.

"On the threshold of our brief notice of the vegetarian system, we cannot but remark how certainly inquiries of the nature here presented, again and again rise in the history of the world. Ever since the days of Pythagoras, and, doubtless, proceeding his time, the practical history of mankind has presented numerous instances, demonstrative of the highest advantages to be derived from simplicity of diet. But, while this has been acknowledged—in the abstract at least—to be favorable to health in the treatment of disease, in all the most advanced nations of the world, there is scarcely any country of Europe, despite the prevailing opinions in favor of the consumption of a combination of the flesh of animals with the products of the vegetable kingdom, which has not, also, had its writers who have addressed themselves (with a moral courage and enthusiasm, in the service of truth which does them honor) to the condemnation of the fast-living, inhumane, and unnatural practice of consuming the flesh and blood of the animal creation. Such authors have sought to adduce facts of interest and of the highest consideration, to prove that the simplest forms of food, to be derived directly from the bosom of nature, are ever the most happily received, and at the least expense, as well as best calculated to build up the physical constitution of the human family. Among such writers we may especially notice Mr. Gleizes, of France, Mr. Sylvester Graham, of America, and Mr. John Smith, of England, in whose works will be found the modern conceptions and advocacy of the importance of the vegetarian principle and practice of diet.

"It will be our purpose, in noticing this system of living, without the flesh of animals in relation to principle, to glance for a moment at the special arguments advanced in support of such a principle,..."

733. *American Vegetarian and Health Journal*

(Philadelphia). 1853. Animal food as a stimulant. 3(6):119. June.

• **Summary:** From *Water Cure Journal*.

734. *American Vegetarian and Health Journal* (Philadelphia). 1853. The Bible Christians of Philadelphia. 3(6):120. June.

• **Summary:** "The annual meeting of this religious society was held on Whit-Monday, May 16th, at 10:30 A.M., in their Church edifice, N. Third St., above Franklin Ave., for the purpose of electing officers, attending to the temporalities and celebrating the *Thirty-Fifth* anniversary of their Church in Philadelphia." From *Frankford Herald*.

735. De Wolfe, C.H. 1853. The controversialist: An evening's chat; or, a dialogue on vegetarianism—continued. *American Vegetarian and Health Journal* (Philadelphia) 3(6):117-19. June.

• **Summary:** "H.—Good evening, friend D., I am happy to find you at home this evening, for I have come over agreeably to appointment, and brought my 'crew' with me—my wife and children—they being anxious to hear what reasons can induce a person to starve himself out of 'kindness to animals,' or fear that that eating flesh will injure him.

"D.—I am happy to meet you, Deacon, and also rejoice that your wife and family have had their attention awakened by the evening's talk between us so recently. You all want to hear, then, 'what reasons can induce us Vegetarians to starve ourselves,' etc. Well, well, Deacon you make me smile when you talk of 'starving, and leanness,' etc.—I must joke you a little. Come, now, I will be 'weighed in the balances' with you, your own wife being judge, and if I'm 'found wanting,' or if she don't pronounce me as fair and healthy looking and comely, I will order you a 'mutton chop' or 'steak,' and as for my landlady here, you shall be umpire in her case, and if she 'suffers loss' by comparison with your 'better half,' then I will guarantee as 'good a cup of tea, dry toast, and cold tongue,' as ever matrons indulged in.

"Mrs.—The Ladies—both at once!—Now, gentlemen, we protest! We are not going to be dragged into your disputations—so please allow us the pleasure of listening and being profited by your investigations and deductions. It matters not which is the better looking—which the preponderating lump in the balances, physically. 'Tis enough that you laugh at us females for our vanity of comparison in matters of fancy without imitating us. Now we guess you feel well!"

"H.—Pardon, ladies, I had forgotten that 'twas a conceded point to give the ladies their own way. When she says she will, she will, and you may depend on't, when she won't, she won't, and there's an end on't; so we will dispense with their opinions, and call it even, in regard to look.

"D.—Very well, Deacon, 'even' it is then; and now for

‘producing my cause and bringing forth my strong reasons.’—The Bible teaches us that God prepared for our ‘first parents’ the ‘Fruits of the garden.’ The Scriptures, to my mind, show conclusively that man was designed to live upon fruits, berries, grains, roots, etc., and to abstain from cruelty, blood, and animal food. Science, founded in eternal truth, and consequently in harmony with the Bible, also corroborates this conclusion. Phrenology, Anatomy, Physiology, Comparative Anatomy, and...”

Continues for almost two full pages. Address: Oldtown, [Maine].

736. Metcalfe, Wm. 1853. The American Vegetarian Society’s anniversary. *American Vegetarian and Health Journal (Philadelphia)* 3(6):110. June.

• **Summary:** “Nothing has transpired since the publication of our last number to alter the views of the Executive Committee respecting the time and place for celebrating the Fourth Anniversary of the Society; for though one of our correspondents recommends *New York* on account of the contemplated ‘World’s Fair,’ as the place likely to have a more general attendance than Philadelphia; yet as he is not a resident of that city, and as no such desire has been expressed by any of the Vegetarians of New York, the Committee do not feel authorized to comply with the suggestion, but hereby make known to Vegetarians and the friends of the cause everywhere, that the Fourth Annual Meeting and Festival will take place in the city of Philadelphia, on Wednesday, 24 Aug. 1853. Other particulars will be announced in our July number.”

737. Metcalfe, Wm. 1853. Progress of vegetarianism in England. *American Vegetarian and Health Journal (Philadelphia)* 3(6):110-12. June.

• **Summary:** “In a former number we have adverted to the Vegetarian *Soiree* which was held in Liverpool; within a few days after, a similar occurrence took place in Manchester; both of these meetings were well attended, and highly gratifying to the friends of the Vegetarian cause. We have since received a copy of the *Leeds Times*, of May 14th, from which we learn that a local Vegetarian Association, auxiliary to the National Vegetarian Society, had been organized in that town, and that on the evening of the 6th of May, the Association gave a *Soiree* in the Stock Exchange Hall. Five long lines of tables, joining a platform table, were amply provided with numerous Vegetarian dishes, fruits, &c., the whole comprising a very orderly and pleasing exhibition of good cheer, which was much enjoyed, as we are informed, by about two hundred and fifty guests, assembled on the occasion. James Simpson, Esq., President of the Vegetarian Society, presided, and on the repast being ended, he addressed the meeting in a very eloquent and animated speech, in illustration of Vegetarian principles. We subjoin extracts: -

“‘People were apt to suppose that Vegetarian diet was restricted to the more ordinary vegetables consumed along with the flesh of animals. In Vegetarian diet, the various fruits and farinaceous food, as well as vegetables, were included, and from them there was a far greater variety of preparations made than could be had from the flesh of animals, especially when milk, butter and eggs, were used in combination with them. There was also a greater amount of gustatory enjoyment, and especially in partaking of fruits in which individuals could at all times rejoice. The Vegetarian bill of fare was therefore by no means such as persons on a first impression are apt to suppose; but for further information he must refer to the *Vegetarian Cookery*, a work of considerable size (and to be had everywhere) which presented a great variety of dishes in the simple as well as more artificial preparations of food. There was a great difference between the mixed diet and Vegetarian systems of living, especially in regard to the principle in the one system and the more or less absence of principle in the other. (Hear.) All good things were, however, subject to be vilified more or less, on their first introduction; and it was not surprising that the Vegetarian system should be misrepresented.’

“The Vegetarian system prevailed in the earliest times, and had ever since been practised by large portions of the population of the world. But it was said that man had canine teeth, and since the period when his food was appointed from the vegetable kingdom he had been re-constituted, and the possession of these teeth must be accounted for before the Vegetarian system could be received. Did man, he would ask, eat flesh with canine teeth? Other animals had these teeth as well as man, and these were fruit and grain-eating animals; and if man was to be regarded as a flesh-eating animal because he had those teeth, the horse, the camel, and the monkey, ought to be regarded as more carnivorous than man. It was sometimes argued that man came between the carnivora and the graminivora, or grass-eating animals, and that, therefore, he ought to partake of both kinds of food. This he contended, was a mistake. Man was, indeed an intermediate animal; but there was an intermediate character of food precisely adapted to his nature, in fruits, roots, and grain. All the great naturalists, Linnaeus, Cuvier, Ray, Monboddo, and others down to Professor Owen, the great authority on Odontography, admitted that the natural food of man was derived from the vegetable kingdom: and though, since the invention of cooking and the use of the knife, man could subsist on flesh, this was by acquired habit, and not from nature.’

“‘There was a pain experienced in the slaughter of animals, that has caused our banishing slaughter-houses to the outskirts of the city, and how shocked people were when they came upon some of these places with wide-open doors, and saw the fellows swinging the great pole-axe and dashing in the skull of some unoffending or with thick-clogged feet in the midst of disgusting blood. Ladies did not reason upon

this question. It was only because woman, with her gentle nature and sensitiveness, did not trace back the dishes on the table to the animals living and breathing a few hours before, that the custom did not die out.”

“We are also informed that on Monday evening, the 9th of May. Mr. Bormond gave an interesting lecture on Vegetarianism, in the Corn Exchange Barnsley, and though the evening was very stormy, the room was well filled with attentive and intelligent hearers.

“Mr. Bormond commenced by cautioning his audience against the error of thinking that vegetable diet meant that a man must live alone on the more unnutritious vegetables.—He would have them rather to fix their mind on fruits, roots, and grain, in all their rich variety and beauty;—full of the necessary and proximate principles of nutrition;—possessing all the necessary elements for building up the human body in purity and comeliness; and that, according to the highest benevolence and unselfishness. He then proceeded to show that the views he taught were in strict harmony with chemical deduction, as set forth by the first chemist of the day; and he exploded the old erroneous notion, that the nourishment procurable from flesh, is superior to that derivable from a well-selected vegetable diet, composed of fruits, roots, and grain, variously prepared, arguing that the nutrition got from the flesh of animals was only such in form and chemical composition as might be obtained from vegetable substances, less extensive, more pure, and free from all the risk of disease consequent on seeking nourishment from flesh.—The lecturer successfully combatted the other popular notion, ‘that we have a larger quantity of nourishment in flesh than in a well selected vegetable diet,’ by again showing, from high chemical authority, that while flesh in its best form, only yielded about twenty-five per cent nourishment, wheat, oats, and other grain, together with fruits and farinaceous roots, would give variously from sixty to ninety per cent nourishment. The chemist was right, seeing that those animals that were largest, longest-lived, most capable of, and patient under protracted toil, lived on vegetable products, instancing the elephant, camel, ox, and horse. Again, the other class—that existed on flesh—were diminutive, short-lived, and useless to man. The cruelty inflicted on God’s patient creatures to procure flesh food,...”

Continues for almost one full page.

738. Trall, Russell Thacher. 1853. The cause in New York (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(6):112-13. June.

• **Summary:** This letter to Wm. Metcalfe (editor) discusses the importance of a “proper vegetable diet” in the treatment of disease—based on two case studies. An improper vegetable diet might contain a large proportion of “baker’s bread,” whereas a proper diet might contain “home-made Graham flour bread, potatoes, fruits, &c.” “Many persons mistake an unfortunate of aliments of a vegetable character for

Vegetarianism itself.” Address: 15 Laight St., New York.

739. Wright, Joseph. 1853. Another advocate (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(6):114-15. June.

• **Summary:** “Brother Metcalfe:—

“In our American Vegetarian we often and very justly too, quote Justus Liebig and other chemical writers of the present day, to prove that man, ‘by feeding upon the flesh of animals feeds principally and radically from the vegetable kingdom under a different organization; which organization generally contains foetid gases in larger proportions than those gases are met with in the vegetable organization. The flesh, blood, chyme and fluids of the whole carnivorous tribe of animals, putrify much sooner than do the same substances of the granivorous, frugivorous and vegetivorous animals; because, the bodies of the former being formed from such substances as rarely undergo vinous or acetous fermentation, they consequently run more rapidly into the putrid state of fermentation, than do the bodies of those animals, which have been formed immediately from the vegetable kingdom which must consequently first undergo a vinous fermentation before it can enter into the putrid state of fermentation. There is an essential difference though, between digestion and putrefaction.

“Our object in penning this short communication is to shew your readers that long before Drs. Guarani, Alcott, or any of us Vegetarian writers had used our pens on this subject, the learned William Nisbet, M.D., Fellow of the Royal College of Edinburgh, Member of the different Medical Societies, &c., &c., in his *Dictionary of Chemistry* under the article of “Animal Substances,” has advanced the same idea, that Liebig and others of the present day advocate; and though he himself was not a teetotal Vegetarian, yet his ideas plead most favorably for the adoption of the Vegetarian dietetic life; he says,—‘All animals are fed on vegetables, either directly or through the intervention of other animals. No part of the substances of animals is from any other source except water. Animal matter, when subjected to trials, is resolved into the same principles as the vegetable matter, with a larger proportion of ammonia, and generally foetid gases. But though the principles of animal and vegetable substances are at the bottom the same, they are combined in a different manner; the compound is very sensibly different. There is hardly any such a thing among animal substances as the vinous or acetous fermentation, they run remarkably fast to the putrid; some receive the acescent [sic], but it is rare. Animal substances exceed in their proportion of hydrogen compared with vegetables. Hydrogen, therefore, forms their principal base, as carbon is of vegetables; and as animals live on vegetables, the changes producing these new principles are the effect of the action of their functions of digestion, respiration and secretion. The principles they derive from the vegetables are clear.—Azote, it is probable, is drawn

from the atmosphere by the animal; phosphorous seems the product of animalization drawn from the vegetable origin, and all their other principles are productions from the same source.' Now, will our time-serving, obsequious doctors and lecturers contradict the authority above quoted? Will our kind friend Dr. Wieting, who, by the by, is one of the most popular public lecturers on physiology in America, tell us that carbon is not the base of the vegetable world, and that in living upon vegetables only, we cannot obtain a sufficient quantity of carbon for the support and health of our bodies? Will he tell us that we do not receive azote from any other source than by eating the carcasses of animals? To conclude these interrogatories, will he tell us, that man is as well fed and that his body and life are as perfectly preserved and developed, by the flesh of animals as by vegetable aliments?

"Knowing the gentleman as we do, and believing that he would give us honest, candid answers to the foregoing questions we will therefore venture to sum up his response and divine it to be contained in the following sentence, namely, that as the vegetable kingdom was created prior to the animal, so it must have been deigned for the only subsistence of the animal kingdom and that it consequently contains all the necessary principles for the full and perfect development of our animal organization, our bodily health and a long and happy life." Address: A.M., Camden, New Jersey.

740. *Manchester Guardian (England)*. 1853. Local and provincial: Vegetarian banquet. July 30. p. 7.

• **Summary:** "The sixth annual banquet of the Vegetarian society was held in the Town Hall, Salford, last evening, when there was a numerous gathering of vegetarians and their friends. The room was decorated with festoons of green leaves, which at different points surrounded inscriptions, consisting of extracts from the bible, the works of Cuvier and other authors, mottoes directly or indirectly bearing upon the practice of vegetarianism. The busts of Milton and Shakespeare occupied positions on each side of the orchestra; and beneath the bust of each was a quotation from his works, recommending an abstinence from a flesh diet. In the orchestra there was a band, which performed a selection of dance music during the banquet, and in the intervals between the speeches which followed. Mr. James Simpson, president of the society, was in the chair, and amongst the gentlemen present were Messrs. Alderman Harvey, Schofield, Wyth, Martin, Gaskell, J.W. Beck and John Noble, jun. Boston; William Ward, Cambridge; and [James?] Bormond, Halifax. After the health of the queen had been drunk in water, the Chairman said that the vegetarian system now rested not merely upon reason, but also upon the facts of experience. The hard work of the world was done on vegetarian diets; and those men who did the most work, such as the porters of Smyrna [an ancient city now in Turkey, represented by modern Izmir], lived on vegetables [foods from plants]. The

experience of the members of the Vegetarian Society had proved the facts on which its arguments were built. Many members of the society had carried out the practice for many years. Eight persons on the platform had been vegetarians for a sum total of 338 years, the average of the experience of each being rather more than 42 years. Against a case founded upon experience such as this, ridicule was of no avail."

How we feed our bodies will always be a great question. "The character of our food must be of essential importance in the sum of human existence. Most persons took for their guide that which was customary, but it do so happen that all customs were not wise ones."

"It was urged that flesh meat was more digestible. This was a mistake. Dr. Beaumont, of Canada, had proved by experiments that, as to rapidity of digestion, the difference was in favour of vegetable food, and amounted to an average of 22 minutes and 33 seconds."

"Statistics had shown that upon a plot of ground which would only feed one man on animal food, you might feed 15 on vegetables. If our country were ever thickly populated like China, we should be obliged to feed on vegetables. The highlands of Scotland had been depopulated by the conversion of land into sheepwalks; and Roscommon, in Ireland, had been depopulated by a similar conversion of land into grazing grounds."

741. Alcott, Wm. A. 1853. Vegetarianism in Russia. *American Vegetarian and Health Journal (Philadelphia)* 3(7):127-29. July.

• **Summary:** Dr. Alcott cites Howard, the philanthropist, for an account of his travels in Russia.

742. *American Vegetarian and Health Journal (Philadelphia)*. 1853. The meeting—the festival! 3(7):130. July.

• **Summary:** "The Fourth Annual Meeting of the American Vegetarian Society will be held on Wednesday, the 24th of Aug. next, in Philadelphia. Further particulars will be announced in our next."

"In addition to our worthy President, Dr. Wm. A. Alcott, whom we expect to address the meeting, we may also announce the name of Mr. H.S. Clubb, from Manchester, England, who has been doing good service in the cause in that country, by delivering public lectures in various places. Mr. B. Pittman, brother to the inventor of Phonography, will also, we trust, be present, and address the assembly. Other speakers will participate in the proceedings."

743. *American Vegetarian and Health Journal (Philadelphia)*. 1853. The vegetarian system. No. 2. 3(7):137-39. July.

• **Summary:** From the *Liverpool Mercury*.

744. Cousin Mary. 1853. Home pictures. *American*

Vegetarian and Health Journal (Philadelphia) 3(7):121-27. July.

• **Summary:** A long narrative about a family's becoming vegetarian. A cloud of gloom hangs over Clara Hammond, whose housekeeper left a week ago, until the visit of her glowing friend Constance Selwyn who, along with helping with the housework, encourages her to become vegetarian. "You know that we have no greasy pans and dishes to cleanse... I am not surprised at you being disgusted with such a system in your kitchen, such a continued repetition of greasy cooking, and greasy cleaning," clucks Constance. The Hammonds do indeed try switching to a vegetarian diet, heartily lauded by the children who gush at dinner, "It will make us so happy to know that the pretty lambs and calves are not killed on our account... And we can keep Bidy, and her chickens to play with us now." The eldest child, George Hammond, anticipates writing a letter to the *American Vegetarian and Health Journal* to be published at a later date.

745. Hanaford, J.H. 1853. Aid from the right source. *American Vegetarian and Health Journal (Philadelphia)* 3(7):132. July.

• **Summary:** "I have observed with pleasure, especially in some of the more recent numbers of the *Vegetarian*, that ladies are interesting themselves, and their readers, in this great dietetic reform. It is a lamentable fact, that during the earliest agitation of this subject, the pioneers encountered a far more determined opposition from women than from the grosser sex. Though they may have shrunk from the destruction of animal life, for the purpose of satisfying this unnatural appetite, preferring that man should imbrue his hands in the blood of the innocent brute; yet, with a few exceptions, they have been quite as unwilling, if not more so, to banish this article from their tables, to obtain which so much pain is annually and relentlessly inflicted. Why this has been so, is not my province to determine.

"It is a matter of rejoicing that some have thus publicly 'declared' in favor of a pure diet, and are willing to brave the storm of persecution which their less refined sisters may choose to pour upon them. But let them take courage; their ranks will soon be reinforced, for such a reform must commend itself to the favorable consideration of thinking women, whenever they are able to rise above gross sensuality, and live for higher enjoyments than the mere gratification of 'fleshly appetites.'

"As the world advances in refinement and individuals in moral worth, these sensual gratifications must necessarily sink into comparative insignificance. We possess physical appetites, it is true, and have a right to gratify them within certain limitations, yet these must ever occupy a subordinate position, if we regard the benevolent designs of our being. It is a fact that cannot have escaped the notice of the observing, that the more refinement and intellectuality one

may possess, the less such an individual seeks to gratify purely brutal propensities, When reason is on her throne, the brutal is never in the ascendancy. It is therefore consoling that the advocates of such a reform, either male or female, will receive sympathy and encouragement in the ratio of real advancement in the community, and will gather around them the higher order of persons—those who aspire to an ennobling and spiritual life—a life worthy of intellectual beings.

"And why should not woman sympathize in this reform? She has 'rights' in this respect which she may justly demand—a right to be delivered from the bondage and needless drudgery of the kitchen. That the kitchen should not be deserted by the 'dutiful housewife' is admitted, but it cannot be denied that far too much time is spent there, and far too many aspire to nothing higher than excelling in its round of duties. Still others are compelled to toil in its dingy recesses most of the time to satisfy the 'fastidious tastes of the lords of creation,' and are literally sacrificed on the altar of sensual indulgence. Many a delicate constitution has been completely destroyed—many a Victim immolated, for the purpose of ministering to a grovelling demand of our physical nature—hours of crushing toil to obtain moments of gratification, and that which we possess in common with the brute creation. To what depths human beings may descend!

"Since the hardships of popular cookery as well as most of the evils which result from partaking of 'spoiled dishes,' are shared by females, it is appropriate that they should continue to agitate until the burden of oppression is removed—till they can secure 'their rights' in this respect, and secure the privilege of developing their intellectual and moral natures, and enjoy a fair share of the pleasures of mortal life. Then will they find their appropriate 'sphere,' even if they do choose to enter the halls of legislation or engage in the arena of the boisterous and confused business world. Let them wield the instruments already in their hands, and employ the powers of which they are by nature possessed, and they can do much to secure their rights and enjoy an equality. Let them cook less and think more."

Address: [Nantucket, Massachusetts].

746. Hanaford, J.H. (Mrs.). 1853. Vegetarian gleanings. Number five. *American Vegetarian and Health Journal (Philadelphia)* 3(7):136. July.

• **Summary:** "No person of discrimination who may peruse carefully the recent, popular work of B.F. Bourne, entitled *The Captive in Patagonia*, can fail to perceive the very evident connection between the treacherous, degraded, blood-thirsty disposition of the savages among whom the author was detained for ninety-seven days, and their carnivorous diet.

"Mr. Bourne says, 'They subsist altogether on the flesh of animals and birds,' and in another place remarks that, 'The chief said, that he and his people did not relish oysters, he did not like fish of any kind; no fish had grease enough

for them;’ after stating that it is considered noble and manly to excel in hunting, he comments upon their disposal of the game as follows, ‘The body is split open, the entrails removed, the heart and large veins opened, to permit the blood to flow into the cavity. The Indians scoop up with their hands and eagerly drink the blood.’ However disgusting this extract may seem to every refined reader, it is but too true, and is only the excess of what is practiced in the civilized world, and performed in a ruder manner.

“That he will give his wife ‘plenty of grease’ is the great argument of an Indian when asking for a woman of his tribe in marriage. Of the physical effects of such an exclusive animal diet upon himself Mr. Bourne complains bitterly. He was obliged to have recourse to the roots of a species of dock. He says ‘Taking a quantity into the hut and roasting them in hot ashes they were found not to be distasteful, I filled my pockets with them, and abandoned flesh diet for a little time, to the sensible, though gradual, relief of my sufferings.’ Now what is the result of this carnivorous diet upon the Patagonians? Vegetarians would expect to find them savage and cruel, ignorant and degraded to the last degree. And so they are. The freed captive from among them says, ‘the extremest peril arising from the poverty of the country is exhilarating compared with the tender mercies of this people. Rather than trust to their protection, better hide from the light of day, and gnaw the bark of stunted trees for food, drinking as I did, from the briny sea.’ In moral and intellectual development they are scarcely above ‘the beasts that perish.’ Polygamy, lying, stealing and murder are among their usual habits, and they seem to have no idea of a Supreme Being, or of accountability. No Vegetarian nation has ever been found thus ignorant and cruel, what then is the inference, save that a carnivorous diet is unfavorable to the physical, moral, and mental welfare of its votaries, and a Vegetarian regimen proves the opposite in its results!” Address: Nantucket, Massachusetts.

747. Metcalfe, W. 1853. [Sixth annual meeting of the English Vegetarian Society]. *American Vegetarian and Health Journal (Philadelphia)* 3(7):130. July.

• **Summary:** “The Sixth Annual Meeting of the English Vegetarian Society, will be held in Salford, Manchester, on Thursday, the 28th of July. A Vegetarian Banquet will be given on the occasion.”

748. Metcalfe, Wm. 1853. The controversialist: Vegetarianism vs. the Bible again. *American Vegetarian and Health Journal (Philadelphia)* 3(7):134-35. July.

• **Summary:** “A short time ago, we received the following extract of a letter in relation to our article in the April number of the Vegetarian, under the above caption. ‘My Dear Sir:—I have a few thoughts to communicate relative to your structures upon a short communication originally appearing in the *Water-Cure Journal*, regarding the example of Christ

as bearing upon Vegetarianism.

“You defy the writer of that communication to recite the verse where Christ is said to have partaken of flesh. You will find in the 13th verse of the 21st chapter of John, these words: ‘Jesus cometh, taketh bread, and giveth them, and Fish Likewise.’ I do not bring this text forward to prove that Christ partook of fish, but to prove that he gave to his disciples to eat of that which you say is an unnatural diet for man—consequently, the eating thereof was a violation of a fixed law of God; and Christ, allowing He did not himself partake of the fish, gave the same to others, which certainly is as exceptionable as though he himself had eaten it.

“I am myself a Vegetarian of years standing. I believe that the arguments for the system and against flesh are unanswerable. But did I believe, as doubtless you and many other Vegetarians do, that Christ and God are identical, or even that the former was perfect in Every Thing, I could not consistently take the ground that it was a violation of the law of God to kill and eat animals for food; when at the same time the record shows that God, or Him whom you say was Perfect Man, violated his own law.

“It seems to me not rude to go to the Bible for arguments in matters of science—particularly where its testimonies are as diverse as in the questions of food and drink. If in one place we find a passage against flesh, we find in another one for it. So in matters of drink. Now we see the blessing of God resting upon the children of Richab for abstinence from wine, while in another, He himself, in the flesh, as many believe, provided wine for a marriage feast.

“Let the Bible occupy its position in spiritual matters, but don’t bring it forward in questions of a scientific character, where there is such a diversity of testimony; for by so doing you will inevitably injure a cause of momentous import to the present and future welfare of humanity.

“In love for the cause,

“I remain ever,

“Yours truly, H.Q.M.’

“Before giving an immediate reply to the above, we beg leave to state we have assumed, as a fact, that the writer of this letter believes the Bible to be a Revelation of the will of God to man. In such a case, he will probably admit the true teaching or doctrine of the Bible to be, that man was originally created in the image of God, endowed with intellectual powers, gifted with mental liberty, and as a free agent, placed in a state of accountability; that in process of time, he revolted from the government of his God, alienated himself from his Maker, abused the freedom with which he was blessed, and destroyed that harmony between himself and the Divine Being, which is essential to the highest good of the race.

“A Revelation of the will of God was mercifully given to man, to reclaim him from the voluntary degradation to which he had fallen, and to accomplish his restoration ‘without violating his mental freedom; to bring him into

physical, moral, and spiritual harmony with his Creator, and to develop the nature and laws of His government to the perceptive powers of the human family. God has accordingly,...

Continues for a little less than one page.

749. Thomas, E. 1853. On the preservation of the hair. *American Vegetarian and Health Journal (Philadelphia)* 3(7):135-36. July.

• **Summary:** "Animal food, by causing a continual inward fever, is always injurious to the hair; by producing a dryness of the skin, it closes the pores, and prevents the hair from receiving its proper nourishment, and thus causes gray hair and baldness. Sweating profusely, or washing the head frequently with warm water, or with soap and water, injures the hair and turns it gray. The use of the fine tooth comb, has much the same effect; by its close application it strips or presses out the natural oil from the hair, and sometimes tears it out by the roots, and produces a considerable irritation or itching of the skin. Living on salted, smoked or dried provisions, or any kind of diet that is highly seasoned, or which causes indigestion or costiveness, is injurious to the hair. Dark and damp situations are also unfavorable to the hair, causing it to fall off &c. Much care, fear, sudden fright, great anxiety or deep trouble of mind, or whatever deranges the functions of the body, has a great tendency to turn the hair gray.

"Therefore every person who wishes to possess a beautiful head of hair, must endeavour to promote the general health of the system by keeping the mind constantly as calm as possible; by living exclusively on vegetable diet, (Fruit and Farinacea;) by going in the cool shower bath frequently, taking sufficient exercise daily, out in the open air,—and drinking nothing but pure soft, cold water. The hair should be cut frequently, (particularly in warm weather.) This will not only tend to keep the head cool and prevent headache, but will strengthen the hair and promote its growth."

750. *Punch (London)*. 1853. The vegetarians in the north. 25:73. Aug. 13.

• **Summary:** "The Vegetarians have been consuming a quantity of green stuff in public at the Town Hall of Salford. We shall expect to hear soon of a variety of Extraordinary Feats performed by geniuses of the Vegetarian class, such as swallowing turnips whole, demolishing spinach by the sieve, onions by the rope, and cabbages by the cartload. We perceive that the Vegetarians have set themselves in opposition to everything like compromise; and a poor unfortunate who endeavoured to meet the Vegetarians half way by living on tapioca, was recently hooted down, and warned of the frightful consequences to be apprehended from the starch in the tapioca, which might lead to stiffness of the joints, and a thousand other maladies."

751. Alcott, W.A. 1853. Eating flesh and licentiousness. *American Vegetarian and Health Journal (Philadelphia)* 3(8):141-44. Aug.

• **Summary:** "That there is a natural connection between a highly stimulating diet, and the development and cultivation of appetite and lust, those 'raging fires,' as Watts calls them, needs, as I suppose, no very elaborate argument. It is sufficient to state the fact, to secure its most cordial reception by every intelligent individual; and then proceed to make such inferences from this doctrine, as are, at the same time, legitimate and pertinent.

"But before I do even this, it is necessary to call the reader's attention to a distinction between stimulation and nutrition. Now our food, in order to be of any service to us, must be nutritious in a greater or less degree; but it may or may not be stimulating. And here again, a word of explanation is necessary. All things which we receive into the vital domain—air, bread or water—are, in a sense, stimulating.—But, in the present connection, I use the word stimulating in quite another sense. I mean by stimulating food, that which in any quantity excites the heart, arteries and other organs, to a degree which is followed by an obvious and corresponding debility, not only of those parts and organs, but of the general system.

"Of this stimulating, or rather unnaturally stimulating food, there are many kinds in common use; but that which is worst of all, is the dishes into which flesh or fish enters as a prominent ingredient. Mixed dishes, i.e. dishes made up from both kingdoms of nature, the animal and the vegetable, are in one respect less stimulating than those which are wholly animal;..."

Continues for a little less than three pages.

752. *American Vegetarian and Health Journal (Philadelphia)*. 1853. The annual meeting and festival. 3(8):150. Aug.

• **Summary:** "On Wednesday the 24th inst., the American Vegetarian Society will convene at 10:30 A.M., in the Lecture Room of the Chinese Museum, corner of George and Ninth st., Philadelphia, for the purpose of holding the Fourth Annual Meetings. The day will be devoted to the transaction of the business of the Society, and the discussion of the Vegetarian Platform—the evening will be occupied by various speakers with Addresses upon Vegetarianism.

"On the afternoon of the day following (Thursday) the Festival will take place in the Lecture Room of the Bible-Christian Church, N. Third st., above Franklin Ave., Kensington, commencing at two o'clock.

"Amongst the speakers in the Vegetarian Cause who are expected to be present on this occasion we may name our worthy President, Dr. Wm. A. Alcott of Massachusetts, Mr. Henry S. Clubb, of England, Dr. De Wolfe, of Maine, Dr. R.T. Trall, Dr. T.L. Nichols and Mr. Wm. Tebb, of New

York, Dr. John Grimes, and Joseph Wright, A.M., of New Jersey. Mr. C.M. Burleigh, Lewis S. Hough, A.M. and Rev. Wm. Metcalfe, of Pennsylvania. Other eloquent speakers are expected and may participate.

“Tickets for the Festival, 50 cents—may be had at Stokes & Bro’s, Bookstore No. 209 Chestnut st., Edward Lyons, 12, Willings Alley between Third and Fourth st., below Walnut, and William Cariss, No. 641 N. Third st., Kensington. Also at Mrs. Taylor’s Dry Good Store, Main st. Frankford. It is desirable that those intending to participate should make application for their tickets, on or before Saturday the 20th inst. Those at a distance would confer a favor by notifying the Corresponding Secretary, the Rev. William Metcalfe, of their intentions, so that some idea may be formed of the number necessary to be provided for. All orders by mail will be attended to, tickets filled up and ready for delivery on the day of the Festival, or otherwise disposed of according to directions.”

753. *American Vegetarian and Health Journal* (Philadelphia). 1853. A general invitation. 3(8):150. Aug.
• **Summary:** A humorous notice that the invitation for the festival extends to everyone, not just members.

754. *American Vegetarian and Health Journal* (Philadelphia). 1853. Self-destruction. 3(8):150-52. Aug.
• **Summary:** A piece from a correspondent satirizing meat-eating, drinking, and other destructive habits.

755. *American Vegetarian and Health Journal* (Philadelphia). 1853. Vegetarian meeting in New York. 3(8):152-53. Aug.
• **Summary:** “On Tuesday the 12th of July, the usual monthly meeting of the New York Vegetarian Association was held at the Hydropathic Establishment of Dr. Trall. There were present, Dr. Trall, who occupied the Chair, Mr. Cridge, from Toronto [Canada], Mr. Henry S. Clubb, and Mr. Tebb, from Manchester, England, and an excellent muster of both ladies and gentlemen.” A description of the meeting follows. Mr. Henry Clubb, who has practiced vegetarianism for 15 years (“during which time he has not expended 2d. for medical assistance”) told a story about a friend of his in Manchester, England, “who said that when he was addicted to drinking and flesh eating, nothing gave him greater pleasure than to *fight!* Good hard boxing afforded him delight! When he became a teetotaler, this feeling became somewhat abated, but it still sometimes came upon him with almost irresistible force...; but afterwards, when he became a Vegetarian, his combative propensities became entirely subdued, and now his only delight was to treat men kindly, and if possible to do them good.”

“We did not live in those quiet times of patriarchal simplicity, when there was little to draw men aside from virtue; but we lived in exciting times, when the world is full

of ambitious strife—full of temptation on every side—and he who would go through the ordeal and not be drawn aside, must grasp at every means which the science or experience of the present had shown to be best calculated to promote self-restraint. Stimulating food and drink were undoubtedly the greatest promoters of sensuality, and abstinence from them the best security from temptation...” The “meeting adjourned till the second Tuesday in August.”

756. De Wolfe, C.H. 1853. The controversialist: An evening’s chat, or a dialogue on vegetarianism (concluded). *American Vegetarian and Health Journal* (Philadelphia) 3(8):157-59. Aug.

• **Summary:** “D.—Ah, ha! So it’s you and Parson, M.—is it not, Deacon? I am right glad to see you—punctual to your promise, Deacon; that’s good Vegetarian practice, such as our good Parson can hardly object to I think, even if he cannot see with us in the main.

“H.—Yes, punctuality is a reform. principle—and as you say a Vegetarian practice; if so I’m with you in heart, for I always carried out and lived the letter and spirit of promptness. We have come, for I’m in earnest, and mean to hear the ‘conclusion of the matter,’ and if as half expect, get the Parson converted with me; for if Vegetarians are right, I am wrong, and so is Parson M.; and we need to be ‘righted,’ and through us the Church corrected, through the Church the community, and—and—yes, bless God, and the world converted to Truth!

“D.—Why Deacon, you rejoice my heart! you are near the kingdom! But ‘hold!’ as you said to me last evening, you are confusing the Parson, and I fear will prevent him from doing justice to the subject, by your enthusiasm. ‘Let not the zeal of your house eat you up.’

“M. Friend D., you have more than half converted the Deacon to your whims, and I fear our interview, suggested and insisted on by himself, much against my taste or inclination, will finally serve to bring him back to himself, or convince him that you are not right in your dietetic notions; my opinion’s to the contrary notwithstanding.

“D.—Well, Parson, I am truly glad the. Deacon is so interested; would to God he, was quite initiated into it. I have hopes of him, and with his aid I will not despair of even bringing you into the household of faith, where you will be in harmony...”

Continues for two more pages. Z

757. Hanaford, J.H. (Mrs.). 1853. Vegetarian gleanings. Number six. *American Vegetarian and Health Journal* (Philadelphia) 3(8):148-49. Aug.

• **Summary:** “Who has not heard of the poet statesman, Lamartine? And who, that has perused his ‘Confidential Disclosures,’ would not regard him as a man of genius and sympathy? What Vegetarian will be surprised to learn that he favors the humane and healthful practices which they

advocate? We give his own testimony in the following extract, where after speaking of the education he received in youth, he says:

“Physically, this education flowed in a great measure from Pythagoras and Emilius. Consequently, the greatest simplicity in dress, and the most rigorous frugality in food formed its basis. My mother was convinced, and on this head I have retained her firm belief, that to kill animals for the purpose of feeding on their flesh, is one of the most deplorable and shameful infirmities of the human state; that it is one of those curses cast upon man either by his fall or by the obduracy of his own perversity. She believed, and I am of the same belief, that those habits of hard-heartedness towards the gentlest animals, our companions, our auxiliaries, our brethren in toil and even in affection here below; that these immolations, these sanguinary appetites, this sight of palpitating flesh, are calculated to brutalize the instincts of the heart, and make them ferocious.

“She believed, and I am of the same belief, that this nurture, which is seemingly much more succulent and much more energetic, contains in itself active causes of irritation and putridity, which sour the blood and shorten the days of mankind. In support of these ideas of abstinence, she quoted the innumerable gentle and pious tribes of India, who deny themselves all that has had life; and the strong and healthy races of the shepherds, and even of the laboring classes of our fields, who work harder than any, who live more innocently than any, and who do not eat meat ten times in the course of their lives. She never...”

Continues one full page. Address: Nantucket, Massachusetts.

758. Metcalfe, Wm. 1853. The Bible and vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(8):153-54. Aug.

• **Summary:** “An idea has obtained to some extent among a portion of the friends of Vegetarianism, and even with a few Vegetarians also, that the Bible affords us no authoritative instruction as to what we should eat or what we should drink; that it has no bearing upon the subject of dietetics, nor was it given, as they suppose, to be a guide to the human family on any matters of ‘a secular character.’ Persons entertaining such notions respecting the Sacred Scriptures, tell us that any attempt to sustain Vegetarian principles by the precepts recorded therein, is to drag the Bible from its legitimate sphere, and that any reasoning from such premises, however plausible, are ‘altogether fallacious.’” “We have been at some trouble to ascertain the light in which several adherents of the above principles look upon the testimony and authority of the Bible;—whether they considered it a Revelation of the will of God to mankind, unfolded for their guidance in the paths of practical morality and religion? And we have been surprised to find among these a pretty general disposition to deny the sacredness of its origin, or the obligatoriness of its

precepts, and a reluctance to receive it as anything higher than a book of ‘Primitive History.’

“The Divine authenticity of the Bible we have always believed, and endeavored to disseminate. We are persuaded it is either to be received as a ‘rule of faith and life,’ or as a ‘cunningly devised fable!’ If the former, wherever it is believed, it must have an influence on the every day lives of its receivers, and tend to call into activity a spirit of devout obedience unto its principles; if the latter, it can give no sanction or authority to any cause worthy of human investigation.

“We know not on what authority the opinion is founded, which represents the Bible as not treating on dietetics. We are astonished that any one, having the least claims to intelligence or general literary information, can entertain for a moment the sentiment that the Scriptures do not condemn the eating of flesh as inimical to the well-being of man. Let any impartial person take his Bible and Concordance, as we have done; beginning with the injunction, ‘Behold I have given you every herb bearing seed; and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat;’ and let him examine each passage, for and against flesh-eating, in progressive order, until he reaches the termination of the book of Revelations, and he will be fully satisfied of the ‘fallaciousness’ of the conclusion, that the Bible does not condemn the practice. Let him note all the passages that relate to eating and drinking, and the evidence against the use of flesh-eating will be found to predominate most astoundingly. We urge enquirers into the Scripture testimony to make the trial for themselves. The time will be well spent, and they will be greatly benefitted.

“On its having been discovered by such a process, that the Bible does treat on ‘eating and drinking;’ and admitting the Book to be received as ‘a rule of faith...’”

Continues for three-fourths of a page. Address: Rev., M.D. [Philadelphia].

759. *New York Daily Times*. 1853. Vegetarian festival. Banquet at Metropolitan Hall. Speeches of Horace Greeley, Mrs. Vaughn, Mrs. Frances D. Gage and others. 2(613):1. Sept. 5.

• **Summary:** “The New-York Vegetarian Society inaugurated a Vegetarian Festival at Metropolitan Hall on Saturday evening. Some three hundred men and women sat down at table... The display of vegetables was not tempting. The viands were poorly dressed and the meat-eating public gained no especial knowledge of the delights of a Graham life; but, after all, the evening cannot be called a failure. The speakers, and there were plenty of them, did their best to entertain and really succeeded very well. The spirit was, of course, all in the talking. Tea and coffee even were prohibited [in addition to alcoholic beverages].”

“The galleries were set apart, at one shilling per man, for the benefit of spectators who had no desire for vegetarian

banquetings. The company on the floor was composed, probably, of two-thirds ladies and one-third gentlemen... The presiding officers were Horace Greeley, Esq. [founder of the *New York Herald Tribune*, editor, lecturer, and political leader, lived 3 Feb. 1811–29 Nov. 1872] and Mrs. Frances D. Gage.”

Details of the evening programme and the menu are given. The tone of the article is critical. Note: The *New York Daily Times* soon became the famous *New York Times*. According to the index, this was the last article in the newspaper until Sept. 1876, followed by two more in 1881.

760. *Pittsfield Sun (Massachusetts)*. 1853. Vegetarians. Sept. 8. p. 2.

• **Summary:** At the Vegetarian Festival in Philadelphia, the following was the bill of fare, and a very savory bill of fare it was for midsummer. We might as well agree to dispense with beef and poultry, at 20 cents a pound, with such substitutes before us: -

“First course.—Vegetable soup, savory omelet, fried egg plant, baked potatoes, mashed potatoes, baked sweet potatoes, lima beans, green corn, tomatoes, parsley sauce, pickled lemons, pickled martinis [sic], pickled beets, Graham bread, white bread, iced water.

“Second course.—Mince pies, peach pies, cocoanut custard, cheesecake, moulded prepared corn, moulded farina, cream, moulded rice, fruits, watermelons, cantelopes [cantaloupes], peaches, apples.”

761. *American Vegetarian and Health Journal (Philadelphia)*. 1853. Great Vegetarian Banquet in New York. 3(9):185-86. Sept.

• **Summary:** “The Great Vegetarian Banquet, prepared by the members of the New York Vegetarian Society in honor of the Whole World’s Temperance Convention, came off Saturday evening, September 3d, at Memorial Hall. The tables were tastefully decorated. Upward of 350 persons were present. There were, also, about 500 spectators in the gallery.” Among the well-known reformers present were Mrs. Lucy Stone, Mrs. Amelia Bloomer, Mrs. Susan B. Anthony and Horace Greeley. Also in attendance were Rev. P.H. Shaw of Williamsburg, and lady, Rev. John Pierpont, Miss Emily Clarke, and Dr. R.T. Trall.

The proceedings were commenced by the Amphions, who sung the subjoined Song of Grace in a most artistic manner... Rev. Mr. Shaw offered an appropriate prayer.”

The 24-dish meal consisted of two vegetable soups, nine farinacea (incl. Graham Bread), two vegetables, two pastries, seven types of fruits (both fresh and cooked), two “relishes” (Cocoanut Custard and Fruited Ice Cream)” and the beverage—“Pure cold water.”

“Rev. Mr. Ebaugh returned thanks. The Amphions then came forward and sung a Temperance Ode. Mr. Greely arose and addressed the assembly. He spoke at considerable length

in favor of temperance and dietetic reform... let us have a Vegetarian Hotel to which a Vegetarian Restaurant should be attached... He proposed as a toast: ‘The divorce of Festivity from Alcohol; may it be speedy, thorough and everlasting.’

“Dr. Jas. C. Jackson, of the Glenhaven Water-Cure Establishment, proposed: ‘Total Abstinence, Women’s Rights [including the right to vote], and Vegetarianism.’”

Note 1. This is the earliest document seen (Feb. 2022) by or about Dr. James Caleb Jackson.

Note 2. This is the earliest document seen (May 2004) that mentions a vegetarian restaurant—although it is only a proposal.

762. *American Vegetarian and Health Journal (Philadelphia)*. 1853. The meeting and some of its results. 3(9):187-88. Sept.

• **Summary:** “Our present issue is occupied principally with the sayings and doings at the Fourth Annual Meeting and Festival of the American Vegetarian Society. The attendance was somewhat larger than last year—and there was a more general zeal in the cause amongst the members, than has heretofore been manifested.”

“We are satisfied that it has left such an impression upon the community at large, as to mark a new era in the Vegetarian Cause. Every meeting during the series was well attended, and appears to have attracted the attention of the piously disposed, as well as those who are making mere physical health a subject of study. The Daily Press, too, of the city gave lengthy reports of the proceeding, and though in some instances we were denounced as ‘fanatics,’ ‘crack-brained,’ and advocating a ‘crotchety ism,’ &c.; even this we look upon as encouragement—for Truth in its first efforts at development, must expect to encounter considerable opprobrium.”

763. Wright, Joseph. 1853. Fourth annual meeting of the American Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 3(9):161-85. Sept.

• **Summary:** “On Wednesday Morning, 24 Aug. 1853, the American Vegetarian Society convened the Annual Assembly, at the Lecture Room of the Chinese Museum, Philadelphia.”

The Rev. Wm. Metcalfe, M.D., Corresponding Secretary, then read the following letters: Letter from Dr. J.H. Hanaford (Nantucket [Massachusetts]), Letter from A.W. Scales (Harrodsburg, Kentucky), Letter from Mrs. M.A. Whitaker (South Lancaster), Letter from Hon. Amasa Walker (North Brookfield, Massachusetts), Letter from the New York Vegetarian Society (New York). Roll call. *Report of the Corresponding Secretary*. Excerpt of note: “The number of names registered as members is 140. In this enumeration, honorary members are included.” William Metcalfe, Corresponding Secretary, emphasizes herein the need for “pecuniary aid” as the costs of the journal are

exceeding its subscriptions. "A desultory discussion here ensued in reference to the propriety of changing the mode and management of editing the Society's monthly paper—whether it should be put under the charge of one or more gentlemen; and whether, also, they should be paid a stipend for their labors, which is not at present the case."

"Afternoon session.

"Election of officers: President—Wm. A. Alcott, M.D., West Newton, Massachusetts; Vice-Presidents—R.D. Mussey, M.D., Cincinnati, Ohio; John Grimes, M.D., Boonton, New Jersey; Rev. Danl. Lott, Lottsville, Warren Co., Pennsylvania; R.T. Trall, M.D., 15 Laight St., New York; C.H. De Wolfe, Esq., Oldtown, Maine; J.H. Hanaford, M.D., Nantucket, MA; A.W. Scales, M.D., Harrodsburg, Kentucky; Jonathan Wright, Philadelphia, PA; M.F. Baldwin, Esq., New York; Corresponding Secretary—Rev. Wm. Metcalfe, M.D., Kensington, Philadelphia Co., PA; Recording Secretary—Joseph Wright, A.M., Camden, NJ; Treasurer—James Horrocks, Esq., Frankford, Philadelphia Co., PA. Four resolutions adopted.

"Evening session.

Two more resolutions adopted. Dr. Wm. A. Alcott's address. Adjourned meeting. "Agreeably to adjournment the meeting assembled in the Bible Christian Church, N. Third St., on Thursday afternoon." Adoption of six more resolutions. "Mr. Clubb moved that the meeting do adjourn to the room below, in order to partake of the feast which had been provided, and that the following persons be the managers of the festival [a list of sixteen names follows]... carried unanimously."

"The Festival.

"We are enabled, through the kindness, of the Committee of Ladies, to present the following Bill of Fare.

"*First Course.* Vegetable soup, savory omelet, fried egg plant, baked potatoes, mashed potatoes, baked sweet potatoes, lima beans, green corn, tomatoes, parsley sauce, pickled lemons, pickled martinas [martynias, martinias, genus *Pedelineae*], pickled beets, Graham bread, white bread, iced water.

"*Second Course.* Mince pies, peach pies, cocoanut custard, cheesecake custard, moulded prepared corn, moulded farina, moulded rice, cream, fruits, water melons, cantelopes [cantaloupes, cantaloupes], peaches, apples."

Remarks of Dr. Mussey. "Mr. Henry S. Clubb as one of the committee read the report of the committee appointed to draw up an Address to the Public..." Address: From the American Vegetarian Society to the People of the United States. Contains ten reasons for being vegetarian. Speech of Dr. C.H. De Wolfe. Speech of Mr. Birney. Speech of Rev. W. Metcalfe, M.D.

Note: This is the earliest English-language document seen (Dec. 2005) that contains the term "lima beans" (or "lima bean"). Address: Recording Secretary, [American Vegetarian Society].

764. *San Antonio Ledger (Texas)*. 1853. There was some fun at the Vegetarian Banquet in New York. Oct. 20. p. 1.

• **Summary:** "The *Cleveland Herald*, in describing the meeting, gives the following hits:

"The Rev. Mr. Pierpont was called on, which started the vegetable Pegasus into two line jumps, as follows: He said -

"For a man who has spoken one evening too long, / To speak the next evening at all would be wrong.'

"and then sat down amid great laughter. Mr. C.C. Burleigh begged leave to reply, and said

"A man who has spoken one evening too short, / If called the next evening, certainly or't.'" Great Laughter.

765. Alcott, Wm. A. 1853. Vegetarianism and the Bible. *American Vegetarian and Health Journal (Philadelphia)* 3(10):189-94. Oct.

• **Summary:** "The subject of Vegetarianism, as connected with the Bible and with Christianity has been very well handled by one my associates, in former numbers of this work. Still it agitates and even disturbs many minds, as is evidenced by the fact that letters are very frequently received begging that the subject may receive further attention and discussion.—The following thoughts are therefore hazarded, even if they involve some little repetition of former sentiments.

"It must never be forgotten that in reading anything whatever—the Bible is not excepted—the impression made on our minds will be somewhat modified by our previous opinions, habits, tastes, prejudices, &c. In other words, and to use a current figure of speech, every one sees according to the color of his own glasses. We may even go further than this and affirm that no man can duly understand the character of any individual concerning whom he reads—not even that of the Son of God himself, except in proportion, as he is like him. Hence, as has often been said, an honest difference of opinion in all these matters—and room for abundant charity. Now every one reads the Bible, as I have intimated, with his own spectacles. The flesh-eater reads it with his. He finds the word meat. With his glasses, this means flesh. Only yesterday a sensible man adduced as testimony in favor of flesh-eating, the passage, 'Milk for babies, stronger meat for those that be of full age.' He might have heard ten times in five years, that meat in this passage and most others in the Bible, is used in a general sense, and means food or victuals; yet such were his early associations, that he still clung to the most literal interpretations.

"The word meat occurs very frequently in the Bible. Sometimes, I grant, it may not stand in such a connection as to suggest to those who are trained in the usual manner, the idea of flesh or fish. Generally, however, it conveys such an impression. Thus, when it is said of Saul, that 'when he had received meat he was strengthened;' of Paul and SILAS, just after the jailor had brought them out of their dark

dungeon at Philippi, that the latter ‘set meat before them;’ and of Paul, just before his shipwreck, that in consideration of their fortnight’s fast, he exhorted his fellow passengers to take some meat—for it was for their ‘health,’ &c., it is, I believe, generally understood by flesh eaters, who never thought much about it, that flesh or fish was at least included. Whereas, there is very little probability that the word meat, in any of these instances, means any thing more than food or victuals. In the last, it certainly does not.

“The language of the narrator, in this last case, is so peculiar, that I venture to call attention to it for a moment. Paul, as we have seen, exhorted his fellows to take meat. He set the example by taking bread, breaking, and eating it before them, and partaking of it. ‘Then,’ says the historian, ‘they were of good cheer, and they also took some meat.’ That the bread which he broke was bread literally, and that this word, bread, was not used, too, in a general sense, as it certainly sometimes is, we judge from the fact, that it was broken, according to the usual custom, at the beginning of a meal; but still more, from the statement that when they had eaten enough, knowing they should want no more of it, which on board, ‘they cast out the wheat into the sea.’ It was not living animals nor dead ones that they cast overboard; but that which had just furnished them with their repast, viz: wheat.

“Again; when the Saviour said to his disciples, on a certain occasion, ‘I have meat to eat that ye know not of;’ and on another occasion still, ‘Children, have ye here any meat?’ Every flesh eater thinks, or at least feels that here, in the latter case, certainly, is authority for flesh eating. But no such thing was intended. The word meat, in both these instances, simply meant food. Even when Paul says, ‘Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth,’ &c., it is not at all probable he uses the term in any other than the usual Bible sense. The meaning appears to be this: ‘It is wrong to grieve a brother in so small a matter as that of using or not using an article of food which has been applied to idolatrous purposes. Better to let it wholly alone. If my manner of eating is likely to prove a stumbling block to my brother, and cause him to sin, I will refrain not only from suspicious food, but will even eat no flesh food at all, as long as I live.’

“There is one case which strikes the flesh eater as more to the purpose, as a support to blind feeling than even these. John Baptist’s ‘meat was locusts and wild honey.’ Here, it will be said, meat means flesh. But this is not the general opinion. The best scholars think otherwise; and this without any partialities for Vegetarianism. They say the locusts here referred to were a vegetable product. And this conclusion is confirmed by Lynch and other travellers, who have seen the trees that produce it. But admit it were so. Wild honey should not be regarded by any body as animal food; so that meat, even in this passage, would not mean meat exclusively...”

Continues for more than three full pages.

766. Alcott, Wm. A. 1853. Fattening animals into disease. *American Vegetarian and Health Journal (Philadelphia)* 3(10):203-04. Oct.

• **Summary:** “One of my correspondents who is endeavoring to apply the lights of Physiology to Agriculture—and whose eyes are getting to be quite open on the great subject of Human Renovation and elevation, thus writes, under date of April 12, 1853: -

“I have learned, of late, something, that surprises me, and have led me to doubt whether farmers have any conscientiousness. I will give you a few extracts.

“The following is from the *Genesee Farmer*:

‘In fattening animals, the less exercise permitted, the better. Exercise is doubtless necessary to insure the health of animals;—but we must recollect that fattening is in itself considered an abnormal condition, that all animals rapidly accumulating fat, are more or less diseased. The celebrated breeder, Bakewell, understood this fact, and was in the habit of turning his sheep into marshy meadows for the purpose of getting them diseased. In such a condition they mature earlier and laid on fat with surpassing rapidity.’

‘The following is from the *American Agriculturist* for 1851. Mr. W.W.B., of Fishkill, in giving a statement of an experiment he was making in stall feeding a large pair of oxen, says:-

‘It has been about two months since they were tied in their stall and have not been out since.’ His neighbors tell him ‘they would be more healthy to let ‘em out.’ In reply he says: ‘Yes, but a perfectly healthy animal is never excessively fat, as I wish these to be.’

“In another communication he says—‘I am willing to concede that the flesh of the wild animal is healthier and better in all respects, except, perhaps for making candles or enlarging the business of the undertaker, than the pampered artificial brute. But farmers aim at the greatest profits; and when the market will give us as great a price for the lighter and leaner animal, I will supply them equally fed, duly exercised and stormed upon.’

“Now I am certainly surprised to learn that intelligent farmers will deliberately pursue a course in fattening their animals for market, which they know will give their brethren who consume flesh, diseased food.—Perhaps there is nothing to elicit surprise when I remember that nearly all are taught to love and “aim at the greatest profits,” regardless of consequences.’

“If I am not mistaken, many farmers are pursuing a similar course in the cultivation of grain, vegetables, and fruits for the market.

“If this were the only indication of a new spirit waking up, I would not be at the pains to insert it. But coupled with other matters which are continually occurring,—it shows to my mind that there is an under current setting in a right direction, and should lead us to thank God and take courage.

The world will certainly get right side up at last. 'According to your faith be it unto you,' is as true in its application to the case before us, as it was 1800 years ago in relation to another and greater subject."

767. Alcott, Wm. A. 1853. Confessions of a vegetarian, No. 1. *American Vegetarian and Health Journal (Philadelphia)* 3(10):207-08. Oct.

• **Summary:** "Though I have usually been regarded as a Vegetarian—one of the oldest and staunchest—yet it may be worth my while to doubt whether I am a Vegetarian, at all; or, in truth, whether there is any such thing as a Vegetarian in the wide world.

"You will ask perhaps:—'What! are you becoming a convert to the doctrine which some maintain, but which can never be proved, that there are animals—animalculae [sic], or little animals—in almost everything we eat or drink, even in pure water?' Not quite so bad as that. —'What, then,' you will say; 'do you mean to insinuate, as some 'have done, that all our Vegetarians consume more or less of animal food, privately?' No; not that, either; for I do not believe it. 'Or will you say that all Vegetarians, at the threshold of life use milk; that milk is animal food; and that there is hence no true Vegetarian in the world?' This even is no part of my meaning.

"I will tell you my meaning at once. Liebig and others have shown us that all the elements of nutrition and respiration which are found in animal food, are and must be in the vegetables of which the flesh is made. I know of no Vegetarian who ventures to dispute this doctrine, both because he supposes it may be true, and because it favors his own dietetic views. For he reasons in this manner—and very justly. If then, I obtain from vegetable food all which I can obtain from animal food, why should I use the latter at all? Why not content myself with vegetable food?

"Now it is a poor rule—is it not—that will not work both ways. If the essentials of animal are contained in vegetables, is not he who eats the said vegetable food, at the same time an eater of animal food. But if he is so, then vegetarians are, at one and the same time, flesh eaters. I do not say that they are flesh eaters—but only consumers of flesh.

"It is in this view that I have raised the question whether or not I am a vegetarian; and whether any such thing as a vegetarian exists. You may think me serious or...

Continues for half a page.

768. *American Vegetarian and Health Journal (Philadelphia)*. 1853. Sixth annual banquet of the English Vegetarian Society. 3(10):202-03. Oct.

• **Summary:** "The Town-hall of Salford was, on Friday, the 29th of July, crowded with an unique assemblage. More than 300 Vegetarians, and their guests, met to do homage to their principles, and bear witness to the beauty, purity, innocence, healthfulness, and perfect practicability of their 'bloodless'

diet. Some of those present had travelled a distance of 250 miles in order to take part in the festival. The appearance of many ruddy faces, and strong-built frames, showed that at all events, *those* Vegetarians were not wanting in strength or health, while most of the ladies present bore an air of more than usual gracefulness, comeliness, and gentleness. Many of the Vegetarians had abandoned the eating of flesh for upwards of forty years, and several of them were brought up in Vegetarian families, and had never tasted animal food."

769. De Wolfe, C.H. 1853. Letter from C.H. De Wolfe (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 3(10):201-02. Oct.

• **Summary:** "Dear Brother Metcalfe:-

"I am unable to prepare anything for the October number on account of ill health and a great press of business on hand; if I so far recover as to attend to it, partially accumulated by my delay from home of three weeks longer than expected, occasioned by a severe cold contracted in New York, after which the ague and fever set in, and detained me from home three weeks. I had a very severe attack which prostrated me very low. I was at Dr. Trall's Water Cure, 15 Laight street, N.Y., when taken, but was not aware that I had ought but a very bad cold, though I had one severe ague shake there. I had recourse to warm and cold baths, and the pack sheet, and felt somewhat better on the third day, thinking my cold was broken up and I would soon recover; so I started for Massachusetts, where I had engaged to visit the family of Dr. William Dougherty, old and particular friends, formerly from Maine, now residents of Hadley, Mass. On my arrival I was taken worse! and the ague, chills and fever, were fully developed! Not having the conveniences of a Water Cure Establishment, my sickness was much protracted, but I fell into good hands, as the sequel will show, and had the kindest and best attentions. I have not been so sick for twenty years. Some have remarked to me since my return home:—'I thought Vegetarians were never sick—would live to be as old as Methusaleh! I guess if you had had some good beefsteak you wouldn't have had the shakes—Vegetarianism won't keep the bears off!' Such are the reasons and arguments (?) the most of persons who affect to oppose us. I will briefly state that, with the exception of the measles, rash, and mumps, I have not been confined to the house, or been unable to eat my regular meals for twenty years, and since I have been a Vegetarian, I have rarely had a pain, a sleepless hour, or the loss of an excellent appetite. Can flesh-eaters, rum-drinkers, tea and coffee drinkers, tobacco users say as much? I trow not. 'How came I to take ague and fever?' some ask. I will give my opinion. I attended three times a day, for over two weeks, large conventions, containing from one to four thousand persons, exhaling pestiferous breaths from little better than carrion stomachs, filled with decaying meats, condiments, distilled and fermented liquors, etc., etc., and the weather being very hot, causing profuse perspiration;

and the over fatigue, debility, and to finish up, to contract somewhat carelessly, a severe cold, all in all was enough to give a Hercules or a Samson the chills and fever. But I'm recovering fast-have not taken a particle of medicine (?) "Drugs and Dyestuffs"..."

Continues for half a page. Address: Oldtown [Maine].

770. Hite, Hugh H. 1853. Communications: "Fanaticism," "vegetarianism," and "Grahamism." *American Vegetarian and Health Journal (Philadelphia)* 3(10):196-97. Oct.

• **Summary:** Contains a letter to Joseph Wright printed after the article. Address: Near Middletown, Frederick Co., Virginia.

771. Metcalfe, Wm. 1853. Notice to the members and friends of the Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 3(10):198. Oct.

• **Summary:** "It is a portion of our duty, as Corresponding Secretary of the American Vegetarian Society, 'to act as general financial agent in collecting subscriptions and donations, and to make a full report at each annual meeting.' On looking over the names on the list of members, we find many who have not pecuniarily complied with the terms of membership. The fourth article of the Constitution of the Society says, 'The annual subscriptions of members shall be *One Dollar*, payable when the roll is called at the commencement of each annual general meeting.' To members who are in arrears as above, we would say the Society is in want of funds, and would be obliged for what is due in this respect. To the friends of the Vegetarian Reform, we would also say on behalf of the Society, that any donations to the Association may be transmitted to us, and will be thankfully received and handed to the Treasurer."

772. Metcalfe, Wm. 1853. The progress of vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(10):199-201. Oct.

• **Summary:** "The question of dietetic reform seems to be daily attracting the attention and exciting the interests of the-public mind. The system of Vegetarianism harmonizes with the spirit of the times, and bids fair to obtain an influence in society beyond what many of its earliest friends could have anticipated. We have received testimony from several persons who have tried the Vegetarian System for a greater or less time, respecting the advantages they have experienced in relinquishing their former habits, and in living on fruits, roots, and farinaceous substances. Every one who wishes well to the cause of human progress and purity, ought to examine the subject, and if convinced of the truth of its principles, to add himself to the American Vegetarian Society, and, as a member, strenuously endeavour to urge on this dietetic cause.

"Vegetarian diet is a matter which ought not to be considered as of trifling significance, especially to high-

minded men; nor ought its consideration be put off to a more convenient season. Now is the appropriate time. Never were antiquated opinions and practices, as such, at so great a discount as at present. Never before was there such a sifting of opinions and theories. There appears everywhere, to be a disposition in the minds of many to act on the advice of the Apostle, 'Try all things and hold fast to the good.' Mind appears to be gradually gaining the ascendant over matter—judgment over feeling—moral power and correct dietetic practices over physical force and sensual indulgence. Peace, Temperance, Anti-Slavery and other benevolent Institutions have produced mighty revolutions in the modes of thoughts and habits of the people; and the teaching of Vegetarian principles, when rightly understood will produce results far greater than that of the revival of letters. Indeed we shall be greatly mistaken if they do not produce a Reformation that will exceed in depth, in extent and benefit to mankind that of the era of Luther. There is a growing inquisitiveness of mind which will effectually annihilate every vestige of corruption and error. We view these characteristics of the age without any alarm—we join not the Jeremiads of the croakers, nor seek to check the onward tendencies of free enquiry—we are satisfied a higher physical, intellectual, moral and spiritual state of things, will thereby be brought about.

"We have been led to these remarks, partly so at least, by the perusal of the August number of *Buchanan's Journal of Man*, one of the most original and influential periodicals of 'the day. This number contains an article on 'Dietetics,' from the philosophic pen of Dr. Buchanan himself, which gives a liberal and correct view of the subject. He says 'the first object of dietetic science is an exact survey of the physiological and mental influence of each article of food. This is so extensive and important a subject as to require a special treatise,' which the Doctor expects hereafter to prepare. We give the subjoined extract from the same number of the Journal above named:

"Experiments of this kind demonstrate that animal food has a direct relation to the basis of the brain, and stimulates and develops [sic] the basilar organs. Hence, it gives great vital force, a tendency to violent and inflammatory diseases, a muscular constitution, brutal passions, and a low state of the moral faculties. These facts are illustrated by comparing the character of herbivorous and carnivorous animals, as the lamb and wolf, horse and tiger, elephant and lion, goat and hyena. Under the influence of the violent passions, the appetite becomes voracious, and demands stimulating food and drink—mobs are always really for ardent spirits. Under the influence of intellectual pursuits, or the indulgence of the affections, gross animal food and strong stimulants are exceedingly disagreeable. Hence, we observe that hard students, refined ladies, and persons generally of a very refined and amiable character, are averse to a strong, stimulating diet; while those of angry passions, restless habits, and strong impulses, generally desire a stimulating

diet—the very articles the former reject. All the lower occipital organs demand stimulus. The gloomy and morose individual needs some stimulus from without to raise his spirits, which are depressed by the basilar organs...”

Continues for more than half a page.

773. Alcott, Wm. A. 1853. Grass eating. *American Vegetarian and Health Journal (Philadelphia)* 3(11):213-16. Nov.

• **Summary:** “Vegetarians are often misunderstood—and perhaps the term which we have preferred to be designated is not well chosen. We are ready, however to receive a better, when one can be found.—The great majority of those who hear the word vegetable, think only of crude vegetable products—perhaps cooked; perhaps raw—such as celery, radishes, asparagus, parsley, cabbage, and perhaps turnips and potatoes. They seldom, if ever, think of the Vegetarian as in the main, a bread-eater, or a rice and pulse eater. Hardly ever do they even think of him as a fruit eater. Whereas few, in one community, so far as I know, use a smaller proportion of crude vegetables than the true Vegetarian. His food is largely, in most cases chiefly made up of bread in its various forms, with rice, peas and beans on the one hand; and fruits of various kinds, with the good mealy potato and a few other of the better roots on the other.

“That some of us eat grass, we will not deny, for we were trained to it; and the work of entire emancipation is not easy. It is not we, however, who are most englowed to grass eating. It is reserved for the carnivorous—the fish and flesh eaters—to act the part of the Babylonian king, and not only use boiled grass, but eat it, like oxen. It is they who are ever and anon manifesting their herbivorous tendencies by telling us how much they sigh for something green, especially ‘in the spring of the year.’

“The writer of this article is as thoroughly emancipated as most men from grass eating. He would never cook grass of any kind for himself, or use it when before him, in a raw state. He only uses a few of the cooked grasses occasionally, by way of compromise or accommodation. And to the few he occasionally uses, he adds no pepper, vinegar, salt, or any other condiment. Grasses are doubtful enough, in their tendency on human health even when cooked, without being rendered more doubtful by the addition of acrid or poisonous vegetable substances, greasy compounds, or powdered or ground minerals.

“Asparagus probably stands at the head of the grasses. I have eaten it raw, but it does not sit well. It is probably nearly insoluble on the gastric juice. When cooked it is quite soluble, provided, however, you reject every part of it which is of a stringy or tough character. If you add to it any condiment of the mineral kind, salt is best; but were we not trained to it, we should no more think of adding salt to it than to our bread and milk, or apples. Vinegar with it is outlandish in the extreme; as much so as vinegar with baked beans. The

addition of milk or sugar would be more in accordance with an unfallen taste, than salt or vinegar; but, alas how it would look! This, I mean, would be the prominent and anxious inquiry in a world which measures by others, and not by any scientific [sic] or reasonable standard.

“Next in point of excellence to asparagus...”

Continues for a little more than 2 pages.

774. Alcott, W.A. 1853. The vegetarian dog. *American Vegetarian and Health Journal (Philadelphia)* 3(11):220-21. Nov.

• **Summary:** In a book titled *Roughing it in the Bush* (George P. Putnam, New York, Vol. II, p. 95) is the story of a dog who refused to eat his former playmate, a pig name Spot, after the family had killed the pig.

775. Alcott, W.A. 1853. Dr. Stevenson on vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(11):221-22. Nov.

• **Summary:** “Some six or seven years ago, I received from Dr. C. Stevenson, of Chesterfield Mass., a little book of forty four pages, entitled, *A New System of Medicine, founded on Philosophical Principles*. This doctrine was that air, exercise, rest, food, water and temperature are the only proper remedial agents. These, he says, are universal as well as specific remedies. But I have alluded to the work not so much for the sale of his system of medicine, as to exhibit his views of a proper diet; which I regard as of the more importance from the fact of their coming in incidentally. The reader will notice that he sweeps away all condiments, even the simplest; he would have nothing on our food.—In order to come at his views, however, I shall be obliged to introduce some of his peculiar notions about medicine, as a preliminary; but the reader will excuse them. He will also excuse his style—he is a plain man—not used to book making.

“I never knew such a case (chronic disease) well and perfectly reared with drugs only; and I do not believe any body ever did. We are all liable to be deceived unless we are governed by the universal principles of science, or the true conditions of nature. We are all liable to be deceived by our feelings, unless they are strictly proper and right, or in accordance with the perfect harmony or nature or things; and we shall, most certainly, be deceived and imposed upon by our acquired or improper habits, actions and customs, if we have them (although we may not realize it.)

“And in acute or violent diseases how much better has it been? In similar cases have not those who did not employ the doctor and take his drugs—especially if their practice was otherwise as rational—always get along the best? And have not those physicians invariably had the best success who have given the least medicine! Or yet if in some cases, and in some peculiar circumstances, is owing to the great strength of the patient’s constitution, nature keeps or gets the advantage over the disease, and the person thrives or gains

upon it, and this unskillful or wrong administration, is there anything to show that he would not have gained faster and better, if he had entirely dispensed with drugs and medicines of all kinds?

“What I mean by medical drugs is what nature has classed and arranged as such (there may be other substances besides those which the doctors generally make use of)...”

Continues for half a page.

776. Alcott, W.A. 1853. Michael Angelo [Michelangelo], a vegetarian. *American Vegetarian and Health Journal (Philadelphia)* 3(11):223-24. Nov.

• **Summary:** The first paragraph describes the ceiling of the Sistine Chapel and the “Last Judgment.” “It may not be known to all our readers that this great and good man—for he was good as well as great—was a rigid Vegetarian, both from principle and inclination. He despised riches and luxury, and with Sir Isaac Newton, kept his body under, not solely for the pleasure of holding it in obedience, but *that his soul might be uppermost*. He did not belong to that generation of whom Paul says, ‘Whose God is their belly.’ His great maxim was -

“Man wants but little here below,

“Nor wants that little long.”

777. Alcott, W.A. 1853. Confessions of a Vegetarian, No. 2. *American Vegetarian and Health Journal (Philadelphia)* 3(11):225-27. Nov.

• **Summary:** “While I have lived long enough, and been long enough a Vegetarian to see the various arguments brought against us, one by one, turned to our defence, as well as to find the friends of flesh eating occupying precisely the same position with respect to the custom of using animal food, which the friends of alcoholic drinks occupied thirty years ago with respect to what was popularly called intemperance,—I have also all along admitted there was no argument which at first view appeared to be in favor of our opponents—the argument, I mean, which was derived from general artificial customs and habits. Man, they tell us, is no longer a creature of Nature, and whatever may have been the original design of the great Creator concerning his diet, he has been so long addicted to the use of animal food, that his Nature is now adapted to its use, and actually craves and demands it. Still I have supposed this argument to be only specious, because it seemed to prove too much. It takes for granted that the scarcer animal food becomes, by reason of the progress of civilization, and the gradual displacement of the lower animals by the higher and nobler, the more these animals will be needed for sustenance. But can this be so? I used to say.

“New light, however, has broken in upon my mind, and as my object is to know and communicate truth without favor or affection, even to my own views, opinions, and prepossessions, it becomes me to make it known. The reader is welcome to make the most he can of it.

“It has long been the custom of certain nations—savages, we choose to call them—to eat human flesh, at least occasionally; and not a few have spoken of it as peculiarly savory; especially that of the young. Now what is to hinder man, the nobler animal, in proportion as he displaces the lower animals, from feasting on his fellows? True, the Japanese and Chinese do not eat one another; but they have not risen to the highest point of civilization. Taking it as a whole, neither China nor Japan is more thickly populated than Belgium. So that though they have in part crowded out the lower animals, they have not yet crowded them all out. And then, too, they have a peculiar repugnance, somehow or other, especially the Japanese, to all animal food, as well as to the products of animals. They even regard milk with the same kind of disgust that we do blood. But it must be remembered that they are not Christians, and have not the reasoning faculties so highly developed...”

Continues for more than one page.

778. *American Vegetarian and Health Journal (Philadelphia)*. 1853. Interior of a piece of flesh meat. 3(11):218. Nov.

• **Summary:** “Vegetarian reader, has it ever occurred to your mind to make the following supposition:

“A piece of flesh in the living animal—and to some extent, in the dead one, provided the stream of life has but recently ceased to flow—is a compound of all the fluids contained in the body of the animal. For as the work of absorption and secretion is continually going on—the result of a constant death and resurrection, so to call it, of the particles, solid and fluid, which go to make up the body—does it not follow that at every moment of life every thing pertaining to the animal is found passing through each pound of its flesh.

“Now suppose that by the aid of Humboldt’s microscope which magnifies three hundred and twelve thousand times, or Lardner’s solar instrument, which magnifies perhaps millions of times, we could see a living pound of flesh with all the streams, not only of vital and essential fluids, but with all the waste filthy matter it contains, solid and fluid, detached from its natural place and position, to be prepared for the table. Is there any one whose whole soul would not revolt from the idea of tasting it?

“But flesh eaters are not very nice in their tastes. Not a few of them, perhaps I should say most of them—will not only eat pieces of living animals with animal filth on them, but whole animals, with all their secretions and excretions. They are trained to it, many of them, especially those who reside in maritime districts. Females as well as males will eat oysters, lobsters, clams, muscles, &c. Surely there is nothing wonderful in all this, because we are used to it; but is there nothing disgusting?”

779. *American Vegetarian and Health Journal*

(Philadelphia). 1853. Important notice. 3(11):219-20. Nov.

• **Summary:** “We would also urge upon every friend of the vegetarian cause, throughout the length and breadth of the land, to use their utmost endeavors to obtain additional subscribers, and to report, as above, before the commencement of 1854. We are assured by the Board of Publication, that unless further means be furnished, or an increase of pecuniary facilities takes place in some way, the publication of the ‘Vegetarian’ must close with the Dec. number. If the periodical be once permitted to cease to be issued, we are greatly fearful the American Vegetarian Society cannot continue to exist as a dietetic reformatory organization.

“Its friends must therefore act, and act promptly and to purpose, if they are wishful for its existence, and the continuance of its organ, The Vegetarian.”

780. *American Vegetarian and Health Journal* (Philadelphia). 1853. Is the practice of eating flesh injurious to man? 3(11):224-25. Nov.

• **Summary:** “We should not think it was, if by man was meant a sensual, omnivorous, carnivorous, or unclean animal, created for no other purpose than to grovel through a short existence, taking delight only in cruelty, revenge, contention, malice, quarreling, fighting, and killing, and similar indulgences of the carnivorous and omnivorous tribes.

“We should not think it was, if man were an animal most happy when subject to fever, smallpox, scrofula, headache, heartburn, dyspepsia, gout, rheumatism, and other flesh engendering diseases. We should not think it was, if the development of his mental faculties, the acquisition of knowledge, the study of philosophy, the practice of virtue, of piety and religion, impeded his approach to happiness and peace. But if by man is meant that creature which gradually grows from a physical into an intellectual and a moral being which is placed on earth to prepare for heaven, blessed with time that he may enjoy eternity, then in all sincerity we must say we believe that this practice exercises a most injurious influence over this physical, moral, and intellectual man.

“A practice which involves others of as extravagant and consequently injurious nature, physically, as well as of a cruel, ferocious, and degrading nature, morally, can never in itself be other than highly injurious to the great family of man. It is injurious too, because it is unnatural; because it is exciting to those passions and appetites which carnivorous animals delight to indulge in, because in destroying the health of the body, it disables the mind from performing its duty in the world, it curtails its usefulness, and consequently abbreviates its happiness; because it really renders man more dependent on flesh and less on spirit—more immersed in the cares of the world, and consequently less devoted to the attainment of the joys of heaven; and in short, it is injurious because it is opposed to truth, to mercy and to benevolence;

it is opposed to truth, because it is one of the errors of fallen human nature, which did not exist in the ‘golden age;’ it is opposed to mercy, because it involves the sacrifice of innocent life, and is injurious to the welfare of those friends and dependants who may follow our example; it is opposed to benevolence because it requires that time and money to be employed in providing for it, which could be far better devoted to ‘feeding the hungry, clothing the naked, and in letting the oppressed go free.’

“That which is opposed to truth, to mercy, and to benevolence, must be opposed to the religion which all Christians believe and admire in practice. To the man of piety and religion, therefore, this question becomes of the highest importance. With such we feel the greatest sympathy, and for such we entertain the highest regard. We would ask them in the name of that truth which they delight to serve, of that mercy which they delight to practice and expect to receive, and above all, of that active benevolence which is essentially Christian, not only to examine this question for themselves, but to put it to that test which can alone enable them to judge it impartially, and to let their own experience decide that which may otherwise be disputed. They well know that the active practical Christian, one who practices the precepts of Christ, really knows better what Christianity is, and is a far more able promulgator of its principles, than the merely theoretical Christian; and just so it is with all truth; it is the practice of it alone which can make us its possessors, which can cause it to advance in the world, and make man free.”

781. *American Vegetarian and Health Journal* (Philadelphia). 1853. Sir John Sinclair. 3(11):227. Nov.

• **Summary:** Sir John Sinclair, an eminent British army physician, teetotaler, and vegetarian, published *Code of Health*, a multivolume work.

782. *American Vegetarian and Health Journal* (Philadelphia). 1853. Lungs and corsets. 3(11):227. Nov.

• **Summary:** “Women ought to measure form twenty-seven to twenty-nine inches round the waist, but most females do not permit themselves to grow beyond twenty-four; thousands are laced down to twenty-two, some to less than twenty inches; and that by means of wood, whalebone, and steel, the chest is often reduced to one half of its proper size.”

783. *American Vegetarian and Health Journal* (Philadelphia). 1853. Obituary: Mrs. Susanna Metcalfe. 3(11):228. Nov.

• **Summary:** “It becomes our mournful duty to announce the death of Mrs. Susanna, wife of the Rev. Wm. Metcalfe, Minister of the Bible Christian Church, Kensington, and Corresponding Secretary of the American Vegetarian Society. She departed this life on Thursday morning, the 3d instant, in

the seventy-fourth year of her age.”

784. Cousin Mary. 1853. Home pictures (concluded). *American Vegetarian and Health Journal (Philadelphia)* 3(11):209-13. Nov.

• **Summary:** Letter from George Hammond to Mrs. Selwyn.

785. Scales, A.W. 1853. Correspondence. *American Vegetarian and Health Journal (Philadelphia)* 3(11):216-17. Nov.

• **Summary:** “The press, the great lever of human greatness, and the life giving power of human progress, like every department of nature, has its variety and gradation of attaches, and in no respect is this fact more clearly exhibited than in the corps editorial; from the finished scholar and profound philosopher down to the miserable vermin of the order, that crawl on the Sabbath from the purlieus of weekly observities to enjoy the ephemeral respectability of being seen on the clean garments of vegetarianism, in the sunshine of decent society, is to be found a long scale of merit.

After the signal discomfiture this valiant knight, of the cleaver and the spit, has received from the philosophic pen of Mr. Hite, driving his embodiment to the pitiful subterfuge of bandying of words, it would be the throwing of pearl before swine, to give another systematic reply to the objections he has urged to the popular address of the American Vegetarian Society. It is true, he complains of Mr. Hite’s want of good manners in applying to him the epithet ‘fatuous,’ and thinks for his age he should have learned better; it may not have occurred to this mighty knight of the tripod, and fearing it may not; and thereby he may loose the opportunity of attaining to a higher position than he may otherwise occupy, I will venture to suggest to him, that learning good sense, is the first lesson in the learning of good manners.

“But we have already given more space to this splashy effusion of the *Sunday Ledger*, who tauntingly threatens the exposure of the church in listening to Sabbath preaching, by paid preachers, because forsooth, some one has crossed the profits of his path, by decrying the peddling of newspapers on Sunday; and will close our already too lengthy communication by an extract from his gingery spurt at Mr. Hite. ‘We will leave it to the Vegetarians themselves to decide, which is the most temperate, Mr. Hite’s communication or ours, to which he alludes, “Had we not been informed he was a Vegetarian, we should suspect that the day he wrote his philippic he had dined upon a part of a hog, a bear, a wolf or a puppy.” Now without any allusion to good manners, we would desire to say politely to his embodiment, that we consider his last remark as exceedingly hogish, bearish, wolfish and puppyish; and though the public may not decide which of the disputants has ate the puppy, it will be no difficult task for them to determine which wears the ears and does the barking.

“Most Respectfully Yours, A.W. Scales.”

786. Alcott, Wm. A. 1853. Remedial effects of water and a vegetable diet. *American Vegetarian and Health Journal (Philadelphia)* 3(12):232-35. Dec.

• **Summary:** “Some of our readers will remember the ‘Starving Out Case’—or, case of Mr. Jervis Robinson, of Nantucket—as it was published in the numbers of the *Vegetarian* for September and November, 1851. It was also published in the *Boston Medical and Surgical Journal* for the same year, as well as elsewhere; and elicited much attention. It drew forth several communications, among others, from physicians in different parts of the country, to some of which I made faithful and particular replies. In a letter to Doctor Hayes, of Hartland, Vermont, I alluded, faintly, to a case I had heard of in Oakham, Mass., upon which Dr. H. wrote to me as follows

“‘You have sharpened my curiosity in regard to the case you refer to at Oakham. If you have not made up your mind to give it to the public, that is no good reason why you should withhold it from your medical brethren to whom it might be beneficial in enabling them to do good to suffering humanity.’

“I wrote immediately to Dr. Hayes, saying that he had misunderstood me; and that I had only heard of the case at a distance and could not fully rely on the information. I promised him, however—and promised myself more strongly—to seize the first opportunity which circumstances would permit, for obtaining the facts and making them public. That opportunity presented itself two months ago. Being engaged in lecturing on Hygiene, in the neighborhood of Oakham, I went out of my way, and at a considerable sacrifice of time secured an interview with Miss Adams, the person referred to and employed her in writing out, as well as she could, the history of her case. I also wrote to Dr. Bates, her principal physician, to aid me, if possible, but I have, as yet, received no answer. He is a very busy man, however; and it is most probable has not found the necessary leisure. Should he write me at a future time, I will gladly avail myself of his communication in making any such modifications in my story and Miss A.’s as the nature of his statements may require.

“I was at a loss, at first, whether or not to give Miss A.’s story in her own words: but I have at length concluded to do so. The changes I have made have been chiefly such as concern style;—the sense, I believe, remains unaltered. It will be necessary to append to the statement a few notes. The reader will not need to be reminded of its striking connection with and bearing on the cause of Vegetarianism. The letter was mailed at Oakham, October 27, 1853, and is addressed to the writer.

“‘Sir: I shall date my record of ill health back to the summer of 1833. (Footnote: She was then, it is believed, about ten years of age) At that time I fell some ten feet, and struck on my back, which was probably the first cause of

my ill health. In 1835, I suffered four months from diarrhea. After that was checked, I was afflicted with a severe headache two months, which terminated in a slow bilious fever. This was in the spring of 1836. I was confined to the house two weeks, and the four succeeding months, I was under medical treatment. During the last period, though not confined to the house, I was never able to sit up the whole day. In December of the same year, I was attacked with scarlet fever. The disease ran thirty-five days. Most of the time I..."

This letter continues for almost three more pages. It ends with: "Yours with respect, Mary B. Adams." Dr. Alcott makes no comments.

787. Alcott, Wm. A. 1853. Eggs and egg eating. *American Vegetarian and Health Journal (Philadelphia)* 3(12):237-39. Dec.

• **Summary:** Contains numerous facts and opinions about eggs.

788. *American Vegetarian and Health Journal (Philadelphia)*. 1853. Boonton festival. 3(12):239. Dec.

• **Summary:** "Our friend, Dr. Grimes, of Boonton, New Jersey, proposes to give another Vegetarian Festival at that place, on Friday, the 30th inst., and in a letter to a gentleman of this city, invites Vegetarians generally to be present on the occasion. He will be happy to see as many as can make it convenient to meet with him, at that time."

789. Clubb, Henry S. 1853. A lecture: The light of the word of God in relation to human food. *American Vegetarian and Health Journal (Philadelphia)* 3(12):229-32. Dec.

• **Summary:** "On the evening of Sunday, Nov. 27th, Mr. Henry S. Clubb, of Manchester, England, delivered an address on the above subject at the Universalist Church, New London, Connecticut, of which the following is the substance.

"The subject of the present lecture was introduced to me in England, sixteen years ago, by a friend of Universalist principles, and for fifteen years I have made it one of serious consideration and practical application to life.

"A true conception of what constitutes the Word of God is essential to a right understanding of this question. That the merely printed volume which is open before me does not constitute that Word, is sufficiently evidenced by the fact that hundreds of millions have been distributed, and yet the world is affected by it in a small degree, as is seen by the map of the earth, showing the extent of Christianity in comparison with Mohammedanism, Paganism, and Infidelity. The Gospel of St. John I, 5, shows that 'in the beginning was the word, and the word was with God, and the word was God,' 'In Him was life, and the life was the light of men.' It is, therefore, the spirit, the active life of God which constitutes His word; and inasmuch as it is necessary that we should

take food at least three times a day, it becomes an important consideration for the Christian to ascertain what is the Light of the Word of God in relation to his food.

"We should, in examining any work, be influenced by the known character of its author. How differently do the same words appear when uttered by different individuals of opposite character. For instance, the passage, 'I am come not to bring peace on earth, but a sword,'—would have a widely different meaning in the mouth of Napoleon Bonaparte, to what they have when spoken by the Prince of Peace. And so the records of Sacred Scripture have a widely different meaning when it is known that they are dictated by the Spirit of God, which is acknowledged to be the spirit of Love and Benevolence, of Peace, a Good-will rather than of cruelty or bloodshed.

"It is unnecessary for me to tell Universalists that the character and attributes of God are those of Mercy. That His design is to promote the universal happiness and welfare of all his creatures. You believe and I believe that it is within the scope and design of the Creator, to bring all to a knowledge and love of Himself and to the full enjoyment of all His blessings; and it is in this spirit and conviction that we can best understand His Divine Word, rendering it impossible for us to attribute to Him those designs of cruelty and bloodshed which are sometimes attributed to Him by the merely literal interpreters of the Sacred Records.

"In Genesis I:29, it is recorded 'Behold, I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.' That 'was the commandment given to man when he was placed in a beautiful garden of fruits and..."

790. Committee on Publication, American Vegetarian Society. 1853. 1854. *American Vegetarian and Health Journal (Philadelphia)* 3(12):239-40. Dec.

• **Summary:** "We republish the list of Local Secretaries with the view of reminding each of their respective duties. The Publishing Committee await their action, and will of course be governed, in some degree, by their success, in making arrangements for the coming year. Dr. Wm. A. Alcott and the Rev. Wm. Metcalfe have again signified their willingness to continue as Editors, 'without money and without price.' The latter, (the Rev. Wm. Metcalfe) being the resident Editor, all communications either for the pages of the "*Vegetarian*" or in relation to its business matters, are to be addressed to him as heretofore. We have also a list of Correspondents, whose Literary and Scientific abilities, will favorably compare with those of any periodical of a reformatory character in the country."

"In the Jan. number we purpose commencing an Original Vegetarian Tale of an absorbing and instructive character, and several articles, interesting in character, will be presented. We are disposed also to improve the typographical appearance of the "*Vegetarian*." This we

shall do to the full extent of the means that may appear to be forthcoming.”

“We repeat what was said in our last number, that this Committee should co-operate with the Board of Publication, soliciting subscriptions in their respective neighborhoods to the *American Vegetarian*, and report to the Rev. Wm. Metcalfe on or before the 10th of Jan. next. Let every friend of Vegetarianism, throughout the length and breadth of the land, also use their utmost endeavors to obtain additional subscribers, and report as above.”

791. Hite, H.H. 1853. Correspondence. *American Vegetarian and Health Journal (Philadelphia)* 3(12):236-37. Dec.

• **Summary:** A comment on a comment on a letter by Dr. Scales. Address: Middletown, Frederic Co., Virginia.

792. Metcalfe, William. 1853. On the importance of our periodical to the cause of vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 3(12):240-42. Dec.

• **Summary:** “The Vegetarian Reform is a subject is which many of our fellow citizens throughout this Republic feel deeply interested; for the success of which, many a pure and devout aspiration has ascended from woman’s bosom to the throne of the Most High. They know that there is a deplorable ignorance in the masses of the people, in relation to the system of vegetable diet; and yet they are convinced that upon the knowledge and practice of the principles of that system depends much of the prosperity, the health and the happiness of the humane race.

“Vegetarianism is indeed second to no other reformatory measure that now engages the attention of the community; nay, we are fully persuaded, that with the exception of religion, it is first, and lays at the foundation of all others; and that where ever the vegetarian reform is effected, there will the efforts of the laborers of other reform measures be more successful. But notwithstanding its importance, and the light in which many view it, the subject is generally too little regarded, and far from receiving that consideration, and careful investigation which it demands.—Few enquire, what are the beneficial results of which it is calculated to be productive; and still fewer enter into a candid examination of its principles and tendencies, in order to form a just idea of its real merits. Whenever this is honestly done, however, the Vegetarian reform is immediately perceived to be one of the first magnitude, and worthy alike of the attention of the Clergyman, the man of Science, the Philanthropist, the Physiologist and the Christian. It is truly beautiful in theory, and they who embrace and reduce it to practice, find its effects to be still more delightful, and of such a character as to add most essentially to the sum of their physical, intellectual and moral enjoyments. The system is peculiarly adapted to raise man from a state of...”

One man writes: “I deeply regret to learn that the

prospects for sustaining the *American Vegetarian and Health Journal* beyond the present year are so discouraging.”

793. Alcott, William A. 1853. Lectures on life and health: or, The laws and means of physical culture. Boston, Massachusetts: Phillips, Sampson and Co. iv + 500 p. Illust. Portrait. No index. 20 cm.

• **Summary:** Contents: Lecture 1. Preliminary remarks (“Two fifths of all who are born die under five years of age”). 2. Mechanism and laws of digestion: General remarks, mechanism of digestion, the laws of digestion, diseases of digestion. 3. Breathing and ventilation: General remarks, mechanism of respiration, offices or uses of the lungs, the laws of the lungs, diseases of the lungs, ventilation. 4. Circulation and renovation: General remarks, functions of the circulatory system, laws of the circulation diseases of the blood and organs of circulation.

5. The laws of the skin and of bathing: General remarks, mechanism of the skin, offices of the skin, laws of the skin, diseases of the skin. 6. How to prevent consumption [tuberculosis]. 7. Clothing and temperature: General remarks, form of our dress, amount of clothing, materials of clothing. 7. Food and cookery: General remarks, when cookery is proper and when improper, domestic poisons. 9. Exercise and rest: Action or exercise, rest and sleep. 10. The right use of physicians.

Appendix: A. Fruits as food. B. Nutritive properties of different kinds of food. C. Superiority of unfermented bread. D. Experiment in chymification. E. Poisoned milk, butter, &c. F. Diseased rice. Potato disease. H. Ultra views on diet. William Andrus Alcott lived 1798-1859. Address: M.D., author of numerous works on education, morals, health, and physiology, West Newton (near Boston), Massachusetts.

794. Coles, Larkin B. 1853. Philosophy of health: Natural principles of health and cure. Or, health and cure without drugs. Also, the moral bearings of erroneous appetites. Revised ed. Boston, Massachusetts: Ticknor, Reed, & Fields. 288 p. 19 cm. Other editions were published in 1851 (260 p.) and 1855 (312 p.). *

• **Summary:** “Flesh-eating and vegetable eating.—To consider man anatomically, he is decidedly a vegetable-eating animal. He is constructed like no flesh-eating animal, but like all vegetable-eating animals. He has not claws, like the lion, the tiger, or the cat; but his teeth are short and smooth, like those of the horse, the cow, and the fruit-eating animals; and his hand is evidently intended to pluck the fruit, not seize his fellow-animals. What animals does man most resemble in every respect? The ape tribes: frugivorous animals.” Source: *Flowers and Fruits*, by J.E. Dawson.

“Flesh-eating is certainly not necessary to health or strength... If it be used, it must be used as a matter of fancy... it excites the animal propensities to increased activity and ferocity... When we increase the proportion of our animal

nature, we suppress the intellectual... There can be no question but that the use of flesh tends to create a grossness of body and spirit" (p. 64-67).

"When we feed on flesh, we not only eat the muscular fibres, but the juices or fluids of the animal; and these fluids pass into our own circulation—become our blood—our fluids and our flesh. However pure may be the flesh of the animals we eat, their fluids tend to engender in us a humorous state of the blood... The very process taken to fit the animals for market, tends to produce a diseased state of their fluids... Some of our meat is fatted in country pastures; but, by the time it reaches us, the process of driving to market has produced a diseased action of the fluids... Animal food exposes the system more effectually to the causes of acute disease. Where the fluids are in a diseased state, the ordinary causes of disease find a more easy prey... The objections, then, against meat-eating, are three-fold—intellectual, moral, and physical. Its tendency is to check intellectual activity, to depreciate moral sentiment, and to derange the fluids of the body" (p. 67-71).

"The sympathy existing between the mind and the body is so great, that when one is affected, both are affected... This state of mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system" (p. 127).

"It is truly a sin against Heaven, to violate a law of life, as to break one of the ten commandments" (p. 216).

"Meat-eating, especially in the excessive proportion of its present use, has also its moral bearings. By its stimulating properties, it acts on the animal organs of the brain, increasing the activity of the animal propensities. While it gives no additional strength... it makes us more animal and less intellectual and moral" (p. 230).

Larkin Baker Coles lived 1803-1856. Address: M.D., Boston, Fellow of the Massachusetts Medical Society, and Member of the Boston Medical Assoc.

795. Trall, Russell Thacher. 1853. *The hydropathic encyclopedia: A system of hydropathy and hygiene*. 2 vols. New York, NY: Fowlers and Wells. Illust. 19 cm. *

• **Summary:** Trall (1812-1877) was chiefly interested in the use of diet and exercise in his hygienic program. However he did not neglect such traditional themes as the importance of clothing, fresh air, and control of the passions. "There is no single... influence more conducive to health, happiness, and long life than a cheerful, equable temper of mind (Vol. 1, p. 381).

Trall tolerated the use of meat in the diet. He considered fruits, vegetables and farinaceae of greater value, but felt that the variety afforded by including simple dishes of lean meat was not only admissible but more desirable for a person in good health (Vol. I, p. 420-22). He described all drinks such as tea, coffee, wine and spirits as "artificial," claiming that "... Nature has provided no other drink... than pure water..."

(Vol. I, p. 307). He also emphasized the importance of exercise—all types.

"Trall's achievement lay not only in his new concepts and additions to the knowledge of hygiene, but also in his ability to integrate the achievements of Shew and Pressnitz into a larger scheme" (W. Walker 1955, p. 190).

796. *Vegetarian Messenger (Manchester, England)*. 1853. To our readers. 3:1.

• **Summary:** "In commencing the third year of our labours, in connection with the *Vegetarian Messenger*, we have to direct the attention of our readers to the alteration of the plan upon which we have hitherto proceeded."

The *Vegetarian Advocate*, having been discontinued, now merges in content with the *Messenger*. The publishers anticipate wider circulation during the next 6 months and propose increasing the number of pages by one half, depending on the support they receive.

797. *Vegetarian Messenger (Manchester, England)*. 1853. Aspects of vegetarianism in the present year. 3:2-5.

• **Summary:** "We cannot be led as we have been by custom and prescription, but must now take leave to reason, not only upon what we have done in times long past, but upon what we are about to do; and with a view to ultimate consequences in relation to our external habits, even we can now bear to convict custom of her folly, where such is to be found.

"The hopes, then, of the world, in relation to the Vegetarian Movement, as well as in relation to other truths, are born of the education of the moral and intellectual man..."

798. *Vegetarian Messenger (Manchester, England)*. 1853. American Vegetarian Society. 3:50-51.

• **Summary:** "Many of our more recent readers may be unacquainted with the fact, that there is now established in the United States, a Vegetarian Society, which promises to partake of the characteristics of progress which more peculiarly belong to our American friends. The third Annual Meeting of this Society is announced for the month of Sept.; and it is pleasing to contemplate, that the activities to be commenced here in the British Society, in the month of July, should thus be continued in the proceedings announced, in the city of New York, the old and the new world thus combining in their progress in knowledge and morals for the advancement of mankind."

799. *Vegetarian Messenger (Manchester, England)*. 1853. Supplement to the *Vegetarian Messenger*: The vegetarian movement in Manchester—January to July, 1852. 3(Suppl.):1-7.

• **Summary:** A summary of the major developments during these months.

800. *Vegetarian Messenger (Manchester, England)*. 1853. Supplement to the Vegetarian Messenger: American Vegetarian Society. 3(Suppl.):21-26.

• **Summary:** Contents: Proceedings. Address from the British Vegetarian Society. Report of the corresponding secretary. Election of officers. Preamble and resolutions. Public meeting.

801. *Vegetarian Messenger (Manchester, England)*. 1853. The Controversialist and Correspondent: Reasons for being a vegetarian. 3(Contro.):22-24.

• **Summary:** Lists 24 reasons for being a vegetarian.

802. *Vegetarian Messenger (Manchester, England)*. 1853. The Vegetarian Treasury: Supper at Franklin's. 3(Treas.):5.

• **Summary:** An anecdote of a repast at Franklin's with other notables such as George Washington and John Hancock.

803. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Salutatory. 4(1):12. Jan.

• **Summary:** "If there be any truth in the old adage 'Well begun is half done,' the Fourth Volume of the 'American Vegetarian,' is fairly underway. As there is now no question about its continuance, we can call upon every friend of the Cause to exert themselves to extend its circulation. No other Periodical published in these United States, is so entirely devoted to the Diffusion of a knowledge of the Laws in relation to the Food of Man—no other Periodical which more uniformly proclaims the true basis of moral progression. Having again put on the harness ourselves, we call upon all friends to help."

804. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Vegetarianism in England. 4(1):13. Jan.

• **Summary:** Contains a reprint from the *York Herald*, 24 Dec. 1853.

805. *American Vegetarian and Health Journal (Philadelphia)*. 1854. The festivals at Boonton. 4(1):14-15. Jan.

• **Summary:** Contains a bill of fare and other details of the vegetarian New Year's Festival held on Friday, 30 Dec. 1853.

806. Filer, George. 1854. The reason why man was permitted to eat flesh. *American Vegetarian and Health Journal (Philadelphia)* 4(1):7-10. Jan.

• **Summary:** "There is a confusion in the common mind in relation to this and kindred subjects which it is very difficult to remove. Nevertheless, it is essential to the right understanding of our duties and relations that the truth in regard to this matter should be clearly set forth.

"God, in accordance with His well known and acknowledged attributes, created man in the best possible

manner, and gave him such laws and institutions as were adapted to a state of sinless perfection. Having placed him in a beautiful garden, the Creator commanded him 'to dress it and to keep it,' 'to replenish and subdue the earth,' and to eat of 'every herb bearing seed, and every tree in which is the fruit of a tree,'—the fruit of one tree alone excepted. These are the only laws which Infinite Wisdom saw fit to impose on man at the beginning; and they were continued in force sixteen hundred years without change or relaxation. Thus God, by instituting the raising and eating of fruits and grains, virtually prohibited flesh-eating.

"Now, if the nature of man is as well adapted to animal as to vegetable food, as some contend, then these specific directions in regard to eating are arbitrary and absurd, and wholly unworthy of the Divine Lawgiver; but, if man is not in any measure a flesh-eating animal, and if his health and character are influenced by his choice of food, then there was sufficient cause for being thus explicit.

"The fall of man teaches us several important principles:

"First, That his fall could not have been prevented by the Creator, consistently with man's moral freedom; for as God is all wise and all powerful, He of course made man as nearly invulnerable as the circumstances of the case would permit; and the fact that he sinned, proves that the liability to sin was a necessary condition of human existence.

Second, That, as man was 'left to the freedom of his own will,' evil in this world originated with him, and not with the Creator.

"Third, That the appetite is the weakest point in human nature; because it is the only one which Infinite Wisdom saw fit to guard with law and penalty at the beginning; and even these proved to be ineffectual barriers against sin.

"Fourth, That both moral and physical degeneracy are the sure consequences of errors in diet.

"Fifth, That there are kinds of food, and even of fruits, which are unsuited for human sustenance.

"Sixth, That, as man fell by eating, it affords a significant hint that efforts at restoration and reform should first be directed to this point.

"When 'man had corrupted his way and the earth was filled with violence,' God, in accordance with His usual dispensations, relaxed the strictness of His dietetic laws, and, accommodating them to the new circumstances of the case,—to man's hardness of heart and blindness of mind, permitted him to eat flesh;—not however, because flesh was good for him, but because he could not be restrained from eating it consistently with his moral freedom: for it was better to repeal a law which had ceased to have any moral influence, than to let it remain, with the certainty of being habitually violated..."

Continues for more than 1.5 pages.

807. H.S.C. 1854. Margaret Woodrow. *American Vegetarian and Health Journal (Philadelphia)* 4(1):1-4. Jan.

• **Summary:** The promised narrative on vegetarianism.

808. *Punch* (London). 1854. The quack's diary. 26:11. Jan.

• **Summary:** There is an entry for each month. January.—Dressed “for conversazione of Hahnemann Society... accompanied by Prospectus of Homeopathic Sanatorium.” February.—Signed lease of Mansion in the country... to open as Hydropathic establishment. Advertised forthcoming work on ‘Water Cure in Hydrophobia.’” March.—“Name of month suggested march with Teetotallers; they making Demonstration; which joined;...”

“April.—Spring coming on, idea of Greens suggested Vegetarian dodge... went about delivering lectures. At Manchester and Salford immense success of ‘Tea without shrimps.’” June.—Gave Mesmeric *séances* and Consultations with Clairvoyance.” Communicated with Somnambulist by Magnetism.

August.—Got “on to Spirit-Rapping, by assistance of clever but uneducated Medium,...” Sept.—Drew horoscopes and gave advice about courtship and marriage. Oct.—Added magic and fortune-telling.

809. *Water-Cure Journal*. 1854. Professional matters. 17(1):19. Jan.

• **Summary:** “Cold Feet and Sick Headache.—C.M.M., Thorpville, New York. “What shall I do for continued cold feet, and frequent sick headache? Which is best, cotton stockings or woollen [woolen]?” Take foot baths, two or three times a day, and adopt a strict vegetarian diet; cotton stockings are best.” Address: M.D.

810. Wright, Joseph. 1854. The Boonton festival. *American Vegetarian and Health Journal* (Philadelphia) 4(1):12-13. Jan.

• **Summary:** “A Report of Dr. Grimes’ New Year’s Festival, as reported for the ‘*Vegetarian*,’ is full of interest to the humane and benevolent of every community. The graphic manner in which the Feast is delineated does honor to the head and heart of the writer as well as the host. Most sincerely do we desire that more such feasts and reports would be made, and given by the members of the American Vegetarian Society. They are *self-evident* arguments that cannot be denied, either by the sophisms of the sensualist, or the carnivorous [carnivorous] argumentation of the glutton.”

An excerpt of a report follows from “A Guest,” who writes: “Old Epicurus [341-270 B.C.] would have rejoiced in his lifetime in the enjoyment of a Banquet like that... Epicurus was a profound Philosopher, not a glutton, as is vulgarly supposed. He was a Dietetic Reformer—he set a noble example...” Note: Epictetus, who taught that pleasure is the only good and the end of all morality, emphasized that the genuine life of pleasure must be a life of simplicity, prudence, honor, and justice. Address: [Camden, New Jersey].

811. Alcott, W.A. 1854. Vegetarian missionaries. *American Vegetarian and Health Journal* (Philadelphia) 4(2):31-33. Feb.

• **Summary:** “One of my correspondents, who shall be nameless, under date June 7, 1853, thus writes:—

“I reached home yesterday, from a considerable tour through ____, and wherever I could do the cause some service, did not fail to exhort the afflicted to examine the Vegetarian system, and try it as a remedy for their ills. I take the *Vegetarian Advocate*, printed in London, and am inclined to think that, in one respect, it is probably better conducted than the *American Journal*. In it I find a great many short paragraphs, showing how various disorders were cured by Vegetarian diet. That is the great avenue to the minds of the people. It is chiefly from the ranks of the diseased that we must expect our proselytes—trusting that it will so find lodgment in families, &c., afterward. I enclose you one dollar, thinking you may be able to procure me Smiths’ Fruits and Farinacea.’ I have long since procured all the American publications on the subject from Fowler & Co.’

“This individual something like a year ago, ordered a set of my ‘Library of Health,’ which was duly forwarded. During the past three or four months, he has sent for several copies of ‘Lectures on Life and Health,’ for himself and his friends; one of which went to Little Rock, Arkansas. In another instance, speaking of the same work, he says, I have recommended it to all the invalids that I have seen, all of whom promised to send for it.’ Again, he says of Vegetarianism in general:—‘The cause is attracting the attention of some of our most intelligent citizens, and I trust we shall, in the course of time, have a small army to aid in its promotion. I know that its doctrines lie at the foundation of health of mind and body, and of morals.’

“Now the individual to whom these remarks refer, is as fully occupied as any other man; and yet within the past year, he has, in various ways, of which the above is an indication, done more for Vegetarianism, than almost any other man I know. He is essentially a Missionary in this cause—just as every one of us should be. Let every subscriber to the *American Vegetarian*, do as much as this man does; and our list of Subscribers to the work in a few years, would enable us not only to enlarge it as much as the most sanguine may desire, but also to pay the Editors something for their labors.

“How ardently do I desire to see the day when every friend of a good cause, will deem himself an apostle in that cause! Not even Christianity itself can flourish till such is the state of things. Every Christian is a Christian Missionary, or he is nothing. Every Temperance man is an apostle, or Missionary of Temperance. Every Peace man, is a Peace Missionary. So every Vegetarian is a Missionary of Vegetarianism, or he is unworthy of the name.

“My coadjutors and myself, will endeavor to profit from the suggestions of my worthy correspondent about inserting

short, pithy paragraphs like those in 'The Vegetarian Messenger,' even though we should not entertain quite the view he does in regard to the class of persons to whom we must mainly address ourselves. I have had twelve years of experience in editing for this cause, and must therefore say, that while I like such facts as those in the Messenger, and am glad to do all I can for the invalid, my hopes are continually turned to the healthy for permanent sympathy and support. When the invalid receives his health by Vegetarianism, he is, for the most part, like the animal mentioned somewhere, as immediately returning, after being washed, to her wallowing in the mire. I value one strong healthy man, more highly than half a dozen invalids, though these, I would gladly save if I could.

"We want, in one word, to repeat what has often been repeated—a host of sturdy enduring Paul's—not of sickly or scrofulous Timotheis'. I should like to see one hundred of the men and women, who read the Vegetarian, laboring in the cause I have long endeavored to serve in this very manner. What can be done for this department of Christianity—for such I regard it,—should be, as it were their first thought in the morning, when they awake; and the last in the evening, when they retire.

"The first and most important service to be rendered to any good cause, is by going about and doing good in person. Had our Saviour been possessed of all the means of spreading truth by the press that the American Bible Society, now possesses, his own chosen course of life, as a pioneer work, would have been indispensable. Were it not so, his advent, for aught we can see, might have been deferred a few centuries longer, or the art of printing might have been hastened.

"I greatly desire not to be misunderstood. When I had labored two or three years as a pioneer, and Mr. Graham and others wished to form a society, I was of opinion that we were not ready for it, and the result proved as I had expected. Its members were not progressives. Still, I did the best I could, as presiding officer, to give things a permanent tendency. When an Infirmary was proposed, and a reasonable salary was offered to me to take the charge of it, I refused, partly, if not chiefly, because it would cripple my pioneer efforts. So when proposals have been made from time to time, to renew the Physiological Society, or institute a Society of Health under a new name I have either opposed it, in toto, or urged its postponement for a season, till more labor had been done by pioneers. And yet to every other effort, I have, as the public well know, lent a hand, and endeavoured to make the best; of it I could. The more of this direct effort the better—especially when made by those who do not see it to be their duty to act as pioneers.

"But my efforts, for the far greater part, have been put forth in a different way. My published volumes, from the 'Rational View of the Cholera' written more than twenty-one years ago, down to the 'Lectures on Life and Health,' were

issued the present year, whether periodical or otherwise, amounting to a hundred volumes,—whether in the Common school, Sabbath school, or family department; have been intended as pioneer works. So have my essays, notices, and reviews; as published in various periodicals, over which I have no direct control—in number sufficient to make fifty good sized volumes besides. So my visits to families, as a direct health Missionary—to the extent of many thousands—so my thousands of familiar lectures, both to schools and public assemblies—so the hundreds and thousands of physiological examinations, I have made of the young, and the thousands of prescriptions I have made for chronic diseases—such as neuralgia, heart complaint, dyspepsia, scrofula and consumption.

"The reader must excuse me. I seldom boast of my industry—for Satan has walked up and down the earth—it may be in the guise often of an angel of light—as much as I have. But this walking up and down by good men we must have. At least we must have pioneer labors, in some form or other; and blessed is he who can engage in them, even for one year."

812. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Extension of the area of the *Vegetarian*. 4(2):36. Feb.

• **Summary:** "It will be perceived by this month's number, that quite an enlargement has been made to the '*American Vegetarian*.' By using a small sized, but clear type, for extracts and selected matter; we also present an additional amount of reading, considerably beyond what has been our custom in the same number of pages."

813. Brown, Joseph R. 1854. The yellow fever and vegetarianism (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 4(2):36. Feb.

• **Summary:** An excerpt of a letter from Dr. Brown. Address: Galveston, Texas.

814. De Wolfe, C.H. 1854. Correspondence: A hopeful sign of progress. *American Vegetarian and Health Journal (Philadelphia)* 4(2):24. Feb.

• **Summary:** "Dear Brother Metcalfe:

"The following article, in relation to Pork, under the caption of 'Hog Pen,' I took from the *Portland Pleasure Boat*, Edited by J. Hacker, Portland, Maine, who, by the way, is one of our most consistent radical reformers; and being, as you well know, a most inveterate hater of Swine, I thought I should feel better myself, and your readers might learn to loathe also the most exceptionable, and to my mind, the most detestable of all animal flesh, if I transcribed the article entire, for the *Vegetarian*. The article is indicative of Progress, and is a 'hopeful sign of the times,' which should prompt us to an exterminating war upon the filthiest of all beasts!

“Some of my readers may think a Hog Pen rather out of place in a Pleasure Boat; but why so? Is not the hog in our cellars, our store rooms, our kitchens, on our tables, and in almost everything we eat? Is there a pie or cake made that has not more or less hog’s grease in it? Is not every pie or cake-plate greased with hog blubber? Do not nice ladies sometimes find fault with the pie-crust they meet in their travels, because it has not been shortened quite enough with the Swinish unction? Is not ham regarded as a delicious morsel, even by the most delicate ladies...”

The letter continues for half a page. The writer concludes:

“There, reader, isn’t that a nice animal for neat people to eat? If a seeker after truth, after reading the above, will nibble even at a ‘spare rib’ of pork, there can be no hope to cure his or her perverted swinish appetite, and the old fashioned remedy of ringing their noses may be an excusable expedient.” Address: Oldtown [Maine].

815. E.A. 1854. Pork and scrofula. *American Vegetarian and Health Journal (Philadelphia)* 4(2):23. Feb.

• **Summary:** “A few months since, in conversation with a neighbor on the subject of dietetics, he told me that he had Jewish authority for saying that no Jew or Mahometan, who lived strictly according to the rules of their faith, was ever known to have the *Scrofula*. On the first opportunity, after hearing this statement, I called on Dr. J.V.C. Smith, of Boston, who has traveled extensively in the East, to inquire if his observation confirmed this statement. In reply, the Dr. states that *he did not see a case of Scrofula nor a Hog in all Egypt or Palestine*. And he added, that he had no doubt that the use of Pork greatly aggravated Scrofula.” Address: South Reading [Massachusetts].

816. Hanaford, J.H. 1854. Vegetarianism vs. sensuality. *American Vegetarian and Health Journal (Philadelphia)* 4(2):33-34. Feb.

• **Summary:** “That food, as well as climate, exerts an influence in determining human character and physical peculiarities is generally admitted by the learned, yet it is not probable that the whole influence of the former is fully understood. Certain complexions are referred to particular climates, and to no others, and it is not at all improbable that the time may arrive in which the results of our dietetic habits will be as clearly marked and understood; when a glance at the expression, will reveal the general habits of the individual in regard to his selection of food.

“Some general principles are already established, so clearly as to preclude a shadow of doubt. The most ferocious among Savages, are invariably inordinate consumers of flesh in its raw state, still warm and reeking with the blood of the slain victim; while the most groveling and degraded, are found among those who subsist on flesh, in its most putrescent state. On the contrary, in those countries where

esculents are used, or a farinacea diet, though there may exist a similar intellectual darkness, at least, so far as science is concerned, a marked docility is observed. They seldom engage in warfare, unless compelled to do so, by positive aggression. And still more, they are not only comparatively industrious, engaging in some useful occupation, instead of warfare, or gratifying the same tiger-like propensity in the chase, but have made a degree of proficiency in some of the useful arts, at which more advanced nations have wondered. All must have some employment, and one class cultivates ‘Destructiveness,’ delights in cruelty, for cruelty’s sake; afterward feasting,—or gormandizing, rather—on the mangled carcasses, still quivering with the remaining vitality of departing life,—while the other cultivates the soil, though rudely, and engages in useful and peaceful employment. One class of recreants, compelling females,—who are reduced to a state of abject servitude—to perform the more laborious services, while the other labors, and acknowledges, at least, a degree of regularity in regard to sex.

“But we need not go from what is ordinarily regarded as civilized society, to observe a marked contrast, resulting...”

Continues for three-fourths of a page. Address: [Nantucket, Massachusetts].

817. Hough, Louis S. 1854. Silent vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 4(2):29-31. Feb.

• **Summary:** “By silent Vegetarianism, I mean those principles favorable to vegetable diet that are silently diffusing themselves through the community, and discouraging, and gradually diminishing the use of animal food, and substituting in its place the various fruits and farinacea. A wholesome vegetable diet is so entirely in harmony with unperverted humanity, that it commends itself to the reason of all human beings who exercise that faculty in an honest search after truth. Hence it is that some have been led to adopt a vegetarian diet, merely or mainly from their own reflections of its reasonableness.

“Several eases of this kind have come under my observation since I have been a vegetarian. In the year 1844, while spending some time in Ohio, I became acquainted with W.L., a young man of about twenty years of age, who had adopted a vegetable diet, mainly from his own conviction of its rationality. He was of German descent, and his parents and relatives all flesh-eaters; he was of the medium size, well formed, with Grecian forehead, and a very intellectual cast of countenance. Although strongly inclined to skepticism, he was a firm believer in the perfect adaptation of a pure vegetable diet to the highest development and welfare of human nature. He believed also, that reason alone, if right...” Address: A.M.

818. H.S.C. 1854. Margaret Woodrow (continued). *American Vegetarian and Health Journal (Philadelphia)* 4(2):16-23.

Feb.

• **Summary:** The conclusion of the vegetarian narrative.

819. Scales, A.W. 1854. Correspondence: Second anniversary report of vegetarian experience. *American Vegetarian and Health Journal (Philadelphia)* 4(2):24-29. Feb.

• **Summary:** “Rev. and Dear Sir:

“Time has marked another cycle upon the catalogue of years, and the dawn of the New Year, dates the second Anniversary of my Vegetarian life. There are periods in the history of almost every man’s habits of life, which exert upon his future career of usefulness, and of happiness a controlling influence; moulding his thoughts, purposes and motives into a kind of unconscious instrumentality that engraves his mental and moral likeness in some manner or form in society, and commingles it with the great tide of human events, which give character to the age in which he lives; and when time shall have effaced his person, his place, and his name from the memory of his species, in the long lapse of after ages, as man progresses in knowledge to the full measure of his primitive capacity, and the wisdom of God comes to be verified in the perfection of human intelligence, and the world of mind to be deciphered, as the world of matter now is, by the possiliferous [sic] records of the past; that likeness, mingled though it may be, as a shell in a cluster, with a host of others of the same genus, from which it may not materially differ, will present its panteological [sic] record, significantly portraying the truth-prints of society in its day and generation. Our habits, therefore, affect not only the present condition and exert a future influence upon ourselves, and upon those around us; but like the pebble tossed into the waters, their vibrations will be left in the great ocean of illimitable eternity.

“No individual then, can be so humble—no name, so obscure—no station of life, so unimportant; but that, to a greater or less extent, the physical, mental, and moral condition of the present, and of future generations, will be affected by the daily habits which exercise the mastery in being, and mould and control both the body and the mind. A theme so momentous in consequences upon the destiny of the human family, can need no apology for this my second anniversary report of Vegetarian Experience.

“‘What shall I eat, what shall I drink, or wherewithal shall I be clothed?’ are the great engrossing subjects of enquiry by ninety-nine hundredths of civilized society. Not that which is best,—tending most to health of body, strength of mind, and length of days; and most in accordance with constitutional appetences, and natural instincts, that I should eat, drink, and wear;—but what will most gratify the palate, afford the greatest amount of enjoyment, most arouse the propensities and sensual appetites, inflame the passions, and convert the laboratory of life into a seething caldron of sensuality; prolific of carnivals, debaucheries,

lasciviousness, and all manner of uncleanness? And this the kind of diet, drink, and clothing, we should nourish and protect our children with; and train them up to desire, to seek, and to use? Is it thus we shall provide for the wants of our daughters, and soil their innocence in the very affinities of organization, and sow the seeds of their prostitution by infusing into their blood demoralizing influences? Shall it so be, that Christians are thus to subdue the lusts of the flesh, keep the body in subjection, and honor God in their bodies, and in their spirits which are His? With meekness, in all soberness, with brotherly kindness, I would say to all,—turn from the ways of their teaching, from the prejudices of habit, and from every weight, and the sin which doth so easily beset you. Learn from my two years abstinence from fish, flesh and fowl; lard, butter and eggs; tea, coffee, and all spices and condiments; drugs and poisons; tobacco in all of its disgusting forms of using, chewing, smoking, snuffing and plugging; and all drinks save the pure beverage ordained of God for man—that there is a truer, a better, and a happier way.

“That the contrast may be fairly drawn between present past habits and results, it becomes necessary that I should say more of myself than will be agreeable, either to the reader or to the writer, but which is unavoidable in a personal narrative detailing daily habits.

“Thirty years of my life have been devoted to the medical profession—the first four of that thirty were given to preceptorial [sic] pupilage, the last three of which were passed under the guidance of that eminently great Western Surgeon, Professor, B.W. Dudley; rigid a dietetic disciplinarian as Sylvester Graham himself, differing somewhat from him in the bill of fare, though not a whit less abstemious in quantity or quality. From the useful and important lessons received from him, and the, frequent opportunities afforded by both his public and private practice of witnessing the salutary effects of a vegetarian diet, in the cure of formidable and in other hands incurable diseases, I acquired my first confidence, which all subsequent experience has confirmed, in the superior efficacy of a properly regulated vegetarian diet, over all other curative agents in the treatment of chronic disease, and of entire abstinence, in controlling the prejudicial tendencies of acute symptoms, and of expediting their restorative results. The next sixteen years of professional life, were applied to the study of diseases; the seeking for remedies, and the administering of drugs to...”

Continues for four full pages. Address: Harrodsburg, Kentucky.

820. Thomas, S. 1854. The cause and the *Journal* (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 4(2):38-39. Feb.

• **Summary:** “Dear Sir:

“I embrace this opportunity of addressing you, in behalf

of the heads, or most active members of the Vegetarian Society, in regard to the great utility and benefit that is likely to result to mankind by the continuance of the Journal. I am exceedingly glad, that it is going to be continued another year, and I hope that it will be perpetuated until all mankind shall become wiser and better; for I think the Vegetarian principle or reform, rightly conducted, will in time have a powerful tendency to aid the cause of true Religion and virtue, and finally to exterminate all vice and immorality, and civilize the world. I am, therefore, very desirous, that all the most active members, and all others who take a deep interest in the cause, will exert themselves to the utmost, to carry on the Journal.—Dr. Grimes has indeed been very liberal—by putting into the Treasury his forty mites, instead of one; and also by his annual Festivals, has been instrumental in convincing the public, and many flesh-eaters, that the Vegetarians are not likely to suffer by starvation; but on the contrary, that they partake liberally of all nature's best productions, without taking the life of a single animal.—Dr. Grimes therefore, deserves the thanks of every friend to Vegetarianism. I do not say that it would be convenient, or even practicable, for every member to do as Dr. Grimes has done; but I wish all members to exert themselves to the utmost of their power, to promote the lasting welfare of the Society. The benevolent John Howard of England, whose memory I venerate, was a Vegetarian,—and if goodness and humanity constitute true greatness, he was entitled to the character of one of the greatest men that ever England produced. He visited the most gloomy dungeons of Europe and other places, where the plague and other infectious diseases raged with their greatest violence, and escaped the infection many years by strict temperance, and a correct mode of living—but it appears his' useful life was terminated by over exertion. But all this is well known to you. I merely mention it to remind you, that it may be in your power to do much more than Mr. Howard has done. He spent much of his great wealth, and even ventured his life, in order to mitigate the sufferings of the poor wretches confined in those horrible dungeons, and this was all he could do at that time; but it possibly may be in your power to effect much more. If the Vegetarian Society and Journal, should continue to prosper, in length of time, there probably would be no dungeons; and thus, prevention is always better than a cure. There would be no prisons of any kind,—no wars or fightings,—no quarrels,—no dram-drinkers,—no flesh-eaters,—no tobacco-chewers,—no tea and coffee-drinkers,—no quack-doctors,—and consequently, but few diseases, except such as are merely accidental. All people would live in peace and harmony with each other, for 'The Wolf and the Lamb shall feed together,—the Leopard shall lie down with the Kid, and the lion shall eat straw like the Ox.—For the Earth shall be full of the knowledge of the Lord; as the waters cover the sea.'—(Isaiah.) This universal state of peace and quietness, reminds me of your peaceful little Congregation, called Bible Christians, of

which you have the honor of being Pastor. I have been at the Church several times, and was of much pleased with the neatness, quietness, and mild aspect 'of the attendants; for I saw no tobacco-chewers,—dram-drinkers, nor any one that behaved improperly. I knew that such characters would not be admitted as members,—and I also think proper to inform you, that I never have known any member of the Vegetarian Society, who kept a dram-shop, or used tobacco,—tea and coffee, or was addicted to any particular vice or bad habit.

"I therefore heartily wish that the Vegetarian Society may always flourish,—that the Ministers of the different denominations use their best endeavors to inculcate the Vegetarian principles, and also let the Sons of Temperance do the same; for it is best calculated to support their cause, and put down all intemperance.

"From your sincere Friend,..." Address: Germantown [Pennsylvania].

821. Alcott, Wm. A. 1854. Two-thirds of the world vegetarians. *American Vegetarian and Health Journal (Philadelphia)* 4(3):48-49. March.

• **Summary:** An estimated 551 million of the 800 million people on Earth are vegetarians—"not of course from choice but from necessity."

822. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Vegetarianism in Canada. 4(3):60. March.

• **Summary:** From a correspondent in Athol [in today's southern Ontario], Canada West, we learn that our cause is progressing, and that there is already a goodly number of Vegetarians. The Correspondent adds—that they do not go quite as far as he desires,

"But they are, nevertheless good advocates of the Cause. Last night, (March 3,) we had a debate upon the subject in the society, at which considerable interest was manifested on both sides The question was not put to the decision of the audience, but every one was left to ponder upon the arguments presented, unbiased by a popular expression. I was well satisfied with the debate and its termination, and I am a thorough Vegetarian in principle and practice.'" Address: Chairman, Committee on Publication.

823. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Biographical: Emanuel Swedenborg. 4(3):51-53. March.

• **Summary:** "In selecting Emanuel Swedenborg for our Biographical Department, we have been influenced by the fact that he is receiving from the world at this time, great consideration as a Philosopher, Prophet and Seer, as well as because he was in principle and practice for many years, a thorough Vegetarian."

A biography of Swedenborg is given. His earliest interests were scientific. From 1709 to 1751 he "wrote and

published numerous works on Science, Literature, and the Arts.” During this period he also travelled much, visiting universities in Europe. “His society was sought by learned men of his own and foreign countries; he was admitted a member of the Royal Academy of Sciences at Stockholm in 1729...” “Count Hopkins, Prime Minister of Sweden was on intimate terms with Swedenborg, and has left a favorable testimony in a letter to a friend concerning his general character and conduct. He had known him for 42 years and for a long time had been daily in his company. He says:—‘I do not recollect to have ever known any man of a more uniformly virtuous character than Swedenborg; always contented, never fretful or morose. He was a true philosopher, and lived like one; he labored diligently, lived frugally... He was gifted with a most happy genius, and a fitness for every science. He was without contradiction probably the most learned man in any country;...”

After “he arrived at the brink of the great gulf that separates earth from heaven, matter from spirit,” his interests then turned from the material to the spiritual. He began by studying the Bible, but “advanced into a capacity to communicate with the Spiritual World itself. He read but little after he commenced unfolding the doctrines of the New Church.” He revealed the “doctrine of correspondence...” “God is Love; and it is Man who is angry; God is forever reconciled to man; but man needs reconciliation every day.

“As a Vegetarian, Swedenborg is very explicit in regard to the *permission* given by the Creator to man to eat the flesh of animals for food... We quote his own words: -

“‘Eating the flesh of animals, considered in itself, is somewhat profane; for the people of the most ancient time, never, on any account ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, also on the fruit of trees, on pulse, on milk, and what is produced from milk, as butter, &c. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial; and they were content with the uses and services which they yielded, as appears also from Genesis i, 29, 30.; but in succeeding times, when man began to grow fierce as a wild beast, yea, much fiercer, then first they began to kill animals, and to eat their flesh; and whereas man’s nature and quality became of such a sort, therefore the killing and eating of animals was *permitted*, and to this day also it is permitted; and so far as man does it out of conscience, so far it is lawful, for his conscience is formed of those things which he *thinks* to be true, consequently which he thinks to be lawful; wherefore also to this day no one, (not consciencious.) is by any means condemned for this, that he eats flesh.’

“As further testimony in regard to Swedenborg being a conscientious Vegetarian, we have external testimony on the fact that he lived wholly on a Vegetarian diet.

The following account taken from the lips of Mr. Shearsmith, by Robert Armistead, in the presence of Mr. Robert H. Hindmarsh, December 20th, 1810, gives some

interesting particulars of a personal character, as well as in regard to his diet.”

“‘Mr. Shearsmith mentioned that he lived at No. 25 Bath Street, Clerkenwell [near the center of London, England], where Baron Swedenborg lodged with him till he died... Mr. Shearsmith affirmed that from the first time of the Baron’s coming to lodge with him to the day of his death, he *never ate animal food*, nor drank spirituous or fermented liquors, but lived principally on milk and vegetables, taking tea, and sometimes coffee, with gingerbread. His expressions respecting animal food and fermented liquors were ‘not be good,’ which he always repeated when asked to partake. He once, however, at a friend’s house in London, was persuaded to take two glasses of wine, which made him unwell for three days.’” There follows a detailed description of what happened when Swedenborg discoursed with spirits. “‘Mrs. Shearsmith, who always waited on him with his victuals, &c. could tell when his communications had been with good or bad spirits, from the appearance of his countenance, which was dreary when he had been infested, but illuminated around the eyes with a radiant brightness, transcending natural light, when his mind had been in communion with good beings.’

“‘Mr. Shearsmith further affirmed, that certain Swedish friends, who called on Baron Swedenborg at his house, attested that the Baron did neither eat animal food, nor drink spirituous fermented liquors, since the opening of his spiritual sight, in the days of Queen Ulrica Eleanora’ [or Eleonora, Queen of Sweden, wife of King Frederick I; she lived 1766-1741].

This document by Shearsmith and Armistead was “printed and extensively circulated among the readers and admirers of Swedenborg.”

The following letter appeared in the *Intellectual Repository of the New Church, London* (June 1817).

“‘About nine years ago I called on Mrs. Shearsmith... and questioned her concerning E. Swedenborg’s diet, which she declared to have been tea, coffee, and bread with butter; and that he abstained from animal food.’” Wm. Higinbotham, Manchester, January 22, 1817.

“Also the following from the Rev. James Clarke [of the Bible Christian Church], Manchester. “‘Being in London on the 27th of November, 1811, I had an interview with Mr. Shearsmith; he told me that when some of Swedenborg’s friends were over from Sweden, he [Shearsmith] inquired of them respecting his [Swedenborg’s] mode of living, and they uniformly bore testimony that he never ate animal food. He also stated that he never knew him to drink any intoxicating liquor except once, when on a visit, he drank one of two glasses of wine, and this disordered him for two or three days.

“‘I am, Gentlemen, your respectfully, James Clarke. Hulme, near Manchester, Feb. 17, 1817.’”

“There can be no doubt but that Swedenborg lived the

life of a Vegetarian upwards of twenty years.” He died on 20 March 1882 in London at age 85.

824. *American Vegetarian and Health Journal* (Philadelphia). 1854. The past and present of vegetarianism. 4(3):61-62. March.

• **Summary:** “Twenty years ago, it was almost as much as a person’s reputation was worth, to be known as a Grahamite or Vegetarian. He was at least regarded as insane. The editor of the ‘Moral Reformer,’—Dr. Alcott; in taking ground incidentally, in that work, against the use of animal food, though sustained by Dr. Warren and others, so far as his general views were concerned; was by most, deemed so ultra, as to be quite undeserving of their support. To be the open advocate of a doctrine so heretical, was to expose one’s self to the gaze and stare of fools at almost every corner. Whereas now, such an individual is deemed as sane as other men are; and passes current, like other men.

At that time, no periodicals dared to take open ground in favor of disuse of animal food; and only a few ventured to do it accidentally. Among the last, were the Boston Intelligencer, and the Philadelphia Journal of Health. The Bible Christians of Philadelphia, had issued two or three editions of pamphlets, between the years 1818 and 1830, presenting mainly however, the religious argument, and only incidentally referring to anatomical and physiological facts. A little pamphlet by Dr. Alcott, and another by Dr. Graham, on Cholera; involving this view, had appeared in 1832; but had not attracted much attention. The Graham Journal, by Dr. Campbell, came out two years after the Moral Reformer.

“At the present time, something like a score of papers and periodicals, are open defenders of free discussion, in this particular. Among these, besides the ‘Vegetarian,’ are the ‘Water Cure,’ and ‘Hydropathic Quarterly Review.’ Nearly every paper devoted to Water Cure in the country, takes essentially the same ground; and some of those which support Homeopathy. Not a few of the Botanic or Thomsonian papers occupy the same position. And then the columns of a hundred other papers of various kinds, are open to well written articles on this subject.

“Books, moreover, in great numbers, either directly or indirectly take Vegetarian ground. Dr. Alcott’s pamphlet on ‘Cholera,’—followed almost immediately by Dr. Graham’s—was but the herald of half a score of family books by the former individual—all, or nearly all of which showed vegetarian colors. Most conspicuous among these was the work called ‘Vegetarian Diet, Defended.’ Some twenty or twenty-five other individuals, among whom are the authors of not a few of our school books on Anatomy and Physiology, do not hesitate to speak with respect of Vegetarianism—a small number of these authors openly advocate and defend it.

“Then there are disciples of this cause in every State, and nearly every county—if not in a majority of the

townships—of our wide spread community. They do not, it is true, all live up to their principles; but when questioned on the subject, do not hesitate to own that their convictions are in our favor. Professional men, too, in considerable numbers, are found in this class; not a few of whom are by general consent, either at the top of their profession, or of the highest respectability.

“The American Vegetarian Society, is indeed small; but there are numerous reasons for this. It will, ere long, under this, or some other name, be enlarged, Vegetarianism cannot die. Experience, common sense, science, anatomy, physiology, hygeia, pathology, chemistry, &c.—political and domestic economy, and even religion itself, are enlisted in our behalf—and their verdict has been already given. Twenty years ago—nay, it should be added, in this place, that ten years ago—the subject had scarcely been agitated in Great Britain. Now they have a Society of about a thousand members, with their monthly periodical;—and several highly valuable books have been written for the furtherance of their object. In short, a seed is sown, which must in due time, spring up and bring forth an abundant harvest. Such a result it is impossible, now, to prevent. The work may be delayed—mankind may continue, even the nominally Christian world, to eat swine’s flesh and other abominable things a few years longer; but the end of such abominations must come. The progress of the age, and of Christianity, must and will remove every species of cannibalism, as well as every other form of violation of the natural laws from our midst—till the earth shall become what its great Creator intended it should be. In a short time at the longest—a century, even, is but a short time in the world’s history—”The desert shall rejoice and blossom as the rose.”

825. *American Vegetarian and Health Journal* (Philadelphia). 1854. Deceptive character of animal food. 4(3):62. March.

• **Summary:** “In connection with our notice in the number for June of the article from the London *Journal of Health*, on the use of Animal Food as stimulant, we would call the reader’s attention to the following remarks by Dr. Brigham in his work on the ‘*Influence of Mental Cultivation on Health*,’ at page 42.” An excerpt follows.

826. Metcalfe, William. 1854. Law and vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 4(3):49-51. March.

• **Summary:** “On Saturday last, in the Court of Quarter Sessions, an apprentice case was heard before Judge Kelley, in which the relatives of a lad, asked that he should be discharged from his Indentures to Mr. Kew, a Ladies Shoemaker. It was urged that the practice of the trade was injurious to the boy’s health, and that he was restricted to a vegetable diet. Two physicians testified that he was of a scrofulous habit, and that active employment in the open air, with a generous diet—which was defined to be meat at least

once a day—were necessary for his restoration. The Court ordered the indentures to be cancelled.

“Philadelphia, Feb. 27, 1854.”

This is followed by more than a page of objections by a writer for the *Vegetarian*. It was noted that scrofula was thought to be a disease particular to the pig, and could be contracted by eating the flesh of the hog. Dr. R.T. Trall, of New York says “the food of the scrofulous must be restricted to the best fruits, vegetables and farinaceous preparations, but allowed in liberal abundance. For city children, good country milk is essential. The distillery slop-milk [swill milk], on which so many thousands of our infantile population are daily fed, is a fruitful and frightful source of scrofulous affections as well as other fatal diseases.”

827. Wright, Joseph. 1854. Correspondence: “Jesus gave them fish likewise.” *American Vegetarian and Health Journal (Philadelphia)* 4(3):53-55. March.

• **Summary:** Revisits the issue of whether or not Jesus ate fish when he multiplied fish and loaves for the multitude.

“And again from the July number, page 134, H.Q.M. says ‘It seems to me *not safe* to go to the Bible for arguments in matters of science—particularly where its testimonies are so diverse, as in the questions of food and drink.’”

828. Alcott, Wm. A. 1854. Beaumont, on the gastric juice. *American Vegetarian and Health Journal (Philadelphia)* 4(4):73-76. April.

• **Summary:** Dr. William Beaumont attended to a wound in the stomach of Alexis St. Martin. In June 1822 St. Martin, a 19-year-old French Canadian, was accidentally shot by a gun in the store of the American Fur Company. The nature of the wound, a gastric fistula, enabled the doctor to study the gastric juices, the process of digestion and chymification. St. Martin remained debilitated and destitute after 10 months, so Beaumont took him into his own home and sustained him.

After 2 years of treating St. Martin, Beaumont published a letter describing “A Case of Wounded Stomach” in the *Philadelphia Medical Recorder* in January 1825. He also wrote a 280-page book.

The writer states: “I have classed these substances under six principal divisions, beginning with these whose chymifications occupied the least time.

1. Fruits: Average time of chymification 1 hour 45 minutes.

2. Farinacea (such as bread, boiled grain, boiled rice, beans, boiled potato): 2 hours 15 minutes.

3. Animal products [dairy products] (such as milk, eggs, butter, and cheese): 2 hours 56 minutes.

4. Roots, edible (the potato excepted): 3 hours 15 minutes.

5. Flesh, fish, and fowl: 3 hours 16 minutes. Note that veal takes the longest, followed by barn-yard fowl.

6. Soups” 3 hours 50 minutes.

Dr. Beaumont speaks of 234 experiments, on which he based 37 inferences. Recall that chyme is alkaline; in other words it is a *lye*. Its main acid is hydrochloric acid.

Note (Source: *Clinical Methods*, 3rd ed. Section on William Beaumont by Charles Stewart Roberts). “In 1833, at age 48, Beaumont published his *Experiments and Observations on the Gastric Juice and the Physiology of Digestion*, a 280-page book divided into two sections. The first contains general observations on various topics in gastroenterology. The second contains a description of the 238 experiments, concluding with 51 inferences. Osler (1902) considered the following to be the important contributions of Beaumont: (1) a more accurate and complete description of gastric juice; (2) confirmation of the previous observation that hydrochloric acid was the important acid of gastric juice; (3) recognition that gastric juice and mucus were separate secretions; (4) establishment of the influence of mental disturbance on secretion of gastric juice and digestion; (5) a more accurate and fuller comparison of the action of gastric juice inside and outside the stomach; (6) refutation of many erroneous opinions; (7) the first comprehensive study of motions of the stomach; and (8) a table of the digestibility of different articles of diet.”

829. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Dr. William Lamb’s experience of the beneficial effects of vegetable diet. 4(4):68. April.

• **Summary:** Excerpt from *London Lancet*, Oct. 1844.

830. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Manchester and Salford Vegetarian Association soirée. 4(4):82. April.

• **Summary:** From the *Manchester Examiner*. “On Tuesday evening, Feb. 28th, a Vegetarian soirée was given by this association, in the Mechanics’ Institution, Cooper st.”

831. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Vegetarian and Health Journal. 4(4):84. April.

• **Summary:** “This journal is issued on the fifteenth of each month, at ONE DOLLAR a year in advance. Subscribers will please remit the amount of their subscriptions by mail to Rev. Wm. Metcalfe, M.D., 645 N. Third St., Kensington, Philadelphia [Pennsylvania].”

“We find ourselves cramped for room. Many articles have been excluded that were intended to have been inserted in this number.”

832. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Anniversary: Officers to your duties!! 4(4):84. April.

• **Summary:** “At the last Annual meeting and Banquet of the American Vegetarian Society, an adjournment took place

without any determination being agreed on as to the time and place for holding the next anniversary of the Society. Under these circumstances, it becomes the duty of the Executive Committee to make the necessary arrangements... whatever time and place may have a *quorum* in its favor, shall be announced in the number for May."

833. *American Vegetarian and Health Journal* (Philadelphia). 1854. The New York Vegetarian Society. 4(4):84-85. April.

• **Summary:** "The New York Vegetarian Society held its regular monthly meeting at the Lyceum of the Hydropathic Institute, 15 Laight St., the President, Dr. Trall in the Chair."

834. *American Vegetarian and Health Journal* (Philadelphia). 1854. Correspondence: "Jesus gave them fish likewise" [to be continued]. 4(4):87-88. April.

• **Summary:** Another discussion of the Greek words for fish: Ichthius, Halieis, and Opsarian. And of Christ's feeding the multitude with fish. To be continued.

835. Denton, Anne. 1854. Meat-eating. *American Vegetarian and Health Journal* (Philadelphia) 4(4):80-81. April.

• **Summary:** From the Youth's Friend.

836. Hough, Lewis S. 1854. Speaking vegetarianism. *American Vegetarian and Health Journal* (Philadelphia) 4(4):76-78. April.

• **Summary:** "Vegetarianism speaks to the world by example and precept. The first great example is the primitive condition of man. This condition, the ancient Greek poets and historians describe as 'the golden age.' That during this age, the human race dwelt in beautiful groves, and plucked the ripened fruit from the drooping boughs and eat; thus deriving their sustenance directly from the bosom of their mother earth. Moses, the Jewish historian, also describes the same state of things, by representing a human pair living in a garden of trees and fruits, and enjoying the supremacy over all created things. This representation of a pair I believe to be that of many human pairs then, existing throughout the elevated regions of the tropic, their own proper climate, and while in a state of obedience to their Creator's laws, their earthly paradise. How long a time the human race may have existed thus, we know not. But it is highly probable that they existed thus for ages. Geological facts, I am aware, are suppressed to contradict such a supposition. But I believe that geological facts, when rightly interpreted, will harmonize with this theory.

"But, however this may be, we are certain that man, as he came from his Creator's hand, all beautiful, happy and immortal, was frugivorous, and was constitutionally adapted to a fruit and farinaceous diet. That previous to the first transgression, he thus subsisted; and that for many centuries after 'the fall,' before that fall had become so very deep,

he still subsisted on diet from the vegetable kingdom, and during which time and before he had become so deplorably perverted, he yet retained a fragment of his earthly immortality, living hundreds of years.

"Do not these historical facts speak strongly to human reason in favor of a vegetarian diet?

"The ancient Greeks and Romans, during their healthiest and happiest days, when were laid the foundations of their future national greatness, subsisted mainly, if not entirely on vegetable food. Many of their philosophers, poets and orators, were vegetarians. The ancient Jews were not so much a flesh-eating people, as is generally supposed. The arrangements and restrictions of their laws in relation to flesh-eating, tended greatly to its diminution and relinquishment. In all ages there has not been wanting examples of vegetarian diet amongst different nations of the earth.

"Vegetarianism is no innovation. It is as ancient as God's first creation. Its birth was with that of the morning, stars, the sun, the moon, and the everlasting hills; and with them it measures the same years. Flesh-eating is the innovation, one of the 'many inventions' sought out by man in his deplorable departure from truth.

"If we would see humanity deeply degrading, we have only to look at those nations subsisting exclusively on flesh, as the Esquimaux, the Patagonians, and the inhabitants of Terra Del Fuego, while uncivilised nations, where their diet has been mainly fruits and vegetables, are found to be docile, humane, and possessing a capability of improvement far superior to that of uncivilized flesh-eaters.

"The most civilized, christianized and powerful nations of the earth, are those who, with their flesh-diet use a large proportion of fruits, vegetables and farinaceous food, as the French, English and Americans. These nations, with all their fondness for animal food, yet habitually and voluntarily use a considerably larger proportion of vegetable food than of animal. However much an Englishman may like roast beef and mutton, yet he would be entirely unwilling to dispense with bread, and that large variety of fruits and vegetables which he usually takes with the other. Indeed, if we could have exclusiveness in this matter, that is, if all civilized nations were compelled to subsist exclusively on animal food or vegetable, we should soon have all on the side of vegetarianism. If any one doubts this, he may soon satisfy himself by a trial. Let him endeavor to subsist for one month, *exclusively* on a flesh diet, and ascertain how he will fare and feel before the close of the month! If he should live to complete the experiment, I am sure he would never wish to repeat it. But let any one try faithfully to subsist for one month exclusively on a proper fruit and farinaceous diet, and I will ensure him to feel better at the close than at the beginning of the experiment.

"The English and Americans, although generally using the mixed diet, yet incorporate in it a much larger proportion

of fruits, farinacea and vegetables, than of flesh, and hence they are really in their dietetic habits more vegetarian than carnivorous. Through these two nations vegetarianism in modern times, speaks mainly to the world.

“Sometime in the early part of the nineteenth century, a small society in England, came into being, the members of which abstained from flesh-eating, from moral and religious motives. About the year 1817, a portion of this society emigrated to this country. Here they continued their organization as a religious society under the pastoral care of Rev. Wm. Metcalfe. This society have now for nearly forty years, carried out the principle of total abstinence from ‘fish, flesh and fowl;’ they consider the original injunction of God to man, as prohibiting the taking away the life of animals, as also the command ‘Thou shalt not kill.’

“They also consider it wrong to kill animals because it inflicts cruelty on them. Were I a lion or tiger, I would growl a loud dissent to this doctrine, as then I could not consider it wrong to use those instruments of power which God had given me in a manner as he evidently designed, by bestowing a carnivorous organization. But, being a man with an organization clearly designed for a fruit and farinaceous diet, and entirely abhorrent to anything like seizing, killing and devouring animals, I consider this motive as entirely becoming, and in every way worthy of practice.

“As the flesh of animals is not only unnecessary to, but even incompatible with the highest physical, mental and moral development of man, the slaying of animals for food, is a double cruelty;—First, to them in causing pain and depriving them of the pleasure of life;—Second, to ourselves by using their flesh as food, and thus depriving ourselves of the pleasure of using a much more wholesome and natural food, and of the increased life, health, and happiness thence resulting.

“The second move on the subject of Vegetarianism, in the United States, was that founded on philosophical principles. The first view of the subject presented in this country, was the moral and religious one, as taught and practised by Rev. William Metcalfe, and his Society at Philadelphia. The second view was the physiological one, first advocated by Sylvester Graham, Drs. Alcott, Mussey, and some others. I think it was about the year 1831, that Mr. Graham commenced his public labors in this cause. He was at that time a popular temperance lecturer. He not only treated the subject of temperance physiologically, but also that of human diet. His justly, celebrated and truly Scientific Lectures on Human life, were published about the year 1840. By this work, the United States and Great Britain, have been furnished with a full and able demonstrative of the laws of life and health, and of the superiority of a Vegetarian diet.

“Similar views on diet, were also advocated by Dr. William Alcott, the author of several popular works, and now President of the American Vegetarian Society. The cause also received countenance and support from Dr. Mussey, then a

Professor at Dartmouth College.

“The physiological view of Vegetarianism, has also even met a cordial and substantial support from Rev. William Metcalfe, and the Church under his care. In them, the friends of the cause have ever found true sympathy and ready co-operation. Whatever may be the comparative excellences or defects of the two views, moral and physiological, it is certain that the adherents of the former, have at least the just commendation of *consistency*; they having, some of them, for more than forty years, maintained a strict abstinence from ‘fish, flesh, and fowl,’ and having brought up their children to pursue the same course. While many who once professed a warm adherence to the physiological view of the question, have departed widely from the faith and practice. My idea of the subject is, that both views should be combined, in order to produce all the advantages of perfect Vegetarianism.

“I close these remarks with a few reflections. First, This subject is a very ancient one, so ancient ‘that the memory of man runneth not to the contrary.’ Adam, or primitive man, being the first Vegetarian, no one since ‘the golden age,’ can claim priority in this matter, Second, The subject is a general one. It belongs exclusively to no particular age, nation, or individual. It belongs to human nature in general, as it concerns all, in all ages and nations, to know and obey the laws of their being. Third, There is no just occasion for petty jealousies to creep into the ranks of Vegetarians, causing any to desire to be considered first in the cause. He is first who acts with truthfulness to himself and others, by practising the truth, and judiciously proclaiming it to others. The faithful practice of Vegetarianism brings its own reward. Renewed powers of life, constantly increasing pleasures of existence, the internal and external paradise it spreads around one, are its true rewards, infinitely surpass those of fancy and fame. Reader, obey the truth, and you shall *know* its blessings.”

837. Metcalfe, William. 1854. Biographical: Rev. William Cowherd. *American Vegetarian and Health Journal (Philadelphia)* 4(4):69-72. April.

• **Summary:** “The Rev. William Cowherd, an eloquent English divine, the subject of this memoir, was the first person in the nineteenth century, to adopt Vegetarianism, and publicly to inculcate its principles; not merely as a Hygienic measure, but also as a matter of religious duty. As early as 1807, with fearless eloquence he announced from the pulpit, Sabbath after Sabbath, that the great design of the Bible was to regenerate, that is, to make man a *new creature* in Christ Jesus... to prepare the body itself to become ‘the temple of the Holy Spirit,’ it was the duty of mankind, to abstain from the use of animal food, and intoxicating liquors, as a religious requirement; or, in the language of the Apostle Paul, “*It is good not to eat flesh, and not to drink wine.*”

Mr. Cowherd was born in the year 1763, in the vicinity of the Village of Ambleside, in the county of Westmoreland...” He developed a very fine mind and

eloquence. Later in life, he was appointed to the office of Classical Teacher, and Professor of Phylology, in the college at Beverly, in Yorkshire. Then Rev. John Clowes, Rector of St. John's Church, Manchester, invited him to become minister there. "Possessing a strong and vigorous intellect; and inquisitive and earnest desire after the truth, and a deep sense of moral responsibility, he was not long willing to remain tramelled in his religious devotions, by the ritual and forms of that denomination, but in a few years withdrew from the established National Church, and accepted the charge of the New Jerusalem Church, Peter street, Manchester, which had been built expressly for him, by a number of ardent admirers of his preaching, and was then just completed." But he continued to feel restrained, and decided to build "a church of his own, where he could feel himself at liberty to preach the truths of the Bible, unshackled by human creeds, and unfettered by sectarian connections.

"In the beginning of the year 1800, his long desired church edifice in King street, Salford, was completed; and he opened and consecrated it to the service of 'The only wise God our Saviour,' with feelings of utmost gratitude to the goodness of that Divine Providence, which had so signally blessed his undertaking. He now commenced preaching the word of God *gratuitously*, and supported himself by the *Practice of Medicine*... He required everyone who became a member of his Church, to proclaim himself or herself simply a Bible Christian. Hence originated the name by which this body of Christians is designated... Mr. Cowherd was not long in drawing a large and very respectable congregation." Soon the church building was overflowing, and people were standing in the aisles. He had great powers of eloquence and persuasion. But "those powers become impotent, and lose much of their attractiveness, when directed against the gratification of *fleshly appetites*. In the year 1807, Mr. Cowherd began to preach the doctrines of *entire abstinence from the flesh of animals* as food, and *total abstinence from all intoxicating beverages* as religious duties; and though these new views of Christian obligations were urged with equal earnestness, and a corresponding persuasiveness,—the aisles of his church were emptied; many of the pews were unoccupied, and the ten or twelve hundred delighted auditors, were dwindled down to less than two hundred!! His friends became alarmed and endeavored to induce him to relinquish such *ultraisms*; but, fully convinced of the truth of what he taught, he was inflexible to their entreaties, and became more earnest every succeeding Sabbath, in pressing these principles to the attention of his hearers; proving them to be founded on the testimony of the Bible, and, at times, confirming them by appeals to the facts taught by Physiology, Anatomy and History, and corroborated by his personal experience." He first published his views "in 1815, in an 'Introduction,' which he wrote to a system of '*Vegetable Cookery*.' In that article he says: -

"All know that animal food is consumed by every Englishman that can purchase it, in a degree at once not only unnecessary to the sustenance, but actually *destructive to the health of himself*, and calamitous to the community.

"That flesh-meat is unnecessary to man's sustenance, is evident from the health and strength enjoyed by those, who from habit or necessity, do not partake of it. It is said to give strength; yet the most laborious classes of people eat the least of it. The fields are ploughed by men who have seldom more than one meal of flesh in a week; and it must be allowed that they have greater calls on their strength than thousands of those who, in cities consume much more of this food than any description of laborer that can be instanced. Animal food is liable to prove destructive to the health of the body, by inducing, besides various other physical evils, *plethora* and all its consequences; while it is a matter of general belief, that vegetable food is favorable to clearness of perception and mental vigor."

"In 1809, Mr. Cowherd built and established an academy near his Church, where he proposed educating and preparing young men for the Christian ministry." He employed a number of teachers to assist him. The Rev. Robert Hindmarsh (subsequently Minister of the New Church, Bolton street, Salford) was engaged to aid in translating some of the Philosophical works of Emanuel Swedenborg. In 1811 Hindmarsh wrote a letter (excerpted here) to a mutual friend in London which shows the "ardency and devotedness of Mr. Cowherd's character.

"I am at present employed in translating the Philosophical works of E.S. in illustration of which, you know, Mr. Cowherd has long been preparing and collecting most valuable and appropriate notes. The work which he has in contemplation, will be voluminous, and of great importance, and especially to men of scientific and philosophical minds. But he is at the same time engaged in a still greater and more considerable work,—an Illustration of the Sacred Scriptures, by notes, critical, philosophical, historical, chronological, and universally explanatory. On this work he labors with an ardor and perseverance that is truly astonishing, considering the multitude of other concerns with which he is engaged; such as preaching the Word, teaching the ignorant, healing the sick, and burying the dead.

"In many respects Mr. Cowherd is a most extraordinary man. His liberality in promoting the interests of the Church is exemplary; and there are few men, whose conduct is less influenced by the love of the world."

At the time of his death on 29 March 1816, at age 54, there were about 400 members in Rev. Cowherd's church—all "abstaining from animal food,—that is, from flesh, fish and fowl of every kind, and from all intoxicating beverages" and all "appropriating to practical life, the truths and precepts of the Bible."

"At his request, his Executors had the following, as an Epitaph inscribed on his tomb—'All feared, none loved, and

few understood.” Address: Rev., M.D. [Philadelphia].

838. Thomas, E. 1854. Experience on diet—tobacco, tea, coffee, &c. *American Vegetarian and Health Journal (Philadelphia)* 4(4):78-79. April.

• **Summary:** “About the year 1840, by reading Dr. Alcott, on Vegetable diet, and several other good authors on this subject, I soon became thoroughly convinced of the great propriety of that way of living; for I had suffered much during the greater part of my lifetime.” At the boarding house where he lived year round: “We had beef, veal, pork, and fish, both fresh and salted, and butcher’s sausages and puddings of the filthiest kind; and rancid butter continually... and plenty of tea and coffee, and lack of spices, for the meat was often covered with black pepper...”

“I have had many acute and chronic diseases from the use of tea, coffee, tobacco, and animal diet &c...”

“But since I have become strict Vegetarian, all the diseases I had previously have vanished,... I can now walk thirty miles a day with less fatigue, than I could five miles, twenty-five years ago; and this revival of my constitution I attribute entirely to the Vegetable diet, cold bathing, exercise in the open air, and strict temperance in all things.”

839. J.C. 1854. The White Dorking. *Poultry Chronicle (London)* 1(14):306-07. May 31.

• **Summary:** “... for though ours are not vegetarians, every chicken we have is a stanch teetotaler!” Address: Dorking [Surrey, south England].

840. Alcott, Wm. A. 1854. What we may eat. *American Vegetarian and Health Journal (Philadelphia)* 4(5):96-99. May.

• **Summary:** “The question is still asked: ‘But what may we eat? You reformers tell us we must not eat this, and that, and the other article; but you are very slow to tell us what we may eat. In truth, it sometimes seems as though little, if any thing, were left us.’

“This inquiry, perfectly natural, and very general, has not been wholly unattended to; and yet it is to be confessed we have, none of us who have conducted this Journal, gone so deep into the work as seems desirable. My present purpose is to give a list of the various kinds of proper food, so plain that the least uninformed in hygiene may understand it.

“I shall divide the proper aliments for the human stomach into four classes, viz:—I. Farinaceous or mealy substances.—II. Fruits. III. Roots.—IV. Oily substances. This division differs slightly from that which I have adopted in my *Lectures on Life and Health*. It is on the whole preferable to that—the result of more study, and research, and reflection. I. Farinaceous Substances.—These may be called bread-stuffs; or, as they are sometimes termed bread-corn; or, in simple language, simply Corn. There are varieties almost

innumerable, but the following list will include the most important of them; as well as their numerous modes of preparation.

“1. Wheat, Indian corn, rye, barley, and the genuine oatmeal may be eaten without any preparation except that of cleaning the grain carefully. Pereira supposes the heat of the stomach, and other digestive organs is not sufficient to render these uncooked grains convertible into chyle and blood; but facts, in great numbers, show the reverse. Certain dyspeptics, of particular habits and temperament, have recovered under the exclusive use of raw corn and wheat both; and that too, in a very small quantity. I do not recommend those as the best things for human sustenance; and yet, for those who have good teeth, they are not very objectionable, especially in cerbiration [sic], or alternation, rather, with fruits.

“2. Wheat, Indian corn, rye, barley, chestnuts, and perhaps a few other farinaceous articles may be torrefied; i.e. roasted slowly, in such a manner as to...

Continues for two and a half pages. Address: M.D.

841. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Punch on the Salford soirée. 4(5):108. May.

• **Summary:** “The Vegetarians have been consuming a quantity of green stuff in public, at the Town Hall of Salford. We shall expect soon to hear of a variety of extraordinary feats performed by geniuses of the Vegetarian class, such as swallowing turnips whole, demolishing spinach by the sleeve, onions by the rope, and cabbages by the cart-load. We perceive that the Vegetarians have set themselves in opposition to every thing like compromise; and a poor unfortunate, who endeavored to meet the Vegetarians half way, by living on tapioca, was recently hooted down, and warned of the frightful consequences to be apprehended from the starch in the tapioca, which might lead to stiffness of the joints, and a thousand other maladies.”

842. *American Vegetarian and Health Journal (Philadelphia)*. 1854. Manchester and Salford Vegetarian Association meeting. 4(5):111-12. May.

• **Summary:** “On Tuesday, Jan. 31st, a Meeting of the Manchester and Salford Association was held in the Mechanics’ Institute, Manchester.”

843. Hough, Amelia M. 1854. Vegetarianism—an allegory. *American Vegetarian and Health Journal (Philadelphia)* 4(5):102-03. May.

• **Summary:** “In the morning of creation when the morning stars sang together, when the World said, ‘Let there be light,’ and the sun and the moon sprung into glorious being—when the first man awoke to find himself in the green bowers of Eden, and God looked upon every thing that he had made, and beheld it was very good—then Vegetarianism had birth.

“A gentle angel, crowned with a crown of Eden-flowers

and bearing gifts of juicy melon-fruits, came to Adam, and while her smiling lips wooed him to follow her, she ever repeated to him God's command, 'Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.'

"And Adam and our mother followed the sweet monitress, and while they dwelt in Paradise they gathered fragrant fruits for their bloodless repast, while their lips sang praises to their Maker. When sin entered the garden, and the guilty pair were obliged to go out into the wide world, the Angel followed them, for they were not yet left wholly to wicked ways. By the sweat of the brow men tilled the earth, and when at last the ground brought forth, instead of briers and thorns, golden melon fruits, they moistened their parched lips with the cooling juices, and blessed God that they still had a Comforter. For years she dwelt with them, till they learned to mingle with their food the quivering flesh of the gentle beasts that roamed the green earth with them, then she hid her affrighted eyes, and turning shuddering away from the bloody banquet, she sought a home among a people who satisfied the wants of nature from the fruits of the earth. Sometimes she pillowed her head with the Romans. then for awhile her weary foot found rest among the millions of China, and the nations of the far East, and though she had not power to Christianize them, yet she was a favorite hand-maid of Religion, and she softened stony hearts, making them feeling and gentle toward even the animal creation. She smoothed the ruggedness of savage life—and created mild christian virtues in ignorant minds which had never heard the blessed name of Christ.

"At last, in her wanderings she came to a fair land where on every hill-side peace and plenty smiled, where glistening church spires pointed upward to the skies, and religious influences reigned predominant. 'Here surely,' said the wanderer, 'may I find rest.' So she folded her pure wings by the fireside of a peaceful, pious minister of the church, and thankfully accepted his warm welcome.

"Gradually her influence spread, yet not as rapidly as the hopeful Angel wished for—even in fair England were many to scoff at the entreaties of the sweet monitor, and laugh at her earnest repetition of the command, 'Thou shalt not kill.' Yet even there were some who received the good cause into their hearts, and lent all their energies to its propagation. The Angel's eyes sparkled with joy when her friends, thronging about her standard, stood forth from among the masses as her champions, and when at length they crossed the wide, blue ocean to seek a home in America, she winged her way with them over the great deep, and with her presence, consecrated their new abode. Though fostered by the care of loving friends, she could not remain at rest while so many were in ignorance of their great good. So she spread her pinions, and sought the green hills of our own New England. Here she nestled lovingly at the side of one of Massachusetts' noble

sons, and she filled his heart with her teachings, till the fear of shame, or scorn, or reproach could no longer deter him from proclaiming the truth. Never heeding the over-wearied nerves, and the over-tasked sinews which made his private life a weariness, he carried to every city, and town, and hamlet—the glad tidings of emancipation from the bondage of the Tyrant Habit. Himself setting the example of abstinence from animal food, he united his efforts with a few, who like himself, had listened to the teachings of the Angel, and with the voices of willing speakers, and the pens of ready writers, they labored diligently to spread the glad tidings throughout the length and breadth of the land. The restless foot of the Angel loitered on flowery hill-sides, and in cool, shady valleys, and by almost every fireside she found at least one friend to bid her cause 'God speed,' though perhaps they might lack the courage to openly embrace her opinions.

"And every passing year the bright eye of the Angel grows more and more hopeful, and though the coronal of Eden-flowers has faded, in its place beams a brilliant star attesting the heaven-born origin, while confidently her followers are looking forward to the 'good time coming' when the right shall reign."

844. Metcalfe, William. 1854. On the proper food of man. *American Vegetarian and Health Journal (Philadelphia)* 4(5):104-06. May.

• **Summary:** "There are few subjects on which a greater diversity of opinions are entertained than that which relates to the proper diet of the human family. Some of those who have investigated the subject extensively have come to a full conviction that a vegetarian diet is that which is most in accordance with the laws of human physiology, and for which the anatomical structure of man is evidently best adapted. So far as history can be relied on, from its earliest records down to the present period, it is manifest that from two-thirds to three-fourths of the human race have in every age subsisted almost exclusively on vegetable aliment. The Bramins of India, and the mass of the inhabitants of Hindostan neither kill nor eat any sort of animal for food; and it is certain that such has been the rule of their conduct for more than two thousand years! While they rear numerous herds of cattle on account of their useful and patient services to man, such is their sympathy and veneration for these animals, that to kill or even treat one of them with cruelty is there deemed a capital offence. There, indeed, every living creature, even the meanest animal, meets with justice and tenderness, and the idea that fruits, grains and farinaceous productions are the proper and natural sources of man's nutriment, and are sufficient for the support of his physical existence, seems to obtain almost universally. The Japanese, for the most part feed on rice, pulse, fruits, roots and herbs. The Chinese, and the most laborious and useful portions of the families and nations on the earth, subsist for the most part, on vegetable diet. And the people that are sustained

on such food exclusively, are said 'of all men to be the handsomest, the most robust, the least exposed to disease and violent passions, and to attain to the greatest longevity.'

"There are others, again, well versed in the knowledge of human nature, who think a mixed diet, partly animal and partly vegetable, is that which is the most suitable and best fitted for man's nourishment. Animal food, they contend, is more allied to our nature than vegetable; and more easily assimilated to the sustenance of our physical powers. Yet it is admitted that the vegetable kingdom is the only source of nourishment, directly or indirectly of all animal support; and consequently that there is no nutrition for animal or man's maintenance, but what is drawn from the vegetable world. It is admitted also by such as have investigated this dietetic enquiry with a desire to come to a knowledge of the truth, that, in temperate and warm climates especially, an animal diet is more wasting than one of vegetables, because it excites, and by its stimulating qualities, produces a temporary fever after every flesh-meal, and by these stimulating tendencies, urges unduly the springs of life into constant, preternatural, and debilitating exertions; and that we seldom see those who indulge much in a mixed or animal diet, to be remarkable for health or longevity.

"But it is not uncommon to meet with persons whose views and habits are still more carnivorous; who seem to look upon flesh rather than bread, as being the constituent, or 'staff of life,' and who endeavor to convince us, that throughout all life, struggle is the law of ascension, death is indispensable to the continuation of life, and that hence all those butcheries, and even those rude antagonisms occurring between man and man are justifiable and in accordance with the nature of things. War is considered by such persons as a legitimate consequence of the condition of our race, and all the concomitants of war, such as butchery, hunting, martial games, and field sports are equally legitimate. When battle and destruction cease, say they, the whole animal world, with man at its head, must terminate in annihilation; the law is that animal life must be perpetuated through death and decay.

"We remember reading with no little surprise in a very popular work on "The relation between the Holy Scriptures and some parts of geological science" by John Pye Smith, D.D., sentiments like the above. 'The mysterious principles of life,' says Dr. Smith, 'is universally maintained by the agency of death. From dead organic matter, the living structure derives its necessary supplies. The process of nutrition, assimilation, growth, exhaustion and reparation, hold on their irresistible course, to decay and dissolution; in other words to death. Some persons have dreamed of sustaining animal life by exclusively vegetable food; ignorant that in every leaf or root, or fruit, which they feed upon, and in every drop of water they drink, and in the very air they breathe, they put to death myriads of living creatures, whose bodies are as 'curiously and wonderfully made,' as our own, which were full of animation and agility,

and enjoyed their modes and periods of existence, as really and effectively under the bountiful care of Him 'who is good to all, and whose tender mercies are over all his works,' as the stately elephant, and the majestic horse, or man, the earthly lord of all. By far the larger portion of the animal creation is formed, in every part of its anatomy, internal and external, for living upon animal food, and cannot live upon any other.' Agreeing with the principles of Dr. Smith, we were not surprised to read corresponding sentiments in a work recently published by J.W. Bradley of our city, entitled 'Wild Scenes and Wild Hunters of the World,' written by J.C. Webber. We could not reasonably expect a Wild Hunter to advocate any other view of human diet than one, by the carrying out of which, his every days existence is sustained; but we might have expected something more intellectual, more scientific, more in harmony with truth, and resting less, in its conclusions, on mere appearances, from one so elevated in the literary world as Dr. Smith. We admit, with him, that a 'large portion of the animal creation is formed in every part of its anatomy, internal and external, for living upon animal food;' we do not even stop here; but maintain, that each and every part of any organized animal, taken separately, indicates and gives the key to a knowledge of all the rest, and demonstrates the structure, the character and habits of the animal. Thus if the stomach of an animal is so organized and adapted as only to digest animal food, its jaws must also be so contrived as to lay hold on and devour such prey; its claws to seize and tear it; its teeth to cut and divide it; the whole structure of its locomotive organs to pursue and obtain it; its organs of sense to perceive it from afar; and in its brain must have been placed by creation, the necessary instinct to enable it to conceal itself and to bring its victim within its toils. Are these anatomical peculiarities met with in the structure of man's organization? Is every part of his anatomy, internal and external, formed for living upon animal food? Is his stomach like that of the carnivora? or has he the corresponding 'external anatomy,' of their jaws, claws, teeth, locomotive organs, organs of sense and instinct-imbued brain? Baron Cuvier, whose knowledge of comparative anatomy was acknowledged to be profound, says, 'Fruits, roots, grains, and the succulent parts of vegetables, are the natural food of man; his hands afford him a facility in gathering them; and his short and canine teeth, not passing beyond the common line of the others, and the tubercular teeth would not permit him to feed on herbage, nor devour flesh, unless these substances were previously prepared by the culinary processes.' Linnaeus, one of the most celebrated naturalists that ever lived, says, 'The species of food most proper and suitable for the human race is fruits, farinacea &c.; this is evinced by the series of quadrupeds, by analogy, the wild man, or orang outang; by the structure of the mouth, of the stomach, and of the hands.' Gassendi, Daubenton, Sir Edward Home, Ray, Professor Lawrence, Lord Monboddo, Roget, Bell, and other

eminent and scientific men concur in their testimony, that man by his anatomical structure 'internal and external,' is unquestionably designed to feed on fruits, grains, roots and other vegetable productions.

"It is not necessary that we should here dwell upon the Bible testimony respecting the proper food of man. Science and Religion when correctly understood, will always be found in harmony with each other. The original dietetic law, recorded in Genesis I. v. 29. gives direction to mankind to eat seeds, and fruits, and 'living herbs;' but no such ordinance or appointment is there to be found respecting flesh for food. In paradise, 'The Lord God caused to grow every tree that was pleasant to the sight and good for food.'

Continues for one more page. Address: Rev., M.D. [Philadelphia].

845. Metcalfe, W. 1854. [The Corresponding Secretary]. *American Vegetarian and Health Journal (Philadelphia)* 4(5):110. May.

• **Summary:** "The Corresponding Secretary is under the unpleasant necessity of postponing any announcement of the time and place of the next Anniversary Meeting until the June number is published. He hopes the attention of the officers will be directed by these remarks to favor him with their views respectively, and that he may then be prepared and duly authorized to make known the required information to readers of the Journal and the friends of the Vegetarian Reform throughout the country."

846. Wright, Joseph. 1854. Correspondence: "Jesus gave them fish likewise" [Continued]. *American Vegetarian and Health Journal (Philadelphia)* 4(5):94-95. May.

• **Summary:** Still more on the subject of Jesus feeding the multitude with fish. And on the meaning of the word "fish" in the Greek Bible. The Essenes abstained from all kinds of flesh. And St. Paul says, "It is good neither to drink flesh nor drink wine." Romans xiv, 21.

2 Corinthians is, 10. "He that ministereth seed to the seed to the sower, both ministereth bread for your food," we quote this text to show you, that the word bread is one of the same tribe of words as that on which Christ fed the multitude, and is translated fish, namely psomi cis phageton,..."

847. X.S. 1854. Quantity of food (Letter to the editor). *American Vegetarian and Health Journal (Philadelphia)* 4(5):95-96. May.

• **Summary:** "Messrs. Editors:

"A Good article in one of the city newspapers, upon the subject of moderation in eating, in connection with cheerfulness, has suggested to me the inquiry, whether Vegetarians sufficiently appreciate the importance of attending to the quantity, as well as to the quality of their food.

"In the works of Dr. Alcott and Sylvester Graham, due stress is laid upon this important consideration; but in the writings of some authors, and in the practice of a great many individuals, it is entirely overlooked. Indeed, many appear to think, that a restriction to proper quality entitles them to greater license in point of quantity. Dr. Lamb, in his book on 'Water and Vegetable Diet,' seems to palliate such excess, by asserting that, it produces 'simple distention,' while he forcibly paints the evil consequences of over-indulgence in the flesh of animals.

"Now, without stopping to compare the relative bad effect of over-eating, in the different kinds or aliment, we may be well assured that in any kind, excess is very prejudicial to the health of mind and body. With invalids—and with them strict dietetic rules are generally intended—a want of temperance in quantity may entirely frustrate their expectations from a vegetable regimen.

"It is probable, that few people have any very accurate notion of how much they consume. Appetite is the general guide, and depraved as it is by over-indulgence and artificial habits, it proves a guide that often leads its followers very far astray. Now, I would not recommend to any one habitually to regulate his meals by weight and measure, though some persons have followed the practice with advantage; yet, all might benefit by making one or two experiments, so as to form some idea of the usual amount of their repasts. Thus, I have ascertained that an ordinary sized potato weighs from our to five ounces, and a turnip about the same; a thin slice of bread from an ordinary loaf, two ounces; as much potato mashed, as can be taken up with a tablespoon, six ounces; a tablespoonful of rice, three ounces. By establishing some such simple means of estimating quantities, perhaps some who have thought themselves very abstemious may discover, to their surprise, that they are incurring the risks of excessive alimentation.

"For instance, Dr. Lamb, in the book I have already quoted (page 177, Fowler & Wells' edition) betrays, that he and the subject of his statement have both fallen into this very error. He says, 'Mr. W., adhered to his regimen with greater strictness than ever. Often has he made his dinner on a little fruit, dried raisins, bread, and three or four potatoes; and upon this strict course of abstinence, has found no defect of strength or nutrition. On the contrary, the symptoms with which he has been occasionally affected, have been accompanied with marks of plenitude and oppression.' I should think so! For, this single meal, which is cited as the extreme of 'a strict course of abstinence,' (and; doubtless, the patient often rose to what he considered moderate indulgence) exceeds what Cornaro or Cheyne would have deemed too much for a day's allowance. Say, the potatoes were equal to twelve ounces, and estimate the bread, fruit and raisins at four more—and you have one pound for the amount of this sick man's dinner; a scale of nutrition which is certainly not to be regarded as a meagre

one for anybody. Now, of all the advocates of the Vegetable regimen, Dr. Lamb, is the one who ascribes to it the least curative efficacy; he even asserts that it must be eked out with 'distilled water,' as if Nature had prodigally supplied us with solid food, much of it requiring not even the slightest preparation, and had left us to obtain drink, of a sufficient purity, only through an artificial scientific process.

"Perhaps, Dr. Lamb's views of what constitutes 'a strict course of abstinence,' may account for his insufficient appreciation of the merits of simple vegetarianism. I should be glad to elicit some information as to the proper quantity of food, as determined by the experience of those Vegetarians who have given attention to the subject. In the appendix to Dr. Lamb's, it is stated that Mr. Burdell, of New York, had determined the matter to his own satisfaction, but the result at which he arrived is not mentioned."

848. Alcott, Wm. A. 1854. The debasing tendencies of "Flesh-Meat & Co." *American Vegetarian and Health Journal (Philadelphia)* 4(6):115-18. June.

• **Summary:** "Perhaps there are few things more interesting to the majority of those who read periodicals than the experience of others. It would be easy to fill the columns of the Vegetarian with contributions of this sort; and, knowing the value which the far greater part of our readers are wont to set on this kind of information, I am sometimes tempted to furnish more of it; for which purpose a large and varied correspondence duly prepares me. But, then, the inquiring mind needs principles as well as facts. It needs both. The following facts of experience, derived from the letter of a vegetarian of almost twenty years standing, may he worth insertion.

"1. -The Higher Brute. 'God has given me ardent, earnest aspirations for a life that is Beautiful, True and Good; and I must actualize them, or utterly fail with regard to the Great End of my existence. This actualization cannot be accomplished, unless I discard the opinions, whatever they may be, which lead to false conditions of civic life. How elevated or earnest do you suppose my aspirations of a true life would be, were I to adopt the opinions 'and practices of the age and country in regard to the use of swine's flesh, tea, coffee, and tobacco—four of the. greatest nuisances in the world? Is it not certain that I should, almost at once, degenerate into a Higher Brute?

"I am bold in saying that no man or woman can have a calm, serene, contented soul, who defiles or debauches his or her body with swine's or any other kind of flesh meat, condiments or narcotics. They may pray all the time, call themselves all the hard names they can think of, and confess all their most secret sins; still they are carnal and sensual, and will die so, in spite of their prayers and creeds, if they continue the causes of carnalism. There is no getting away from this.'

"I suppose my correspondent thus far, is right; and the

public ought to know it. And if they will not hear the truth in any smoother shape, why let them hear it in the rougher language of experience and sober facts. Let us, then, hear one more paragraph.

"If a man defiles his body through the sensorium, his soul or higher nature is defiled. Every shock is defilement caused by fictitious agents, from Java Collee to "Albany rot-gut," -lowers the physical, mental, moral and spiritual of the miserable civic victim—no matter whether he be an Irish hod-Man, or an expounder and defender of all the Theologies of the past and present time. Every debauch which impairs, in any degree, his sensorial power makes him less a god and more a Brute.'

"The Majesty of Physical Law.

"One point on which the same correspondent speaks, is the Majesty of Law whether physical or moral. In my public lectures I have long been accustomed to say that the laws of God in our own frames are just as truly God's laws as those which were given at Sinai, amid thunder and lightening. A few ministers of the flesh and medicine eating, and tea and coffee drinking sort have drunk a little from the statement at first; but they generally admit the truth of what I say, when they come to look the matter fairly in the face.—You see, moreover, I am not quite alone: -

"There is no speculation, Dr. Alcott, in all this. These are facts that any man of sense or will can ascertain, by fair trial. I am one who believes and teaches that all God's laws are determinate; that there is nothing contingent with regard to Life, Health and Longevity—nothing contingent touching our moral and spiritual nature. These laws it is my business to ascertain and obey, if I expect to be a happy and efficient man.

"Do not think me infidel, atheistic, or reckless. No mortal man has a higher regard for God and his laws, wherever written. I have no greater regard for the laws God has written on the pages of Revelation, than I have for those written on my body. I consider that man integrally pious, who studies into them all, and obeys them. If you will excuse the egotism of the remark, I will say that my life is a perpetual prayer—not vocalized—not uttered in any particular form, but a perpetual aspiration for a truer and higher life.

"3. An Integral Gospel.

"I am none of your half-way reformers. I want integrality for my motto. I want men redeemed integrally from all lust. I want the minister who preaches morals to me to be as pure in his thoughts, feelings and aspirations, as a vestal virgin is believed to be. Do you suppose that one or your preachers—say of Boston—after dining on baked beans and pork, mince-pie and dough-nuts, all washed down with a nice cup of Hyson skein, and the whole settled down with a pipe or a cigar, or a quid of Virginia pig-tail, would be suffered to preach at all, under any circumstances, if the entire population of the place were in the state of mind I am, and in the mind I think you are, and have been, for thirty

years? Would you suffer a Tennesian whiskey drinker to preach morals and religion to you? No! you would never suffer any whiskey jug to preach to you. Neither will I suffer a wine jug, or a pork barrel, or a tea or coffee pot, or a pipe, or a cigar, or opium, or tobacco, of any sensorial stimulant to characterize the literature or morals, or religion which is to feed my mind, my soul, and my affections.

“The idea that no man is to preach who has not a license in his pocket, procured from a body of divines and called ‘credentials’ strikes me as the climax of absurdity. Your preaching, my dear sir, has had more effect on my mental, moral, and spiritual man than all the sermons I ever heard or read; and I have listened to them for fifty years. We want truth—living, practical truth. We have no use for a dead, stale, worn-out theology.—I have no controversy with religion, such as Jesus taught. No, I thank God for his Son Jesus—his spirit, his manliness, and his integrality were, and are worthy of my highest consideration and reverence. But I have no sympathy with, and but little respect for—and no reverence for the mercenary clergy of the United States at this present time. You cannot get them to take the lead in any reform. They invariably act as a dead weight on all the philanthropic efforts of the day. They do, indeed, denounce all popular sins with a vengeance. But where is the denomination of Christians which is to-day taking the lead in any humanitarian enterprise, farther than mere gospel preaching—rather, the preaching or proclaiming the dogmas of an old effete theology? When do you find them denouncing unpopular sins? When do you find clergymen who come out against the use of condiments, narcotics, and all the body, mind, heart and soul-killing agents which are to-day polluting both priest and people? No, my dear Sir, I have no respect for ministers who sneer at the idea that man can do anything for the elevation of his higher nature.

“They, the clergy, scout the idea that man can become great and good through the body, and stigmatize all who teach such a doctrine as rank infidels, who ought to be put down. Look at Dr. Payson, if you want to see factitious Christians—or rather flesh-meat, tea, coffee, condiment, and narcotic Christians! I have no confidence in, nor respect for, such material. When a Christian preacher tells me all his physical afflictions, and that the sickness and death of his children, wife, and friends, are sent upon him as a discipline, irrespective of violated physiological law, and that he must sweetly and willingly submit to the dispensation of God. I at once put him down as ignorant, superstitious and blasphemous. I have no time to spare—or to throwaway, rather—in listening to such abominations. All the pain we experience is God’s voice, telling us to desert from a false life, and return to nature and live!...’

“Laying the Axe at the Root.

“I consider tea, coffee, and tobacco, three powerful incentives to venery. No living mortal can repeatedly, every day, indulge in their use without more or less adultery of the

soul. I have been for some years trying to interest the openly defiled and debauched, or rather the grossly licentious, such as Tennessee red-eye whiskey drunkards; but I have quit it. I was sorry in striking at the street and gutter drunkards. I was ‘working at the wrong end.’ I am now working with the flesh-meat, tea, coffee, tobacco, opium condiment, and drug drunkards; and these are found in every nook and corner of our land—in the pulpit, in the ‘church, in the pious family that prays three times a day, in our colleges, and in our theological schools. Every where, dear sir, you find the incipient drunkard, disgusting and loathsome, rotten and dying by inches...”

Continues for half a page.

849. Alcott, Wm. A. 1854. The economy of vegetarianism; or, a happy family. *American Vegetarian and Health Journal (Philadelphia)* 4(6):119-21. June.

• **Summary:** “It has been sometimes said that truth is often stranger than fiction. Is it not so? If any one has doubts he may occasionally have them removed by the startling developments of the age in which we live; an age unlike, in many respects any which has preceded.

“We hear much about the obstacles which the poor have to encounter, those of that class who hang about our cities. And it cannot be denied that these difficulties are neither few nor small. Yet, that they may be successfully met and overcome, there can be no doubt. What man has done, man may do. The statements which follow, strange as they may seem, can be wholly relied on.

“Twenty years. ago you might have seen, in the streets of Troy, N.Y., a consumptive looking man, with bleeding lungs, palpitating heart, cold chills, and occasional agues, unable to labor much, and seeming quite discouraged: He had a bad cough every winter, and was always costive, often without an alvine evacuation five days, and sometimes a week. His food and drink were like that of the majority of mankind who are of the poorer class. He was also somewhat in the condition of a certain person mentioned in the Gospel, who had spent much on physicians but was not yet cured. Twelve years ago, finding himself at the head of a family and under the most pressing necessity of studying economy, he began to think of retrenchment, and partly to save expense, as well as to see if anything could be done for his health, he abandoned tea and coffee, and betook himself to what he calls Graham pudding and milk, with which his family gradually concurred. He also drank nothing with his meals. This saved them from sinking deeper in the mire as regards property—still up to nine years ago they were poor and destitute. However, after one year’s use of the plain food, his bowels became, to use his own expression, ‘as regular as a clock;’ and they have remained in this condition ever since. His chills did not wholly disappear, and he took to the cold water pack, as he calls it, which at length restored him, so that he has had no chills for above a year.

"Eight years ago last October, finding himself able to do more than he had done, and feeling more than ever the hard hand of necessity, he removed from the more central parts of the city to its suburbs, and rented a place for the time. He was still 'not worth a token in the world; but was learning economy and gaining in health.

"The man and his wife was resolved on studying the most rigid economy in everything, regardless for the most part—for they were persons of principle, not to say of piety—of the opinion of those around, and only solicitous to support their children, give them, to use their own language a good constitution, and, if they could do so, procure a little place—which they could call their own, and improve and ornament it.

"They had spent much for medicine. This they gradually abandoned. They dressed plainly, but lived chiefly on bread and fruits, and of late years, since they have been able to have a cow, they have added to their bread and fruits a sort of milk gravy. They also retain the frequent use of their Graham pudding. They also have potatoes, rice, and some beans. They seldom eat butter, cheese, pies, cakes, or any nice dishes, or flesh or fish. Their bill for flesh and fish, seldom, if ever exceeds five dollars a year. Occasionally as a change, though, still oftener, for the sake of friends and other persons who visit them, they cook a little meat, or make cakes or pies. After all, dry coarse bread has been for eight or nine years their principal living. Often the cost of the food of Mr. ____ has not cost him over fifty cents a week; and the family expenses were nearly in the same proportion.

"They have learned, moreover, not to be slaves to hot food. Sometimes they have not made a fire in the warmer season, for three or four days. They could bake their oven full of bread, or boil a large quantity of rice, or make a large mass of pudding which would last them so long as to save a vast amount of female labor. Their dishes, indeed, were not usually in a condition to require much hot water. A little of the latter, standing a long time in the sun was sufficient.

"Their simplicity of living has left to the husband much time, and to the wife still more for other pursuits. While the former has been at his daily business, the wife has not only done a great deal of work within doors, and also much for some of the neighboring factories, but she has also cultivated a garden of considerable size. She has even seemed to do the work of a man in it. She informs me that both she and her husband have risen much of the time for many years at half-past three, and performed half-a-day's work before breakfast.

"They have had seven children—five of whom are still living. The eldest, a daughter of sixteen, has been for about a year employed in teaching. She was once sickly, but is now very healthy; As a whole the children are healthy and promising. They will not suffer by a comparison with other families, in city or country. Both the parents and the children are rejoicing together in their escape from the general slavery to artificial customs of society around them.

"And yet it is not true that they are wholly emancipated after all. They have made a good beginning. I might say more; they have done a great deal. But they are still addicted to a few customs connected with eating and drinking which are not the very best. Still they have done nobly, and deserve great praise, especially when we consider the fact that they have been compelled to work their way almost alone.

"But here perhaps I have a wrong impression. Some ten years ago, they were roused to action by the suggestions and counsels of a well-known philanthropic citizen, who after having repeatedly seen them, told them one day, that if they would live as he did, they might not only get along well enough, but might actually lay up money. And his repeated remarks and frequent importunity had no little influence in determining them to make an effort.

"And now one word, as to pecuniary results; for I was successful in ascertaining the facts in the case. They have not lived miserly as they have gone along, but rather the reverse. Nor have they been narrow or contracted, or stingy. This is well known to the whole neighborhood where they reside, Still their gains, considering the size of their family and the fact that their wages have not been large, have been on the increase.

"In less than eight years and a half, besides supporting their family, and sustaining a loss of about six hundred dollars, they have accumulated what they regard as equal to just about two thousand dollars. This is equivalent to saving three hundred and twenty dollars, including what they have lost.

"Surely this is doing nobly. This example is worth imitating. How many thousands of families hang about our cities, and, only just too from 'hand to mouth,' as the vulgar saying is, when, by taking the course described above, or one not unlike it, they might be as healthy and happy, and in as easy pecuniary circumstances. But they are manacled by custom and appetite, and must be gratified; and must take the consequences."

850. *American Vegetarian and Health Journal* (Philadelphia). 1854. April meeting of the New York Vegetarian Society. 4(6):132-33. June.

• **Summary:** "The 16th Monthly meeting of the Society, was held on Tuesday Evening, April 18th, at the Lecture Room of the New York Medical School, No. 15 Laight St., New York. Dr. Trall, the president in the Chair."

851. *American Vegetarian and Health Journal* (Philadelphia). 1854. Effects of eating swine's flesh, &c. 4(6):133. June.

• **Summary:** "Every person, in any degree acquainted with the truth of Physiological Science, will admit the correctness of the following extract, which we copy for our readers from the *Boston Post*" [Massachusetts]: Excerpt follows.

852. *American Vegetarian and Health Journal* (Philadelphia). 1854. Recipes. 4(6):134-36. June.

• **Summary:** Contains a week's worth of meal plans for breakfast, dinner, and supper from *Kitchen Philosophy*.

853. *American Vegetarian and Health Journal* (Philadelphia). 1854. Miscellany: Diet of the ancient Persians. 4(6):136. June.

• **Summary:** From *Cyrop*. 1 lib.

854. Hanaford, J.H. 1854. Excess in eating. *American Vegetarian and Health Journal* (Philadelphia) 4(6):128-29. June.

• **Summary:** The last number of the *Vegetarian* contained a good article on the above subject, and the writer seemed desirous of eliciting the views and experience of others. Now, it cannot be denied that Vegetarians have often allowed themselves in over-indulgences, though the immediate results may not be as disastrous as corresponding excesses among flesh eaters. These excesses, although alarming evils, almost necessarily result from the depraved and morbid appetites of which we were in possession when we felt constrained to adopt the vegetarian diet, as the only means of escaping lingering disease, or a premature death.

"There may be exceptions to this remark, yet it is true that many abstained from flesh only when compelled to do so by absolute necessity; when the system was sinking beneath a heavy burden of violated laws. Such, notwithstanding they may arrest the progress of disease, and partially renew their youth, can never reap all the fruits of obedience.

"In abrupt changes of one's dietetic habits, the system does not readily conform to a consistent course, while the evils of excess are almost certain to follow, for a time at least, unless sufficient knowledge previously exists, to make necessary allowance for morbid cravings. In consequence of former excesses, the appetites having become fitful and irregular, ceases to indicate the real demands of the system.

"A simple diet never produces the peculiar stimulus of irritating and inflaming condiments, which fact naturally leads toward a continuation of ruinous habits. Accustomed to a falling of satiety—which is never desirable, but always injurious—resulting from a warning uttered by a jaded stomach, rather more an indication of a proper amount of food; the young vegetarian continues to eat, with the impression that such food can do but little, if any harm, until a positive distension of the stomach warns him that he has taken a sufficiency. Sometimes this error will eventually correct itself, but far too often we bring such depraved appetites into the vegetarian ranks that nothing short of a correct knowledge of the laws of life, and a willingness to obey them will save us from the evils of intemperance.

"It is so generally supposed that the strength derived from food is in the direct ratio of the quantity consumed, that it is difficult to convince the unlearned that they often

diminish, rather than increase the energies of the system, by their dietetic habits. The sick and enfeebled are overanxious to regain their strength, and for this purpose they take food when the stomach actually rebels. The recovery of such, of course, is necessarily retarded, if not rendered entirely impossible. By such it should be remembered that the glands of the stomach secrete only the amount of gastric juice actually demanded to digest the food required to sustain the body, having no reference to the probable amount to be taken. Our morbid appetites usually seem to demand more than the real wants of the system indicate. There is, therefore, far more danger of taking too much food than too little. There are a few records of starvation, but in this land of plenty, they are exceedingly rare. It is safe to say that ten thousand deaths are produced by excess to every one by starvation.

"No organ of the human system is more over-tasked than the stomach. Although in perfect health, when food is not taken too rapidly, the stomach might indicate the precise amount required, the inward monitor is silenced by our frequent abuses and indulgences, while most persons are guided by the cravings of animal propensities. More food is generally taken than can be properly digested. In its ordinary form, it remains an undue period, undergoing, instead of digestion, an actual decomposition, like the same substances in a similar temperature out of the stomach, often remaining until an advanced stage of putrefaction occurs. Hence the frequent eructations, the 'sinking at the pit of the stomach,' then flatulency, then nausea, then cravings and irregularities of the appetite, and in fine, Dyspepsia in all its direful forms, which is but another name for a jaded stomach, crushed by a life of toil more severe and excessive than that of Southern slavery, with all its cruel injustice.

"It should also be remembered that only a given amount can possibly undergo changes in the nourishment of the body, whatever quantity is taken into the stomach, and that it is the amount appropriated alone that is of any possible service. If two, four, or six ounces, can be digested at any particular period, any excess must be injurious, remaining in the stomach as an irritant, or ejected after a lapse of time, in a condition to inflict injury in the whole course of the alimentary canal. From the mass ordinarily thrown into the stomach, only a part is digested, the remaining portion being carried off without undergoing any special change, aside from that of decomposition or dissolution. This portion not only affords no nutriment to the organism, no strength, but irritates and deranges, to say nothing of the positive debility which results from an attempt to digest, when success is utterly impossible.

"It is not an easy matter to decide the precise amount of food demanded by every individual, yet it is probable that a diminution of at least one-third would prove a decided advantage to the mass of mankind. So many queer varying circumstances modify the demand for sustenance, that it

would not be advisable always to subject our meals to the test of accurate weighing, yet it would be well for more judgment to determine the quantity to be eaten, rather than obey the dictates of a blind impulse, possessed in common with the brutes, though under somewhat modified circumstances. At a different age, at the different seasons of the year, and in different climates, in different conditions of the system, &c., in different avocations, the same individual will really need an amount corresponding to these circumstances. Under all of these circumstances, however, when any of the symptoms of indigestion appear, or indeed, when any unpleasantness at the stomach is observed, there is abundant cause for alarm. It will always be safe to diminish the quantity of food consumed. Dyspepsia, that giant disease of civilized life, in some of its incipient stages, may exist before the stomach gives the warning, but when that warning is heard, there is no safety in continued indulgence. Temperance alone will prevent the ravages of disease.

"In the next number, facts may be presented, by way of illustration." Address: [Nantucket, Massachusetts].

855. Metcalfe, Wm. 1854. Vegetarianism and temperance. *American Vegetarian and Health Journal (Philadelphia)* 4(6):129-31. June.

• **Summary:** "Mr. Hilliard in his *Six Month's in Italy*, gives an opinion in relation to the prevalence of drunkenness in the wine countries of Europe, very different from that usually advanced by travellers. He thinks intemperance more common in Italy than in this country or in England, although the degree of intoxication may be less. He says that the vegetable diet of the people there tends to induce a hankering for the stimulation of wine. He thinks it would be much better for them to eat more meat and drink less wine.'

"We received the above in the subjoined letter from a friend dated, South Reading, Mass. April 12, 1854.

"Dear Sir:—The enclosed paragraph, headed 'Intemperance in wine growing Countries,' I cut from the *Commonwealth*, of April 12th, 1854, published in Boston.

"The remark which I think most worthy of notice, is, that 'the vegetable diet of the people induces a hankering for the stimulation of wine.' If it be true that a vegetable diet induces a greater hankering for the stimulus of wine or alcohol, then has my experience, observation, and study of physiology been most sadly at fault.

"First I thought of writing a reply, and sending it to the editor. But as this is a little out of my line, and not being very well posted in such matters, I send it to you to take such notice of, as you may deem proper. Very respectfully yours, Eben Avery.

"We are much obliged to our worthy friend Mr. Avery for the above communication, and for the article from the *Boston Commonwealth* accompanying it, and we proceed, according to his suggestion to make a few remarks on the opinion of Mr. Hillard respecting the people of the

wine countries of Europe. Every person reflecting on the prevalence of Intemperance, both in wine-producing, and other countries, must deeply deplore its consequences. 'All the crimes of the earth' says Lord Bacon, 'do not destroy so many of the human race, nor alienate so much property as drunkenness.' Its influence on national industry and prosperity, has ever been of a ruinous and degrading character. Idleness and poverty have been its uniform concomitants. And wherever indulgence in intoxicating beverages is yielded to, the inclination and the capacity for physical and intellectual improvement is gradually subverted. An age of drunkenness has been invariably characterized by exhibitions of immorality and vice, the most degrading in their nature, and the most terrible in their consequences. Intemperance impedes the progress of knowledge, and is a deadly enemy to intellectual, scientific, and literary progress. Nor are its effects on health and longevity less baneful. It is well known that so long as the habits of a people are simple and temperate, their diseases are few, and their lives are prolonged. But once introduce luxurious and inebriating customs, and diseases multiply with steam-power velocity, and human life is immeasurably shortened.

"Until the Europeans visited the Otaheitans, they are said to have had few disorders among them. Their temperate and regular mode of life, their great use of fruits and vegetables in their diet, and the absence of all intoxicating beverages preserved them in health, and sufficiently accounted for the number of aged persons seen among them.

"The opinion of Mr. Hillard in relation to the prevalence of drunkenness in the wine countries of Europe is not sustained by the authority of the observation of other travelers. We know of no writer on the subject who does not hold forth a view of their habits the very reverse of that contended for by him. On this account, the value of his opinion is rendered somewhat doubtful.

"The cause or causes, however, by which drunkenness is produced and cherished in those countries where it exists, are unfortunately either overlooked or misunderstood; and the consequences have been an increase of this vice, characterized in every age by its insidious and progressive advances in degrading humanity. We are persuaded, however, the author of 'Six months in Italy' has not hit upon the true course of intemperance, when, in the extract above, he says, 'the vegetable diet of the people there, tends to induce a hankering for the stimulation of wine.' We have not been a vegetarian for nearly half a century, without experiencing some of the results of the vegetarian diet upon the functions of the system, and we can assure Mr. Hillard, and the readers of this periodical, that a vegetable diet has no tendency 'to induce a hankering for the stimulation of wine' or other liquids. On the contrary, we are never thirsty; in the heat of summer or the depths of winter, we are alike free from 'hankering after wine' or any other beverages; and we have been for weeks at a time without ever drinking. Similar to

this is the concurrent testimony of most of the vegetarians with whom we have conversed on this subject. Dr. Wm. A. Alcott, the well-known president of the American Vegetarian Society, and a Vegetarian of some twenty-five or thirty years experience, was so free from 'hankering' after any beverages, that by way of experiment he voluntarily abstained from taking any kind of liquids, except what was in his fruits, roots and grains, for twelve months in succession; and during the whole time he enjoyed excellent health, and experienced no inconvenience whatsoever. Those who are acquainted with Dr. Alcott, know that he is not a person of sedentary habits, but one who is constantly active in the manifold duties of life. During the twelve months of non-drinking, he was busily engaged, during..."

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856. Metcalfe, Wm. 1854. Meeting of the Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 4(6):132. June.

• **Summary:** "In answer to our call upon the 'Executive Committee,' in relation to the place and time for holding the next Anniversary and Festival of the Vegetarian Society, we have received communications from several of the gentlemen composing that Committee; and they all concur in saying, 'Our best meetings have heretofore been in Philadelphia, let us meet there again.' After consulting with our friends in this city, we have yielded to the opinion, expressed by those officers of the Society who have addressed the Corresponding Secretary on the subject, and accordingly announce, that the Fifth Annual Meeting of the American Vegetarian Society will be held in the city of Philadelphia, on *Wednesday the 30th of August, 1854*. A Committee of Ladies will prepare a Festival from the fruits and farinaceous productions of the earth, for the occasion; and we hope the friends of the cause will turn out in their strength. From letters received within the last few days, we have reason to anticipate the presence of a number of distinguished Vegetarians, from both sides of the Atlantic; and we trust that those who cannot be personally present, will favor us with letters, descriptive of their experience in Vegetarianism, or of its progress in their respective vicinities. To those friends who may purpose meeting the Society, we venture to promise 'a feast of reason and a flow of soul,' for the gratification of the intellectual and moral man; and moreover, an abundance of whatever the vegetable kingdom produces, that is 'pleasant to the sight and good for food.'"

857. Metcalfe, William. 1854. The English Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 4(6):133. June.

• **Summary:** "From the June number of the *Vegetarian Messenger* just received, we learn that the Seventh Annual Meeting of the English Vegetarian Society, will be held in Music Hall, Leeds, on the 20th and 21st of July. The

preliminary arrangements have been made for the *Festival* to take place on the evening of Thursday, the 20th, and the Annual Business Meeting on the following morning. It is encouraging to observe the progressive dissemination of Vegetarian principles, and the growth of their fruits everywhere manifested throughout England."

858. Simpson, James. 1854. Address by James Simpson, Esq., president of the English Vegetarian Society. *American Vegetarian and Health Journal (Philadelphia)* 4(6):121-27. June.

• **Summary:** "A Public Meeting of the Accrington Vegetarian Association was held on Friday evening, April 7th, at the Temperance Hall, Oswaldtwistle, at which James Simpson, Esq., President of the Association, presided." The paper presented follows.

859. Alcott, Wm. A. 1854. The experience of hard laborers: No. 1—Mr. N. Griffin. *American Vegetarian and Health Journal (Philadelphia)* 4(7):145-46. July.

• **Summary:** "It is as yet an unsettled question I believe—so far as the popular mind is concerned—which is most difficult of conversion to Vegetarianism—literary and professional men who labor chiefly with their brains, or those who labor with their hands. But as one of the special pleas usually made for animal food is that a well-selected vegetable diet is insufficient to meet the wants of the hard laborer with his hands, I propose to select from the range of reading and observation to which I am accustomed, a few of the more striking cases of this sort. Should they be unnecessary to our subscribers, they may at least, be serviceable to their neighbors and friends to whom they are accustomed to lend the *Vegetarian*."

"I gather from the columns of the *Vegetarian Messenger* of England, under date of May, 1854, the following facts. They were developed at certain meetings of the friends of Vegetarianism at Darwen and Accrington. They may be entirely relied on—as they are derived from the statements of the individual whom they concern.

"Mr. N. Griffin of Birmingham, a man of something like middle age, is an axe-maker. He is the father of five children, who like himself, are all healthy. He appears to have been substantially a Vegetarian all his life time, having never, that he recollects, tasted pork, fowl, or fish, and having never, in his whole life, consumed over three pounds of beef,—and yet he has no lack of strength. Hear his account of himself, which he offers to prove to be correct, if doubted by any body;—but which is placed beyond a doubt by the fact that Mr. Simpson, the worthy President of the British Vegetarian Society, is ready to endorse it.

"There never was a greater delusion than this, of supposing that meat is necessary to enable people to work hard. We are obliged to work hard at our trade, and the fire flies upon us. I thought of this while Mr. Simpson was

speaking of the smell of burnt flesh. My arm is frequently covered with scales from my work, from the wrist up to the top of the muscle of the arm, and I frequently see my flesh frizzling; and I assure you it is anything but an agreeable sight, or smell either. We cannot stop to shake it off; for if we did, we should lose our heat, and the article we are making would be spoiled; but of course we shake it off as soon as we can.

“The principal thing I have done since I have been in Birmingham, has been making a peculiar kind of axe for the Australian market, weighing about four-and-a-half pounds each. The man in the village would think it a good days work if he made two or three of them. I have to make three dozen of them in a day, and I sometimes do it in half a day. When we go into the manufactory in the morning at six, we work about an hour or an hour-and-a-half at a stretch, and then we stop to have our fires raked. We then have breakfast and go on again to lunch time, when the rest of the hands, and among them two of my brothers have mulled ale with eggs in it, but I have none of the ‘good stuff.’ I drink perhaps, a glass of cold water, but have nothing to eat. We then go at it again ‘life and limb’ as we call it, till dinner time. At dinner my brothers eat plenty of meat, and it costs one of them something like £2 sterling a week to keep house, though he has not so large a family as I have.

“Many of the men who drink have no appetite for dinner, but they go and have something to drink, while I go home to dinner, and enjoy my food. Some of them come back with something in the bottle. We generally keep a man employed in fetching us water, for we are obliged to drink water on account of perspiring so much; and these men drink very nearly as much water as I do. They are not so much dependent upon their own natural amount of strength and energy, as upon an artificial stimulation.

“Between dinner and four o’clock, while they are stopping to rest, I can work two hours. While they are resting, I frequently make two axes, which at one penny a pound, comes to a shilling. And when we leave off at night, they are usually so tired, that they sit down almost unable to move; and my brother says he can scarcely crawl home.

“I go through these things to show that a man can do the same, or a greater amount of work, with greater ease and satisfaction and comfort to himself—and that is an important item—without the use of flesh-meat and alcoholic beverages than he can with them. My brother has been using all these under the impression that he has been living in the best mode to enable him to support his health and strength; and at great expense, too. See the fallacy of this; he is brought to the lowest point of prostration by the time his work is done; whilst I can sing at night when I get home, and sing in the morning when I rise, and my work goes on pleasantly and smoothly, and meal times are round upon me, and I can scarcely believe it is dinner time.

“My wife was confined lately, and of course we have

a nurse. The other day she asked me what I would have for dinner, and I told her to get some French beans. Well, when I went home to dinner this woman, the four children and myself, sat down to the dinner, of beans. I have made a calculation of the cost of this meal, it was not above ten pence. A quart of French beans is sufficient for one dinner, and with two pence worth of butter, and a little pepper and salt, and a small quantity of bread, you have as good a dinner as a man can sit down to. For ten months before my wife came to Birmingham, my expenses for food did not average two shillings and ninepence (sixty-two cents) a week.

“I can safely say that I never saw a man yet who could do more work, and do it with greater ease than I can. I have a brother younger than myself working in the same shop with me, and we are so much alike as to our physical constitution, that you could hardly tell us apart. He is rather more muscular than I am, and rather fair, and a beardless boy; whereas you see I am not exactly so.

“The other day I asked a doctor in Birmingham, who knew us both, if he would oblige me by telling me how it was that I could do my work with more ease than my brother. ‘Oh,’ said he, ‘it’s the simple diet on which you live, no doubt of that.’ So you have the opinion of a doctor to support mine, you see.

“I am ashamed to confess that the females of the present day scarcely know how to cook any thing. When I first came to Birmingham, the woman with whom I lodged said I was the best lodger she ever had—observing, ‘I have no trouble to cook for him.’ I told her to make a simple rice pudding, and to do this every day till I told her to stop, and I believe I had this for some months. A pound of rice makes me six puddings! Suppose the milk for these six puddings cost a shilling, and four-pence for the rice—I have six good, substantial dinners for the small sum of sixteen pence; (about thirty cents.)

“When our work is done at night, I get a good wash in cold water (always use plenty of cold water both internally and externally—we are all of us, I fear, too much afraid of cold water) and all my fatigue is gone, and go home ready to sing or play with my children, or attend some meeting or other for promoting the welfare of my fellow men. This is the way my days go, and I can bless God that I am a man.’

“I might greatly extend this account of Mr. Griffin, especially in regard to the moral influence which he verily believes Vegetarianism has had on him. But this effect, I believe, is not so often questioned by the world, as its effects on our physical powers. Besides, I must ‘be short.’”

860. Alcott, Wm. A. 1854. Cure of epilepsy. *American Vegetarian and Health Journal (Philadelphia)* 4(7):147. July.

• **Summary:** “My office is prevention—not cure. Still I do sometimes act the part of the physician. Last winter I gave up several months to the work of directing the consumptive, the dyspeptic, the neuralgic, and the epileptic. The following

is the second of one of these cases. It bears upon the subject of Vegetarianism, inasmuch as a diet rigidly and exclusively vegetarian, was the principal means, under God, of restoration.”

861. *American Vegetarian and Health Journal* (Philadelphia). 1854. Miscellaneous: Brutal tendencies of slaughtering animals for food. 4(7):144. July.

• **Summary:** “William Long, son of a master butcher, in the Cambridge rd., Mile-end, London, was lately charged at Worship st. Police Court, at the instance of the Society for the Prevention of Cruelty to animals, with wantonly and cruelly torturing an ox.

“John Moss, one of the society’s officers, stated, that while passing a yard occupied by the defendant’s father, his attention was arrested by the sound of heavy blows, evidently inflicted upon the body of some animal; and upon looking over the gates he saw the defendant cruelly beating an ox with a thick stick, which he had broken over its back. After striking it several blows the animal staggered out of the pound in which it had been, but instantly dropped down from exhaustion, and after repeated applications of the stick without being able to get it upon its feet, the defendant called to one of his men to bring him a saw, with which he was no sooner furnished than he *deliberately drew the edge of it several times sharply across its tail*, and the agony caused by this operation was so acute, that the animal instantly sprang upon its legs.

“In answer to the charge the defendant admitted the facts alleged against him, but said it was *absolutely necessary* to resort to such a course, which was *frequently adopted* in such cases, to compel the animal to proceed to the slaughterhouse. He had no doubt that sawing the poor brute’s tail must have hurt it very much; but that was the only way to get it up.

“The defendant’s father attempted also to justify the proceeding by stating that he did not consider the beast had suffered half as much by the application of the saw as by the infliction of another very common practice in such circumstances, of violently twisting the animal’s tail until it was broken in several places.

“Mr. Combe, the magistrate, said that it was certainly one of the most barbarous cases of the kind that had ever come under his cognizance, and, as the defendant’s own admission went to mark it as an act of purely wanton torture, he should impose upon him the utmost penalty he had the power to inflict—namely, 40s. [shillings] and the costs, or commit him, in default, for fourteen days’ imprisonment to the House of Correction. The penalty was immediately paid.”

862. *American Vegetarian and Health Journal* (Philadelphia). 1854. Popular effects of vegetarian advocacy. 4(7):152. July.

• **Summary:** “It seems generally to have been understood, from the organization of the Vegetarian Society, that kindness

and benevolence were at least characteristic of the spirit and labours of the advocates of Vegetarianism. The eschewers of beef and mutton, with all the et ceteras to match, might, and even were, of course, thought to be ‘egregiously mistaken’ in their estimates of what was ‘best and most comfortable to the habits of man,’ and now and then they have doubtless carried their enthusiasm ‘a long way;’—the mere suggestion of there being anything better to eat in this country than roast-beef, being a proof of this—but still, they have always been ‘benevolent enthusiasts.’

“This may account, in some measure, for the favorable reception of the public advocacy of Vegetarianism; but, of itself, is by no means sufficient to account for the results produced wherever the question of diet with which the advocates of the Society have to do, is fully and fairly promulgated. Something more than an abstract assent to principles has to be secured, in order to make this advocacy successful; since, when it is a question not merely of improving, but of radically changing the dietetic practices of society, it is at once seen that sound and strong reasoning is called for, as well as the benevolence of purpose, above referred to, to insure success in inducing practical attention, and bringing about the change recommended. It is only in truth, because the body of argument is on the side of Vegetarianism, that it seems to require the taking of things for granted, and a disposal of the question without real inquiry, or with an easily discerned purpose of self interest, to set up anything pertaining to a show of reason in opposition to Vegetarian theories and practice.

“Looking to the history of Vegetarianism in the past two years, especially, it is obvious that the aims of the Society are effectually carried out, so far as the production of conviction in the minds of those who give attention to the system expounded goes, and though the conversion from prevailing custom in great measure has to depend upon individual efforts entered upon subsequently, the influence of the Society may truly be regarded as complete, where effects can be secured similar to those produced by large meetings within the time referred to, the two last of which were held in Brighton and London. A careful management of its arguments removes prejudice, and, whilst it establishes each position, by appeals to the physical, intellectual, and moral facts, at the same time disarms opposition, by a solution of the difficulties which, naturally enough, begin with, are suggested by all classes of doubtful inquirers.”

863. *American Vegetarian and Health Journal* (Philadelphia). 1854. Miscellaneous: The eating reform. 4(7):144. July.

• **Summary:** “Notwithstanding the common prejudice against vegetables during the hottest season, these vegetarians declare that they have no fear whatever of either fever or cholera; for they have facts in the experience of themselves and their friends in this country and England, which show

that among several thousand vegetarians, only one fatal instance of cholera has occurred during the last fifty years. They contend that animal food, especially in hot weather, when it so soon becomes offensive, is more productive of cholera and yellow fever than any other food, and that a pure and simple vegetable diet, with well-selected ripe or cooked fruit, and wheaten bread, corn bread, &c., constitute the basis of a system of aliment which is conducive of that degree of physical health most capable of resisting the influence of contagious diseases.”

864. G.F. 1854. The law of adaptation; or, a reply to the ‘Practical Christian’ on vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 4(7):140-41. July.
• Summary: “This world, we may suppose, was not made for man alone. We find it occupied by other animals in great variety, having apparently as much right to life and its enjoyments as ourselves.” Address: Belchertown, Massachusetts.

865. *Manchester Guardian (England)*. 1854. The vegetable anniversary. Aug. 5. p. 9.

• Summary: “The following article from the Paris *Charivari*, referring to a recent vegetarian festival at Leeds, illustrates not only the liveliness, but the orthographical and topographical accuracy of our natural allies: -

“The town of Leed [sic, Leeds], in Lancashire, is the cradle of the famous sect whose existence has been revealed to us by the *Journal des Debats*.

“Seven years ago an inhabitant of that city, named John Smith, preached vegetarianism for the first time to his fellow countrymen. He subsequently passed through the principal towns of the United Kingdom and went to America.

“John Smith still continues his propaganda, and is trying at this moment to convert to vegetarianism the cannibal races of the Indian Archipelago [probably the Dutch East Indies, today’s Indonesia].

“The town of Leed, says the *Intelligencer* (the local organ) does not allow a single year to pass without celebrating the anniversary of vegetarianism. Last Thursday ‘Music Hall’ was opened to celebrate for the seventh time, the power of the glorious discovery of John Smith.

“Astragals of onions, festoons of carrots, and garlands of turnips ornamented the walls of the hall, at the end of which an altar was arranged, whereon might be seen a bust of John Smith cut out of a pumpkin.

“Inscriptions in honour of vegetables mingled with the festoons, the astragals, and the garlands which draped the walls. There was inscribed:... Pulse is the friend of man. The man who eats beef steaks is a depraved animal.” The bill of fare is described. “The vegetarians drink no wine. Beer, water and tea supply the place of the proscribed liquid. It was in gooseberryade that they drank the usual toast in honour of John Smith.

“After this toast, adds the *Intelligencer*, Mr. James Simpson of Foxhill Bonx [sic, Bank] (Lancashire), paraphrased the inscriptions of which we have just spoken. The historical and practical part of the speech alone appears to us to merit some attention.”

The *Intelligencer* concludes its report of this festival by giving a general summary of the vegetarians in England. On the 27th of June, 1854, the association only counted a thousand members, distributed as follows:—London 300. Edinburgh 200. Dublin 150. The rest in Leed [sic, Leeds] or the neighbourhood of Leed.

Note: John Smith is the author of an important book on vegetarianism, *Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom*, published in 1845 by John Churchill (London; xxiii + 422 pages). A 2nd edition was published in 1849, followed by many later editions.

866. *Punch (London)*. 1854. A vegetarian eating house. 27:53. Aug. 12.

• Summary: “The immense success of the late Vegetarian Banquet at Leeds has induced an enterprising enthusiast to start an Eating House conducted entirely without assistance of the Butcher” as well as the Fishmonger and the Poulterer “for not even eggs are tolerated: it being considered cruel to rend the tie which exists between them and hens, if not cocks also:...” Recourse is not even had to the Dairyman; to drink the cow’s milk is to rob calves: and if the cow has no calf, to milk her is to weaken her, by creating an artificial drain upon her constitution. Milk quite sufficient for the composition of puddings and pies is obtained from various plants, and the requirements of the tea and breakfast-table are completely met by the milk of the cocoa nut.”

“The beverages—for the establishment is teetotal as well as vegetarian—essentially consist of the unfermented juice of the pump [water].

“We have honored this Vegetarian Eating House with a visit, and on inquiring what there was ready, were informed by the waiter that there was ‘some very nice grass just up.’” A humorous conversation with the waiter follows. He explains that they have no butter or cheese, because they are animal substances, and they use no animal substances.

Note: It is not clear whether this vegetarian restaurant was real or fictitious. In either case, this is the earliest document seen (Feb. 2022) concerning a vegetarian restaurant.

867. Alcott, Wm. A. 1854. Does vegetarianism lead to intemperance? *American Vegetarian and Health Journal (Philadelphia)* 4(8):153-54. Aug.

• Summary: “My worthy fellow laborer, Mr. Metcalfe, in the June number of this work, has presented us, in the form

of a reply to a communication made by Mr. Avery, with an excellent article on the connection between temperance in drinks and the use of animal food. I have not taken up my pen to add to the force of his arguments; but as he has advocated certain facts of my own dietetic history, I am willing to state my experience in this matter more fully than it was in his power to do, and more fully than it has ever yet been made known.

"I was naturally thirsty, both by inheritance and habit. At the age of twenty-one, up to which, with the exception of a few winters, I had labored on a farm—my thirst had become almost excessive. How far the use of animal food had originated this morbid or diseased condition of my system is, as I have already intimated, very uncertain. For, from the age of two years to fourteen—a period during which I used very little flesh or fish—I had very little thirst; and I had always observed it to be greater in proportion as I used more of animal food.

"While laboring on the farm, and sometimes while keeping school in the winter, and 'boarding round' (in which case my food was often very bad) I drank freely of cider, beer and coffee, and sometimes tea. Cider I drank in very large quantities. I seldom drank water, except to cool myself, or from necessity; never because I relished it. Distilled spirits I was allowed to use, on occasions, but with moderation; tho' it was evident I had a strong fondness for it, which did not abate with my advancing years. It is true that at one period I drank French brandy with my dinner, as I supposed with advantage, but it was for a short time only.

"About the time I became a Vegetarian, viz: in the spring of 1830, I abandoned all drinks but water; and even this I did not use at meals. My food was chiefly bread and other farinaceous articles and fruit—substances which of course, contain much water.

"After I had been a few years a Vegetarian, my thirst greatly diminished. In 1840, I had become so much altered in my habits that I sometimes drank nothing at all for several days in succession. In August 1839, I happened, one day to recollect, by means of certain facts as landmarks, that I had not drank in three weeks; simply because I had not been in any considerable degree thirsty. The thought now for the first time struck me that I could make an experiment. Accordingly I abstained from all drinks for nine months and nineteen days. At the end of this period, happening to eat some baked beans too much salted, I was exceedingly thirsty, and at once returned to my former habits. I did not suffer much during the experiment. High seasoned food, or long-continued speaking sometimes excited a moderate degree of thirst, but it soon passed away. I perspired freely, and all the functions of my body and the faculties of my mind were nearly as usual. I gained, however, a few pounds of flesh.

"Not quite satisfied with this experiment, I made another. From January 1, 1842, to July of the same year, I again drank nothing. During one of the weeks of July I ate

during two successive days two or three bowls of bread and water as my regular meals. From that time I drank nothing more until March, 2, 1843. The whole latter experiment occupied fourteen months. During this period my health remained nearly as before. I had little thirst, even when laboring, during the season of haying and harvesting, with other men in the field, and performing as much work as they. Let it also be understood that I took no more liquid food—milk, gruel, &c.,—than usual; which was very little, I suppose it did not exceed half a gallon a month; or six gallons a year.

"Since that time I have occasionally abstained from drinks for a few weeks at a time, without the smallest inconvenience. Generally, however, I drank daily between my meals. Of course I drank nothing but water. I have no thirst, properly speaking, but I drink because I am fond of water; because I believe it does me good in the end; and because I believe man to be by nature a drinking animal. When business drives me, I sometimes forget it for whole days. But let it not be supposed I have lost all relish for other drinks, as is the case with some vegetarians. Coffee, beer, ale and cider, (not too sour) would be as agreeable to me as ever. Indeed I do not know that I am not as fond of every kind of nervous gratification as ever I was, only I have no hankering for such things. And my power to resist temptations, When I come where they are, has increased very greatly. So that, in my own case, the danger of becoming intemperate in the use of drinks, instead of being increased, has, as Mr. Metcalfe justly represents, greatly diminished.

"And such, I believe, with slight allowances for difference of temperament, inheritance, &c., &c., will be found to be the general fact, as illustrated by human experience. It is this conviction that makes the cause of Vegetarianism particularly dear to me. It lies, I am quite confident, at the foundation of all reform in physical matters. No Maine Law can stand on a firm basis till the three human appetites are brought into proper subjection to the 'higher powers'—the moral and religious sentiments. And these appetites can never, in my own view, be fully kept 'under law' till animal food is abandoned. Wine and flesh, exciting drinks and drugs, and animal food—belong together; and must go together; as a general rule, live or die. They are both 'of the earth, earthy,' in their tendencies.

"If this is sound doctrine, the church and the world demand that it should be promulgated. If unsound, let its fallacy be exposed. But let it be met by sound arguments, and not by idle declamation—or weak appeals to the public prejudices. Let it be met by sober facts and scientific principles." Address: M.D.

868. Alcott, W.A. 1854. Are the spirits vegetarian? *American Vegetarian and Health Journal (Philadelphia)* 4(8):165-66. Aug.

• **Summary:** The views of the "sainted" Dr. Benjamin Rush (1745-1813) seem to have undergone a very material change

since his death. He was in favor of abstinence (from all spices, all drinks but water) and a vegetable diet. He also favored the disuse of even milk. And he was hostile to active medicine.

869. Alcott, W.A. 1854. The benevolence of vegetarianism. *American Vegetarian and Health Journal (Philadelphia)* 4(8):166-68. Aug.

• **Summary:** “The following paragraph was cut from the *Golden Rule*, of Cleveland, for April last. The *Golden Rule* is a monthly paper which is now far advanced in its ninth year, and is in favor of carrying out the whole spirit of the gospel of Christ. The editor, Rev. David F. Newton, is exceedingly hostile—perhaps I should say violent—against tobacco and alcohol, and needs but a little more light to enable him to become a Vegetarian. Mr. D.M. Ide, is an intelligent man—a Vegetarian, I believe—the printer of the paper. He asks for information, not so much, as I suppose, for his own sake as for the sake of others—but we may be sure of one thing, viz: that he is in earnest.

“Dr Alcott; Can we abstain totally from animal food with advantage to health, as we can from intoxicating beverages, narcotics, &c. If so, please to give us some brief items of proof—experiences of such as have tried it, &c. If so, what untold millions of dollars can be saved, yearly, for missions and the relief of the poor, &c.?’ But I have been told—‘God has made us with carnivorous teeth—we are flesh eating animals—we require beef-steak for health.’ “Light,” Brother Alcott.—D.M. Ina.’

“It is not easy to turn a deaf ear to such appeals as these. Here is a newspaper whose editor is ready to admit short articles on the great subject; and whose ‘right hand’ man is more than ready—is even anxious to see light scattered abroad, and has made a moving appeal in behalf of humanity. The idea of ‘saving for missions for the relief of the poor,’ &c., is enough to move a heart of stone, Are we not all brethren? Have we not all one common interest? Can we see the world around us suffering, and not suffer along with them? ‘Who is weak and I am not weak? Who is offended, and I have not?’ said an apostle. Have we not a thousand times responded to him? Rather, have we not a thousand times entertained, in a degree, the same feelings?”

“But what can be done? This is the great practical question. A merely passive sympathy with erring, suffering humanity, is not what is demanded. And yet one individual cannot do everything. I have written twelve or fifteen volumes on this subject in connection with others; and have probably contributed to newspapers and other periodicals to amount of five or six volumes more of considerable size.—Then, again, I have lectured on hygiene—a subject which includes diet as a matter of course—for several months during each of the last eighteen or twenty years. And, now, to conclude, as it were, a long category of labors, most of which have been to all intents and purposes gratuitous—mere

missionary labor—I have for about four years assisted in editing the *Vegetarian*,—whose columns are devoted almost exclusively to this one business—that of shedding light on this great subject. In short, I may say, without boasting, that besides an example of a vegetarian life of almost a quarter of a century, I have given most of my earnings, over and beyond the demands of a family which has sustained itself on one-third less than other families in general of the same size and condition, to the work of enlightening my fellow men; and yet here comes, I again say, a fresh demand to labor gratuitously in the same direction. Nor is this all. It is not only a demand to labor in the same direction; but against current, wind, and tide. I have been a hard-worker, in one way or another, now forty-nine years; (for I began to work at seven years of age) and I want a year of rest or jubilee. Such a season, I mean to say, would be gratifying to human nature. But shall it be allowed? Have I a right to rest before God calls me hence to another sphere? Must I not respond by giving here a little, and there a little, as Providence opens up a door for me, and as my fellow men seem ready and able to hear it

“I have already reminded my friend Ide, who made the demand above, in the *Golden Rule*, that he and his friends ought to read the *Vegetarian*; although I have given him a few short articles for the special benefit of those for whom he pleads. But as the number of those who read the *Vegetarian* is increasing, and as they are all friends of the poor and of humanity, I propose to take a course which Mr. Ides’ request has suggested, and try to show the world how much good might be done by even a little self-denial in regard to animal food.

“That we can abstain from animal food ‘with advantage to health,’ I need not now stop to show, at least in the *Vegetarian*. I may take for granted that this is proved beyond the possibility of debate. The great work I have to achieve is to make the intelligent Christian reader feel what he is called upon to do—against his appetite and inclination—and, as he is apt at first, to suppose, against his actual enjoyment—what he already knows, would not in the least impair his health, but probably add to it. I have heard the staunchest flesh-eaters—some of those scientific medical men too—admit, more than a quarter of a century ago, that mankind could live longer and be healthier than now, if they restricted themselves entirely to a diet of bread and water. [Footnote: A thing by the way that no rational Vegetarian asks]. It is not then, I repeat, to the task of argument, we are called, so much as to that of appeal to conscience—an enlightened judgment concerning duty to our fellow-men and to God.

“According to an estimate in the *New York Tribune* for January, 1854, the annual expenditure for animal food in New York city is \$12,667,000. Supposing the population of New York at that time to have been 600,000, and that of the whole United States 25,000,000, and the expenditure throughout the Union to have been in the same proportion,

the whole yearly expenditure for animal food in the United States would have been \$527,806,500. A large sum; and yet it is less than six cents a day to each average individual!

"Some may think this an over estimate. I rather think it is so myself. I think it is from one-fourth to one-third too high. To avoid all probability of exaggeration, I will place it at one-half. At this rate our yearly expenditure would be \$263,903,250; or an average of two cents and nine mills to each individual. This is certainly within the bounds of truth.

"Now there is a general conviction abroad among the more intelligent—and long has been—that too much animal food is used. Dr. Chapmen used to say twice too much. Dr. Warren of Boston says, a small piece, equal to two or three ounces a day is sufficient. Is it not perfectly safe, to say the least, for the Christian or evangelical part of the community to retrench one-half. But we will require only one-third at present; leaving them with two-thirds. As the Evangelical part of the United States is usually reckoned at one fifth of the whole, here would be a saving, errors excepted, of \$17,593,550. This sum, though it can hardly be called 'untold millions' is no trifle to be brought to bear, as it might be, on the salvation of the perishing world. It is probably twenty times as much as we now expend in this department. Add it yearly to what we are now doing, and would it not have a prodigious effect! Would it not only give an impulse of its own, but also have a tendency to increase other influences?

"Suppose the Christian Church in the United States were to reduce the expenditures..."

870. *American Vegetarian and Health Journal* (Philadelphia). 1854. The slaughter houses of Buenos Ayres [Buenos Aires]. 4(8):157-61. Aug.

• **Summary:** "We have recently met with an interesting book of travels in South America, translated from the German of Frederick Gerstacker, from which we purpose making a few extracts; to the facts of which, and the lessons they teach, we beg to direct the especial attention of our readers. The author appears to be a trust-worthy narrator, and, it is evident took great pains to gain accurate information respecting the productions, character, and condition of the countries which he visited. Reader! did you ever hear of a community 'living exclusively on animal food?' Strange as it may appear, there is such a community, and we ask those who strenuously contend for animal food to consider the demoralizing effects of 'living on flesh and nothing but flesh.' The Vegetarian has confidence in his mode of living, and he can, without hesitation, recommend it to his fellow-man as in harmony with the structure, instincts, and faculties of his complex nature. Have you the same confidence in that which you plead for as essential to the health and vigor of man? Dare you try the exclusive use of animal food? I Perhaps you shudder at the idea. We entreat you then to look at the facts of this case, painful and disgusting as many of them are.

There is cruelty involved in the flesh-eating habits of society, and a disregard of human and brute life, is, in some degree, an inevitable result; and where animal food is extensively used these results are plain and palpable, as the unvarnished narrative of our traveller will show. In the chapter (fourth) on Buenos Ayres and its environs, the statements now referred to are given. After visiting the Quinta, or summer palace of the governor, in the vicinity of Buenos Ayres, the author received 'an invitation from the consul of Bremen to visit his *estancia*, about nine English miles distant from, the city.' These *estancias* cannot be called settlements or farms; they merely comprise a certain number of buildings, with several enclosed fields to keep cattle in, and the inhabitants do not make the slightest attempt to grow bread-stuffs or vegetables. "'Meat is their staff of life; the South American, indeed, eats meat with meat,' and he obtains from the animals which he 'kills, the supplies for nearly all the ordinary wants of life.'

"These places in the interior of the country have not the comfortable and homely appearance of an European farm, whose inhabitants principally live on vegetable produce. Death and decomposition show here and everywhere the rude trade of the cattle-breeder. Wherever the eye turns, especially in the neighborhood of the houses, there are traces of killed or dead animals—skins, skulls, entrails, horns, hoofs, claws, bones, and stains of blood; thousands of carrion crows, birds of prey, and rooks swarm round these places, and the nose has literally first to get accustomed to the loathsome effluvia of fresh and stale meat and blood.

"The otherwise peaceful and not properly carnivorous domestic animals, likewise learn to accommodate themselves to necessity; they completely change their nature; fowls, geese, and even turkeys are fed exclusively on meat, and the pigs are fattened on it. Everywhere fresh skins..."

Continues for three and a half more pages.

871. *American Vegetarian and Health Journal* (Philadelphia). 1854. Vegetarian anniversary. 4(8):164. Aug.

• **Summary:** "The Fifth Annual Meeting of the *American Vegetarian Society* will be held on Wednesday, the 30th inst., in the City of Philadelphia. Unless the newspapers of the day should announce otherwise, the society will organize in the Bible Christian Church, N. Third St., above Franklin Ave., at 10:30 A.M.—the place heretofore used having been destroyed by fire.

"The Vegetarians throughout the country, and the friends of the Cause here and elsewhere, are earnestly requested to be present at that time. Business of the utmost importance in relation to the future prosperity of the Association will be brought before the Society. Several distinguished Vegetarians are expected to address the meeting, and there are reasons to believe the subject of Vegetarianism will be presented in a variety of aspects, interesting alike to those who have adopted the system, and such as are seeking after truth in relation to a correct and healthful diet."

"It is absolutely important that the friends of the Vegetarian Cause should be here in their strength. The distinctive principles of the Society are commending themselves to the thinking part of mankind the world over; and it is now necessary, for the good of the Society, that such a demonstration should be made as to show that its original advocates are not slackening their zeal in the good cause—and that the new recruits are worthy of the Association, and appreciate the benefits they have received from practical Vegetarianism. *Come, then—come one—come all!*"

872. *Pittsfield Sun (Massachusetts)*. 1854. An infant phenomenon. Sept. 14. p. 2.

• **Summary:** "Nurse—"Dear little Picaninny! How it favors its mama!"

"When the late unfortunate [U.S.] Whig Party, as a National Party, died, the mournful fact was announced" by the *New York Tribune*. But it also stated that an heir had survived.

The Tribune has been present "at the birth of the Whig Party itself, as also Native Americanism, Anti-Rentism, Fourierism, Spiritualism, Vegetarianism, Woman's Rightism, &c." The heir "was to bear the romantic name of 'The Republican Party!'" It requested the curious observers to observe that it had a 'woolly head'... that the shape of the mouth and the set of the teeth proved it to be a Vegetarian," and that other marks upon its body indicated the characteristics of Woman's Rights.

873. *Murray's Review*. 1854-1856. Serial/periodical. Fruit Hills, Warren Co., Ohio. Orson S. Murray, editor. Publ.: Oct. 1854 (Vol. 7 No 1) to 1856. Frequency: Monthly.

• **Summary:** Continues: *The Regenerator*. Subtitle: "Ignorance the Evil—Knowledge the Remedy." Published from Oct. 1854 to 1856.

Talk with Warren Co. Historical Society in Lebanon, Warren Co., Ohio. 2003. Oct. 20. Fruit Hills still exists as a town in Warren Co., about 26 miles south of Cincinnati, between Covington and Norwood, just off Interstate 275. A "Fruit Hills" website shows that this small community (1845-1852) on the Miami River, followed the leadership of Orson S. Murray. Members were sympathetic to both Owenism and Garrisonism.

Talk with Ed Vermue, librarian, Oberlin College, Ohio. 2004. April 15. The editor, Orson S. Murray, was apparently also the publisher, and he wrote many of the unsigned articles.

Note: Page 1 of *Murray's Review* for Oct. 1854 (Vol. VII, No. 1, Whole No. 177) shows that it was published monthly at Fruit Hills, Twenty Miles Stand, Warren Co., Ohio, by Orson S. Murray, editor and Chas. B. Murray, printer. Address: Office: No. 29 Ann St.—rear, New York.

874. *American Vegetarian and Health Journal*

(*Philadelphia*). 1854. The meeting. 4(9&10):188. Sept/Oct.

• **Summary:** "The late annual Meeting of the American Vegetarian Society was the largest and most enthusiastic gathering of the kind that we have had in this country. We regretted exceedingly the absence of our President, Dr. W.A. Alcott, but felt assured that though bodily absent, he was present in spirit... It was a glorious gathering—and gave a foretaste of the period when Vegetarianism shall realize the parity, grandeur and happiness that shall be enjoyed by the race, when disenthralled from flesh appetites and cruel propensities. The Convention has left its mark on the age—and the day will long be remembered by those present, as constituting an eventful period in their life's history—hopefully telling of the elevation and fraternization of man."

875. *American Vegetarian and Health Journal* (*Philadelphia*). 1854. The old committee's valedictory. 4(9&10):188. Sept/Oct.

• **Summary:** "The Publishing Committee first appointed by the American Vegetarian Society, being about to part company, as a Committee, with the subscribers of the 'Vegetarian,' cannot refrain from expressing their thanks to the patrons and contributors, for their kind favors, and the many indulgences that have been extended. At the last Annual Meeting, as will be perceived by the proceedings, a new Committee was formed, comprising however, some of the former members. This was deemed advisable, so as to make a change in the publication of the Journal. Our Corresponding Secretary has advanced means for the publishing of the 'Vegetarian,' considerably beyond the prospect of being paid by subscriptions. Of course, such a proceeding is neither proper nor desirable; and the new Committee, as will be seen by the subjoined Report, have made other arrangements by which the Society will have an organ, and the subscribing Vegetarians a centre of light and hope. That it may prove a change for the mutual advantage of the Subscribers and the Publishers, as well as to the Vegetarian Cause, is the earnest desire of the Old Committee."

876. Metcalfe, Wm. 1854. Report of the Publication Committee: Important to subscribers. *American Vegetarian and Health Journal* (*Philadelphia*) 4(9&10):189. Sept/Oct.

• **Summary:** "The Committee appointed at the Fifth Annual Meeting of the Vegetarian Society to negotiate with Messrs Fowlers & Wells of New York in reference to the publication of the *Vegetarian* in connection with the *Water-Cure Journal*, report.

"That in consideration of the whole circumstances of the case, they have deemed it expedient to discontinue the separate publication of the *Vegetarian* in its present form with the present number.

"They have arranged with Messrs Fowlers & Wells for the use of not less than four quarto pages of the *Water-*

Cure Journal, monthly, to be devoted to the interests of the Vegetarian Society.

"That the first number in which this arrangement will commence will be that for November, 1854, which, together with the succeeding number will be forwarded to each subscriber of the *American Vegetarian* to complete the period of their annual subscription." This arrangement "will secure a circulation ten thousand per cent more extensive than that hitherto enjoyed by the *Vegetarian*, (and that among persons who are well prepared to receive new views in regard to diet)—there being fifty thousand subscribers to the *Water-Cure Journal*." Note: Therefore the *Vegetarian and Health Journal* had a circulation of about 250.

"Your Committee have secured the services of Mr. Henry S. Clubb, who was formerly editor of the *Vegetarian Messenger* in England, as editor of the Vegetarian department of the *Water-Cure Journal*, and request that in future, all communications in relation to the publication, and all subscriptions be addressed: Henry S. Clubb, Secretary, 15 Laight St., New York City.

"Signed: Wm. Metcalfe, Chairman; C.H.D. Wolfe; Joseph Wright; Joseph Metcalfe—Committee on Publication."

Postscript. At the moment of going to press, the Committee has just learned from Messrs Fowlers & Wells "that the Vegetarian Department cannot be allowed to supercede the 'Dietetic' Department of the *Water-Cure Journal*—that two pages will be the limit; and that the Vegetarian Society will be allowed only a nominal editor over the department. Thus, virtually, nothing has been gained..." Address: Chairman, Committee on Publication.

877. *Murray's Review (Fruit Hills, Warren Co., Ohio)*. 1854. Change of name. 7(1):1-2. Whole No. 177.

• **Summary:** "My publishing commenced near nineteen years ago [ca. 1835], under the name, *Vermont Telegraph*. It was the Baptist paper for the denomination in Vermont. I published and edited it as such six years. During that time the paper was my own property, purchased from the stockholders, and published under the patronage of the denomination. It was not in me to be a hired editor. That condition was not compatible with my views of fidelity to freedom. Although I was a Baptist, and, as I now see, a slave to religion, and in some degree to that particular form of religion, my tendencies were to larger liberty.

"My purchase of the paper was for the purpose—the avowed purpose—of making it freer than it had been. I did make it freer—increasingly so, during the whole six years. I commenced with what I called freedom of investigation—free discussion. The freedom of inquiry was so much enlarged as to alarm at once the aristocracy of the church. The lovers of liberty, however, constituting a majority of the denomination in the Mountain State, were satisfied and gratified with the course taken, and some of the friends of freedom from other denominations received the paper, so that it was well

sustained.

"The outcry soon came from the old conservatives, that brother Murray would end in infidelity if he continued to go on in that way. My reply was that whatever could not bear investigation was unsound, untruthful, and unworthy of philanthropists and Christians. For I had not then dreamed, nor in the least suspected, that Christianity was the imperfect, rotten thing I have since found it to be. My way was onward—my human sympathies improving, until, before I was aware of it, they were stronger than my sympathies for sectism. It was said to me at length, brother Murray, you must keep the *Telegraph* more a Baptist paper. My reply was, brethren, make it as much a Baptist paper as you choose, by writing in it what you please—only leave me to my own affinities and convictions; my adherence is to humanity, and there is the more need of it while so many others are devoted primarily to their sectism."

His attachments to party interests grew feebler until, at the end of six years, he left.

Note: This unsigned article was clearly written by Orson S. Murray, editor.

878. Wright, Joseph. 1854. Proceedings of the American Vegetarian Society, and the festival. *American Vegetarian and Health Journal (Philadelphia)* 4(9&10):169-87. Sept/Oct.

• **Summary:** "The Fifth Annual Meeting of the American Vegetarian Society convened on Wednesday, 30 Aug. 1854, in the Bible Christian Church, N. Third St., Philadelphia, at 10½ o'clock [10:30] A.M.

"The President, Dr. Wm. A. Alcott, being absent, the Chair was taken by Dr. R.D. Mussey, Cincinnati, Ohio."

"The Rev. Dr. Metcalfe as Corresponding Secretary read the following letters: Letter from Wm. A. Alcott (Auburn Dale, Massachusetts), Letter from H.H. Richardson, president of the Vegetarian Club of Salmon Falls (Salmon Falls, New Hampshire; Note: We are not told when this early American vegetarian society was established. The membership "is small in numbers but staunch in principles and practice. We have members who have been practical vegetarians for more than 30 years. though not to the extent of total abstinence from all animal food till within a year past; and others, who have Joined from various moral physiological, economical, and other considerations. Our members are all working men, and mostly men formerly strongly addicted to the use of animal food. Having fairly tried Vegetarianism. and overcome the force of habit, we are all fully satisfied with the results, and we rejoice at our emancipation from the thralldom of stimulating food and artificial drinks. And we desire to lend our humble aid towards extending what we consider the true Temperance Reform. We have unmistakable evidence that the Cause is progressing in our vicinity"), Letter from Seth Hunt, Esq. (Northampton, Massachusetts).

"The Committee on Business reported the following Committees which were appointed." Committee on Resolutions and Sentiments, Committee on Officers, Committee on Publication. Officers: President—Dr. W.A. Alcott, Auburn Dale, MA. Vice Presidents—R.D. Mussey, M.D., Cincinnati, OH; John Grimes, M.D., Boonton, New Jersey; C.H. De Wolfe, Esq., Philadelphia [Pennsylvania]; Rev. D. Lott, Lottsville, Warren Co., PA; J.H. Hanaford, M.D., Nantucket, MA; R.T. Trall, M.D., 15 Laight St., New York; Lewis S. Hough, Orlando, Philadelphia, PA; A.W. Scales, M.D., Harrodsburg, Kentucky; C.H. Le Baron, Esq., NY. Treasurer—James Horrocks, Frankford, PA. Recording Secretary—Joseph Wright, A.M., Camden, New Jersey. Corresponding Secretary—Rev. W. Metcalfe, M.D., 645 N. Third St., Philadelphia, PA. Local Secretaries. Foreign Corresponding Secretary—R.T. Clubb, 26 Brownlow St., Liverpool, England.

"The Corresponding Secretary presented the following report, which was accepted." Annual Report with eight articles.

"Mr. Clubb from the Committee on Publication made the following report: 'In view of the financial condition of the Society, your Committee recommend that a permanent Committee of five be appointed to negotiate with Messrs Fowlers and Wells, for the publication of such matter as the Vegetarian has hitherto contained, in the *Water Cure Journal*, with a view to using the type therein employed for the printing of the future volume of the Vegetarian.

"That same Committee be also requested to arrange with said publishers for the issuing of a Vegetarian Almanac.

"The Committee recommend that the local Secretaries be hereby authorized to solicit donations as well as subscriptions to liquidate the present debt of the Society."

"On the motion of Mr. Clubb, it was resolved that the meeting adjourn to meet in the Banquet Room, in the course of fifteen minutes.

"The Festival.

"The Lecture Room of the Bible Christian Church had been fitted up so as to accommodate the largest number of persons to sit comfortably at the tables, with which the room was occupied, and which were bountifully provided with rich, healthy and substantial food, of great variety, beautifully intermingled with vases of flowers. The following is

"The Bill of Fare.

"First course: Potatoo [Potato] pie, green corn, savory omelet, baked sweet potatoes, Graham bread, white bread, fried egg plant, lima beans, tomatoes, parsley sauce, pickled beets, pickled martenoos [martynias, martinias, genus *Pedallinae*], iced water.

"Second course: Vegetarian mince pies, cocoanut custard, cheese-cake, peach pies, apple custard, moulded rice, fruit puddings, Washington cream sauce, sweet cakes, apples, peaches, watermelons, cantelopes [cantaloupes,

cantaloupes], fruits, nuts."

"Around the table sat upwards of 150 guests, one-fourth of whom, as the *Ledger* says, were 'young and handsome.'"

"After practically discussing the merits of a Vegetarian Dinner, Dr. Mussey called the attention of the company to an address which would be read, by one of the Commission of Arrangement." Paper of the address, by the President, Dr. Alcott.

"Mr. Clubb from the Committee on Resolutions presented a series of Sentiments, together with a list of speakers attached, who were expected to respond: I. The memory of the Patriarchs, Prophets, Apostles, Philosophers, Physiologists and Naturalists who have in past ages of the world, advocated, by precept, and example, the return to nature in the adoption by man of purely Fruit, Farinaceous and vegetable diet." Prof. R.D. Mussey responds with ten propositions.

"II. The Physiologists, Writers, and Lecturers of the present day, who have advocated the Vegetarian Principle. May they take renewed courage to persevere in the great work of physiological reform." Address of Prof. Whitaker.

"III. The Water-cure Physicians, who, in opposition to established practice and opinion, have boldly declared themselves in favor of vegetarian diet."

"IV. The prosperity of the English Vegetarians, and success to their movements." Mr. Henry S. Clubb's address.

"V. The fathers of the Vegetarian movement in this country—May they live to see their labors crowned with abundant success." Rev. W. Metcalfe's address.

"VI. The Vegetarian principle conduces to intelligence, morality, and virtue." Mr. Wright's address.

Dr. De Wolfe's address on "VII. The Vegetarian principle—the basis of individual, social, and political reform." Mr. Hough's address. Volunteer Sentiments.

"Mr. H.S. Clubb offered a resolution of thanks to the ladies engaged in getting up the Festival, for the bountiful display on the present occasion. The resolution was unanimously adopted.

"The meeting adjourned *sine die*, the audience having been deeply interested to the last." Address: Recording Secretary of the American Vegetarian Society.

879. Graham, Sylvester. 1854. Lectures on the science of human life. 2nd English edition. London: Horsell and Shirrefs. 649 + [3] + xv + 23 p.

• **Summary:** On the title page: "To which is now first added a copious index... Know thyself." Consists of 24 lectures, largely on philosophy, human anatomy and physiology, longevity, diet, and morals. The author lived 1794-1851. Subsequent editions were published in New York in 1869, 1883, and 1892 (by Fowler & Wells). The 1858 edition (New York, Fowler & Wells) contains biographical memoirs and a portrait illustration of Sylvester Graham. The 1883 and 1892 editions, published 32 and 41 years after Graham's death,



contain “a copious index and a biographical sketch of the author.”

In the Preface Graham shows us the sincerity of his search for truth (p. iii): “The idea has very frequently been advanced, that my whole theory in relation to human diet, has been founded on the opinions of Pythagoras and others who have taught that man ought to subsist entirely on vegetable food. But nothing is farther from the truth than this. I had, it is true, read Pythagoras and others who subsisted on vegetable food; but the subject had never made the slightest impression on my mind; and nothing was more remote from my thoughts, when I commenced my labors as a public lecturer, than the idea that man ought to confine himself wholly to vegetable food. From the natural turn of my mind, I had from childhood been given very much to observations and reflections and inquiries concerning the anatomy and physiology of the human body (550); but without any other object in view than the gratification of my thirst for knowledge, and particularly knowledge of first principles, and the relation of cause and effect. Being very early in life convinced by observation, of the mischievous effects of intoxicating drinks, I began, while yet a lad, to remonstrate with my companions and others against the use of them. This led me not only to apply what physiological knowledge I possessed, but also to improve that knowledge continually, in order to convince others of the correctness of my opinions. In June, 1830, I was prevailed on to become the general agent of the Pennsylvania State Society for the

suppression of the use of Ardent Spirit. But with my mental constitution, it was impossible for me to be satisfied with mere declamation against drunkenness. I wished to give my hearers the reasons why they should not use intoxicating drinks. This led me to apply my mind more exclusively and diligently than ever to the study of human physiology, and finally to animal and vegetable physiology in general: but without proposing to myself any conclusion to which I could arrive, or even dreaming whither my pursuits would lead me. I was an honest and sincere inquirer after truth; and willing to receive its teachings and follow where it led without waiting to see how it would affect my interests or my habits. In this manner I was led on, from step to step, in my purely physiological investigations, and was as much surprised at the discoveries which I made, as any have been at the conclusions to which I arrived.”

At the end of the Preface we read: “Northampton [Massachusetts], February, 1839.”

In Lecture XIV Graham discusses comparative anatomy, human physiology and diet. Comparing the natural human aversion to tobacco and meat he notes (p. 349): “All who have perfectly sanctified themselves from animal food, and restored their instinctive faculties of smell and taste to something of their native purity, well know that flesh-meat is most loathsome to them. And if any number of human children were born of vegetable-eating parents, and nursed by vegetable-eating mothers, and at a proper age accustomed to a purely vegetable diet, and never permitted to smell animal food when cooking, nor to see others eat it, every one of them—if there were millions—would at first discover strong loathing if flesh-meat were given them for food, and they would spit it from their mouths with as much disgust as they would tobacco.”

Note 1. This is the 2nd earliest English-language document seen (Aug. 2010) that contains the term “purely vegetable” or the term “purely vegetable diet,” apparently referring to a diet that is free of animal products.

Note 2. Concerning the words “vegetarian” and “vegetarianism.” These two words do not appear in the body of this book or in the extensive index. The word “Vegetarian” does appear near the rear of the book in a 23-page list of books “Published or sold by Horsell and Shirrefs.” On page 14, is an entry for “Cook Book, Hydropathic. By R.T. Trall, M.D.” The 7-line description of the book includes: “Appropriate Dishes for Hydropathic Establishments, Vegetarian Boarding Houses, Private Families, &c, &c.”

On the very last page of the book (unnumbered), in the section mentioned above, we read: “New Books, Periodicals, and Miscellaneous Literature supplied, carriage free, to any part of the Kingdom for any amount exceeding 20s... All works on Temperance, Physiology, Phrenology, Hydropathy, Mesmerism, Dietetics, and Vegetarianism.”

In the body of this book, Sylvester Graham uses—in place of the words “vegetarian” and “vegetarianism”—words

and phrases such as “vegetable and animal food,” “vegetable bodies,” “vegetable diet” (appears on 75 pages), “vegetable eating tribes,” “vegetable eater,” “vegetable economy,” “vegetable food” (appears on 100 pages, incl. p. iii and iv in the Preface), “vegetable kingdom” (on 29 pages), “vegetable matter,” “vegetable organic structure,” “vegetable substance(s),” etc. Since Graham was not in the habit of using the word “vegetarian” by 1854 (when this book was published) it is doubtful that he used the word at an earlier date. Address: M.D., America.

880. Lane, Charles. 1854. Nur Pflanzenkost! Oder, Die vegetarianische Diaet. Ein naturgemaesses Mittel, die Gesundheit des menschlichen Koerpers und Geistes zu erhalten. Nach dem englischen... [Only foods from plants. Or, the vegetarian diet. A natural method to attain health for the human body and spirit. Translated from the English]. Breslau [Germany]: Joh. Urban Kern. 48 p. Illust. 12°. [Ger]*

• **Summary:** Note: This is the earliest German-language document seen (March 2022) that uses the term *Die vegetarianische Diaet* to refer to a vegetarian diet. This is also the earliest European document seen (July 2002) that contains the word “vegetarian” in the title. Address: England.

881. Miller, Hugh. 1854. My schools and schoolmasters: Or, the story of my education. An autobiography. Boston, Massachusetts: Gould and Lincoln. xiv + 537 p. See p. 318-19. Illust. (Portrait). No index. 20 cm.

• **Summary:** The author, who was born and raised in a Scotland, writes how “modern Temperance Societies... have done much to shield sober working men” from temptation and how their “groups of enthusiastic Teetotalers” band together and assist one another.

“Fanaticism in itself is not a good thing;... and the members of new sects, whether they be religious sects or no, are almost always enthusiasts, and in some degree fanatical. A man can scarce become a vegetarian even without also becoming in some measure intolerant of the still large and not very disreputable class that eat beef with their greens and herrings with their potatoes; and the drinkers of water do say rather strong things of the men” who might partake of wine in moderation.

Hugh Miller lived 1802-1856. Subsequent editions were published in 1857, 1858 (this same passage appears on p. 332. Published in Edinburgh, Scotland by Thomas Constable and Co.), 1860, 1862, 1863, 1871, 1873 (21st ed.), 1904, and 1905. Address: [The Elder, England].

882. Parton, James. 1854. The life of Horace Greeley. New York. *

883. Smith, John. 1854. Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy,

physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom. New York, Boston and Philadelphia: Fowler and Wells, Publishers. xix + 314 p. With notes and illustrations by R.T. Trall, M.D. From the 2nd London edition. Illust. 19 cm. [150 ref]

• **Summary:** The American Preface is by R.T. Trall of the Hydropathic and Hygienic Institute, New York (1854). Notes by Dr. Trall are also found on more than 30 pages throughout the book. Contents: Introduction. Part 1: Original food of man. 1. Evidence from the writings of Moses and from tradition. 2. Inferences from the original innocence of man. 3. Inferences from the sensations of sight, smell, and taste. 4. Preparations of animals for food.

Part II: Natural food of man. 1. Evidence afforded by comparative anatomy. 2. Man (strictly speaking) not omnivorous. 3. Physiology of sight, smell, and taste. 4. Sensitive and moral feelings of man.

Part III: Best food of man. 1. Vegetables contain all the elements and qualities necessary for the complete nutrition of man. 2. Experience of nations and individuals. 3. Fruits and farinacea conducive to health. 4. Vegetable food consistent with physical strength and activity. 5. Climate and temperature. 6. Influence of azotized food [i.e. that which is imbued with azote or nitrogen] in producing certain diseases. 7. Injurious effects of animal foods. 8. Beneficial effects of vegetable food on invalids. 9. Vegetable diet protective against epidemics. 10. Vegetable diet conducive to symmetry and normal development. 11. Vegetable diet conducive to acuteness and perfection of the special senses. 12. Vegetable diet conducive to real sensual pleasure and enjoyment. 13. Vegetable diet favorable to mental exertion and intellectual culture. 14. Vegetable diet favorable to the government of the passions and propensities, and to the development of man’s moral powers. 15. Vegetable diet favorable to longevity. 16. Vegetable diet considered in its relation to population and the moral progress of man. 17. Concluding remarks. Appendixes A-D.

In part II, chapter IV, in the section on “Instances of strength in nations and individuals who have lived on vegetables,” we read (p. 189-190): “294. At Salford, in Lancashire, there is a religious community, under the denomination of Bible Christians, who, from religious motives, abstain from animal food; and their minister, the Rev. John Booth Strettles, has kindly answered many inquiries which I made respecting the health, &c., of the members of that society. He observes: ‘as to your first question, respecting the health and strength of those who adopt the vegetable diet, I have had no reason—I have neither seen nor heard of any—to doubt that in strength they are equal, if not superior, to those who live on flesh diet; while in health, as far as my experience and observation go, they greatly excel them. During the thirty-four years which I and others with me have abstained from flesh-meat and

intoxicating liquor, I have known no injury to arise from such abstinence, either to young or old.' This testimony is worthy of especial notice; as, in the society to which it refers, there must be members of all ages, of great variety of constitution, and of all occupations."

Note 1. This is the earliest English-language document seen (Dec. 2003) that uses the term "flesh diet" to refer to meat.

"295. Since the publication of the first edition of this work [in 1845], the 'Vegetarian Society' has been established, and the members held their first conference at Ramsgate, on the 30th of September, 1847, Joseph Brotherton, Esq., M.P. [Member of Parliament], presiding. Although so recently constituted, the list of members published January 1, 1848, comprised as follows: Ladies 110, Member of Parliament 1, County Magistrates 2, Aldermen 2, Physicians and surgeons 9, Ministers of religion 3, Authors 2, Professional men 12, Merchants and manufacturers 6, Farmers 3, Tradesmen, mechanics, &c. 122, Private gentlemen 2. [Total: 274].

The following table shows their respective periods of abstinence from the flesh of animals: Abstained upwards of 40 years—1. Upwards of 30 years—71. Upwards of 20 years—58. Upwards of 10 years—44. Upwards of 1 year—64. Upwards of 1 month—27. Total—265.

"On the 1st of January, 1849, the number of members was 376. No less than 76 of the members have abstained from the flesh of animals the whole of their lives. The first annual meeting of the Society was held at Manchester, on the 28th July, 1848, when much interesting and practical information was elicited from the members present; and it is to be hoped that their future records will comprise a valuable fund of statistical facts, which may be of great service to future inquirers. Mr. Thomas Taylor, who was in his sixty-first year, had abstained from animal food during thirty-five years, and observed, that he had stood more hard labor than the generality of working-men. One gentleman present, seventy-three years of age, had walked 4,941 miles within the preceding twenty-one months, besides working in his garden during his leisure hours. 'The wife of another gentleman at the meeting had abstained from flesh, and all intoxicating drinks, for thirty years, had given birth to fifteen children during that time, fourteen out of the fifteen she had suckled, and yet remained hale, young, and happy-looking.' The general opinion, therefore, that physical strength cannot be maintained on a fruit and farinaceous diet, is undoubtedly wrong, and cannot have been formed from long experience, or from a proper examination of the subject. A few days' trial of a less stimulating diet than usual will certainly induce a person to suppose that it is debilitating; but if he persevere for a few months upon food judiciously selected, and take proper exercise, he will find no reason to complain of any diminution of his usual vigor."

Subsequent editions (actually printings) were issued by

this publisher in New York in 1856, 1868, 1875, and 1882, but all were based on the 2nd London edition and contained 314 p.

Note 2. This is the earliest document seen (Feb. 2022) concerning the nutritional value of vegetarian diets for infants or children. Address: Malton, England.

884. Thoreau, Henry David. 1854. *Walden: or, Life in the woods*. Boston, Massachusetts: J.R. Osgood; or Ticknor and Fields. 357 p. 19 cm.

• **Summary:** This book describes Thoreau's two years of life alone, in a cabin he built at Walden Pond in Massachusetts.

In the long first chapter, "Economy," he writes: "One farmer says to me, 'You cannot live on vegetable food solely, for it furnishes nothing to make bones with;' and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstacle."

From this chapter it is clear that Thoreau did not eat a vegetarian diet while living at Walden Pond. In the list of foods he bought he includes: Pork \$0.22. Lard \$0.65. Two pages later he admits that he ate "very little salt pork." Fourteen pages later in the same chapter he says: "I saw that I could easily raise my bushel or two of rye and Indian corn, for the former will grow on the poorest land, and the latter does not require the best, and grind them in a hand-mill, and so do without rice and pork;..."

In the chapter on "Higher Laws," which is largely devoted to matters of diet, Thoreau states: "The practical objection to animal food in my case was its uncleanness; and, besides, when I had caught, and cleaned, and cooked and eaten my fish, they seemed not to have fed me essentially. It was insignificant and unnecessary, and cost more than it came to. A little bread or a few potatoes would have done as well, with less trouble and filth. Like many of my contemporaries, I had rarely for many years used animal food, or tea, or coffee, &c.; not so much because of any ill effects which I had traced to them, as because they were not agreeable to my imagination. The repugnance to animal food is not the effect of experience, but an instinct... I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food, and from much food of any kind."

"It is hard to provide and cook so simple and clean a diet as will not offend the imagination; but this, I think, is to be fed when we feed the body; they should both sit down at the same table..."

Pages 238-39: "It may be vain to ask why the imagination will not be reconciled to flesh and fat. I am satisfied that it is not. Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a

miserable way—as anyone who will go to snaring rabbits, or slaughtering lambs, may learn—and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with more civilized.”

The author, an American writer and philosopher, lived 1817-1862.

885. Trall, Russell Thacher. 1854. *The new hydropathic cook-book; With recipes for cooking on hygienic principles.* New York, London, Boston, Philadelphia: Fowlers and Wells, Publishers. 226 p. Illust. Index. 20 cm.

• **Summary:** The author is a vegetarian and this is a vegetarian cookbook—sort of. The word “vegetarian” is mentioned on 12 pages in this book. The subtitle reads: “Philosophical exposition of the relations of food to health; The chemical elements and proximate constitution of alimentary principles; The nutritive properties of all kinds of aliments; The relative value of vegetable and animal substances; The selection and preservation of dietetic materials, etc., etc.”

Chapter 1, “Philosophy of diet” begins (p. 19): “A Fundamental Principle.—The single fact, that all nutritive material is formed by vegetables—animals having power to appropriate, but never to form nutrition—is proof positive to my mind, that the best food, and that which is most conducive to man’s highest development, bodily, spiritually, physiologically, or mentally, is found in the use of those vegetables themselves. Those who eat animal food do not get a single element of nutrition, save what animals obtain from vegetables. Hence man, in taking his nutrition indirectly by the eating of animals, must of necessity get the original nutriment more or less deteriorated from the unhealthy conditions and accidents of the animals he feeds upon, and the impurities, putrescent matters, and excretions always mingled in the blood, the flesh, and the viscera of animal substances.

“I regard, therefore, vegetarianism as the true theory of diet; and although I am a vegetarian in practice as well as in theory, I do nevertheless admit or permit, in the cases of many invalids under hydropathic treatment, the moderate use of animal food.”

The section on “Animal foods” states (p. 97): “In the most civilized countries the domesticated animals afford the principal flesh-meat; though the practice of eating the oxen which ‘have plowed for us,’ the cows which have ‘given us milk,’ the lamb which we have petted, and the sheep which ‘has warmed us with its fleece,’ seems more becoming the savage than the civilized state of society.”

The chapter on the “Theory of Nutrition” states—concerning coffee: (p. 145): “It is strange to me—passing

strange—how medical philosophers, familiarly acquainted with the minutest anatomical structures, and profoundly learned in all their physiological relations to each other and to the external world, can talk oracularly, as they assume to do, of salt, vinegar, spices, tea, coffee, and even alcohol and tobacco, as necessary or useful condiments and stimulants. There is not ‘a shadow of a shade’ of reason for their employment dietetically; and yet it is the prevailing doctrine of medical books that some of them at least are absolutely indispensable.”

The author lived 1812-1877. Reprinted in 1869 by S.R. Wells (New York, 226 p.).

Note: This is the earliest vegetarian cookbook seen (June 2004) published in the United States. Dairy milk is called for as a major ingredient in many recipes. Address: M.D., Hydropathic and Hygienic Inst., 15 Laight Street, New York.

886. *Vegetarian Messenger (Manchester, England)*. 1854. Social vegetarian meetings. 4:5.

• **Summary:** The article encourages “our friends who cannot readily assemble in sufficient numbers to form Vegetarian Associations, will not overlook the facilities presented by meeting together in their own houses, and thus fulfilling the missions of duty committed to them, in, so far as lies in their power, helping others to the knowledge of a system of living, by which they feel they have essentially advanced their own well-being.”

887. *Vegetarian Messenger (Manchester, England)*. 1854. Instinct the guide to man’s food. 4:7-11.

• **Summary:** “It is an objection frequently raised against Vegetarianism, that, because man is endowed with reasoning faculties, and is the only animal that exercises those faculties in the preparation of his food, the arguments drawn from the observation of the lower animals are not applicable to him, since the limited powers of reasoning they possess, compel them to be guided by instinct alone. In other words, that the rational capabilities of man enable him to render some things congenial to his nature that are not so naturally; and therefore he is not to be confined to the laws of instinct in the same manner as the lower animals. This objection is urged, no doubt, conscientiously, and in many cases, too, by men of intelligence, who finding the conclusions drawn from anatomy—so long supposed to be invulnerable—no longer tenable, raise the barricade of reason, behind which, at least, they think their position will be secure. This position we will endeavour to meet, holding, that the conscientious objections of the humblest inquirer claim our patient attention, and knowing as we do the difficulties ever attendant upon the adoption of any practice opposed to the conventional usages of society; not to...”

The article ends on page 11.

“...roast beef of Old England”; while the Scotchman may maintain that Scotch bannocks and oatmeal porridge are

the summit of human fare. Upon all other debatable subjects, there is the same diversity of opinion. The following extract from a work entitled *A Biographical History of Philosophy*, is strictly applicable to the present subject: 'Upon what does religion base itself? Upon reason or revelation? What do the Fathers teach? The question is pertinent and important. Do they teach that to reason, man must look for certitude and conviction? No, they one and all declare, as they are forced to declare, that reason is essentially a finite, limited, erring faculty, wholly incompetent to produce certitude and conviction. To admit reason's competence would be suicidal. It is to some higher authority we must bow.'

"Reasoning at every step they tread,
 "Men yet mistake their way;
 "While meaner things, by instinct led,
 "Are rarely known to stray.

"What, then, is the province of reason in relation to dietetics? Mr. Sydney Small shall answer:—'Nature,' says he, 'has not formed man totally different from other animals; but rather added to his brain new organs. She has not, in his case, pulled down the fabric of sentient being, and reconstructed it upon a totally different plan. All that she has done has been to add to the original edifice, Corinthian capitals—and Doric columns; bestowing reason, not to supersede but to guide, direct, and perfect his animal nature. We may rest assured, therefore, that whatever principles in the shape of instincts are given to animals for their preservation and protection, are also instincts in man; and that what in them is a propensity or desire, is not in him anything else.' Reason therefore is given to man, not to annihilate or pervert his instincts, but to guide and direct him under the varied accidental circumstances, in which the exercise of his other faculties will necessarily place him. Were it otherwise, man would be the most paradoxical creature in the universe, having alimentary organs, adapted to the consumption of animals as food, while possessing instincts opposed to their slaughter, and compelling him, whenever he eats the flesh of animals, to have recourse to various means, such as cooking, flavouring with vegetable spices, etc., in order to disguise its natural appearance, odour, and taste, in such a way as to cheat himself into the belief that it harmonizes with his nature, and is consequently conducive to his well-being. This he has actually continued to do, until he has trained or perverted his natural instincts, so as to be scarcely able to discern which is natural and which is acquired. But train as he will,

"Nature's road must ever be preferred,
 "Reason is here, no guide, though still a guard,
 "Tis hers to rectify, not overthrow." (Footnote: Pope's *Essay on Man*).

"We may rest assured, that the principles of sound philosophy will harmonize with the dictates of original instinct. God being the author of both, they cannot contradict each other. The laws of Nature are but the expression of his will; and, as all his designs are for good, there is a moral

certainty that a life passed in obedience to those principles will be productive of the highest degrees of happiness that temporal objects can yield' (Smith's *Fruits and Farinacea*)

"Say where full instinct is the unerring guide,
 "What pope or council can they need beside?
 "Reason, however able, cool at best
 "Cares not for service, or but serves when prest,
 "Stays till we call, and then not often near;
 "But honest instinct comes a volunteer,
 "Sure never to o'ershoot but just to hit,
 "While still too wide or short is human wit;
 "Sure by quick Nature happiness to gain,
 "Which heavier reason labours at in vain.
 "This, too, serves always, reason never long;
 "One must go right, the other may go wrong.
 "And reason raise o'er instinct as we can,
 "In this 'tis God directs, in that 'tis man' (Pope's *Essay*)

"Seeing then that reason is necessarily a finite, limited, erring faculty, and that the instincts are the divine promptings of Infinite Wisdom, the real question at issue between us and our objectors, is a question of which is right, reason or instinct; the finite or the infinite; the creature or the Creator; God or man?"

888. *Vegetarian Messenger* (Manchester, England). 1854. Do you eat flesh? 4:11-12.

• **Summary:** Argues against eating flesh.

889. *Vegetarian Messenger* (Manchester, England). 1854. Vegetarian progress in America. 4:13-14.

• **Summary:** Notes the receipt of the Jan. *American Vegetarian* and details vegetarian events in America.

890. *Vegetarian Messenger* (Manchester, England). 1854. Liverpool Vegetarian Association. 4:23.

• **Summary:** "The Liverpool Association... have succeeded in adopting a principle of operations, which, though valuable, is somewhat novel in the history of philanthropic movements. It would seem that everything undertaken by the executive committee, if not remunerative, is yet made to cover the cost of production; and thus we may congratulate our friends on the financial reform wisdom of Liverpool (justly commended as it has been), being demonstrated in new and useful ways... a stranger would be somewhat puzzled to know how everything... was to be made remunerative. The secret, however... is, that the Liverpool Vegetarian Association embraces within its members a Joint-stock Plate Company, which provides apparatus for public meetings, and promises, from its degree of prosperity hitherto, to make the undertaking remunerative to the shareholders, whilst securing the many advantages of completeness of appliances for public efforts, in the interests of which the company has been originated."

891. *Vegetarian Messenger (Manchester, England)*. 1854. The vegetarian and temperance principles. 4:25-26.

• **Summary:** "In the opinion of some who have given their attention to Vegetarianism, the Temperance movement has been regarded as the great pioneer to the practice of this newer principle, as it is popularly regarded. Except so far as one reform ever prepares the individual for directing the attention to other reforms, and subsequently for their adoption, we think this view is somewhat mistaken. The question of supplying the body with food must ever be regarded as taking precedence of all questions regarding drinks; and practically, the Vegetarian question is found to comprehend or embrace the Temperance principle in regard to the use of alcoholic beverages. The view here taken, may not appear flattering to the apprehension of those of the adherents of Temperance who have merely had their attention directed to the disuse of alcoholic beverages; but a little consideration may make the position more apparent."

A discussion of the similarities and differences in philosophy and practice between the two movements follow.

"On the whole, therefore, we are compelled to believe, that the drinking usages of society have the most intimate connection with diet, and are but the result of erroneously *feeding* the body in the first instance; the drinking system, with all its degradation and fatal consequences to the lives and happiness of so many millions, being but the natural result of man's preying upon the animal creation, and seeking in the flesh of those he prepares for food, a substitute for the natural food provided in fruits and farinaceous substances."

892. *Vegetarian Messenger (Manchester, England)*. 1854. The Vegetarian Treasury: John Wesley a vegetarian. 4(Treas.):23.

• **Summary:** "It was during a voyage to America in the year 1735, that Mr. Wesley, and his brother Charles, with two other gentlemen who accompanied them, came to the determination to abandon 'the use of flesh and wine.' 'Believing,' says he, 'the denying ourselves in the smallest instance might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice and biscuit.'"

893. *Vegetarian Messenger (Manchester, England)*. 1854. Supplement to the Vegetarian Messenger: Soiree of the Manchester and Salford Vegetarian Association. 4(Suppl.):?.

• **Summary:** "On Thursday, Nov. 18th, the Manchester and Salford Vegetarian Association held their First Annual Meeting in Christ Church School, Hulme, the attendance numbering from 250 to 300 guests, many of whom were vegetarians."

Contents: The soiree. The meeting.

894. *Vegetarian Messenger (Manchester, England)*. 1854.

Supplement to the Vegetarian Messenger: Soiree of the Liverpool Vegetarian Association. 4(Suppl.):7-?.

• **Summary:** "On Monday, the 28th ult., the first of a series of soirées was given by the Liverpool Vegetarian Association, in the News Room of the Concert Hall, Lord Nelson Street. The spacious apartment was occupied by four long tables, which, together with a platform table at the top, accommodated from 150 to 160 guests, about one-half of whom were ladies. James Simpson, Esq., President of the Association, and also President of the Vegetarian Society, occupied the chair, and was assisted by J.E. Nelson, Esq., of Manchester, and several gentlemen resident in Liverpool, in the addresses subsequently delivered to the meeting. The repast was commenced at seven o'clock, after the singing of an appropriate benediction, in which many of the guests joined."

895. *Vegetarian Messenger (Manchester, England)*. 1854. Supplement to the Vegetarian Messenger: Soiree of the Leeds Vegetarian Association. 4(Suppl.):25-?.

• **Summary:** "On Friday, May 6th, the Leeds Vegetarian Association gave their first Soirée, in the Stock Exchange Hall. The arrangements were complete in every respect, and in tastefulness of plan, as well as variety of provision, secured the complete satisfaction of about 250 guests."

896. *Vegetarian Messenger (Manchester, England)*. 1854. Supplement to the Vegetarian Messenger: Fourth Annual Meeting of the American Vegetarian Society. 4(Suppl.):55-60.

• **Summary:** Proceedings. "The Annual Meeting of the American Vegetarian Society, was held in the Lecture Room of the Chinese Museum, Philadelphia [Pennsylvania], on Wednesday morning, the 24th of Aug.

"Dr. Wm. A. Alcott, President of the Society, commenced the meeting by an appropriate congratulatory address."

Contents: Report of the corresponding secretary. Afternoon meeting—reading of 4 resolutions. Evening meeting—continued reading of 4 more resolutions. Adjourned meeting—6 more resolutions are added to total 14. The banquet—the bill of fare for two courses. Address from the American Vegetarian Society to the people of the United States.

897. *New-York Daily Tribune*. 1855. City items. June 20. p. 7.

• **Summary:** "Cholera and yellow fever.—During the recent discourse before the New-York Vegetarian Society at the Institute, No. 15 Laight-st., the Rev. H. Shaw of Connecticut referred to the subject of Cholera, Yellow Fever, &c., as being greatly promoted by the consumption of the flesh of animals, especially during the hot weather. He referred to the fact that the Vegetarians both in England and America

had lived through all the periods during which these diseases have been prevalent in modern times, many of them engaged in attending upon the bed of sickness, but had escaped the contagion..."

898. *New York Daily Times*. 1855. Dr. Alcott and fruits. July 16. p. 3.

• **Summary:** "'We would like to know what this incorrigible vegetarian would allow'—*Times*, July 12.

"If you cannot discover what the Doctor would 'allow,' a further reference to his article will show what he 'permits' as thus: 'The method of cooking [fruits] is commonly by steaming. The plainest system of cookery—Dr. Trall's and my own—permits the addition of a *little* sweetening of some sort.'

"Now you can see what he permits. Take it and be satisfied. And don't come back like the unconscionable young dog that had the impudence on a certain occasion to ask for 'more!' Jam Satis."

899. *Water-Cure Journal*. 1855. Anniversary of the American Vegetarian Society. 20(1):10-11. July.

• **Summary:** When the Society held its Sixth Annual Meeting on Wednesday, 16 May 1855 at Dr. Trall's water-cure (Hydropathic and Hygienic Institute, No. 15 Laight street), in New York, the membership appeared to have shrunk to little more than the slate of officers. Though an evening session was held with eight addresses (by Peter Shaw, Dr. Alcott, Henry Parkhurst, Rev. Metcalfe, Mr. De Wolfe, Rev. Avery, Dr. Trall, and Mr. Henry S. Clubb), the idea of a banquet appears to have been dropped.

Dr. William A. Alcott of Auburn Dale, Massachusetts, President of the Association, was in the chair. Rev. William Metcalfe, M.D. (645 North Third street, Kensington, Philadelphia, Pennsylvania) was corresponding secretary; in the absence of Joseph Wright, A.M. of Pennsylvania, he was appointed to fulfill the duties of Recording Secretary also. Vice presidents for the coming year were: Dr. R.D. Mussey, Cincinnati, Ohio. Dr. John Grimes, Boonton, New Jersey. Dr. R.T. Trall, 15 Laight Street, New York. Rev. David Lott, Lottsville, Warren Co., Pennsylvania. Rev. P.H. Shaw, Greenfield, Connecticut. Charles H. De Wolfe, Esq., Philadelphia, Pennsylvania. Dr. J.H. Hanaford, Nantucket, Massachusetts. Dr. A.W. Scales, Harrodsburg, Kentucky. Jonathan Wright, Esq., Philadelphia, Pennsylvania. The committee on resolutions presented a preamble and nine resolutions.

900. *Water-Cure Journal*. 1855. Kansas Vegetarian Company. 20(1):10. July.

• **Summary:** "The Kansas Vegetarian Company proposes to locate land in entirely new territory, where the ban [bane] of speculation and human avarice has not been able to bring the soil under the dominion of those who delight in slaughter, and who live on its results. The prospects are that about

16 square miles of land will be located by 64 persons."

The company will be operated on the joint stock principle. A boarding house will be erected first. The shares of the company are five dollars each, payable either in money or labor installments. By 1 June 1855 some 22 persons had become members of the company. Their names and cities of residence are given; they include Henry S. Clubb, New York, Reporter, Secretary. 108 persons are expected to form the first settlement.

901. *Punch (London)*. 1855. What to eat, drink and avoid. 29:45. Aug. 4.

• **Summary:** A Committee of the House of Commons has found widespread adulteration of food and drugs in England. Its almost impossible to get even a pure cup of poison, much less an honest load of bread. Many sausages are made of horses' tongues. "We feel seriously disposed after reading the evidence before the Committee, to turn vegetarians, or total abstainers from everything in the shape of food... We wonder what the teatallers [teetotallers] will think..." when they find their tea is adulterated with iron filings.

902. *Punch (London)*. 1855. The "spread" of vegetarianism. 29:214. Nov. 24.

• **Summary:** "Our old friends, the Vegetarians, have been enjoying a tremendous feed of 'green meat' at Birmingham. We have no objection to any amount of herbage by these grammivorous enthusiasts; but we must protest against their toasting the Queen in iced water; a proceeding which is calculated to throw an almost death-like chill into every loyal bosom. Iced water, at this time of year is, of itself, sufficient to break sociality into shivers."

At the evening Vegetarian Banquet were "four gentlemen whose united ages amounted to 263 years [average 65.75 years], 178 of which [average 44.5 years] had been spent advocating Vegetarian principles."

"We do not wish to disturb the Vegetarians in their ruminant propensities, and if we cannot sympathise with them in their abstinence from animal food, we will not grudge them their indulgence in the delicacies of the kitchen garden. As it is the fashion in these days to popularise principles by lectures and vocal entertainments, we would suggest to the Vegetarians the propriety of engaging some favourite performer or singer to visit the Literary Institutions of the country with a sort of Monopolylogue, called A Bunch of Greens, or a Night with a Market Gardener.

"Such an entertainment, with gastronomical illustrations, in the course of which the performer might cook and consume a variety of herbage, would perhaps give an impulse to the Vegetarian movement, or at least bring it so palpably before the public that an opinion could be formed of its advantages or otherwise."

903. Trall, Russell Thacher. 1855. Death of Dr. Shew. *Water-*

Cure Journal 20:104-05.

• **Summary:** This lengthy obituary is excerpted from *Life Illustrated*. “Another of the pioneers of the Water-Cure system is numbered among the dead. Joel Shew, M.D., died at Oyster Bay on Saturday evening, the 6th inst.” Dr. Shew was born at Providence, Saratoga County, New York, on 13 November 1816. He became very sick about 15 years ago when “he was engaged in the daguerrean business” [making daguerreotype photographs, produced on a silver or a silver-covered copper plate; the word was first used in 1839]. His body was badly impregnated by iodine, bromine, mercury, and other poisonous drugs. “He was able to endure thus far, thanks to a good constitution, pure water for medicine, and vegetables for food.”

904. Clubb, Henry Stephen. 1855. *The vegetarian almanac for 1855*. New York, NY: Fowlers and Wells Publishers. 48 p. *

• **Summary:** Contains a chronology of vegetarianism, brief articles, and advertisements, plus a calendar of eclipses and moon phases. This is the second earliest known English-language document seen (March 2022) with the word “vegetarian” in the title. Again, the term was used in America before it was used in England.

905. Coles, Larkin B. 1855. *Philosophy of health: Natural principles of health and cure. Or, health and cure without drugs. Also, the moral bearings of erroneous appetites*. Revised ed. Boston, Massachusetts: Ticknor, Reed, & Fields. 312 p. Plus 16 unnumbered leaves of plates. 19 cm. Earlier editions were published in 1851 (260 p.) and 1853 (288 p.).

• **Summary:** “Flesh-eating and vegetable eating.—To consider man anatomically, he is decidedly a vegetable-eating animal. He is constructed like no flesh-eating animal, but like all vegetable-eating animals. He has not claws, like the lion, the tiger, or the cat; but his teeth are short and smooth, like those of the horse, the cow, and the fruit-eating animals; and his hand is evidently intended to pluck the fruit, not seize his fellow-animals. What animals does man most resemble in every respect? The ape tribes: frugivorous animals.” Source: *Flowers and Fruits*, by J.E. Dawson (p. 57-58).

“Flesh-eating is certainly not necessary to health or strength, as every candid mind must see. If it be used, it must be used as a matter of fancy, and not of necessity. If the vegetable world did not furnish all the elements from which health and strength are derived, the sturdy horse and ox would find themselves sadly unfurnished. They need the same elementary principles in their food which are needed for man...” (p. 64).

Plate XI. “Forms of teeth” (after p. 64) contains two large illustrations: (1) Human teeth. (2) Cow’s teeth.

“... it is well known that, when hunters wish to prepare their hounds for the chase, they confine the diet of

those animals to flesh; and that this course does increase the savageness of their dispositions. By its stimulating, animalizing properties, it excites the animal propensities to increased activity and ferocity...” (p. 65).

“When ancient warriors desired to give their soldiery a special fitting for the brutal battle-field, they would feed them exclusively on flesh. When the gamester at cock-fighting is preparing his fowl to win the prize, he confines him to flesh.”

“When we increase the proportion of our animal nature, we suppress the intellectual... There can be no question but that the use of flesh tends to create a grossness of body and spirit” (p. 66-67).

“When we feed on flesh, we not only eat the muscular fibres, but the juices or fluids of the animal; and these fluids pass into our own circulation—become our blood—our fluids and our flesh. However pure may be the flesh of the animals we eat, their fluids tend to engender in us a humorous state of the blood... The very process taken to fit the animals for market, tends to produce a diseased state of their fluids... Some of our meat is fatted in country pastures; but, by the time it reaches us, the process of driving to market has produced a diseased action of the fluids... Animal food exposes the system more effectually to the causes of acute disease. Where the fluids are in a diseased state, the ordinary causes of disease find a more easy prey... The objections, then, against meat-eating, are three-fold—intellectual, moral, and physical. Its tendency is to check intellectual activity, to depreciate moral sentiment, and to derange the fluids of the body” (p. 67-71).

“The sympathy existing between the mind and the body is so great, that when one is affected, both are affected... This state of mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system” (p. 127).

“It is truly a sin against Heaven, to violate a law of life, as to break one of the ten commandments” (p. 216).

“Meat-eating, especially in the excessive proportion of its present use, has also its moral bearings. By its stimulating properties, it acts on the animal organs of the brain, increasing the activity of the animal propensities. While it given no additional strength... it makes us more animal and less intellectual and moral” (p. 230).

The Appendix (at the end of the book; p. 289-312) is a “Explanation of plates.” The book contains 16 leaves of unnumbered plates.

Larkin Baker Coles lived 1803-1856. Address: M.D., Boston, Fellow of the Massachusetts Medical Society, and Member of the Boston Medical Assoc.

906. Davis, Nathan S. 1855. Biographical sketch of R.D. Mussey, M.D., fourth President of the American Medical Association. In: Nathan S. Davis. 1855. *History of the American Medical Association from its organization up*

to January, 1855. Philadelphia, Pennsylvania: Lippincott, Grambo & Co. xi + 191 p. See p. 170. Illust. 24 cm. *

• **Summary:** Nathan Smith Davis lived 1817-1904.

907. Graham, Sylvester. 1855. The philosophy of sacred history considered in relation to human ailment and the wines of scripture. Edited by Henry S. Clubb, New York. New York: Fowlers and Wells; London: Horsell & Shirriffes. 540 + 4 p. 20 cm. *

• **Summary:** Sylvester Graham lived 1794-1851.

908. Metcalfe, William. 1855. Synopsis of the leading doctrines of the Bible-Christian Church. Philadelphia. 8 p. *

909. Parton, James. 1855. The life of Horace Greeley, editor of the New York Tribune. New York, NY: Mason Brothers. *

910. *Vegetarian Messenger (Manchester, England)*. 1855. To our readers. 5:1-3.

• **Summary:** "The principal features of our plan, in commencing the fifth volume of the *Messenger*, have relation to the extension of the matter comprised in some of our numbers, the enlargement of the type of the *Controversialist and Correspondent*, and a similar alteration in that of the *Treasury*, and the simplification of the paging of the volume."

"The other minor features of our plan will present the *Treasury*, and the *Controversialist and Correspondent* matter, under the same paging as that of the bulk of the volume, leaving Reports of Meetings, and Transactions, with Local Operations and Intelligence, under separate paging, to form a *Supplement* to the volume."

911. *Vegetarian Messenger (Manchester, England)*. 1855. Annual list of the Vegetarian Society. 5:25.

• **Summary:** "We are glad to find that the promised List of the Members added to the Vegetarian Society during the past year, is being issued for the private use of members of the Society. The value and interest attached to the Annual List, both as a record of the adherents of the movement, and a statistical document giving the Vegetarian experience of the members, can hardly be over-rated; and though the usual time for its re-publication has been postponed, the supplement now provided will amply complete the connection between the termination of the year 1852, and the year on which we have now entered, and give each one the advantage of better carrying out the social objects to which the publication of the List is such an important aid."

"One feature of the announcement, it will be remembered, is to record the names of those who form the Corresponding Society; and especially amongst new members, it is to be hoped that such communications as have hitherto been found most useful, will be extensively entered into. The official Corresponding Secretary at the head of this

important sphere of social usefulness, has also the conduct of ever-circulating magazines, and though these have hitherto only made the round of the local secretaries, it cannot be doubted that such might also be passing from one member of the Corresponding Society to another, the List indicating the names of all who are in this way willing to aid in the social advancement of Vegetarianism.

"Too much importance can hardly be attached to these means of extending the knowledge of Vegetarianism, in giving members a lively interest in the progress of their principles; and we hope that all whose names are presented as being desirous of co-operating as correspondents, will have their attention aroused during the present year, to the facilities thus afforded for benefiting each other, as well as preparing for a more extended service of the Vegetarian cause, the tendency in this direction being undoubted."

912. *Vegetarian Messenger (Manchester, England)*. 1855. Reception of the vegetarian principle. 5:25-?.

• **Summary:** "Considering the very erroneous popular impressions which beset the first promulgation of Vegetarian theories, it is interesting to observe how generally this opposition gives way before a faithful exposition of their merits and claims upon popular attention. A natural system, and claiming to be pre-eminently practical, as the one with which the earliest history of mankind is identified, cannot altogether be disregarded, even by those who come to scoff; and thus, after the more successful expositions of the Vegetarian principle and practice, where the aid of anatomy, physiology, natural history, chemistry, and experience, are all brought to bear, it is no wonder that many should at once turn their attention to inquiries as to the practical way of testing its merits in their own particular case. The capacity of man to exist in other than natural habits, is readily understood, from actual observation and reflection upon the various departures from morals which likewise characterize his history; and thus, further difficulties to the reception of the arguments of Vegetarianism are obviated, and the judgment left comparatively unfettered by prevailing custom, and in as favourable a condition as may be for the impartial practical examination of the system itself."

"Besides this natural result in the minds of the reasonable and reflective, however, there is a more or less prepared character of mind, in some of our advanced classes of society, who, as it were, start the inquiry with almost the full advantages of those above referred to, after finding out what Vegetarianism really is, and having devoted more or less reflection to its claims. These last, from the adoption of views on other subjects more or less removed from those of the mass of society; are already prepared for deviating from..."

913. *Vegetarian Messenger (Manchester, England)*. 1855. The Glasgow Vegetarian Association. 5:75-76.

• **Summary:** “The steady, though altogether unpretending operations of the Glasgow Vegetarian Association, of the past few months, are worthy of the highest commendation.” The author emphasizes the Association’s efforts to educate their members and the general public on the subject of vegetarianism.

914. *Vegetarian Messenger (Manchester, England)*. 1855. Designation of the society. 5:76-78.

• **Summary:** “At the formation of the Vegetarian Society, and from time to time since then, the question has been discussed, whether the designation of the Society is as complete as could be desired.” The author continues to offer further clarification of the term vegetarianism and its relationship to the Temperance movement.

915. *Vegetarian Messenger (Manchester, England)*. 1855. Vegetarianism. 5:78-83.

• **Summary:** “The following is the substance of one of a series of valuable papers recently read before the Glasgow Vegetarian Association; the alterations to the original being such as relate more or less to condensation, so as to make the whole suited to our pages, and at the same time, more serviceable to the general reader.” A lengthy article follows.

916. *Vegetarian Messenger (Manchester, England)*. 1855. The vegetarian practice of diet. 5:90-96.

• **Summary:** “The following matter comprises the second of the papers of the Glasgow Vegetarian Association, to which reference was recently made.” Another lengthy article follows.

917. *Vegetarian Messenger (Manchester, England)*. 1855. The American Annual Meeting and Festival. 5:109.

• **Summary:** “It will be seen from the *Supplement* pages, that our American friends have held their Fifth Annual Meeting, the proceedings of which, as well as of the Festival subsequently held, we abstract from the Oct. number of the *American Vegetarian*.

“It is, in our apprehension, a matter of regret, that the organ of the Society should have been given up, the publishing committee having decided upon some more or less limited promulgation of their principles in the *Water-Cure Journal*. The reason for this abandonment, seems to have been the difficulty of making the expenses of publication keep pace with the subscription list of the periodical. Benevolent objects, elsewhere, as we have found, are not readily made ‘to pay expenses’; and thus we much fear that it is a great error to expect them to be self-supporting in America. It is asserted, that the *Water-Cure Journal*, being of very large circulation, the department of Vegetarianism, even though limited, will be made far more extensively useful than a greater selection of matter restricted to a small circulation. We, however, wait the result, merely

calling attention to the fact that the subscription list of the *Vegetarian* is understood to be handed over to the proprietors of the *Water-Cure Journal*.”

918. *Vegetarian Messenger (Manchester, England)*. 1855. Supplement to the Vegetarian Messenger: Malton Vegetarian Association meeting. 5(Suppl.):4-?.

• **Summary:** “On Thursday evening, Dec. 15th, a Public Meeting of the Malton Vegetarian Association, was held in the Hall of the Literary Institute, to hear addresses on the Vegetarian system, from James Simpson, Esq., President of the Vegetarian Society, and other gentlemen. This Association is only just formed, and, numbering as it does but few individuals, it is matter for congratulation that it has commenced its operations with so much spirit and success. Though the evening was unfavourable for a large attendance, the Hall was unusually well filled, by a highly respectable and intelligent audience, which included some of the medical gentlemen, clergy, and other influential persons, together with a considerable number of ladies.”

919. *Vegetarian Messenger (Manchester, England)*. 1855. Supplement to the Vegetarian Messenger: Annual Meeting of the Birmingham Vegetarian Society. 5(Suppl.):15.

• **Summary:** “The First Annual Meeting of the Birmingham Vegetarian Association was held at Corbett’s Hotel, Jan. 3rd, 1854, at which the principal members of the Association were present. Mr. W.G. Ward occupied the chair.” A report for the last year follows.

920. *Vegetarian Messenger (Manchester, England)*. 1855. Supplement to the Vegetarian Messenger: Accrington Vegetarian Association meeting. 5(Suppl.):35-?.

• **Summary:** “A Public Meeting of the Accrington Vegetarian Association was held, on Friday evening, April 7th, at the Temperance Hall, Oswaldtwistle, at which James Simpson, Esq., President of the Association, presided.”

921. *Vegetarian Messenger (Manchester, England)*. 1855. Supplement to the Vegetarian Messenger: Hull Vegetarian Association meeting. 5(Suppl.):47-?.

• **Summary:** “A public meeting of the Hull Vegetarian Association was held in the Assembly Rooms, Jarratt St., on Thursday evening, May 4, when addresses on the Principle and Practice of Vegetarian Diet were delivered by John Smith, Esq., of Malton, James Simpson, Esq., of Foxhill Bank, President of the Vegetarian Society, Mr. John Andrew, Jun., and Mr. Ainsley, of Leeds. The large hall was filled with a highly respectable audience, including the gentry, clergy, and merchants, with a large number of ladies, and a smaller number of the working classes. John Smith, Esq., author of *Fruits and Farinacea*, and also President of the Hull Association, occupied the chair.”

Note: The full, official name of Hull is Kingston upon

Hull; it is located on the Humber estuary in northeast England.

922. *Vegetarian Messenger* (Manchester, England). 1855. Supplement to the *Vegetarian Messenger*: London Vegetarian Association meeting. 5(Suppl.):59-?.

• **Summary:** "A Public Meeting was held on Monday evening, May 29th, in the Hall of the Whittington Club, at the instance of the London Vegetarian Association, when several addresses were delivered on the principles and practice of Vegetarian diet; the chair being taken by James Simpson, Esq., President of the Association; and a large and respectable audience being present on the occasion."

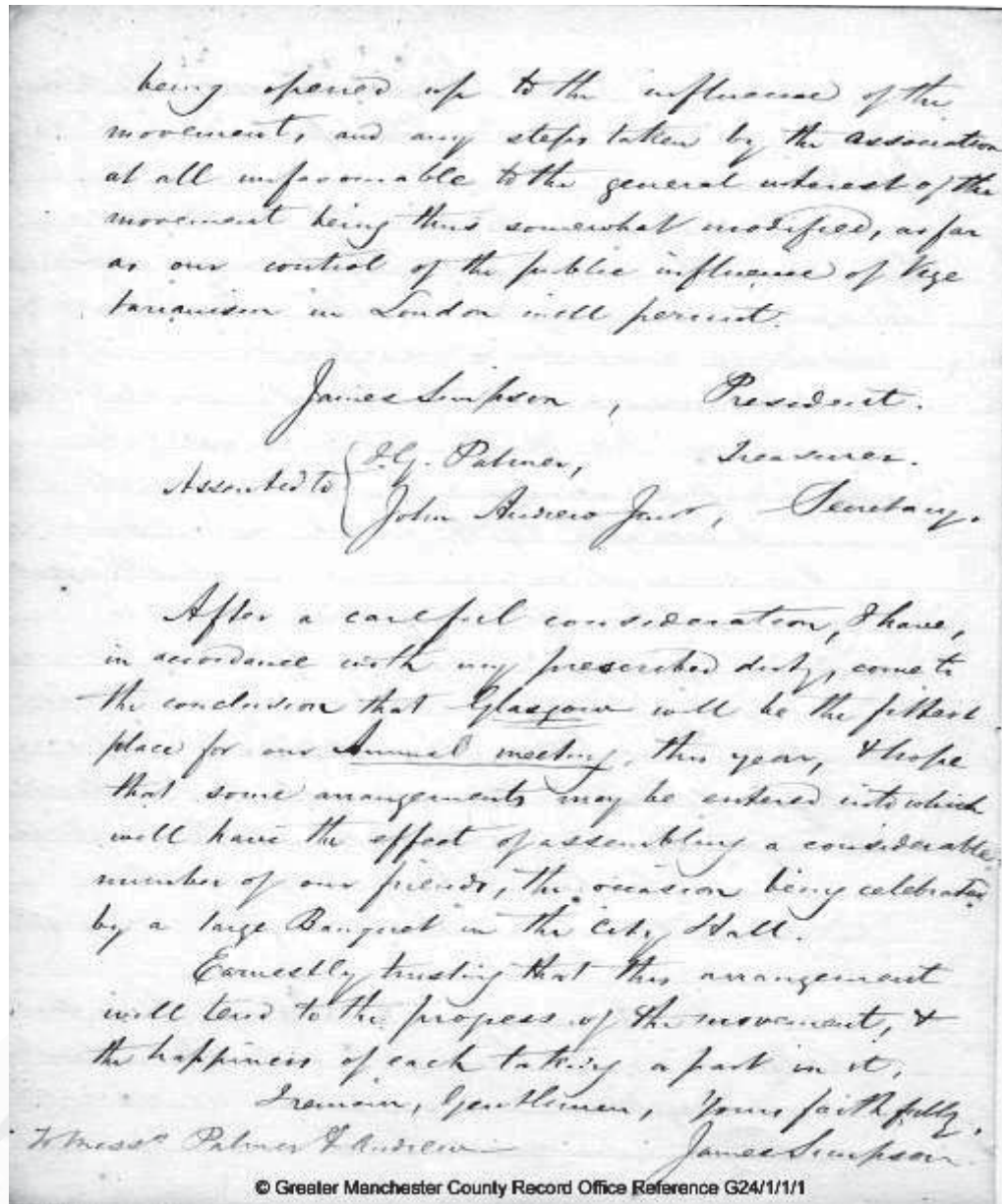
923. *Vegetarian Messenger* (Manchester, England). 1855. Supplement to the *Vegetarian Messenger*: Festival of the Fifth American Annual Meeting—Fifth Annual Meeting of the American Vegetarian Society. 5(Suppl.):105.

• **Summary:** "On Wednesday morning, August 30th, 1854, the Fifth Annual Meeting of the American Vegetarian Society was held in the Bible Christian Church, North Third Street, Philadelphia [Pennsylvania]. In the absence of the President, Dr. W.A. Alcott, the chair was occupied by Dr. R.D. Mussey, of Cincinnati [Ohio]."

Eight resolutions adopted follow.

924. Was ist Vegetarismus? Eine Beleuchtung dieses Universal-Princips [What is vegetarianism? An elucidation of this universal principle]. 1855. Neustadt, Germany. 19 cm. [Ger]*

• **Summary:** Note: This is the earliest German-language document seen (March 2022) that uses the term *Vegtarianismus* to refer to vegetarianism. Address: Germany.



925. Towgood, Frederic. 1855? The life and character of Sylvester Graham, author of "The Science of Life." London: Wm. Horsell. 8 p. Undated. *

926. Simpson, James. 1856. Re: Concern over the influence of William Horsell in London on the vegetarian movement. Letter dated May 5. 2 p. Handwritten, with signature.

• **Summary:** See above

"Crystal Terrace, South Shore,

"Blackpool, May 5th 1856.

"Gentlemen

"I beg to propose Mr. Wm. White, of Bloomsbury St., London, & Mr. J.G. Crawford late of Glasgow, & now of (blank) Street, Camden Town, London, as Local Secretaries for London, along with Mr. Dornbusch, the present acting

local Secy. [Secretary].

"I am led to the above propositions after mature consideration of the direction assumed recently by the local management of the association in London, which recently rejected Mr. Dornbusch's further services as Secretary; and on the period of his lameness (a disability he at once disproved) elected Mr. Horsell in his place, this step tending from the private reputation attached to Mr. Horsell, in my judgment, to do harm to the Vegetarian cause in London, & bring it under the imputations & objections which ought carefully to be avoided.

"In the appointment of these two additional local secretaries I think the interests of Vegetarianism would be considerably advanced in London, by fresh circles of society being opened to the influence of the movement, and any steps taken by the association at all unfavourable to the general interest of the movement being thus somewhat modified, as far as our control of the public influence of Vegetarianism in London will permit.

James Simpson, President.

Assented to: J.G. Palmer, Treasurer, and John Andrew Junr {of Leeds}, Secretary.

"After a careful consideration, I have, in accordance with my prescribed duty, come to the conclusion that Glasgow will be the fittest (?) place for our Annual meeting this year, & hope that some arrangements may be entered into which will have the effect of assembling a considerable number of our friends, the occasion being celebrated by a large Banquet in the City Hall.

Earnestly trusting that this arrangement will tend to the progress of the movement, & the happiness of each taking part in it.

I remain, Gentlemen, yours faithfully, James Simpson.
To Messrs. Palmer & Andrew.

Note: This letter shows that a rift has developed between Simpson and Horsell. The letter ended up decreasing the influence of Horsell (who had long advocated a "vegetable" {vegan} diet); in 1857 he resigned as secretary of the London Vegetarian Association and he ceased publishing *The Vegetarian Advocate* which was the first avowedly vegetarian paper in Britain and the first organ of the Vegetarian Society.

It was replaced by *The Vegetarian Messenger* (published by James Simpson, and advocating a vegetarian diet—which could include dairy products and eggs—rather than a vegan diet—which contained no animal products). The latter, the first official organ of the Vegetarian Society, replaced *The Vegetarian Advocate*, at some financial loss to Horsell.

According to the *Vegetarian Messenger*, the next annual meeting and banquet was, indeed, held in Glasgow, on 24-25 July 1856.

This letter is located in the Vegetarian Society archive kept at the Greater Manchester County Records Office, specifically in the Vegetarian Society's minute book (minutes of various committees) covering the period 7 April 1855 to 7

Sept. 1869 (abbreviated GMCRO-VS, G24/1/1/1).

Thanks to Chris Olivant, former librarian, VSUK, for help in obtaining and deciphering this letter. Address: England.

927. Horsell, William. 1856. Our daily bread: or, the value of bread made of unbolted wheat meal. London. 12°. *

928. Horsell, William. 1856. The science of cooking vegetarian food: to which are added a brief sketch of the rise and progress of the Vegetarian Society, etc. London. 12°. *

929. Clubb, Henry S. 1856. The Maine liquor law: its origin, history, and results, including a life of Hon. Neal Dow. New York, NY: Published for the Maine Law Statistical Society, by Fowler and Wells. 430 p. Plus 9 unnumbered leaves of plates. Illust. Map. Portraits. 20 cm.

• **Summary:** Contents: Introduction. Part I: Life of Hon. Neal Dow, including origin of the Maine Law. Part II: History of liquor prohibition. Part III: Results of prohibition.

Part IV: The prohibitory liquor laws. Index to life of Neal Dow. Index to history of liquor prohibition. Index to results of prohibition. Index to contributors and authorities. Index to prohibitory liquor laws.

Illustrations: Portrait of Hon. Neal Dow. Testimonial from New Jersey to Hon. Neal Dow. Residence of Hon. Neal Dow. Portrait of Hon. Gerrit Smith. Map showing extent of prohibition in United States. Portrait of Hon. Horace Greeley. Portrait of Rev. John Pierpont. Portrait of Rev. Henry Ward Beecher. Portrait of Rev. Lyman Beecher, D.D. Portrait of Lucretia Mott.

Introduction: "Mohammed also prohibited the use of intoxicating liquors, and regarded it as a great sin as well as gambling; both of which he admits to be of some use to man, but that 'their sinfulness is greater than their use' (Koran, p. 39)."

"The Society of Friends [Quakers], fifty years ago, enacted a law by which a member is disowned who persists in importing, distilling, or vending ardent spirits, or in selling grain or other produce for the purpose of distillation.

"The Congress of the United States, in 1802, passed a law authorizing the President to use whatever means in his judgment might seem best to prohibit the sale of spirits to the Indian tribes. This was amended in 1815, and again in 1822. These laws are still in full force. The search and seizure clause not only authorizes search on suspicion, but it requires a forfeiture of all liquors found, and of all the other goods in possession of the trader, as well as imposing a heavy penalty.

"These are a few of the precedents for the Prohibitory Liquor Laws of Maine and other American States and provinces. A careful examination of them will lead to the conclusion that they are all not only the same in principle, but in purpose or design, and that the movement, of which this work is a history, is the natural result of the

enlightenment of the present age, in applying to the masses of mankind principles which before have been observed only by the few.” Address: Secretary of the Maine Law Statistical Society.

930. Joly, Nicolas. 1856. J.-A. Gleizes et le régime des herbes. Étude biographique, littéraire et physiologique [J.-A. Gleizes and the vegetarian diet. A biographical, literary and physiological study]. Toulouse, France: Imprimerie de A. Chauvin. 22 p. 22 cm. [26 footnotes. Fre]

• **Summary:** About and by Jean Antoine Gleizes (lived 1773-1843) and vegetarianism. Includes reprints of articles by Gleizes. Note: This is the earliest French-language document seen (March 2022) that uses the term *régime des herbes* to refer to vegetarianism. Address: Prof. de zoologie et d’anatomie comparée à la Faculté des sciences de Toulouse.

931. *Vegetarian Messenger (Manchester, England)*. 1856. Supplement to the Vegetarian Messenger: Crawshawboth Vegetarian Association meeting. 6(Suppl.):23.

• **Summary:** “A public meeting in connection with the Rawtenstall and Crawshawboth Vegetarian Association was held in the Wesleyan Chapel, Crawshawboth, on Thursday evening, the 29th of March. The audience was highly respectable, though not very numerous, and many persons have been favorably impressed by the arguments then advanced in support of the principle and practice of Vegetarianism.”

932. *Vegetarian Messenger (Manchester, England)*. 1856. Supplement to the Vegetarian Messenger: Birmingham Vegetarian Association lecture. 6(Suppl.):23-?.

• **Summary:** “On Tuesday Evening, the 3rd of April, an interesting lecture, on *Fruits and Farinacea, not the Flesh of Animals, the Proper Food for Man*, was delivered by Mr. C.R. King, Secretary of the Birmingham Vegetarian Association, in the Temperance Hall, Ann Street. The Hall, which will accommodate between three and four hundred, was completely filled, whilst many others were unable to gain admission, and the lecture, which occupied about an hour and a quarter in the delivery, was listened to with the deepest attention; the audience, for the most part, consisting of respectable mechanics, with a few ladies and gentlemen.”

933. *Vegetarian Messenger (Manchester, England)*. 1856. Supplement to the Vegetarian Messenger: Birmingham Vegetarian Association Banquet. 6(Suppl.):67-75.

• **Summary:** “On Friday, November 9th, the Vegetarian Association, in Birmingham, gave a Vegetarian Banquet on the most extended scale hitherto witnessed, whether as regards the completeness of the arrangements, the ‘bill of fare,’ or the number of guests, in the Town Hall, Birmingham.”

934. *Manchester Guardian (England)*. 1857. Death of Joseph Brotherton, Esq., M.P. for Salford. Jan. 8. p. 3.

• **Summary:** The late Mr. Brotherton, M.P. [Member of Parliament] was the second child but eldest son of Mr. John Brotherton, who, previous to 1789, resided at Whittington, a village near Chesterfield, Derbyshire. The deceased was born there in May, 1783,...” his father was in his 74th year. Joseph had three brothers and a sister. His father kept a boarding school in the village, and he was also in the excise. In the latter connection, on being promoted, he moved his family to Manchester, in or about 1789; Joseph was 6 or 7 years old at the time. “Soon after he settled in Manchester, Mr. Brotherton commenced as a cotton spinner; having for his business a small mill in Copperas-street, Shudehill, and also a portion of Duck’s factory in the same street. In 1797 or 1798 a new large factory was erected in Oldfield Road, Salford, jointly by Mr. Brotherton, sen. [senior = the father of Joseph] and the father of Mr. Alderman Harvey; the two families being closely related, and having long resided at Shittington, with the most cordial intimacy, the Harveys coming to Manchester a few years after the Brothertons. Mr. Harvey, sen. was, however, a sleeping partner, and for the active conduct of the business, Mr. Brotherton formed a partnership with a Mr. Booth, the firm being ‘Brotherton and Booth.’ The deceased gentleman had from his youth taken an interest in manufactures; when yet a lad, he commenced to learn, under his father, the practical details of the work; and sometime between 1802 and 1804, he was taken into the partnership or at least acquired a share in the business. This explains a remark once made by the deceased in parliament, to the effect that he had commenced life in a factory; but which was misunderstood at the time, and has led to the erroneous impression, that the commencement alluded to was as ‘a factory lad,’ according to the ordinary signification of the words. About 1809 Mr. Brotherton, sen. died; and then the firm was changed to ‘Brotherton, Harvey and Co.,’ Mr. Alderman Harvey being one of the new partners and a younger Brotherton being also added.

“In 1819 Mr. Brotherton (the deceased) retired from business; his brother had previously died; and the business was then carried on under the firm of ‘Harvey, Tysoe, and Co.’...”

“Mr. Harvey married about 50 years ago in Manchester his cousin Miss Harvey;...”

“In 1809 [at about age 26] Mr. Brotherton adopted the principles and practice of vegetarianism, jointly with those of total abstinence from intoxicating liquors. During the 48 years that have since elapsed, he never swerved from those principles; at every opportunity, when he could be so without display, he was their warm advocate, his life and doctrines going harmoniously together; and at intervals, down to the recent period, he wrote and published pamphlets in favour or defence of vegetarianism.”

935. *Pittsfield Sun (Massachusetts)*. 1857. An anti-vegetarian virgin. Feb. 5. p. 1.

• **Summary:** “One of our north-country pitmen [coal miner], who had turned vegetarian, went a-courting to a plucky lass in the colliery village, and ‘popped the question,’

“‘Oh,’ said she, ‘go along with you! Do you think I am going to be flesh of your flesh, and you live on cabbages? No, indeed. I don’t belong to the rabbit family.’—*English [news] paper.*”

Note: The phrase “flesh of my flesh” comes from *The Holy Bible, Old Testament, Genesis 2:23*, where Adam first spoke to the woman that God had made from his [Adam’s] rib.

936. Alcott, William Andrus. 1857. *The laws of health: or, Sequel to “The house I live in.”* Boston, Massachusetts: John P. Jewett and Company. x + 424 p. Copyright 1856 (on verso of title page). 2nd ed. 1859. “Designed for families and schools.” No index. 20 cm.

• **Summary:** On the title page, below the author’s name: “Designed for families and schools.”

This book represents a summary of Alcott’s writings and principles of health to date. Contents: 1. Growth and renovation. 2. Muscular motion. 3. Rest and sleep. 4. Digestion and nutrition. 5. Circulation of the blood. 6. Breathing and ventilation. 7. The laws of the skin and of cleanliness. 8. Temperature and clothing. 9. The brain and nerves. 10. The senses.

William Andrus Alcott (the uncle of novelist Louisa May Alcott [1832-1888]) lived 1798-1859. He believed that farinaceous articles (grains and cereals, including bread), fruits and milk should be the main articles. Pages 174-78 state: “That bread, or breadstuffs, or what we call farinaceous food, is the staff of life, beyond the mere infancy, is, I suppose, undeniable.” Fruits or fruit juices form the second class of foods. “Then, for those who *require* them, there remain to be added to the list of oily substances, the various kinds of flesh, fish, and fowl, which have, by common usage, been so long sanctioned.” Address: M.D., Massachusetts.

937. Alcott, Wm. A.; Metcalfe, Jos. 1857. *The Controversialist and Correspondent: American Vegetarian Circular. Vegetarian Messenger (Manchester, England)* 6:69. • **Summary:** “W.D.—The American Society has issued a circular recently, in relation to the forthcoming annual meeting, which we here insert:

“‘To the members of the American Vegetarian Society, and the friends of humanity generally:

“‘The Seventh Anniversary of the American Vegetarian Society will be held at Dr. Trall’s Lecture Room, No. 105, Laight Street, New York, on Wednesday, September 18th, 1856, at 10 o’clock A.M. Addresses may be expected either in the afternoon or evening, or both, from prominent leaders of the cause. It is expected that a plain collation will be

prepared.

“‘In the absence of a periodical for a year or two past, an impression has been made by certain individuals, who are inimical to the interests of the reforms that we meditate, that Vegetarianism, at least in this country, is either dead, or just ready to expire. We hope to prove, at the next Anniversary, and by subsequent operations, that it is not dead, but only sleeps.’” Address: 1. M.D., President; 2. Corresponding Secretary pro tem. Both: American Vegetarian Society.

938. Lees, Frederic Richard. 1857. An argument on behalf of the primitive diet of man: An essay to which the Vegetarian Society awarded a prize. London: F. Pitman. 32 p. Undated. 18 cm. A 3rd edition (29 p, 18 cm) was published in 1884 by F. Pitman (London) and John Heywood (Manchester). *

• **Summary:** Frederic Richard Lees lived 1815-1897. Address: Dr., F.S.A. Scot.

939. Metcalfe, William. 1857. *The Controversialist and Correspondent: The vegetarian movement in America* (Letter to the editor). *Vegetarian Messenger (Manchester, England)* 6:43-44.

• **Summary:** “In the United States, I am sorry to say, the appearances are for the moment somewhat less encouraging; for while there are many Vegetarians interspersed throughout that country, any many others who think highly of the dietetic system, yet for want of a more efficient organization, and an appropriate periodical as the exponent of the American Vegetarian Society’s principles, there is not sufficient unity of action, or practical evidence of the spread of Vegetarian reform.” Address: M.D., Foreign Corresponding Secretary of the American Vegetarian Society.

940. Trall, Russell Thacher. 1857. *The hydropathic encyclopedia: A system of hydropathy and hygiene*. 2 vols. New York, Boston, and Philadelphia: Fowler and Wells, Publishers. viii + 491 p. Illust. 19 cm.

• **Summary:** A digital version of this book (copyright 1851) is available on HathiTrust. Dr. Trall lived 1812-1877. This book is divided into 8 parts, each containing numerous chapters. Contents. Introduction: History of medicine, history of bathing. 1. Anatomy. 2. Physiology. 3. Hygiene. 4. Dietetics. 5. Theory and practice. 6. Pathology and therapeutics. 7. Surgery. 8. Midwifery.

Part 4, Dietetics, contains the following very interesting chapters and sections: (1) “Dietetic character of man,” which begins: “The arguments involved in the question whether man is by nature best adapted to subsist on a vegetable diet exclusively, or on a mixed diet of vegetable and animal food, can hardly fail to be interesting and profitable to all... Those who will attentively study Sylvester Graham’s work on the *Science of Human Life* [1836, 1858], will find this whole subject critically investigated and philosophically demonstrated.” The chapter contains the following sections

(each with numerous references): The Bible evidence, the anatomical evidence (incl. illustrations of the jaws and teeth of various animals), the physiological evidence, the medical evidence, the chemical evidence, the experimental evidence. (2) Hydropathic cookery: Practical considerations, preparation of animal food (many red meats and fish are not prohibited; "Milk, when employed at all, should always be used very moderately by invalids, rather as a seasoning than a part of the food"), preparations of vegetable foods (breads—made of coarse-ground, unbolted meal, unleavened or leavened)... (3) Dietaries: General rules for invalids, therapeutic divisions of diet, diet for public institutions. Address: M.D.

941. *Vegetarian Messenger (Manchester, England)*. 1857. Supplement: Paisley Vegetarian Association Banquet. 6(Suppl.):9-10.

• **Summary:** "The Banquet of the Paisley Vegetarian Association took place in the Abercorn Rooms, on the evening of Tuesday, December 25th, 1855. Considerable curiosity having been excited regarding the bill of fare which could be furnished on such an occasion, a company much larger than it was at first imagined could be provided for, filled the room, and gave importance to the meeting. The original intention of the Association was to limit the tickets to the modest number of sixty, but the demand occasioned an additional forty to be printed, and still several persons were admitted by paying at the door.

"The dishes provided were—pea soup, potatoe [sic] pie, savoury omelet, beet root fried, bread and apple pudding, and plum pudding. Tea, and fruit, completed the bill of fare.

"The chair was filled by Mr. Allan of Leeds; and, after due attention to the unwonted viands, Mr. John Wright, Mr. Mackay, of Glasgow, Mr. James Cook, the Chairman, and Mr. Couper, of Glasgow, addressed the meeting."

942. *Vegetarian Messenger (Manchester, England)*. 1857. Supplement: The Ninth Anniversary of the Vegetarian Society. 6(Suppl.):53-?.

• **Summary:** "On Thursday evening, July 24th, a Grand Banquet in celebration of the Ninth Anniversary of the Vegetarian Society, was given in the City Hall, Glasgow. The Festival was one of high gratification to all participating in it, whether Vegetarians or not, and the effect produced in convincing the public of the excellency of the system recommended to attention, was, perhaps, greater than on any previous occasion...

"Mr. Lambeth presided at the grand organ during the repast and at intervals between the speeches, and an excellent band in the west gallery also contributed to the enjoyment of the evening."

The article goes on to detail the décor, the gentlemen who took part in the proceedings, and the bill of fare, noting the female servants and listing the male stewards.

"There was a large attendance of ladies and gentlemen, nearly 500 guests being present, who manifested the greatest interest in the proceedings."

943. *Vegetarian Messenger (Manchester, England)*. 1857. Supplement: Annual Meeting of the Rawtenstall Association. 6(Suppl.):71-73.

• **Summary:** "On Saturday evening, the 23rd of August, the members and friends of the Rawtenstall and Crawshawbooth Vegetarian Association, held their Second Annual Meeting in the Wesleyan Chapel, Crawshawbooth. About eighty of the members and friends sat down to tea at five o'clock in the evening. The preparations for the edible portion of the entertainment consisted of tea, plain white and brown bread, tea cakes, and some light biscuits, together with raspberries, and other kinds of fruit and tarts, following with a dessert consisting of plums and gooseberries, and which received ample favour from the guests present. Although the charge for admission was only ninepence, the committee will have a small balance from the proceeds.

"The friends of the Association each took part in preparing the different viands; one baking the bread, another the cakes and the tarts, and as each only just charged the absolute cost of the materials (giving in their labour) the committee were enabled to offer the tickets for a smaller amount than would otherwise have been possible. The meetings have not as yet been made public; but the committee have issued invitations to all whom they believed to be favourable to the practice of Vegetarianism, and hitherto much good has resulted from them.

"After tea the election of officers for the year took place, and then the business of the meeting commenced; there being at intervals during the evening, musical performances on the harmonium, obviously to the satisfaction of every one present.

"Mr. John Chalk, President of the Association, occupied the chair."

944. *Vegetarian Messenger (Manchester, England)*. 1857. Supplement: Seventh Annual Meeting of the American Vegetarian Society. 6(Suppl.):73-74.

• **Summary:** "The Seventh Annual Meeting of the American Vegetarian Society was held at the Lecture Room of the Hydropathic Medical College, 15, Laight Street, New York, on the 10th September. The occasion was an interesting one to the friends of this cause, and added fresh adherents to our band of earnest and radical dietetic reformers.

"Dr. [William] Alcott, the President of the Association, was in the Chair, and Mr. Joseph Metcalfe acted as secretary."

945. *Farmer's Cabinet (Amherst, New Hampshire)*. 1858. An apt quotation. July 14. p. 2.

• **Summary:** "At the Convention in Rutland [probably

Vermont] last week, after an afternoon spent in denouncing the Bible, the marriage institution, etc., and in laudation of spiritualism, vegetarianism and free love, Elder Grant, the Millerite, got up and repeated 1st Timothy, IV:1-3. 'Now the Spirit speaketh expressly that in the latter times some shall depart the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, commanding to abstain from meats, &c.'

"Whether because this apt passage proved unpalatable, or for some other reason, the Convention incontinently adjourned."

946. *Punch* (London). 1858. The judicial mind on diet. 35(893):81. Aug. 21.

• **Summary:** A medical witness in the trial of a patient who had died stated that "a vegetable diet, if the blood got thin, would be very likely to produce it" [death]. When the judge, his lordship, asked the witness: "In all probability, then, if the deceased had eaten animal food and taken a little wine, he would have been alive and well now? Witness: Very likely. His Lordship: I should advise insurance companies in future to put among their questions to the insured, 'Are you a vegetarian?'"

"The *obiter dictum* of the learned Judge... may... also convey a warning to those unhappy persons who abandon themselves to vegetables and unfermented liquors, by which weak and ridiculous regimen deluded and infatuated creatures bring themselves to untimely graves."

Remarkably, British judges in general are distinguished by a predilection to a directly opposite "mode of living to that prescribed by vegetarians and total abstainers."

947. *Vegetarian Messenger* (Manchester, England). 1858. Title page. 9(108):1. Oct. 1.

• **Summary:** This title page reads: No. 108, Oct. 1, 1858. Price 2d.; Stamped 3d.

"The Vegetarian Messenger:

"A Monthly Magazine:

"Designed to Aid in the Extensive Diffusion of the True Principles in Relation to

"The Food of Man;

"Advocating Total Abstinence from the Flesh of Animals,

No. 108, OCTOBER 1, 1858.] [Price 2d.; Stamped 3d.]

THE
VEGETARIAN MESSENGER:
A Monthly Magazine:
DESIGNED TO AID IN THE EXTENSIVE DIFFUSION OF TRUE PRINCIPLES
IN RELATION TO
THE FOOD OF MAN;
ADVOCATING TOTAL ABSTINENCE FROM THE FLESH OF ANIMALS,
AND THE ADOPTION OF
VEGETARIAN HABITS OF DIET,
AS PRESCRIBED BY THE
NATURE OF THE HUMAN CONSTITUTION,
AND CONSEQUENTLY MOST CONDUCTIVE TO THE HEALTHFUL EXERCISE AND
FULL DEVELOPMENT OF
THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.
THE ORGAN OF THE VEGETARIAN SOCIETY.

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If we would increase in the knowledge and love of truth, we must practise the truth we already possess.

London:
FRED PITMAN, 20, PATERNOSTER ROW.
SOLD BY WILLIAM BREMER, 15, PICCADILLY, MANCHESTER; J. SOUTHWARD, LIVERPOOL
OBSERVER OFFICE, 119, FIFT STREET; GEORGE WINTERBURN, DEANSGATE, BOLTON;
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LEEDS; JOHN DICKSON, 10, NICOLSON STREET, EDINBURGH;
GEORGE GALLIE, 99, BUCHANAN STREET, GLASGOW.

ISSUED FEBRUARY 1st, 1858, THE THIRD SERIES OF VEGETARIAN MESSENGER TRACTS

"and the Adoption of
"Vegetarian Habits of Diet,
"as Prescribed by the Nature of the Human Constitution,
"and Consequently Most Conducive to the Healthful
Exercise and Full Development of
"The Physical, Intellectual, and Moral Powers.
"The Organ of the Vegetarian Society.
Contents: Principal Articles.
"The Controversialist and Correspondent.
"The Vegetarian Treasury.

“Supplement to the Vegetarian Messenger.

“If we would increase in the knowledge and love of truth, we must practice the truth we already possess.”

“London: Fred Pitman, 20, Paternoster Row.

“Sold by William Bremner, 15 Piccadilly, Manchester; J. Southward, Liverpool; Observer Office, 119 Pitt Street; George Winterburn, Deansgate, Bolton; S.B. Howell, 52 New Street, Birmingham; H.W. Walker, 26 Briggate, Leeds; John Dickson, 10 Nicholson Street, Edinburgh [Scotland]; George Gallie, 99 Buchanan Street, Glasgow.”

948. Alcott, William A. 1858. *The home-book of life and health: or, The laws and means of physical culture adapted to practical use...* Boston, Massachusetts: Phillips, Sampson and Company. iv + 500 p. Illust. (31) 20 cm.

• **Summary:** Contents: Consists of a series of lectures and a very detailed table of contents. 1: Preliminary remarks. 2. Mechanism and laws of digestion: General remarks, mechanism of digestion, the laws of digestion, diseases of digestion. 3. Breathing and ventilation: General remarks, mechanism of respiration or breathing, offices or uses of the lungs, laws of the lungs, diseases of the lungs, ventilation. 4. Circulation and renovation: General remarks, mechanism of the circulation, function of the circulatory system, laws of the circulation, diseases of the blood and organs of circulation. 5. The laws of the skin and of bathing: General remarks, mechanism of the skin, offices [or functions] of the skin, laws of the skin, diseases of the skin.

6. How to prevent consumption [tuberculosis; prevention is the key in this era before discovery of the germ theory of disease]: 7. Clothing and temperature: General remarks, form of our dress (nature requires simple dress), amount of clothing, materials and clothing. 8. Food and cookery: General remarks (what we eat should be a matter of principle and conscience), when cookery is proper and when improper, what is proper food and what improper (he strongly prefers cereal grains, fruits and vegetables, nuts and seeds), domestic poisons (avoid sugar, butter, flesh foods). 9. Exercise and rest: Action and exercise, rest and sleep. 10. The right use of physicians.

Appendix: 1. Fruits and food. b. Nutritive properties of different kinds of food. C. Superiority of unfermented bread. Experiments in chymification. E. Poisoned milk, butter, etc. F. Diseased rice. G. Potato disease. G. Ultra views on diet.

Page 360: “... it remains to be proved that milk, for the healthy adult, is by any means the *best* food.” “But I have spoken of milk, incidentally, before, and of butter and cheese still more frequently. I must therefore pass to eggs, merely stopping a moment to throw another missile or two at butter, and those vile compounds into which butter enters.”

Pages 362-63: “To us, in a country which uses more animal food than almost any other, it would seem very strange not to find the flesh platter, at least once or twice a day, occupying a conspicuous place. Every one knows that

this and the medicine chest, of which I have before spoken, occupy the centre of the table. And yet, how happens this? Bread, time immemorial, has been called the staff of life; why, then, is it not treated as such? Why should it not stand, instead of the flesh meats, centrally?”

Page 363. “... one thing is certain—that bread, in some of its various, but legitimate shapes, is entitled to stand in the middle of the table, the place now assigned by universal consent to the flesh platter. I will say even more than this. The man who shall go through the world,—or even through our own little United States,—and persuade mankind to set their bread on the centre of the table will perform a greater work of benevolence than was ever done before by mere man...”

“This is the order more fully: Bread, in some shape, in the centre; fruits next; and the oily substances—a little milk, a little olive oil, or a few nuts, or a little flesh and fish—next; unless, indeed, you should take it into your head to rebel against a custom of four thousand years standing, and crowd the latter dishes off the table.”

Pages 363-64. “I do not mean to intimate that Christianity, or even Judaism, furnishes us, in as many words, with a system of diet and regimen. But it does give us a benevolent system. It gives us humanity... It does not teach us any principles which should lead us to fill our domestic retirements—those dear resorts of peace, harmony, and love—with relics of the slain. It does not aim to convert our kitchens into slaughter houses, nor our tables into vast repositories of mangled bodies.”

Page 366: “Frying is the worst of all known processes for preparing food of any kind, animal or vegetable.” Beware the “power of ungoverned appetite.”

Page 367: “For although it may be true that men can go on for years—for, indeed, the whole of a short life—in the habitual use of alcoholic beverages, opium, tobacco, coffee, or even arsenic, and yet not appear to suffer greatly, it is also true that there is a tendency—in themselves or their offspring—to disease, as the consequence. Much of our scrofula and consumption, as we have seen, come in this very way. The more we avoid poison of every kind, solid, liquid, and aeriform, the better.” “We are exposed to poison from animal food.”

Note: In this book, Alcott does not advocate a vegetarian diet or complete avoidance of meat or flesh foods. The words “vegetarian” or “vegetarians” appear on only 2 pages (p. 362 and 496). Alcott says that if you want to eat meat, be sure it comes from a clean source and eat it in moderation. Address: M.D., Boston, Massachusetts.

949. Graham, Sylvester. 1858. *Science of human life*. 2 vols. Boston, Massachusetts: Marsh, Capen, Lyon and Webb. *

• **Summary:** This is the first edition of Graham’s influential work to contain biographical memoirs. On the title page is written, in small letters, “Know thyself.” Volume 1 consists

of 12 lectures, largely on philosophy, human anatomy and physiology, longevity, diet, and morals. The author lived 1794-1851. Editions were also published in London in 1849 and 1854, and in New York in 1869, 1883, and 1892. The 1858 edition contains biographical memoirs. The 1883 and 1892 editions, published 32 and 41 years after Graham's death, contain "a copious index and a biographical sketch of the author."

Graham writes: "Indeed it seems as if the grand experiment of mankind has been to ascertain how far they can transgress the laws of life, how near they can approach the very point of death, and yet not die..."

Note: In 1829, Sylvester Graham, a young Presbyterian minister who believed he had regained his own health on a vegetarian diet, began actively by pen and voice to advocate moderation in eating. His impressive arguments and fiery zeal gave impetus to the vegetarian movement. Address: Northampton, Massachusetts.

950. *Laws of Life (The) (Journal of the Dansville Sanitorium)*. 1858? Serial/periodical. Dansville, New York. Published and edited by James Caleb Jackson.

• **Summary:** Continues: *Letter Box*. In 1866 this "Original monthly health journal of 16 quarto pages" was edited by Miss Harriet N. Austin, M.D., James C. Jackson, M.D., and F.W. Hurd, M.S. Published in Dansville by F. Wilson Hurd & Co. Its "primary object is to teach people how to live so as to avoid sickness" [i.e., preventive medicine].

James Caleb Jackson, born on 28 March 1811, was head of "Our Home on the Hillside," one of the most popular and prosperous water cure (hydropathy) establishments in the USA. He began his career in 1834, lecturing on temperance and slavery. By 1847 his weak constitution failed him, but he recovered his health through hydropathy in New York. Soon he opened a water cure at Glen Haven, where only vegetarian meals were served and only reform dresses were worn. In 1858 Glen Haven was destroyed by a fire, so Jackson and his co-worker Dr. Harriet N. Austin, purchased a defunct water cure 50 miles south of Rochester outside the town of Dansville, and on 1 Oct. 1858 they opened "Our Home on the Hillside" for patients. Two vegetarian meals a day (at 8 AM and 2:30 PM) were served. The "food, plentiful but plain, consisted principally of a variety of 'Graham' dishes, vegetables, and piles of fresh fruit. Meat, butter, white-flour bread, tea and coffee were positively not allowed on the premises" (R.L. Numbers 1976, p. 74-75). Nor were drugs or medicine ever administered. Jackson's medical faith rested on ten natural remedies: Air, food, water, sunlight, dress, exercise, sleep, rest, social influence, and mental and moral forces. His most popular book was titled *How to Treat the Sick without Medicine*. In early 1863 Dr. J.C. Jackson of Dansville wrote a letter to the editor of the *Yates County Chronicle* (Penn Yan, New York) giving directions for the treatment of diphtheria. Published on 15 Jan. 1863, the letter

was read by Ellen G. White, who took her two sons to Dr. Jackson, whom she believed cured them of diphtheria using simple water treatments. "The grateful mother at once began sharing her discovery with others and thus embarked upon a lifelong career as a prophetess of health reform" (Numbers 1976, p. 76).

Note: Volume 28 (1885), published by The Sanatorium Publishing Co. (Dansville, NY) and volume 30 (1887) are available in full view on the Web on HathiTrust. In Volume 28 (p. 12-13) we read that when Dr. Jackson began his mission 37 years ago, the words "hygiene" or "hygienic" were "not known, outside of a little circle of literary men, and by them was not known to have any practical meaning. Physicians themselves knew little or nothing about healthy methods of living. Their thoughts ran entirely along lines of consideration for persons who were sick or ailing. All diseases with Christians were thought or supposed to have their origin in and through the will of God;..."

"When then, almost single handed and alone, I set going the thought that life had its laws and these operated in the direction of the preservation and maintenance of human life, there was no general faith that these laws did exist and that to obey them would insure persons from sickness and prevent death. I was laughed at by all classes of men just as far as my ideas found circulation." Address: Dansville, New York.

951. *Farmer's Cabinet (Amherst, New Hampshire)*. 1859. The "Gorilla." March 30. p. 1.

• **Summary:** From an English newspaper: The first gorilla skull was sent to Prof. Owen [Sir Richard Owen, 1804-1892, English anatomist and paleontologist] about 10 years ago. Later a specimen was captured and sent to him preserved in spirits of wine. "The gorilla is a native of Western Africa,... they are among the most formidable of the wild animals of the forest."

"The negroes of Africa live in constant terror of these animals... they frequently descend in considerable force, sack the villages, carry away the young children and devour them." They also "have a very ugly custom of attacking men, and wrenching off the heads of those whom they attack."

"How far these statements may be correct there is at present no means of knowing; but it is certain that the gorilla is not a vegetarian in its habits, and that he would have no scruple in devouring any flesh that might chance to come in his way."

Note: It is now believed (Oct. 2006) that: "Gorillas are mainly vegetarian, eating fruits, leaves, and shoots. Insects make up 1-2% of their diet" (Source: Wikipedia, at "Gorilla").

952. *New York Times*. 1859. Obituary. April 1. p. 4.

• **Summary:** "Dr. William A. Alcott, the well-known physiological writer and lecturer, died at his residence in Auburndale, Massachusetts, on the 29th March. Dr.

Alcott was a rigid vegetarian, and endeavored to instill his peculiar ideas into the mind of the community. Believing that the use of meats was contrary to the laws of health, he devoted his energies to the establishment of vegetarianism, and experimenting freely upon his own person in order to establish his principle; abstained from the use of water for an entire year to prove that water was not an essential to life; lived wholly on fruits and vegetables for many years; traveled extensively, lectured throughout the North, and was a prolific contributor to the periodical literature. Several works have appeared from his pen—among them the *The Young Men's Guide*, *The House I Live In*, *Lectures on Life and Health*, *The Young Wife*, and the *Library of Health*. Dr. Alcott was a native of Connecticut, and died in his 61st year.”

953. *Punch* (London). 1859. A prize butcher. 37:40. July 23.

• **Summary:** A sign-board at a rural hostelry in Dulwich contained the following testimonial: “I hereby certify, that in consequence of having experienced the beneficial effects of Henri and Co.’s Patent Horse and Cattle Feed, I have taken one cwt. more, and will continue to use it, and also continue to recommend it to my friends and the public generally—George Shaw, Butcher.”

“A butcher of all men is the last one we would expect to find regaling himself upon cattle food. Is Mr. George Shaw a vegetarian? That is possible, even as a brewer may be a teetotaller... now that he has taken more than one cwt. of Henri and Co.’s Patent Horse and Cattle Feed, how much has he gained in weight on that provender? Also, to what extent he carries his vegetable feeding; whether he ever grazes on a common; whether he munches the furze there, and the thistles? We hope we shall see Mr. Shaw at the next Smithfield Club Cattle Show, among the spectators if not in one of the stalls; and wish him in advance, a merry Christmas, and success to the beef which, as well as his own carcase [carcass], he has doubtless fattened on Henri and Co.’s Horse and Cattle Feed.”

Note: This has nothing to do with the British playwright George Bernard Shaw, who was age 3 at the time this was written.

954. Alcott, William Andrus. 1859. Forty years in the wilderness of pills and powders: or, The cogitations and confessions of an aged physician. Boston, Massachusetts: John P. Jewett. x + 384 p. Portrait. 20 cm. *

• **Summary:** A partial autobiography of Dr. William Alcott (lived 1798-1859), one of America’s foremost pioneers of vegetarianism and health reform. “In May, 1830” he confessed, “I abandoned all drinks but water...” (p. 86).

955. Darwin, Charles Robert. 1859. On the origin of species by means of natural selection, or The preservation of favoured races in the struggle for life. London: J. Murray. ix

+ 502 p. 20 cm. *

• **Summary:** This landmark book explains Darwin’s theories of evolution and natural selection, which came to form the basis of the modern life sciences. It also discussed Survival of the Fittest (a term previously often used by Mr. Herbert Spencer) and the Struggle for Existence. Upon publication, it provoked great controversy; by casting doubt on the historical accuracy of the biblical account of creation, it caused many believers to question their faith in Christianity. At the same time, it provided a great stimulus to the nascent vegetarian and animal rights movements by showing the kinship of all creatures. Darwin, a British naturalist, lived 1809-1882.

Although Darwin’s theory of evolution is completely a scientific theory, containing nothing about morals in relation to animals, the implications of the kinship of all life have enormous significance for animal rights.

Contents of the sixth London edition: Introduction. 1. Variation under domestication. 2. Variation under nature. 3. Struggle for existence. 4. Natural selection; or the survival of the fittest. 5. Laws of variation. 6. Difficulties of the theory. 7. Miscellaneous objections to the theory of natural selection. 8. Instinct. 9. Hybridism. 10. On the imperfection of the geological record. 11. On the geological succession of organic beings. 12 & 13. Geographical distribution. 14. Mutual affinities of organic beings: Morphology—embryology—rudimentary organs. 15. Recapitulation and conclusion. Glossary of scientific terms.

“The grading of forms, organic functions, customs and diets showed in an evident way that the normal food of man is vegetable like the anthropoids and apes and that our canine teeth are less developed than theirs and that we are not destined to compete with wild beasts or carnivorous animals.”

Background: Charles Darwin, a careful and original observer, developed his ideas during a 5-year voyage (1831-36) around the world as a naturalist on board the British naval ship *Beagle*. Struck by the differences he saw among finches and tortoises on the widely scattered Galapagos Islands in the Pacific Ocean, he inferred that isolated populations change as they adapt to different conditions. When this book appeared in 1859, it aroused a storm of controversy. All 1,250 copies of the first edition sold out the day it was published. This book forever changed the way people thought about life on earth.

Note: In the sixth London edition, Mr. Alfred R. Wallace is mentioned on eleven different pages of the book: x, xiii, 1, 33, 42, 162, 202, 257, 356, 386, and 417. For example: (1) Papers by Mr. Wallace and myself on the Origin of Species were read before the Linnean Society (p. x). (2) “The third volume of the ‘Journal of the Linnean Society’ contains papers, read July 1, 1858, by Mr. Wallace and myself, in which, as stated in the introductory remarks to this volume, the theory of Natural Selection is promulgated by Mr.

Wallace with admirable force and clearness” (p. xiii). (2) “My work is now (1859) nearly finished; but as it will take me many more years to complete it, and as my health is far from strong, I have been urged to publish this abstract. I have more especially been induced to do this, as Mr. Wallace, who is now studying the natural history of the Malay Archipelago, has arrived at almost exactly the same general conclusions that I have on the origin of species. In 1858 he sent me a memoir on the subject, with a request that I would forward it to Sir Charles Lyell, who sent it to the Linnean Society, and it is published in the third volume of the *Journal of Society*.”

956. *Vegetarian Messenger* (Manchester, England). 1859. The Vegetarian Treasury: ‘Slink’ meat. 9:49.

• **Summary:** “William Smith, a resident of Trowbridge Street, was summoned by the officers of the health committee for having in his dwelling house a quantity of ‘slink’ meat, intended for human food.” Excerpted from *Liverpool Weekly Mercury*, January 23rd, 1858.

957. *Vegetarian Messenger* (Manchester, England). 1859. Ninth Annual Meeting of the American Vegetarian Society. 9:29-33.

• **Summary:** “The Ninth Annual Meeting of the American Vegetarian Society was held in the Lecture Room of the Bible Christian Church, North Third Street, above Franklin Avenue, Philadelphia [Pennsylvania], according to public notice, on Wednesday, September 22nd, 1858.” Contents: Evening session. “Is fat meat a preventive of pulmonary consumption?”

958. Trall, Russell Thacher. 1860. The scientific basis of vegetarianism. In: American Vegetarian Society, Proceedings of the 11th Annual Meeting. 16 p. An address presented at the meeting. Held 19 Sept. 1860 in Philadelphia. Later reprinted as an undated 16-page booklet by W. Clark & Son in Dunfermline. Also reprinted in 1961 by Health Research, Mokelumne Hill, California.

• **Summary:** This address to the American Vegetarian Society praises the merits of a vegetarian diet and criticizes the vices of consuming flesh, alcohol, or tobacco. The title of this speech reflects a new emphasis and strategy in the vegetarian movement in America. Whorton (1977) notes that historically in America, vegetarians (called Pythagoreans during the 19th century) had relied on religious and philosophical arguments, giving little emphasis to what scant scientific evidence was available. “But when the American Vegetarian Society was founded in 1850, the list of resolutions adopted, while including religious and humanitarian statements, began with the declaration that ‘comparative anatomy, human physiology, and... chemical analysis... unitedly proclaim... that not only the human race may, but *should*, subsist upon the productions of the vegetable kingdom.’” (Footnote: *American Vegetarian,



1851, 1-10, p. 6.) This reordering of priorities was the consequence of the evaluation of diet made by the health reform or Grahamite movement of America’s Jacksonian era.” Most prominent among the physicians who joined Graham’s cause were William Alcott (1798-1859), who was also an educator of note and the most active publicist among health reformers, and Reuben Massey (1780-1866), a well-known surgeon at Dartmouth College in New Hampshire, then later at Miami Medical College in Cincinnati, Ohio.

See also Sylvester Graham. 1857. Chastity, in a course of lectures, etc. New York. Trall lived 1812-1877.

Note: A photo from *Pathology of the Reproductive Organs* (Boston 1862) shows Russell T. Trall. Address: M.D., New York.

959. Harmonial Vegetarian Society. 1860. Land deed / indenture (Benton Co., Arkansas). In: Deed Record of Benton County [Arkansas], E, 1860. p. 340-41. 4 p. Oct. 29. Unpublished manuscript. 32 cm.

• **Summary:** “This indenture made and entered into this

twenty ninth day of October AD 1860 between James E. Spencer and Martha Spencer his wife of Benton County, Arkansas, party of the first part and A.D. Tenny, John Murphy and Wilson Vale, Trustee of the Harmonial Vegetarian Society of Harmony Springs, Benton County, Arkansas, party of the second part. Witnesseth that the said party of the first part for and in consideration of the sum of Six Thousand Dollars to the party of the first part in hand paid the receipt whereof is hereby acknowledged how this day bargained, sold and conveyed... to the said party of the second part and their successors in office for the uses and purposes herein after mentioned the following tracts or parcels of land situate, lying and being in Benton County, Arkansas to wit the East half of the South West quarter of section Twelve in Township Twenty North of Range Thirty four West containing 80 acres and also the west half of the South West quarter of section Twelve in Township Twenty North of Range Thirty four West containing 80 acres, also... containing 80 acres..." Note 1. The total is 520 acres of contiguous land.

"For the Harmonial Vegetarian Society... being composed of the following named trustees to wit A.D. Tenny, Rachel S. Tenny, Henry E. Dewey, Sarah J. Dewey, William Tenny, James N. Stites, John Murphy, Joseph D. Potter, Benjamin F. Stites, Angelin [Angeline?] A. Dunn, Deborah Bracket, Milton Vale, Nancy Vale, John Adams, Lucy Rodgers, C.G. Foster and Ruth M. Foster..." Signed J.S. Spencer, Martha Spencer. Witnesses.

Note 2. The following was posted by Nancy McClellan Feroe on 26 Jan. 2005 on an Arkansas History Sites webpage (<http://history-sites.com/mb/cw/arcwmb/index...>): "Camp Jackson, Benton Co. Texas. I am seeking information on Camp Jackson, located 2 miles SE of Camp Walker in the NW corner of Benton Co., Arkansas. It was used as a training camp by the CSA [Confederate States of America] and later occupied by Union forces.

"I am also hoping to locate information about the Harmonial Vegetarian Society members who owned the 520 acres during the Civil War. The leader of the society, James E. Spencer, also served as the postmaster, miller, and was listed as a physician on the 1860 Federal Census. He ground meal for both sides according to local legend." Address: Benton Co., Arkansas.

960. Caine, William. ed. 1860. A biographical key to the picture containing 120 portraits of temperance reformers collected by Mr. Thomas Lythgoe. Manchester, England. xv + 146 p. 8vo. Preface by W. Caine. *

• **Summary:** See p. 76-77. William Caine lived 1873-1925. Address: Rev.

961. Cobbold, Robert Henry. 1860. Pictures of the Chinese, drawn by themselves. London: John Murray. vi + 219 p. + 34 p. of plates. Illust. 19 cm.

• **Summary:** The chapter on "The cook-shop" states (p. 202-03): "As to cooking, while it is generally a strong point with the people, the perfection of the art is nowhere more observable than in the monasteries of the Buddhists. They have but the simplest elements of food to deal with. No meat, no fish, no poultry, are allowed at their tables. No eggs, no lard, no butter, no milk, must be introduced in their confectionery. Vegetables alone are permitted; and yet by means of these a dinner of surprising variety is served up to table; and if the guest judged only by appearances, he would suppose that the worthy abbot had forgotten the rigid rules of his monastic establishment, and was about to break his vow by partaking of most heretical viands."

"No one as he travels, even in rural districts, need fear starvation. It may be only the simple bean-soup or bean-cakes [probably tofu] which are offered..."

Note. This is the earliest English-language document seen (April 2013) that uses the term "bean-cakes" (or "bean cakes") to refer to tofu.

Pages 37-38: "In the many monasteries which I visited, I can call to mind but few which indicated, by the care bestowed on them and the strict observance of the rules, that there was reality in the members, or which contained men of superior intelligence. Priests of earnest mind will often heave a deep sigh over the degeneracy of the present age.

"In Buddhism there is no distinct order of 'begging friars,' but, as need arises, a few are chosen to travel through the country and collect subscriptions. In their journeys they are received and lodged by the brethren in other monasteries, who, by a law of the order, are bound to extend to them for a stated time such hospitality. They visit alike the houses of the rich and of the poor, and usually bring the artillery of their arguments to bear upon the weaker sex.

"A wallet at their back receives the contributions of the charitable—generally in the form of a little cooked rice, all animal food being prohibited according to the terms of their religious vow. They are the most strict vegetarians in the world, and have not the art of drawing the subtle distinctions between meats discovered by some religionists, or of discovering the essential difference between beef, mutton, and poultry, and salt, butter, eggs, and fish. A piece of common cake, if it contain a particle of either lard, butter, eggs, or milk, is most heretical food; a piece of cheese would be an unpermitted delicacy; a glass of any fermented liquor, a gross violation of propriety. Even the onion is disallowed as too stimulating; the milder and more innocent leek must flavour their porridge."

On page 203 is an illustration (line drawing) of a seller of soybean jiang (*doujiang*; soymilk).

Note 2. Robert Henry Cobbold died in 1893. Address: Rev., M.A., Rector of Broseley, Salop, Late Archdeacon of Ningpo.

962. Hufeland, Christoph Wilhelm. 1860. Makrobiotik: oder,

die Kunst das menschliche Leben zu verlaengern. 8. Auflage [Macrobiotik, or the art of extending human life. 8th ed.]. Berlin: Verlag von Georg Reimer. xv + 456 p. Index. [Ger]
 • **Summary:** For details, see the 1805 ed.

963. Mason, Francis. 1860. *Burmah, its people and productions, or notes on the nations, fauna, flora, and minerals of Tenasserim, Pegu and Burmah...* 2nd ed. Rangoon, Burmah: Thos. Stowe Ranney; London: Trubner & Co.; New York, NY: Phinney, Blakeman & Mason. 17 + 913 p. Indexes. 23 cm. First published in 1850 under the title *The Natural Productions of Burmah*.

• **Summary:** The first edition of this book was published in 1850 under the title “The natural productions of Burmah...” A closely related edition was published in 1852 under the title “Tenasserim: or, Notes on the fauna, flora, minerals, and nations of British Burmah and Pegu.” Note: As of 1972 Tenasserim is a division of southern Lower Burma.

The information on soya in this 1860 edition is basically the same as that in the 1852 edition. Soja or soy is listed in the comprehensive index only on p. 768. In the chapter on Botany, which describes plants the author has observed in Burmah, the soybean is not mentioned in the sections titled “Vegetables” (p. 463-74, though various peas, beans, and legumes are described on pages 466-468), “Cereals” (p. 474-477), “Medicinal plants” (p. 479-509, including many seasonings, spices, and herbs), or “Plants pertaining to economics” (p. 509-525).

Among the plants the author has read of but not observed personally, *Soja hispida* Monch [sic, Moench] is listed briefly on p. 768; *Glycine labialis* is listed on p. 766.

Also discusses: Pea nut (ground nut, earth nut, *Arachis hypogaea*. Burmese: *myæ-bai*. p. 457, 769. “Ground nuts are abundant in the bazars, and are consumed in large quantities by the natives. The plant is raised very extensively by the Red Karens”). Goa bean (*Psophocarpus tetragonolobus*. Burmese: *pai-myeet*, *pai-hsoun-wa*. p. 466, 768; Chevaux de Frize Bean, edible roots and young pods). Sedge root (*Cyperus*, p. 473, 820; the roots, found among vegetables, taste like filberts). Coix millet (Job’s tears, *Coix lacrima*, *Coix indica*? Burmese: *ka-le-thee*. p. 476, 817; edible seeds). Bhang (*Cannabis sativa*, p. 487-88, 775). Sesamum (*Sesamum indicum*, p. 504, 793). Edible moss (a sea weed, *Fucus amylaceus*, p. 507-09). Bead plants (Job’s tears grown for seeds, *Coix*, p. 522-23). (*Pueraria tuberosa*, p. 766). (*Amarantus oleraceus*, p. 779).

In a chapter titled “Face of the Country” (p. 1-16) the author discusses what later became the geographical divisions of Burma: Pegu, Irrawaddy, Mergui [Magwe], Tenasserim, Palouk, Tavoy, Maulmain, Sitang, Shwaygyeen, Toungoo, Sagain [Sagaing], Rangoon, and Mandalay [Mandalay, the new capital of Burmah in 1860]. He also gives a detailed history of the country and its ethnic groups (the Talaing, the Burman, the Karen, and the Shan), and

discusses demonology, Buddhism [Buddhism], glossology and philology [linguistics], mammals, birds, fish, reptiles, insects, mollusks, crustaceans, annalids, radiates, plants, and minerals. Francis Mason lived 1799-1874. Address: Rev., Toungoo [British Burmah].

964. *Punch (London)*. 1860. Astronomical information. From *Punch’s Almanack for 1990*. Saturn. 40:[viii].

• **Summary:** “This planet offers a proof of the folly of ambition... in an evil hour they sent out an expedition to invade the Earth, and to convert its inhabitants into Vegetarians and Pagans.”

965. Smith, John. 1860. *The principles and practice of vegetarian cookery, founded on chemical analysis and embracing the most approved methods of the art...* London: Simpkin, Marshall, and Co. [etc.]; Ipswich, England: J.M. Burton and Co. [printers]. vii + iv + 272 p. 17 cm. *

• **Summary:** This is the earliest known English-language book with the term “vegetarian” in the title; it is also the first vegetarian cookbook in the western world. Address: Malton, England.

966. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1861-1877. Serial/periodical. Manchester, England: Vegetarian Society. 1(1861, Jan.)–4(1871, Oct.). New series: 1(1872, Jan.)–13(1886, Dec.). *

• **Summary:** Issues called also No. 1-180. Issues for 1872/73–1882 called also 3rd series. Continues and continued by *The Vegetarian Messenger* (Manchester, England). Issues for 1887 have the title *The Vegetarian Messenger and Review*. Issued by The Vegetarian Society, Manchester, England.

2003/05. Tom Yee of DLC went to that call# on shelf and said none of these issues are there. So I called Diane at Special Search. She carefully checked the early log / records of periodicals received by DLC and she is certain that they did not receive this periodical from 1861 to 1886! Address: Manchester, England.

967. Metcalfe, William. 1861. Semi-centenary sermon, on the 50th anniversary of ordination; Bible Christian Church, August 11, 1861. Philadelphia. 20 p. *

968. *Quarterly Review (London)*. 1861. Life of Shelley. Oct. p. 289-328. See 324.

• **Summary:** This is a review of five books and articles about the life of the poet Percy Bysshe Shelley. The author is discussing the miserable relationship that Shelley had with his own family, especially his father. Shelley “believed that his father wished to shut him up in a madhouse... It became a fixed idea in his mind that he was the object of an unrelenting persecution.” Shelley gave detailed accounts of several attempts on his life at night by unknown murderers.

The author believes that “Shelley’s hallucinations... were the result of an excessive sensibility” and “the horror of his wife’s death...”

“All this was partly owing, no doubt, to mere physical illness; not improbably to vegetarianism. He would live for weeks on tea, and bread and butter, and lemonade. A disordered stomach was of course the consequence of this detestable diet, and his bodily disorder exasperated the morbid sensibility of his imagination. He was generally well and cheerful when he” added meat to his diet.

Note: According to the *Encyclopedia Britannica* and *The Dictionary of National Biography* (British), Shelley was married twice: His first wife, Harriet Westbrook, committed suicide. She and Shelley were described as having a “radical incompatibility of temperament.” His second wife was Mary Wollstonecraft Godwin, the second daughter of Mary Wollstonecraft (1759-1797; the early feminist and author of *A Vindication of the Rights of Woman*). Mary (the daughter) was born on 30 Aug. 1797 (the same year her mother died) in Somers Town, England. Her father, William Godwin, was a leading political philosopher in England—with strong liberal to radical views. Shelley and his second wife, Mary, met in the spring of 1814 and eloped to France in July 1814. In late 1816 Shelley’s first wife drowned herself—for reasons that are still not clear. On 10 December 1816 her body was found, in an advanced state of pregnancy, in a lake in England, after she had been missing for 3-4 weeks. On 30 December 1816 Shelley and Mary W. Godwin were married. Two years later, in 1818 Mary Shelley’s famous novel *Frankenstein, or the Modern Prometheus* was published; she was only 21 years old at the time, and began writing the novel at age 18. In 1818-19 Shelley wrote his famous poem “Prometheus Unbound.” Mary’s *Frankenstein* has been called “the world’s greatest horrors story and a prophecy about the dangers of modern science... Frankenstein’s Monster is not just a symbol of modern society gone awry, but a specific product of the clash between traditional and modern ways of eating” (*Vegetarian Bride of Frankenstein*, by Alex Jack (1998)).

969. *Water-Cure Journal*. 1861. Vegetarian convention. 32:105-06. Nov.

• **Summary:** “The Twelfth Annual Meeting of the American Vegetarian Association was held at the Lecture-room of the Hygeio-Therapeutic College [owned by Dr. Russell Trall], No. 15 Laight Street [New York], on Wednesday afternoon and evening, September 25th, 1861. Rev. Dr. Metcalfe, of Philadelphia, President of the Society, occupied the chair. The Doctor has been a vegetarian for fifty-two years, and is now in his seventy-fourth year, a living illustration of the benefits of a proximate return to the natural diet. In relating his experience, he stated that he had raised several sons and daughters, all of whom are now living and in good health, are all married and have families, and none of their children nor grandchildren have ever tasted flesh. In answer to inquiries

as to the physical endurance of vegetarians, and their exemption from sickness, Dr. Metcalfe alluded to several remarkable cases, among others that of Mr. John Chorlton, who recently died in Philadelphia, in the ninetieth year of his age. He had been a strict vegetarian for the past fifty-four years, abstaining from fish, fowl, and from all intoxicating beverages. Nearly thirty years ago he abandoned tea, coffee, and tobacco. His health, during his long and laborious life, had been uniformly good; and for the past thirty-four years he had worked constantly as a journeyman dyer, an occupation well calculated to put his physical endurance to the severest test. His mind was clear, active, and vigorous to the last.”

Others who addresses the meeting were Dr. Grimes of Boonton, New Jersey, and Mr. Seth Hunt of Northampton, Massachusetts. “In the evening, addresses were made by R.T. Trall, M.D., E.P. Miller, M.D., Frank R. Jones, M.D., and others. The five resolutions which were adopted are given, as are the officers re-elected for the ensuing year. Dr. Metcalfe was re-elected president.

Note: Reverend Metcalfe succeeded to the presidency following Dr. William Alcott’s death in 1859. This is the last recorded meeting of the American Vegetarian Association. The next article in this issue is about the New York Vegetarian Society.

970. *Pittsfield Sun (Massachusetts)*. 1862. Health of cows. March 6. p. 4.

• **Summary:** From Hallowell Gazette: “As domestic animals are a source of human food, it is a matter of great importance to preserve them in a healthy condition. Diseased meats carries its qualities into the stomach of its consumers. It is a serious objection which vegetarians urge against the use of animal food, that the bad treatment they receive renders them unhealthy.”

971. *Hygienic Teacher and Water-Cure Journal*. 1862-1862/12. Serial/periodical. New York. *

• **Summary:** This title existed from vol. 34, no. 1 (July 1862) to vol. 34, no. 6 (Dec. 1862). Whole numbers 198-203.

972. Brown, John. 1862. Compulsory eating and drinking (Letter to the editor). *Punch (London)* 43:118. *

• **Summary:** Criticizes the tyrannical approach to reform taken by reformers. Speculates on the consequences of vegetarians, publicans, homeopaths, and quacks adopting similarly drastic measures. Expects, for example, that vegetarians and consumers of animal food would each seek legislation against the other.

973. Colt, Miriam Davis (Mrs.). 1862. Went to Kansas: Being a thrilling account of an ill-fated expedition to that fairy land, and its sad results. Together with a sketch of the life of the author, and how the world goes with her.

Watertown, New York: Printed by L. Ingalls & Co. xi + [13]-294 p. 20 cm. *

• **Summary:** The story of how Mrs. Colt (born 1817) and her husband went from New York to Kansas in 1856 as part of the Octagon Community organized in part by Henry S. Clubb, secretary of the Vegetarian Company. The community was a failure, in fact a disaster. Includes the origins of the Vegetarian Settlement Company. Details about Clubb, including letters, etc. are given throughout the book, which is now (2005) available online at www.kancoll.org/books/colt/.

974. *Punch* (London). 1862. The best way of preserving meat. 42:195. *

• **Summary:** “Invite none but vegetarians to dine with you.”

975. *VegeScan Notes*. 1863. Chronology of the rise and fall of slavery in the British Colonies of North America–1619–1699. 12 Oct. 1992. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** The 19th century in the Western world was one characterized by the widespread idea of progress, social reform movements, and a utopian vision of the future for human beings and their perfectibility. Starting in about 1840, the idea that continual growth and improvement was the usual state of human and natural life resulted from the cumulative scientific, economic, and political changes of the previous eras. The largest and most successful reform movement was the antislavery movement that aimed to abolish slavery. It succeeded first in England, and then in America. Its success gave great impetus and encouragement to the other reform movements, including the vegetarian, health and dress reform, prison reform, temperance and prohibitionist (alcoholic beverages), women’s suffrage, women’s rights, animal welfare movements.

1619 Aug.–The first black slaves, imported from Africa, are sold in the English colonies in North America. These laborers, called indentured servants, are landed by the Dutch in Jamestown, Virginia.

1650–Chattel slavery is legally recognized in the English colonies.

1688–Francis Pastorius is the first American to declare slavery immoral, at Germantown in Philadelphia, Pennsylvania, to German Friends (Quakers).

1774–Rhode Island abolishes slavery. Rhode Island has the highest percentage of slaves in New England (5% of total population). But the northern slave trade, centered in the wealthy port city of Newport, Rhode Island, continues to thrive and grow.

1775–Quakers form the first antislavery society in America.

1777–The Vermont state constitution bans slavery, followed by Ohio 1802, Indiana 1816, Illinois 1818.

1783–Massachusetts Supreme Court by judicial act abolishes slavery in that state, noting the words in the state

Bill of Rights “all men are born free and equal.”

1787–The British Committee for the Abolition of the Slave Trade is formed. “Ever since a handful of English Quakers launched a public campaign against the slave trade in 1787, abolitionists had kept their slavery question in public view” (Life, Millennium Issue, 1997, p. 75).

1808 Jan. 1–The importation of slaves to the USA is outlawed, but slavery is still legal. A passage in the U.S. Constitution (Article I, Section 9, paragraph 1, written in 1788) prohibits the federal government from banning the import of slaves prior to 1808. President Thomas Jefferson in his annual message of the president (2 Dec. 1808) proposes that importation of slaves be forbidden starting 1 Jan. 1808. Congress agrees. But some 250,000 slaves are illegally imported from 1808 to 1860 since the law was rarely enforced—northern slave shippers/traders and southern plantation owners have too much to gain from slavery.

1817–Britain and Spain outlaw the importation of slaves—but not slavery.

1831 Jan. 1–William Lloyd Garrison begins America’s first major abolitionist newspaper *The Liberator*.

1831 Aug.–Nat Turner, a black slave in Virginia, leads a local slave rebellion, killing 57 whites. Troops are called in. Turner is captured, tried, and hanged.

1833–Slavery is prohibited and abolished by law throughout the British Empire; all slaves in the British West Indies were emancipated in 1838.

1841 March–The U.S. Supreme Court rules in the *Amistad* case (the schooner arrived at Long Island, New York, in August 1839) that the blacks on board had never been lawful slaves and that they were kidnapped and illegally transported to Cuba. Their mutiny was an act of self-defense. This decision, made on narrow legal grounds, set no important precedent and did nothing to change the status of slaves in America.

1852–*Uncle Tom’s Cabin* by Harriet Beecher Stowe published.

1857 March 6–Dred Scott decision by the U.S. Supreme Court holds, 6-3, that a slave is property, he or she does not become free when taken into a free state, Congress could not bar slavery from a territory, and blacks could not be U.S. citizens.

1859 Oct. 16–White abolitionist John Brown with 21 men (both white and black, including his 3 sons) seizes the U.S. Armory at Harper’s Ferry (then in Virginia). U.S. marines capture the raiders, killing several. Brown is hanged for treason by Virginia on Dec. 2.

1861 Feb. 8–Seven southern states set up the Confederate States of America with Jefferson Davis as president, capture federal arsenals and forts.

1861 April 12–The U.S. Civil War begins as Confederates fire on Fort Sumter in Charleston, South Carolina. They capture it April 14.

1863 Jan. 1. President Abraham Lincoln’s Emancipation

Proclamation takes effect, freeing “all slaves in areas still in rebellion.”

1865 April—The U.S. Civil War ends, with the anti-slavery forces victorious.

1865 Dec. 18—The Thirteenth Amendment to the U.S. constitution takes effect, abolishing slavery in the United States.

1888—Slavery is banned in Brazil.

976. Kemble, Frances Anne. 1863. *Journal of a residence on a Georgian plantation in 1838-1839*. London: Longman, Green, Longman, Roberts, & Green. 434 p. May. See p. 251. (Or p. 237 in the 1961 A.A. Knopf edition). 19 cm.

• **Summary:** In a journal entry later dated March 3-4, 1839, the author, an English woman (from London) who is residing on the Georgia plantation of her American husband (Pierce Butler; they were married in 1834), explains that her butcher and cook, a slave named Abraham, does not know how to cut up the carcass of a sheep. Abraham brings her a long thin knife and begs her to teach him how. She says: “My first impulse, of course, was to decline the very unusual task offered me with mingled horror and amusement... The sight and smell of raw meat are especially odious to me, and I have often thought that if I had to be my own cook, I should inevitably become a vegetarian, probably, indeed, return entirely to my green and salad days.” A portrait for Frances Kemble, by French painter Jean Gigoux, faces the title page.

Note 1. In the 1864 edition published in New York by Harper & Brothers, the word “vegetarian” in the passage quoted above appears on pages 197-98. The date of the entry appears to be 2 March 1839. Much of the journal consists of letters never sent to a friend named “E -” (Elizabeth Sedgwick, the sister of her friend Katharine Anne Sedgwick) on the subject of slavery. Who were Elizabeth and Katharine? Were either of them reformers, or interested in vegetarianism? Could Fanny have learned the word “vegetarian” in a letter from them? Fanny was also close to her younger sister, Adelaide.

Note 2. The *Oxford English Dictionary* (OED, 1989) states that this passage, dated 1839 but not published until 1863, is the earliest one seen that contains the word “vegetarian.” The Dictionary goes on to say that “The general use of the word appears to have been largely due to the formation of the Vegetarian Society at Ramsgate in 1847.” The question naturally arises: When and where did Frances Kemble learn the term “vegetarian”? However by 2012 the OED had abandoned this word.

Note 3. Frances “Fanny” Kemble (lived 1809-1893), born and raised in England, was a prolific and rather famous writer and actress. The introduction to the 1961 edition says that her writing “entitles her to be considered one of the grandest and most articulate Victorian women of letters.” A large portrait (frontispiece, illustration) of her appears facing the title page. As a Victorian Christian reformer,

she was vehemently opposed to the institution of slavery, which had been banned in the British Empire since 1833; all slaves in the British West Indies were emancipated that year. In America she soon became an ardent abolitionist, starting actively in 1835 and increasingly after arriving on her husband’s slave plantation in Georgia in 1838. By 1840 Georgia had 280,000 slaves who comprised more than 50% of the total population of the state.

When did Frances write the term “vegetarian” in her journal? She wrote the term some time between March 1839 and May 1863. She published her journal in 1863 (the year of Abraham Lincoln’s Emancipation Proclamation) in hopes of minimizing the danger of British intervention on behalf of the Confederacy (southern slave states). She wanted to persuade her native England not to support the Confederacy and the slavery that it embodied, even though many in Britain, for economic reasons, favored the South—which produced cotton for British textile mills.

Her journal, which has been called “the first eyewitness account by a white woman to condemn slavery,” remains in print today. It also makes a correlation between the gender-based oppression of slave women and her own subjugation in the legal and social systems of 19th-century United States. The introduction to the 1961 edition by John A. Scott states (p. xlv): “Though Fanny did make further revisions [to her journal] from time to time, these were in the nature of commentary upon what she had already written and some arrangement of her original material.” Thus it is possible that she added the term “vegetarian” as late as the 1860s. She could have learned the term in America, where a vegetarian movement was active from May 1850, when the American Vegetarian Society was founded. Or she could have learned it in England when she returned for a visit in June 1862.

Note 4. On 19-22 Oct. 1998 PBS television broadcast a four-part, 6-hour documentary on the history of slavery in North America titled “Africans in America.” Fanny Kemble was featured in part four. By 1838 Pierce Butler of Philadelphia, Pennsylvania, had inherited the Butler family plantation in Georgia. Ownership included 730 slaves, who grew sea island cotton on St. Simons Island and rice on Butler Island. At age 28, Pierce Butler, a man with a taste for high living, was one of America’s richest men. His new wife was Fanny Kemble, born in England and a world-famous actress. Kemble believed in abolitionism and even tried to publish an anti-slavery tract; Butler stopped her, fearing it would bring the mob to their mansion in Philadelphia. Fanny knew that Butler was very wealthy, but it is not clear whether or not, before her marriage in 1834, she knew the source of her future husband’s wealth. In Dec. 1838 Kemble made a ten-day journey to the Sea Islands with her husband and their two young daughters to see the source of their wealth. She hoped to persuade her husband to gradually emancipate his slaves—as some slaveholders had. “But she was entering into a world for which nothing in her life had prepared her.”

On Butler Island, which she called “Negro Land,” she was drawn to the slaves—especially the women, who gradually came to trust her because she was different from other whites. The Butler rice plantation was the largest in Georgia, and one of the biggest in the USA. She expected to find the people well cared for, but she found shocking, widespread abuses—even though the Negroes there were generally considered well-off. She kept a very careful diary while she was there, and was sickened with all the suffering she found, but did not know how to alleviate. In 1838 some 280,000 people were enslaved in Georgia, almost half the state’s population. It was illegal to teach these slaves to read or write. She continually begged her husband to help his slaves, until he was sick of hearing about it. She finally decided that she could no longer bear to live in the awful presence of slavery. In 1849 Pierce Butler ended their marriage in a scandalous public divorce. Kemble returned to the theater, where she supported herself by reading from Shakespeare on stage.

In 1857 the stock market in America collapsed, and there was financial panic. One of those who was in debt and faced financial ruin was Pierce Butler. Still famous for his extravagance, he was said to have gone through an inheritance of over \$700,000. To protect the family interest and appease creditors, trustees were given control of his estate. They sold the Butler family mansion in Philadelphia, then in Feb. 1859, at a racetrack in Savannah, they sold his share of the family’s slaves in Georgia—429 men, women, and children with a market value estimated at over \$260,000. It was the largest sale of human beings in the history of the United States.

Fanny retired to Lenox, Massachusetts, where she wrote several autobiographical works including *Record of a Childhood* (1878) and *Records of Later Life* (1882). Kemble died in London on January 15, 1893. Address: Butler Island, the Sea Islands, Georgia.

977. Ellen G. White’s great health reform vision at Otsego, Michigan (Early event). 1863. June 5 or 6.

• **Summary:** Prof. Ronald Numbers (1976, p. x, 81-83) notes that on the evening of 5 June 1863, Ellen White and a dozen Seventh-day Adventist friends were kneeling in prayer at the home of the Aaron Hilliards, just outside the village of Otsego, Michigan. Ellen received a vision concerning the preservation and restoration of health. She was told that it was a religious duty for God’s people to care for their health and not violate the laws of life. The Lord wanted them “to come out against intemperance of every kind,—intemperance in working, in eating, in drinking, and in drugging.” For several weeks following her vision, Ellen White seemed reluctant to say much about its contents. She first revealed some of the contents to Horatio S. Lay, a self-styled Adventist physician. When he noted that certain “wise and eminent physicians” were currently teaching exactly what

she had been shown, she went on to condemn the use of all stimulants and narcotics, to caution against meat eating, and to emphasize “the remedial value of water treatments, pure air, and sunshine.” Ellen White’s first published account of her June 5 vision, a short 32-page sketch tucked into her fourth volume of *Spiritual Gifts*, did not appear until 15 months after the event.

“In her essay ‘Health,’ which reads in places like L.B. Coles, she recited the established principles of health reform, attributing them to her recent vision. Willful violations of the laws of health—particularly ‘Intemperance in eating and drinking, and the indulgence of passions’—caused the greatest human degeneracy. Tobacco, tea, and coffee depraved the appetite, prostrated the system, and blunted the spiritual sensibilities. Meat-eating led to untold diseases; swine’s flesh alone produced ‘scrofula, leprosy and cancerous humors.’ Living in low-lying areas exposed one to fever-producing ‘poisonous miasma.’

“Her strongest language, however, was reserved for the medical profession... The Lord specifically and graphically forbade the use of opium, mercury, calomel, quinine, and strychnine... Of all the medical sects, only drugless hydropathy received divine sanction. Since medicines were so dangerous and had ‘no power to cure,’ the only safe course was to rely on the natural remedies recommended by the health reformers: pure soft water, sunshine, fresh air, and simple food—preferably eaten only twice a day.”

Dr. Richard W. Schwarz (1970, p. 17-18) states: “Some early Adventist leaders such as [Joseph] Bates had conscientiously practiced certain principles of healthful living for years. Since 1848 Ellen White, wife of denominational leader James White, had progressively spoken out against certain unhealthful practices. The Adventists looked to Mrs. White as divinely inspired. They believed that God communicated to them through her. One such communication, taking place at Otsego, Michigan, in June 1863, directed the infant Church’s attention to the Christian’s moral duty to study and observe basic health laws. A variety of reasons prevented Mrs. White from publishing any extensive material on healthful living until Volume 4 of her series of books *Spiritual Gifts* came out in August 1864. Volume 4 contained a 32-page article entitled ‘Health,’ in which she discussed the relationship of diet and disease, pointed out the dangers of tea, coffee, drugs, and meat eating, and called attention to the importance of cleanliness, sunlight, fresh air, the rational use of water, and the value of willpower in combating poor health.

“As soon as Mrs. White began to speak and write extensively on healthful living, many persons commented on the similarity of her teachings to those of earlier health reformers... When Ellen White began to get questions concerning the relationship of her health teachings to those of men like Drs. J.C. Jackson and R.T. Trall, she was naturally curious, but she resolved not to read any health

reform writings until she had first written out in detail the principles she had begun presenting at Otsego. When she had finished, she read the writings of the earlier reformers and was astonished to note the extent to which the ideas they taught agreed with what God had communicated to her.”

For a good discussion of this vision, including the events leading up to it, its context, and what Ellen G. White did in response to it, see: Coon, Roger W. 1992. *The Great Visions of Ellen G. White*, Vol. 1. Chap. 7 (p. 90-107). He notes (p. 92-93) that the vision took place on the evening of Friday, June 5, 1863, yet Mrs. White “dated her vision June 6, since it came after the beginning of the Sabbath at sunset. She apparently preferred to emphasize sacred rather than civil time.” Martha Amadon gave an eyewitness account of what happened (footnote 15): “‘Friday evening we found ourselves all assembled at Brother Hilliard’s for family worship, about a dozen being present. A chapter was read and Sister White led in prayer, Brother White kneeling across the corner from her. Her burden in prayer was for him, and as she prayed, while still on her knees, she moved over to his side, laid her hands on his shoulders, and prayed until she was taken in vision. This lasted for about three quarters of an hour.

“‘At this time she was given the light on the health reform, Brother White was also greatly blessed and encouraged, and he was relieved of the burden of discouragement [“burnout, from constant and excessive labor”] that he had been carrying.’

“An initial, partial account of the specific content of this significant vision was written down by Ellen shortly after it was received. About two thirds of the document was counsel given specifically to alleviate James White’s deteriorated state of health; the remaining third consisted of general counsels for the church.

“In the summer of 1864, however, Ellen White wrote a more complete account of the instruction given her (this time generally omitting personal family counsels). In print it fills some 30 pages in chapter 39 (‘Health’), of *Spiritual Gifts*, book 4. Some 10 categories of counsel are covered in this comprehensive account of this vision.”

“1. Care of health is a religious duty. ‘The body, which God calls His temple, should be preserved in as healthy a condition as possible.’”

“2. The cause of disease is a violation of health laws.

“3. She attacked intemperance on many fronts”

(stimulating drinks / alcohol, tobacco, highly spiced foods and rich foods, overwork, indulgence of base passions).

“4. Vegetarianism was, for the first time, revealed to Ellen as the ideal diet, being the original diet of Adam and Eve in Eden...”

5. Control of appetite—eating too often or too much.

“6. Control of the mind.”

“7. Natural remedies in healing. ‘Nature alone is the effectual restorer.’ ‘Nature alone possesses curative powers.’

8. Personal cleanliness.

9. Environmental concerns.

“Health education by the church.”

Note: This is the earliest event seen (Feb. 2022) concerning Seventh-day Adventist involvement with vegetarianism.

978. *Herald of Health (The)* (New York). 1863.

Vegetarianism; Temperance; Health reform. 2(6):203-04. Dec. New series.

• **Summary:** “This is an important trio of subjects, and they must stand or fall together. Whosoever undertakes to advance either one or two of them while ignoring either of the others, will assuredly have but slight and temporary success. Such is the record of all history, so far as it applies to this proposition. Mr. Dornbush has certainly come to the right conclusion regarding the causes of the failure or prostration of the vegetarian movement. And the same theory will apply with equal truthfulness to the temperance movement. So long as vegetarians will allow themselves to be dosed to death by the drug doctors, and so long as the advocates of teetotalism will permit their temperance physicians to administer to them alcohol whenever they are indisposed, so long will dramdrinking and flesh-eating fill the land with drunkenness and disease.”

“We have known many relapses from teetotalism, and several from vegetarianism. But, in almost every case, the backsliding was to be accredited to the advice and influence of the medical attendant. We have known many invalids who, on a flesh-meat diet, had run down with chronic disease to the point of death; who had steadily declined until their flesh-prescribing physicians gave them up to die, and until their flesh-eating friends became utterly discouraged. And under our directions they have adopted a strict vegetarian diet, abandoning even milk and all of its products-and, in a few months, recovered complete health. But on the occasion of some trivial indisposition these same persons have resorted to the drug doctor, taken his prescription of ‘brandy and beef;’ ate, drank, and-died! Such are the fruits of prejudice and bigotry on the part of the medical profession, and of ignorance and perverted appetences on the part of the people.”

979. *Herald of Health (The)* (New York). 1863.

Compromisers and non-compromisers. 2(6):222-23. Dec. New series.

• **Summary:** “Last summer, a gentleman residing in Baltimore, sent his two daughters to Hygeian Home. One was just on the verge of fatal consumption; the other not quite so bad, but tending in the same direction. They had been educated in all the accomplishments and fashionable frivolities of the day, but were as ignorant and helpless in the matter of taking care of themselves as they were the day they were born into the world. We had treated hundreds

of such cases, and always successfully, when we could have the entire control of their dietary and personal habits, and for twenty years we had in every such case, insisted on a strict vegetarian diet. We took great pains to explain to the young ladies the necessity of loosening their tight dresses, expanding their lungs by appropriate exercises, purifying their blood by simple food; but the poor, pampered, miseducated girls could not understand it. They wanted the things to eat to which they had been accustomed. They wrote home a pitiful story of their privations and sufferings, and their foolish father, instead of ordering them to behave themselves and get well, sent orders for them to leave, and wrote us an abusive letter because we did not provide them with what they called for, expressing at the same time his 'sore disappointment' at the vegetarian feature of our prescription! The well-meaning but very ignorant father who took it upon himself to write us quite a lecture as to what sort of victuals, etc., his daughters' cases required, thus institutes himself the judge and jury in a matter of which he had never learned the A B C's."

980. Huxley, Thomas Henry. 1863. Evidence as to man's place in nature. London and New York: Williams & Norgate. 159. *

• **Summary:** Huxley wrote: "Man came before the axe and fire so he couldn't be carnivorous."

The length of man's digestive tube is 5-8 meters and the distance between the mouth and the coccyx is 50 to 80 centimetres, which gives us a result of 10 as in other frugivorous animals and not 3 as in the carnivores or 20 as in the herbivorous animals."

The only animal with probably omnivorous morphology that is, is the bear, which has some pointed teeth and others that are flat."

Note: Thomas H. Huxley (1825-1895) was a physician and anthropologist in England; he supported Darwin's theories and became president of the Royal Society.

981. *Herald of Health (New York)*. 1863---. Serial/periodical. New York: Fowler and Wells. Frequency: Monthly. *

• **Summary:** Continues (starting vol. 35, 1863): *Hygienic Teacher and Water-Cure Journal*. Continued by *Herald of Health and Journal of Physical Culture*.

Holbrook, Martin Luther. 1883. Eating for Strength. New York: M.L. Holbrook Co. The title page of this book states that M.L. Holbrook is the editor of *Herald of Health* (New York).

Ad in C. Wachtmeister and K.B. Davis. 1897. *Practical Vegetarian Cookery*. "The object of this paper is to assist in bringing about the physical regeneration of man by educating its readers in such ways of living as will enable them to cure, eradicate and prevent disease, and at the same time maintain and develop the highest possible standard of health. For free sample copy mail to head depot, 4 Albany Terrace, London,

N.W., England." Address: New York City, New York.

982. *Medical Times and Gazette*. 1864. The late Mr. William Horsell. May 21. p. 579. [1 ref]

• **Summary:** From African Times: "In our last number we mentioned that this gentleman, who had left England last summer for Lagos and Abeokuta, accompanied by Mr. and Miss Bischoff, to aid, by their personal efforts, and at their own cost, in the cause of civilisation in Africa, had been delivering a lecture in Anamaboc. It is now our painful duty to announce the death of this gentleman, who died on board the schooner *Just*, outside the bar of Lagos, on Thursday, December 21 last.

"Having known him during the past two years as an ardent inquirer into the wants of the uncivilised African, and the mode of treatment required for bringing him within the pale of civilisation, we feel deeply grieved at his thus sudden death, before even arriving at his proposed field of labour. Mr. Horsell seems to have died of fever. He felt confident when here that, as a vegetarian, and a total abstinence man, he should not be subject to that African disease. He would not credit that the system requires good support against that malady. We understand that Miss Bischoff, not at all discouraged by this sad event, was about to leave Lagos for Abeokuta at the time the last mail was quitting that part of the coast."

Note: William Horsell (1807-1863) was from Ramsgate, Kent, England.

983. White, Ellen G. 1864. Health. In: Ellen G. White. 1864. *Spiritual Gifts: Important Facts of Faith, Laws of Health, and Testimonies*. Vol. 4. Battle Creek, Michigan: Seventh-day Adventist Publishing Association. 160 p. See p. 120-51. Chap. 39. No index. 18 cm.

• **Summary:** This is Ellen G. White's first published account of her first major health vision of 6 June 1863 (14 months earlier), outside the village of Otsego, Michigan. It was destined to change the health habits of the entire Seventh-day Adventist (SDA) church and of Ellen G. White herself.

At sunset, on Friday, at the home of Aaron Hilliard, the Whites, Hilliards, and a few friends knelt in prayer. Ellen's prayer burden was James' health. She prayed and moved closer to him, placing her hand gently on his shoulder. She was taken off in vision for 45 minutes.

She was shown (among other things): (1) Care of personal health is a Christian duty. (2) Much disease results from violation of the laws of health. (3) It is the duty of each person to try to avoid all forms of intemperance. (4) God's natural remedies include pure water and air. (5) Physical health depends upon successful control of the mind. (6) Vegetarianism, advocated to SDAs for the first time, is ideal for health and pork is especially detrimental. Meat-eating leads to untold diseases. "Subsisting mostly on highly seasoned animal food produces a feverish state of the system,

especially if pork is used freely. The blood becomes impure, the circulation is not equalized" (p. 126).

(7) Human effort is to be combined with divine power.

(8) "The endless variety of medicines in the market... kill hundreds where they benefit one" (p. 140).

Note 1. This is the earliest document seen (Feb. 2022) concerning Ellen G. White and her interest in vegetarianism or health reform.

Note 2. This is the earliest document seen (Feb. 2022) concerning the involvement of Seventh-day Adventists with vegetarianism. Address: Battle Creek, Michigan.

984. Hahn, Theodor. 1865. *Das Praktische Handbuch der naturgemaessen Heilweise*. 2 Baende [The practical handbook of natural healing. 2 vol.]. Berlin: Theobald Grieben. 2nd ed. 2 vols. in 1, 1867 (digitized on HathiTrust; 270 p.) [Ger]*

• **Summary:** In 1866, Eduard Baltzer, the founder of vegetarianism in Germany, was introduced to vegetarian nutrition through this book. Baltzer later wrote: "Hahn's book contained so much historical material that I now saw gates and doors thrown open for me in this question (vegetarianism). I read while arranging chaotically strewn notes for myself into a system... A new material and mental world appeared before my eye in the manner of a revelation." Address: Germany.

985. *Punch (London)*. 1865. Herbivorous ogres. 48:218. *

• **Summary:** Argues that the "Teetollaer who is also a vegetarian may be accused of cannibalism" because "a plant drinks nothing but water" and the teetotaller / vegetarian thus "devours his own species" when he eats vegetables.

986. *Health Reformer (The) (Battle Creek, Michigan)*. 1866-1878. Serial/periodical. Battle Creek, Michigan. Vol. 1 No. 1. Aug. 1866. *

• **Summary:** Continued by *Good Health* with vol. 14 in Jan. 1879. According to Richard W. Schwarz's book *John Harvey Kellogg, M.D.* (1970), in June 1863, in Otsego, Michigan, Ellen G. White had had a vision in which God had directed the infant Seventh-day Adventist church's attention to the Christian's moral duty to study and observe basic health laws. "After Ellen White had written out all of the basic health principles shown her in the Otsego vision, she, her husband, and several other Adventist leaders spent three weeks observing the methods used at Dr. [James Caleb] Jackson's establishment ["Our Home on the Hillside", a water-cure institution] in Dansville, New York... They also decided to bring out a series of six pamphlets devoted entirely to the subject of healthful living. Entitled *Health, or How to Live*, these pamphlets appeared in 1865. Although each contained an article written by Ellen White, the majority of the material consisted of reprints from the writings of Sylvester Graham, Dr. Larkin B. Coles of Boston,

Massachusetts, Dr. Russell T. Trall, Dr. James Caleb Jackson, Dio Lewis, and others. Trall, a regular columnist from about 1868-1873, wrote tirades against the medical profession and the use of sugar. The next year [1866] the Review [and Herald Press, founded in the 1850s] office also began publication of the *Health Reformer*, a monthly journal edited by Dr. H.S. Lay and dedicated to popularizing dietetic and sanitary reforms, not only among Adventists, but among the general public."

As an apprentice typesetter, John Harvey Kellogg set type for the early issues of the *Health Reformer*. In about 1873 James White, who was then the magazine's editor, pressed the 21-year-old John Harvey Kellogg into service as his chief editorial assistant. Since church responsibilities overburdened White, in July 1874 Kellogg officially became editor of the *Health Reformer*, a position he held until his death 61 years later. Kellogg began writing columns for this periodical in which he set forth the basic principles of healthful living that he would promote all his life. His system, which he eventually called "biologic living," was based on preventive medicine and a simple vegetarian diet; it demanded total abstinence from alcohol, tobacco, tea, coffee, and chocolate. In January 1879 the *Health Reformer* was renamed *Good Health*. A year after the name change, the Battle Creek Sanitarium officially acquired *Good Health* from the Seventh-day Adventist Publishing Association. The journal was now under Dr. Kellogg's control. Circulation soon increased to 20,000 copies a month, and by 1916 more than 5 million copies of the magazine had been printed. By 1921 *Good Health* had published its first article on soybeans or soyfoods. The basic ideas promoted in *Good Health* remained the same throughout the years until it ceased publication in 1955.

Talk with National Library of Medicine. 1991. Nov. 25. From Aug. 1866 (Vol. 1, No. 1) to 1875 *Health Reformer* was issued by the Health Reform Institute. The title was changed in Jan. 1879. The last issue was Vol. 88, No. 8, Aug. 1953.

The Loma Linda Univ. Library Heritage Room (Loma Linda, California) probably has the best and most complete set of this periodical; they own 1(1867)-13(1878), in both bound and microfiche formats.

Note 1. This is the earliest periodical seen (Dec. 2013) published in Battle Creek, Michigan, that has health and diet as its primary interests.

Note 2. This is the earliest document seen (Dec. 2013) connected with the work of Dr. John Harvey Kellogg. Address: Battle Creek, Michigan.

987. Metcalfe, Joseph. 1866. *Memoir of the Rev. William Metcalfe, M.D.* late minister of the Bible-Christian Church, North Third St., above Girard Ave., Philadelphia. Philadelphia, Pennsylvania: J.L. Capen. 38 p. *

• **Summary:** Joseph Metcalfe was the son of William

Metcalf, M.D. Howard Williams in *Ethics of Diet* (1896, p. 453-54) gives a long excerpt from this work, as follows:

"They assured me," he writes at a later period, "that I was rapidly sinking into a consumption, and tried various other methods to induce me to return to the customary dietetic habits of society; but their efforts proved ineffectual. Some predicted my death in three or four months; and others, on hearing me attempt to defend my course, hesitated not to tell me I was certainly suffering from mental derangement, and, if I continued to live without flesh-food much longer, would unquestionably have to be shut up in some insane asylum. All was unavailing. Instead of sinking into consumption, I gained several pounds in weight during the first few weeks of my experiment. Instead of three or four months bringing me to the silent grave, they brought me to the matrimonial altar. She [his wife] fully coincided with me in my views on vegetable diet, and, indeed, on all other important points was always ready to defend them to the best of her ability, and studied to show our acquaintances, whenever they paid us a visit, that we could live, in every rational enjoyment, without the use of flesh for food. As she was an excellent cook, we were never at a loss as to what we should eat. We commenced housekeeping in January, 1810, and, from that date to the present time, we have never had a pound of flesh-meat in our dwelling, have never patronised either slaughter-houses or spirit shops.

"When, again, in the course of time we were about to have an addition to our family, a renewed effort was made. We were assumed it was impossible for my wife to get through her confinement without some more strengthening food. Friends and physicians were alike decided upon that point. We were, notwithstanding, unmoved and faithful to our principles. Next, we were told by our kind advisers that the infant could not be sufficiently nourished unless the mother could eat a little 'meat' once a day; or, if not that, drink a pint or half a pint of ale daily. To both proposals my wife turned a deaf ear; and both she and the child did exceedingly well. It may be proper to add here [remarks the biographer], that the infant above referred to is the author of this *Memoir*—that he is in the fifty-sixth year of his age, that he has never so much as tasted animal food, nor used intoxicating drinks of any kind, and that he is in vigorous health." Address: Philadelphia, Pennsylvania.

988. Jackson, James Caleb. 1866. *Flesh as food for man*. Dansville, New York: F. Wilson Hurd & Co. 18 p. 19 cm.

• **Summary:** This booklet begins: "There is no class of persons more misrepresented than *Vegetarians*, or those who abstain from the use of *animal* food. They are regarded as 'odd,' 'eccentric,' 'half-crazed' persons, who are dyspeptic, ill-tempered, ill-bred, sour-visaged, lank and lean in body, and only fit in mind to traverse all higher rules of social culture. They are *supposed* to be 'Skeptics, 'Come Outers,' 'Infidels,' 'Radicals,' and 'Revolutionists.'



"All such ideas of them are mistaken; for, as a great fact, exactly the reverse is true. The larger share of them in the United States and Europe are Christian men and women, who eat no *meat* because they think without it they will better illustrate the principles of Christianity, better adorn the doctrine of Christ their Saviour by holy lives and godly conversation."

Vegetarians strongly believe "that one is bound to glorify God in his *body* as well as in his spirit which is His. That when he eats and drinks, as in *whatsoever* he does, he is to do it in the glory of God..."

Jackson then gives various reasons "why human beings should not be *carnivorous*—why the vegetarians of the United States, of Canada, and of Europe abstain from Flesh. 1. Flesh-eating and omnivorous animals (such as pigs) are scavengers who eat filthy things or kill. Why should man eat them when "He has in the grains, the vegetables, and fruits materials for food greatly superior to their flesh." Many animals are diseased when killed, but most people have no way of knowing which ones are unfit to eat. The process of

fattening animals for slaughter ruins their health and makes them sick.

“To the use of flesh-meats do we charge in large measure the prevalence of drunkenness in the United States. This frightful evil” must be conquered. Meat “excites the nervous, increases the heart’s action, pushes the digestive and assimilative organs to undue effort;...”

“If asked, ‘What has this to do with the eating of meat of *fattened flesh* I reply, everything to do with it—just as much to do with it as the moral condition of the drunkard has to do with the brandy-sling he has drunken—just as much to do with it as the state of a wretch writhing in death-agony has to do with the arsenic in his stomach—everything to do with it. Of all the forces that affect man’s development, wisely or ill, giving him noble growth or dwarfing him, none clusters around it a larger significance than what he may *eat*.”

“We may talk of the importance of *knowledge*, of the dignity of letters, of the discipline of science, and the morals of religion; but, important as they are, they become of greater or lesser value as they assist in settling a question primary to them all, and serving as a substratum to them all—*what out creatures made in the image of God to eat?*”

“This, then, is a faint view of the *ill* consequences of eating flesh of animals for food. Summed up, it shows as follows in favor of the disuse of flesh (p. 17).

“1. Vegetarianism excludes poisonous foods. 2. It is therefore more favorable to health. 3. It promotes longevity and physical beauty. 4. It insures larger physical growth. 5. It gives superior physical strength. 6. It aids to clear intellection and develops genius.

“7. It promotes purity. 8. It is favorable to high esthetic culture. 9. It is a grand preparative for the inflowing of the Divine wisdom to the soul. 10. And therefore is a noble auxiliary to Christianity. 11. And in the days *to come* is to have a marked influence on the question of human redemption. 12. By it men and women will become *strong*, single-eyed, of grand aspiration and intrinsic worth, out of whose ranks Divine Providence shall select leaders to mankind—for they shall not be sublimer in their faith than simple in *life*, and the precepts they utter shall not be more beautiful than the examples they set.

“I have no doubt that this very *issue* will yet come to be a diving point between Christians and men of the world. The former will insist on subjugating their *animal* natures to their *spiritual* natures, and so will abjure flesh foods as meat. They will become simple in habits, refined in tastes, gentle in manners, given to hospitality; and all bitterness and wrath, and anger and evil speaking, shall be put away from them, with all malice, and they will be kind to one another, tender-hearted, and so fulfill the law of Christ.”

“The latter, then as now, will be flesh-eaters, making their spiritual natures succumb to the animal in them; and so shall the *works* of the flesh be manifest in them: adultery, fornication, uncleanness, lasciviousness, envying, murders,



drunkenness, and *the like*.

“And thus the two shall grow apart—/ The Christian, with his eye uplifted, shall behold / His crown of glory hanging o’er him, / While the muck-rake man, with eye down tending, / Shall see his future in his present pleasures.”

On the last page is a detailed description of “Our Home on the Hillside” in Dansville, Livingston Co., New York.

Note: A photo from *The Sexual Organism* (Boston 1862) shows James Caleb Jackson. Address: M.D., Physician-in-Chief at Our Home on the Hill-Side, Dansville, Livingston Co., New York.

989. John Harvey Kellogg decides to become vegetarian (Early event). 1866.

• **Summary:** Richard W; Schwarz, in his excellent biography *John Harvey Kellogg, M.D.*, states (p. 25): “As an apprentice typesetter, John Harvey Kellogg set type for both *Health, or How to Live* [published in 1865] and the early issues of the *Health Reformer* [which began publication in Aug. 1866]. He became intensely interested in these publications and in the health journals the *Review* received on an exchange basis. In his spare moments he studied the complete works of [Sylvester] Graham and Coles, which the *Review* kept for sale in its office.

“Soon John put into practice some of the things which he had read. Although the Kellogg family had always served meat at almost every meal, and in spite of the fact that an oxtail, richly browned in the oven, was one of his favorite

foods, John decided to become a vegetarian.”

Note: John Harvey Kellogg, born 26 Feb. 1852, probably decided to become a vegetarian in 1865 or 1866, at the age of about 13 or 14. Quite remarkable for him to make such a big decision at such a young age!

990. Vegetarian cookery. By a lady. With an introduction explanatory of the principles of vegetarianism. By the late James Simpson, etc. 6th ed. 1866? London: Fred. Pitman. 290 p. Undated. 17 cm. *

• **Summary:** James Simpson, the influential first president of the Vegetarian Society of the UK, lived 1781-1853?

991. Trall, Russell Thacher. 1867. The experimental evidence. *Health Reformer (The) (Battle Creek, Michigan)* 2(5):69-70. Nov.

• **Summary:** Adam and Eve were consistent vegetarians.

“Pythagoras raised up a society of vegetarians 550 years before Christ. Josephus testifies that the Essenes, a sect of the ancient Jews, numbering several thousands, were long-lived because of their regular course of life and simplicity of diet, which Pliny tells us consisted of the fruit of the palm-tree [dates]. It is certain, however, that they were vegetarians after the Pythagorean philosophy. The Brahmin priests, who are a very numerous sect, are all strict vegetarians.”

“James Simpson, Esq., president of the English Vegetarian Society, stated at a public meeting held at Glasgow, June 17, 1851, that of the individuals belonging to the society, numbering between six and seven hundred adult members, two hundred and three have abstained from all kinds of flesh for upward of ten years; one hundred and fifty-three for more than twenty years; ninety-one for thirty years; twenty-nine for forty years; and eighty-five have abstained for the whole of their lives. These vegetarians belong indiscriminately to all trades and professions, and have, as a body, always a much higher and more uniform standard of health than flesh-eaters under similar general circumstances, and many of them have experienced a wonderful improvement in bodily vigor and mental vivacity.

“But we have equally interesting facts in the United States. The American Vegetarian Society, though of more recent date and fewer numbers, has in its ranks full-grown men and women who have never tasted ‘flesh, fish, nor fowl.’ Rev. Mr. Metcalfe, who is the corresponding secretary of the society, and also pastor of the Society of Bible Christians, who have adopted vegetarianism from religious motives, has practiced the vegetarian system for more than forty-one years, as has also his wife. In a late number of the Vegetarian Advocate he says: ‘We have raised a family of five children, none of whom have ever eaten flesh. They are all married to vegetarians; they all have children, none of whom have ever used animal food; they are healthy, vigorous, and intellectual.’ In this society there are now fifty-one persons who have never eaten flesh, nor tasted intoxicating drinks.”

Address: [New York].

992. Baltzer, Eduard. 1867-1872. Die naturliche Lebensweise [The natural way of living]. Nordhausen, Germany: F. Foerstemann. 143 p. 16°. [Ger]*

• **Summary:** Baltzer’s magnum opus is comprised of four volumes: (1) *Weg zu Gesundheit und sozialem Heil* [Path to Physical and Social Health]. (2) *Die Reform der Volkswirtschaft* [The Reform of the Political Economy]. (3) *Briefe an der Prof. Dr. Virchow* [Letters to Prof. Dr. Virchow]. (4) *Vegetarianismus in der Bibel* [Vegetarianism in the Bible].

The author (lived 1814-1887) wrote many books about religion, Christianity, Jesus, social reform, and vegetarianism.

Williams 1896 (p. 511-13) notes that Baltzer was the founder of the first German vegetarian society and one of the most prolific and distinguished of vegetarian writers. The son of an evangelical clergyman, he was born in the village of Hohenleine [Hohenleina], near Delitsch, in Prussia, and was educated at the universities of Leipzig and Halle, where he studied mainly theology. He served as a preacher in Delitsch from 1847 to 1882. “It was in the memorable year 1867 that at Nordhausen the Vegetarier-Verein came into existence by the inspiration and under the direction of Baltzer; and to its *propaganda* he dedicated his talents, his learning, and his enthusiastic labors. A complete catalog of his writings in furtherance of the great Cause fills large space in the valuable *Guide to Vegetarian Literature* [Der Wegweiser für die Vegetarische Literatur] of Robert Springer [1880, Nordhausen, 2nd revised ed.]. Especially did he devote his time and learning to the lives and writings of the Greek Fathers of dietetic philosophy; and his monographs on Pythagoras, Empedokles, and Porphyry, with that on the Latin Stoic Musonius, are highly interesting contributions to its literature. Among his other writings are:—*Die Naturliche Lebensweise*, in four parts; *Die Sittliche Seit des Vegetarianismus*, Berlin; *Vegetarianismus und Kultur*, *Vegetarianismus und Aesthetic*; *Fünf Bücher vom Wahren Menschenthum*, Leipsiz [Leipzig], 1880. Of the *Natural Way of Living* the fourth part is devoted to the examination of the ideas of the Jews (as they appear in their sacred scriptures), of the Essenians, Ebionites, of Paul of Tarsus, of the Zend-Avesta and Zoroastrianism. In the concluding section, *Was ist Vernünftige Lebensweise?* (“What is Reasonable Living?”) Baltzer justly states the actual aims and purpose of life according to Nature.” Williams give a long excerpt (p. 513) which advocates, among other things, a vegetarian diet.

993. Deutsche Verein fuer naturliche Lebensweise [German Natural Living Society]. 1867. New vegetarian society. Leipzig, Germany.

• **Summary:** Source: *History of Vegetarier-Bund Deutschlands*. 2004. <http://www.ivu.org/history/societies/>

vbd.html. Founded by Eduard Baltzer from Leipzig, Germany. "In September 1889 the Leipzig group invited the two major British societies and others from Germany to a Congress in Cologne. This appears to have been the first ever international gathering of vegetarians. A good time was had by all, including boat trips on the Rhine for the first two days followed by lectures and discussions on the remaining days. The event was very successful, with between 80-100 people at each of the lectures, and it was agreed to arrange further international meetings." In 1892 the *Verein* joined with the Leipzig-based *Deutscher Verein für harmonische Lebensweise* (German Association for Harmonious Living) to form the *Deutscher Vegetarier-Bund* (German Vegetarian Federation). Address: Leipzig, Germany.

994. *Punch* (London). 1867. A queer Christmas day. 52:14. *

• **Summary:** Suggests that phrenology would show that "the development of vegetarians coincided with that of teetotallers and that both were also equal in quantity of brain."

995. *Punch* (London). 1867. An unreported sitting at Dundee. 53:106. *

• **Summary:** Reports on the 'richly deserved' discussion about Dundee marmalade that took place in the Economic Science and Statistics section of the British Association for the Advancement of Science—and its influence on vegetarianism. All but one of the members of the section avowed themselves "Orangemen."

996. *Dietetic Reformer and Vegetarian Messenger* (The) (Manchester, England). 1868. Vegetarian Society, Nordhausen. Jan. p. 26.

• **Summary:** "Our friends will cordially welcome the mark of progress on the Continent, contained in the following communication received by the Secretary: -

"Society for the Natural Mode of Living."

"1. The purpose of the society is to promote the health and welfare of the members by a natural mode of living, as taught by Vegetarians.

"2. Any person can be a regular member who, by having his name entered in the list of the society, considers it is his moral duty to be active for himself and for others, according to its objects. Extraordinary members are those who, though they practise the natural mode of living, are not yet fourteen years of age. They are entered in the list by their relations.

"3. The association chooses every year, at its anniversary, a committee, who must reside in Nordhausen; and who have to conduct the correspondence and all the other business of the society, and are responsible to the members.

"4. Part of the meetings are public, part of them private; and both have for their purpose the dissemination of the knowledge of the true sources of health of body and mind

and of promoting mutual goodwill.

"5. The expenses of the society are defrayed by voluntary contributions; the committee account for the same.

Signed: "The temporary committee.—Edward Baltzer, Louis Belitski, Eastern Nordhausen, April 21, 1867."

Note: Nordhausen is a city in Thuringia, in today's central Germany. Not until 1871 was Germany was first established as a unified nation.

997. Tolles, James R. 1868. Lecture by James R. Tolles. Sacramento, California: Russell & Winterburn. 23 p. Feb. 21 cm. *

• **Summary:** Inside the back cover: The true guide to health. The "Forbidden Fruit" plainly pointed out. Address: California.

998. *Vereins-Blatt für Freunde der Natuerlichen Lebensweise (Vegetarianer)* (Germany). 1868-1886. Serial/periodical. Nordhausen, Germany: Deutscher Verein fuer naturgemasse Lebensweise [Germany Union for a Natural Way of Living]. Edited and published by Eduard Baltzer. 1(1868, June)–19(1886). [Ger]*

• **Summary:** This is the earliest known German-language vegetarian periodical. Issues for 1 June 1868 to Dec. 1885 are also called No. 1-188. Continued by *Thalysia*, *Vereins-Blatt für Freunde der Natuerlichen Lebensweise*. Supplements accompany some numbers. Supplements for 1885-87 have the title *Thalysia*.

Vegetarian Messenger (UK) (July 1893, p. 267): On 1 June 1868 Eduard Baltzer founded the periodical that is now titled *Die Vegetarische Rundschau*. Baltzer, the first president of the German Vegetarian Society, "was at once the editor and publisher of the *Vereinsblatt für Freunde der naturgemaessen Lebensweise* (Organ of the friends of a natural mode of life), as the journal was then called. It remained under the direct supervision of Baltzer up to the year 1885, appearing at first 10 times a year, and afterwards every month. In 1885 the editorship passed into the hands of Dr. Aderholtz, who changed the name to *Thalysia*. In 1889 its columns were enlarged, and a bi-monthly issue was resolved upon, under another new title, *Der Vegetarier*, which it bore until its amalgamation at the beginning of the present year, when the two sections of the German Vegetarian Society were joined into one *Bund*." Address: Nordhausen, Germany.

999. Weilshaeuser, Emil. comp. 1868-1875. *Gesundheit, Wohlstand und Glueck: Eine Familien-Bibliothek. Aufsätze und Abhandlungen beruehmter... Autoren des In- und Auslandes...* 12 Bde. [Health, wealth, and happiness: A family library. Articles and essays by famous domestic and foreign authors. 12 vols.]. Berlin. 8°. [Ger]*

• **Summary:** Included in this collection are a number of writings on vegetarianism.

1000. Stuttgarter Vegetarierverschein [Stuttgart Vegetarian Society]. 1868. New vegetarian society. Stuttgart, Germany.
• Summary: Source: *History of Vegetarier-Bund Deutschlands*. 2004. <http://www.ivu.org/history/societies/vbd.html>. Founded by Gustav von Struve. "Expanded in 1877 to become *Süddeutschen Vegetarierverschein* (South German Vegetarian Association)." Address: Stuttgart, Germany.

1001. Baltzer, Eduard. 1868. Pythagoras, der Weise von Samos: Ein lebensbild nach den neusten forschungen [Pythagoras, the wise man of Samos: A picture of his life from the latest researches]. Nordhausen, Germany: F. Foerstemann. 180 p. 21 cm. [Ger]*
• Summary: Includes a discussion of Pythagoras' teachings on vegetarianism.

1002. *Punch (London)*. 1868. Out of place. 55:264. *
• Summary: "A vegetarian at a cattle show."

1003. Jackson, James Caleb. 1869. How to treat the sick without medicine. Dansville, New York: Austin, Jackson & Co. 537 p. Frontispiece (portrait). 20 cm. *
• Summary: James Caleb Jackson lived 1811-1895. Address: M.D., Physician-in-Chief at Our Home on the Hill-Side, Dansville, Livingston Co., New York.

1004. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1869. Progress of vegetarianism in Germany (Letter to the editor). July. p. 94.
• Summary: "The Vegetarian Society of Germany held its first annual meeting in Nordhausen on the 19th May. It was resolved to stay in contact with your and the American Society, and I was commissioned to bring this to your notice. You will very much oblige me if you will send the address of the Secretary of the American Society. Perhaps you will notice that I am not now living in Neustadt, but in Oppeln, Silesia. I beg you to excuse my bad English.—With all estimation and friendly greetings, yours devotedly," Signed "Emil Weilshaeuser, Oppeln, Silesia, May 31st, 1869."

Note: In 1869 Oppeln was in Prussia. The city became part of the German Empire during the unification of Germany in 1871. As of July 2014, Oppeln has been renamed Opole and is now a city in southwestern Poland. Address: Oppeln, Silesia.

1005. Blackmore, Richard Doddridge. 1869. Lorna Doone: A romance of Exmoor. London: Blackie. 598 p. Illust. 18 cm. *
• Summary: The testimony of the Indian chief: "Do you not see," says he, "that the whites live on corn but we live on flesh; that the flesh requires thirty moons to grow, and is often scarce; that every one of the wonderful seeds which they scatter on the soil returns them more than one hundredfold; that the flesh has four legs to run away, and

we only two to catch it; that the seeds remain and grow where the white man sows them; that winter which for us is the season of laborious hunts, is to them a time of rest? It is for these reasons that they live longer than we do. I say, then, to every one who hears me, before the maples of the valley cease to yield us sugar, before the trees above our huts shall have died of age, the race of sowers of corn will have extirpated the race of flesh-eaters, unless the hunters resolve to sow."

Note: Richard D. Blackmore, an English novelist, lived 1825-1900. This is the original edition. Address: England.

1006. Jackson, Lucretia E. (Mrs.). 1869. The health reformer's cook book: or, How to prepare food from grains, fruits, and vegetables. Dansville, New York: Austin, Jackson & Co. 70 + [2] p. 19 cm. *
• Summary: The author is the wife of James Caleb Jackson, M.D. (1811-1881), American health reformer. Address: Our Home on the Hill-Side, Dansville, Livingston Co., New York.

1007. Maurier, George L.P.B. Du. 1869. A gentle vegetarian. *Punch (London)* 56:60. *
• Summary: A woodcut illustration (by D.M.) shows a woman observing the hippopotamus in a large cage (presumably at the zoo). The hippopotamus turns to the woman and says: "Who'd ever think, looking at us two, that you devoured bullocks and sheep, and I never took anything but rice?"

1008. *Punch (London)*. 1869. A smash for the seed swindlers. 56:142. *
• Summary: Notes that the high price of meat would force poor people to become vegetarians.

1009. Struve, Gustav von. 1869. Das Seelenleben oder die Naturgeschichte des Menschen [The spiritual life, or the natural history of man]. Berlin: Theobald Grieben; and Stuttgart, [Germany]. 285 p. 21 cm. [Ger]*
• Summary: Williams (1896, p. 501) says that this work, "published in the same year with the *Pflanzenkost*, and his last important work, forms a sort of *résumé* of his opinions already given to the world, and is, therefore, a more comprehensive exposition of his opinions on sociology and ethics than is found in his earlier writings. It is full of the truest philosophy on the natural history of man, inspired by the truest refinement of soul."

In the section on "Foods and Drinks" he writes: "The monstrous evils and abuses, which gradually and stealthily invaded our foods daily foods and drinks, have now reached such a pitch that they can no longer be winked at. He who desires to work for the improvement of the human species, for the elevation of the human soul, and for the invigoration of the human body, dares not leave uncontested the general

dominant unnaturalness of living. With a people struggling for freedom, the kitchen must be no den or murder, the larder no den of corruption, the meal no occasion for stupefaction... In free states, simplicity, temperance, and soberness must be the first principles of the life of citizens. No people can be free whose individual members are still slaves to their own passions.” Address: Germany.

1010. Struve, Gustav von. 1869. *Pflanzenkost, die Grundlage einer neuen Weltanschauung* [Vegetarian diet, the foundation of a new world view]. Stuttgart [Germany]: Published by the author. iv + 135 p. 8°. [Ger]*

• **Summary:** A second edition (also iv + 135 p.) was published in 1888 in Stuttgart by Zimmer. The author lived 1805-1870. This brilliant, active man also wrote many other important books (including two major works on political science, and a 12-volume history of the world), a periodical on phrenology, plus books of poems.

Williams (1896, p. 488-502) says of the author: “In the history of Humanitarianism in Germany, the honour of the first place, in completeness and consistency, belongs to the author of this book and of *Mandarar’s Wanderungen*, whose life, social as well as literary—was one continuous struggle on behalf of justice, freedom, and true progress... His memory will held in high honour wherever justice, philanthropy, and humane feeling are in esteem.” In this book “he examines vegetarianism in all its varied aspects—in regard to sociology, education, justice, theology, art, science, natural economy, health, war and peace, the practical and real materialism of the age, refinement of life, &c.”

Struve was born near Munich and educated in Germany. During much of his early life, he was a leader in progressive political movements proclaiming the inherent rights of the people, taking part in the struggles of people for justice and freedom, and opposing public injustices. He was forced to flee his native Germany, living abroad (after escaping a legal assassination attempt) for more than 10 years—in Paris, Basel, England, the USA, and Vienna.

Note: This is the earliest German-language document seen (March 2022) that uses the term *Pflanzenkost* to refer to a vegetarian diet. Address: Germany.

1011. Cocchi, Antonio Celestino. 1870. *Die pythagoräische Lebensweise* [The Pythagorean way of life]. In: Emil Weilshäuser. 1875. *Gesundheit, Wohlstand und Glueck: Eine Familien-Bibliothek*. See vol. 3, No. 16. 8°. [Ger]*

• **Summary:** The first edition was published in 1743 in Florence, Italy. In about 1750 this work appeared on pages 31-96 of a unidentified larger work. Cocchi lived 1695-1758.

1012. Klencke, Hermann. 1870. *Fleisch-oder Pflanzenkost? Eine populaere Antwort der Wissenschaft auf die Streitfrage: Soll der Mensch natur- und gesundheitsgemaess auch Fleisch geniessen, oder sich nur von Vegetabilien ernaehren?* 2.

Ausgabe [Food from meat or from plants? A popular answer from science to the controversy: Should people following a natural and healthy way of living also enjoy flesh, or only eat foods derived from plants? 2nd ed.]. Leipzig, Germany: Verlag von Carl Minde. v + 53 p. 20 cm. No index. [Ger]

• **Summary:** Advocates a vegetarian diet. The author was born in 1813. Address: Dr. Med., Mitgleide der Academia Leopoldina, etc.

1013. Nagel, Richard. 1870. *Das Fleisch-Essen vor dem Richtersthule des Instinkts, der Vernunft, des Gewissens, der Religions-Geschichte und der Natur-Wissenschaft oder: der Weg zur Gesundheit, zum Wohlstande und Glueck, zum Paradiese*. 3. Aufl. [Meat-Eating before the judgment seat of instinct, reason, conscience, religious history, and natural science: or, The path to health, prosperity and happiness, to paradise. 3rd ed.]. Berlin: T. Grieben. 120 p. [Ger]*

• **Summary:** Richard Gustav Nagel was born in 1823.

1014. *The Health Reformer’s progressive cook book, and kitchen guide: Comprising recipes for the preparation of hygienic food, directions for canning fruit, &c., together with advice relative to change of diet*. 1870. Battle Creek, Michigan: Health-Reform Institute, Review & Herald Steam Press. 76 + [4] p. Index. 17 cm.

• **Summary:** Contents: Preface. Introductory: Health reform and healthful cooking, what is food?, foods which are not the best and are sometimes “positively injurious to life and health”: Flesh meats, fine flour (white, bolted; Graham flour is preferred), milk, eggs, sugar, salt, butter, spices. Change of diet. Hygienic cookery: Bread (incl. biscuits, rolls, crisps, crackers, gems). Puddings, mushes, &c. Pastry (incl. pies). Fruits. Preserving fruit (drying, canning). Vegetables (incl. dried beans).

“Progressive” department (“The recipes contained in this department are intended for the benefit of those who are changing their mode of living, and progressing toward a radical system of diet.” To help them make “the transition from the gross manner of living so prevalent at the present time, to a radically wholesome plan,...”) Bread, cakes, &c. Puddings. Gruels and soups. Miscellaneous (incl. custard without eggs, roasted peanuts, pumpkin pie without eggs). Pure soft water. Drinks for invalids (lemonade, crust coffee [made from toasted crusts of bread rather than from coffee beans], tamarind water). Bleaching, &c. (for removing stains).

After page 76 are 4 unnumbered pages of ads: (1) List of books for sale at the office of the *Health Reformer* (Battle Creek, Michigan). (2) The celebrated Fountain Syringe (with 5 attachments incl. nasal douche, for the rectum [enema], the vaginal). (3) Works on hydropathy, or water cure: Four books and a special list, published by E.R. Wells, 389 Broadway, New York City. (4) Kedzie reliable improved water filter.

On the inside front cover: “*The Health Reformer*.”

This is the title of a health journal, 24 pp., magazine form, issued monthly at the Health Reform Institute, Battle Creek, Michigan. It is devoted to an exposition of the laws of our being, and the right application of those laws in the treatment of disease." Its also discusses the "temperance question." "R.T. Trall, M.D., founder and principal of the New York Hygeio-Therapeutic College, and writer and lecturer on health subjects, has a special department in each number, which is itself worth the subscription price. Everybody should have it. Price only one dollar per year, in advance. Specimen copies free."

On the inside back cover: "Books and periodicals issued by the Seventh-day Adventist Publishing Association, Battle Creek, Michigan. Includes the *Advent Review and Sabbath Herald* (weekly), *The Youth's Instructor* (semi-monthly), and about 30 books, pamphlets, and tracts, with the price and postage for each. On the back cover is detailed information about the Health-Reform Institute (opened 5 Sept. 1866) in Battle Creek, Michigan. Nature is the only healer; hence, no drugs are administered.

Note: This is the earliest known Seventh-day Adventist cook book. Soy is not mentioned. Address: Battle Creek, Michigan.

1015. Wellmer, Meta. 1870. *Die Vegetarianer* [The vegetarians]. In: Ernst Dohm & Julius Rodenberg, eds. 1870. *Salon für Literatur, Kunst und Gesellschaft*. Vol. 6. Leipzig: Verlag A.H. Payne. See p. 618-24. [Ger]*

• **Summary:** Meta Welmer was a woman. She had has been advocating animal welfare since 1869 at the latest and grappling with vegetarianism. Her criticism of vegetarianism led to a public statement by the religious philosopher Georg Friedrich Daumer. [8] From 1879 at the latest, Welmer was on friendly terms with the German vegetarian movement and initially worked on cooperation between animal protection associations and vegetarian associations, which, according to Eduard Baltzer, the founding father of modern German vegetarianism, was an endeavor worth supporting [9]. After her death, she was given several obituaries by the Vegetarian Association and described as a "tirelessly active champion" (Source: Wikiwand, Dec. 2020). Address: Germany.

1016. *Manchester Guardian (England)*. 1871. Joseph Brotherton of Salford? April 10. Probably not Oct. 4. *

1017. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1871. The German anniversary. April. p. 33.

• **Summary:** The annual meeting of the German Vegetarian Society will be held this year in Vienna, at the coming Whitsuntide [Pentecost, five weeks after Easter]. "Any English or American Vegetarians who should be travelling in Germany at that time would find themselves heartily welcome at its meetings."

1018. Bates, Joseph. 1871. Experience in health reform. *Health Reformer (The) (Battle Creek, Michigan)* 6(1):20-21. July.

• **Summary:** "In early life, before finishing my second European voyage, I was impressed into the British naval service. and stationed on board a British war ship, associated with about seven hundred men, on a daily stated allowance of hard bread, salt provisions, and one pint of inferior wine. Thus I was held for about two years and a half, until soon after the declaration of war by the United States against England, the American citizens on board our ship petitioned, and became prisoners of war, and were placed on two-thirds of what had been allowed us before, and no wine. In this state I continued some two years and a half... Five years experience in these two schools of vice and debasement of moral character, seriously convinced me of the necessity of reform.

"What seemed most important of all at that time was the disuse of spirituous liquors. A few weeks after my return home from my imprisonment, in the summer of 1815, I was offered, and accepted, the office of second mate on board a new ship fitting for a European voyage. This was some twelve years before temperance societies were organized." He soon yielded to the temptation of "a social glass" but finally confined himself "to one glass only in twenty-four hours. Wine, beer, and cider, were not considered spirituous liquors. These I used but seldom.

In the fall of 1821, he took a vow saying "I will never to drink another glass of spirituous liquors while I live. And I am not aware that I ever have." "In 1822 I fully resolved never to drink wine. By watchfulness and perseverance I broke up my habit of using profane language, and before I left the Pacific Ocean, I had forever discarded the use of that filthy weed, tobacco. These victories strengthened and encouraged me in the work of reform.

"In the summer of 1824, on leaving the capes of Virginia for another voyage, I resolved from thenceforth never to drink ale, porter, beer, cider, nor any liquor that would intoxicate. I now felt strengthened, and fully relieved from this burden to reform, which had been balancing in my mind for upwards of ten years."

"Turning my attention more to reading the Bible than I had done, I was led to see what a feeble worm of the dust I was—an unpardoned sinner under condemnation. I began to plead with God for pardoning mercy, for many days. I did then believe, and still believe, that he freely forgave me, for his Son's sake. My prospect then for this, and the life which is to come, was most cheering. I then convented with the Lord that I would serve him evermore.

"Some thirty years ago, on becoming satisfied of the poisonous nature of both tea and coffee, I resolved never more to use them.

Reform in food: In February, 1843, I resolved to eat

no more meat. In a few months after I ceased using butter, grease, cheese, pies, and rich cakes. Since the introduction several years ago by my brethren of the Seventh-day Adventists, I have been endeavoring to conform in my eating more strictly to the hygienic practice, adopted by the Health Institute in Battle Creek, and confine myself to two meals only in twenty-four hours. Robinson (1965, p. 59) states that Joseph Bates was the first Adventist to become a vegetarian. But note that he seems to have done it more as personal penance than for reasons of health or concern for the lives of animals. "Regarding the minor points of reform, he exerted a silent influence, but did not urge his practices upon others. Sometimes his friends would ask him why he did not partake of flesh meat, or grease, or highly spiced foods; and he would quietly reply, 'I have eaten my share of them.' He did not make prominent in public or in private his views of proper diet unless asked about them." Address: Monterey, Michigan.

1019. Darwin, Charles Robert. 1871. *The descent of man, and selection in relation to sex*. 2 vols. London: J. Murray; New York: D. Appleton and Co. Illust. 19 cm.

• **Summary:** This is Charles Darwin's second major work, following *The Origin of Species*. It deals specifically with Darwin's theory of the evolution of the species *Homo sapiens* from monkeys. He argues for the biological and psychological continuity of animal and human life, based on the theory of natural selection.

In Chapter 2, titled "Comparison of the mental powers of man and the lower animals" he states that "There is no fundamental difference between man and the higher mammals in their mental faculties."

In Chapter 3, in the section on "Moral Sense" (p. 96 or 101), we find this poignant observation on sympathy to the lower animals: "As man advances in civilisation, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all the members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races. If indeed, such men are separated from him by great differences in appearance or habits, experience unfortunately shows us how long it is, before we look at them as our fellow-creatures. Sympathy beyond the confines of man, that is, humanity to the lower animals, seems to be one of the latest moral acquisitions. It is apparently unfelt by savages, except towards their pets. How little the old Romans knew of it is shown by their abhorrent gladiatorial exhibitions. The very idea of humanity, as far as I could observe, was new to most of the Gauchos of the Pampas. This virtue, one of the noblest with which man is endowed, seems to arise incidentally from our sympathies becoming more tender and more widely diffused, until they are extended to all sentient

beings. As soon as this virtue is honored and practiced by some few men, it spreads through instruction and example to the young, and eventually becomes incorporated into public opinion."

In Chapter 6, the author states: "The Simiadae then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and the glory of the universe, proceeded." "Although we know nothing for certain about the time or place that man shed the thick hair that covered him, with much probability of being right, we could say that he must have lived in a warm country where conditions were favorable to the frugivorous [fruit-eating] way of life which, to judge from analogies, must have been the way man lived."

Note: Is Darwin saying that early humans were probably fruitarians?

Darwin concludes (last page): Man, "with all his noble qualities... with his godlike intellect which has penetrated into the movements and constitution of the solar system... still bears in his bodily frame the indelible stamp of his lowly origin."

Darwin predicted that "time will before long come when it will be thought wonderful that naturalists, who were well acquainted with the comparative structure and development of man and other animals, should have believed that each was the work of a separate act of creation."

This book gave further impetus to the budding vegetarian and animal rights movements by further detailing the kinship that exists between all creatures. Address: England.

1020. Plutarch, -. 1871. *Plutarch's Morals*, Translated from the Greek by several hands. Corrected and revised by William W. Goodwin. 5 vols. Boston, Massachusetts: Little, Brown & Co. See vol. 5. Introduction by Ralph Waldo Emerson. 23 cm. *

• **Summary:** Akers (1989, p. 185-86) summarizes this work as follows: "Plutarch was a Platonist who also [like Plato] acknowledges his own debt to Pythagoras and Empedocles. His main claims to fame today are his famous biographies of Greek and Roman personalities, and his essays. Three of these essays bear on vegetarian ethics and show that Plutarch, like his predecessors, was a vegetarian.

"The most obviously relevant of these essays is the fairly brief essay entitled 'Of Eating of Flesh' (Vol. 5). Here, he forthrightly argues for vegetarianism. He claims that it is not natural for human beings to eat flesh, and that man's anatomy is not that of a flesh-eater: there are no sharp talons, no rough teeth, no hawk's bill. Plutarch invokes the possibility of transmigration of souls as a warning against flesh-eating, as we might be killing a friend or relative in a different form when we kill an animal for food. Even in his one short essay, we can see elements which can be traced back to Pythagoras, Empedocles, and Plato.

“A second more amusing essay also deals with the moral status of animals. In ‘That Brute Beasts Make Use of Reason,’ (Vol. 5), Plutarch gives us a satirical dialogue between Ulysses, the goddess Circe, and Gryllus—formerly one of Ulysses’ men, now recently bewitched by Circe and turned him into a hog. But Gryllus argues that Circe has done him a great favor by turning him into a hog, for animals are superior to humans in many ways: they fight fair, they are not cowards, they are temperate, they do not value money. Humans, on the other hand (Gryllus argues), indulge unnatural and excessive appetites. This is Platonism in an accessible and accommodating form. But there is an underlying serious tone to the essay; the Platonic belief in the moral worth of animals is implied in the whole discussion.

“A final essay relevant to vegetarianism is the ‘Rules for the Preservation of Health’ [Vol. 5]. In this essay, Plutarch is concerned with the question of health, not ethical standards of action. The essay is in the form of a dialogue between three characters who are very likely fictional. One of the characters, Glaucus, states that one should abstain from the ‘heavy’ meats on grounds of health. He is willing to admit, as a matter of scientific fact, that the ‘light’ meats (such as fish and fowl) would not be damaging to one’s health; but he concludes that ‘it would be best to accustom one’s self to eat no flesh at all, for the earth affords plenty enough of things fit not only for nourishment, but for delight and enjoyment...’

“In these three essays in which Plutarch discusses the ethical and practical aspects of vegetarianism, Plutarch indicates that his own personal beliefs were vegetarian. In this respect Plutarch is very much in the Platonic tradition.”

1021. Weilshaeuser, Emil. 1871. *Vegetarianisches Kochbuch, fuer die Gesundheit, Wohlstand und Glueck–Gut, das hoechste* [Vegetarian cookbook, for health, well-being, and the highest happiness]. Berlin: T. Grieben. x + [11]-90 p. 21 cm. [Ger]*

1022. Weilshaeuser, Emil. 1871. *Vegetarisches Kochbuch. Ein Huelfsbuch fuer Alle, welche sich der blutlosen Diaet zugewendet haben oder zu derselben uebergehen wollen* [Vegetarian cookbook. A help-book for all who have turned toward a bloodless diet or who want to]. Berlin: Th. Grieben’s Verlag. x + [11]-90 p. 8°. [Ger]*

• **Summary:** Note: This is the earliest German-language document seen (March 2022) that uses the term *blutlosen Diaet* (bloodless diet) to refer to a vegetarian diet.

1023. Schlickeysen, Gustav. 1872. *Die naturgemaesse Lebensweise. Vortrag, gehalten am 4. April 1872 im kaufmaennische Vereine zu Mannheim* [The natural way of living. A lecture presented on 4 April 1872 to the Merchants’ Society at Mannheim]. Schwelm, Germany: Wortmann in Comm. 310 p. Illust. 8°. [Ger]*

• **Summary:** About a vegetarian [perhaps vegan] diet. A third

edition was published in 1894 and 1903.

1024. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1872. [German vegetarian meeting]. July. p. 105.

• **Summary:** “Germany—We are glad to announce that the general meeting of the German Vegetarians is to be held on the 9th and 10th of July. Visitors are very welcome. For particulars apply to Mr. C. Thilio, Gholis, near Leipsic” [Leipzig].

1025. *Harbinger of Light (Melbourne, Australia)*. 1872. Vegetable v. animal diet. Sept. p. 305.

• **Summary:** “Pythagoras, living some 500 years BC, recommended a vegetable diet. Neither himself nor disciples tasted flesh. Aristaeus, the successor to Pythagoras in his famous school, was also a fruit-eating philosopher. Zeno the stoic, Diogenes the cynic, Plato, Plutarch, Palutus, Proctus, Empedocles, Socion, Quintus, Sextus, Appollionus of Tyana, Porphyry, Clement of Alexandria and nearly all the more eminent of the ancient sages abstained entirely from flesh-food, while Swedenborg, Newton, Wesley, Howard, Linnaeus, Gassendi, Cuvier, Lord Monboddo and hosts of others learned and gifted, have testified against its use. It may not be out of place to further mention Shelley, Haller, Ritson, Lamb, Dr. Hufeland, Sir Richard Phillips, Prof. Mussey, F.W. Evans, defender of the Shaker faith, Alcott sometimes termed ‘the New England Sage’ and many other of our media.”

Note: This is a spiritualist journal, first cited by Edgar Crook (2005).

1026. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1872. The German annual meeting. Oct. p. 146.

• **Summary:** “Our excellent friend Mr Alfred Von Seefield, has just sent us an account of the German anniversary. He would have written earlier, had he not forgotten, ‘but work, incessant work, prevented.’ He has made up his mind ‘to take a five weeks holiday, and go to Switzerland or Italy, and to feed on grapes.’ ‘My fellow-traveller’ he continues, ‘is a carnivorous physician; we shall see who fares best of us two!’

“The third general meeting of the German Vegetarians was held at Leipzig, on the 16th July. Mr Thilo of Leipzig welcomed the assembly. The president, Mr May, of Berlin, took the chair. He gave a short review of the last two years. Our number, he stated, has been growing, not rapidly, but steadily. Local Unions have been formed at Leipzig and Mannheim in Germany, at Zurich and Baden in Switzerland. For the future, we hope, that some Vegetarian students of medicine will exercise good influence. They will soon have completed their studies, and after having taken their degrees, we hope they will be able to defend our principles in the

scientific world on equal terms with our learned adversaries. Our Graham-bread is esteemed far beyond our circle. For instance, the Empress of Austria, the Chancellor Andrassy, Baron Wenckheim, and Baron Rothschild of Vienna, make use of it.

“After the committee had given an account of its proceedings during the last two years, a vegetarian dinner was partaken of from 12 to 2 o’clock, and some questions discussed in the afternoon. For the new year were elected, Messrs E. Baltzer, L. Belitski, and S. Rosenthal of Nordhausen, as president and committee, and thus the affairs of our society are again in the well-approved hands of the same persons as in the first two years.

“In the evening, from 8 to 10 o’clock, the Rev. E. Baltzer of Nordhausen, gave a public lecture: “man amidst nature.” A very large audience of the best classes, listened to the end with intense interest, and thanked the orator by loud applause. A public discussion did not follow. Next day the greater part of the Vegetarians made a trip to Dresden and Saxon Switzerland.

“For sale were exhibited two photographic groups, each of eight living Vegetarians, and one of four deceased, viz., Pythagoras, Gleizes, Sylvester Graham, and Gustave Struve. Copies can be obtained from Mr Nauhaus, photographer, at Eisleben. The next meeting is fixed for autumn 1873, at some place in Southern Germany.”

1027. Baltzer, Eduard. 1872. *Vegetarismus in der Bibel* [Vegetarianism in the Bible]. Nordhausen, Germany: Ferd. Foerstemann’s Verlag. xi + 117 p. Die natuerlicher Lebensweise, Part IV. 17 cm. [50+ ref. Ger]

• **Summary:** Contains many Biblical quotation that the author believes support vegetarianism; they are arranged by chapter in the same order they appear in the Bible. A 3rd edition (131 p.) was published in 1902. The author (lived 1814-1887) was the pioneer of vegetarianism in Germany. He wrote many books about religion, Christianity, Jesus, social reform, and vegetarianism. Address: Germany.

1028. Gleizès, Jean Antoine. 1872. *Thalysia oder das Heil des Menscheit* [Thalysia, or the salvation of humanity. Translated into German from the French by Robert Springer]. Berlin: Janke. 590 p. [Ger]*

• **Summary:** About vegetarianism. The author lived 1773-1843.

1029. Metcalfe, William; Metcalfe, Joseph. 1872. *Out of the clouds, into the light. Seventeen discourses on the leading doctrines of the day, in the light of Bible Christianity. Together with a memoir of the author by his son, Rev. Joseph Metcalfe.* Philadelphia, Pennsylvania: J.B. Lippincott & Co. viii + 258 p. No index. 20 cm.

• **Summary:** The first part of this book is a “Memoir of the Rev. William Metcalfe,” by his son, Rev. Joseph

Metcalfe. It contains the first comprehensive history of the Bible-Christian church, and biography of its founder, Rev. William Metcalfe, who introduced vegetarianism and teetotalism (temperance; complete abstinence from alcoholic beverages) to America. The author, a medical doctor who lived 1788-1862, established and was leader of the Bible-Christian Church, the first vegetarian church in America (in Philadelphia).

Contents: I: Memoir of the Rev. William Metcalfe. 1. Introduction, birth and early education of Wm. Metcalfe, exemplary youth, literary taste, theological studies, adoption of a vegetarian diet, marriage. 2. History of the origin of the “Bible-Christian Church,” Mr. Metcalfe studies under Dr. Cowherd, death of Dr. Cowherd, emigration to America of a number of “Bible-Christians” with the Rev. William Metcalfe, defection and separation, Mr. Metcalfe opens an academy, organization of the “Bible-Christian Church” in Philadelphia. 3. Allurements in poverty, Mr. Metcalfe as a preacher, the doctrines he presented, opposition of the clergy to his preaching, his reply and challenge, no response, removal to Kensington. 4. The first total-abstinence society and the first tract on entire abstinence from all intoxicating liquors, the dietetic reform, the labors on Mr. Metcalfe in behalf of vegetarianism, Mr. Metcalfe engages in printing and editing, graduates as an M.D. 5. Rebuilding and dedication of the “Bible-Christian Church”, correspondence with James Simpson, Esq., and Drs. [Sylvester] Graham and [William A.] Alcott, formation of the American Vegetarian Society, Mr. Metcalfe’s visit to England, death of Mrs. Metcalfe, the organ of the vegetarians, Mr. Metcalfe’s duties and labors, invitation to revisit England as pastor of the ‘Bible-Christian Church”, marriage to Miss Cariss, departure for England. 6. Mr. Metcalfe in England, the death of Joseph Brotherton, M.P., returns to his church in Philadelphia, death of Dr. William A. Alcott, election of Rev. Dr. Metcalfe to the presidency of the Vegetarian Society, ordination of his successor in the ministry, celebration of the semi-centennial anniversary of his own ordination, the closing days of his life, death, remarks on his life, the funeral sermon. 7. Description of a tablet to the memory of the Rev. William Metcalfe, testimonials, resolutions adopted by the “Bible-Christian Church” of Philadelphia, letter of condolence from Christ Church, Salford, England. Tribute of respect.

II: Discourses. 1. On the being and unity of God. 2. On the Lord Jesus Christ. 3. On the Trinity. 4. The Bible a divine revelation. 5. On creation. 6. On the original state of man. 7. On the popular doctrine of original sin. 8. On the Garden of Eden and its trees. 9. On the forbidden fruit, and the tempter. 10. Bible testimony on abstinence from the flesh of animals as food. 11. On the sacrifices of the Jews. 12. On the Ten Commandments. 13. On the resurrection of Jesus Christ, and the divine nature of his resurrection-body. 14. On the passion of the cross, or salvation by the blood of Christ. 15. On faith. 16. Sermon delivered on the fiftieth anniversary

of ordination, August 11th, 1861. 17. The jubilee—being a historical sketch of the Bible-Christian Church—June 12th, 1859.

Chapter 2 places the origin of the Bible-Christian Church in about 1807-1810 in Salford, near Manchester, England. The two key early figures were the Rev. William Cowherd, and Mr. William Metcalfe. Rev. Cowherd “eloquently presented the doctrine of entire abstinence from all animal food and from all intoxicating drinks” (p. 12). “The Rev. Dr. Cowherd was, unquestionably, the first, most earnest, practical advocate, in the present century, of those reforms now technically called Temperance, or Tee-Totalism, and Vegetarianism. As early as 1807 he publicly taught them, as imperative duties, from his pulpit” (p. 15). Address: 1. Rev., M.D., Philadelphia, Philadelphia; 2. Rev., Philadelphia.

1030. Metcalfe, William; Metcalfe, Joseph. 1872. Chapter II. In: Metcalfe and Metcalfe. 1872. Out of the Clouds, into the Light. Seventeen Discourses on the Leading Doctrines of the Day... Philadelphia, Pennsylvania: J.B. Lippincott & Co. viii + 258 p. No index. 20 cm.

• **Summary:** Contents: History of the origin of the Bible-Christian Church. Mr. Metcalfe studies under Dr. Cowherd. Death of Dr. Cowherd. Emigration to America of a number of “Bible-Christians” with Rev. William Metcalfe. Defection and separation. Mr. Metcalfe opens an academy. Organization of the Bible-Christian Church in Philadelphia.

“The Rev. Dr. Cowherd was, unquestionably, the first, most earnest, practical advocate, in the present century, of those reforms now technically called Temperance, or Tee-totalism, and Vegetarianism. As early as 1807 he publicly taught them, as imperative duties, from his pulpit. He labored to induce the clergy—especially those of the ‘New Church,’ or Swedenborgians—to acquaint themselves with the principles and testimony upon which they were advanced. But his zeal for these and some strictly theological views caused him, and those who coincided with him, to be treated with great coldness and indifference by the leading ministers of that Church. They denounced him and his friends as being ‘restless and uncontrollable,’ as ‘advocates of fanatical opinions,’ and as ‘not strictly adhering to the views of Swedenborg.’ The hope of a more tolerant spirit prevailing in the ‘New Church’ counsels was feeble. Still, the Rev. Joseph Wright made an effort by calling a conference of the ministers and lay delegates of the ‘New Church,’ to be held at the Rev. Dr. Cowherd’s church, Salford, Manchester, June 29, 1809. No other Conference of the ‘New Church’ was held that year; although the Conference of the year previous contemplated that one should be held in Manchester. Invitations were sent, and the Conference met. But the only ministers present were Rev. Joseph Wright, of Keighley, the Rev. George Senior, of Dalton, near Huddlesfield, the Rev. Samuel Dean, of Hulme, and the Rev. William Cowherd of Salford,—both the latter churches

representing Manchester. There were also a number of lay delegates from different parts of the kingdom. It was now evident that the ‘New Church’ was not disposed to meet the issues. The Conference, however, was duly organized, and remained in session for four days. Its deliberations were conducted throughout in an orderly and devout manner. Every inquiry was considered with candor, earnestness, and moderation, under as spirit of true Christian harmony and peace. It was unanimously agreed that the Bible, as the divinely inspired record of the word of God, contains all the principles and doctrines necessary to man’s salvation,—that God was in Christ, and that besides him there is no other God.” Therefore “the members of the Conference desired to be known only as ‘Bible-Christians.’ Much interest prevailed throughout the session, and there was not one discordant heart or dissentient [dissenting] voice from first to last. Such, in brief, is the history which ultimated in the organization of the visible ‘Bible-Christian Church’” [in mid-1809].

“Dr. Cowherd had instituted an Academy of Sciences at Salford, over which he presided, assisted by several other reverend gentlemen in various departments. To this academy Mr. Metcalfe went as a student, designing to prepare himself for the ministry. When he had been there for about a year, the Rev. Robert Hindmarsh withdrew from the classical department of the academy [where he was translating Swedenborg’s works into English from Latin], and Dr. Cowherd immediately invited Mr. Metcalfe to assume the vacancy. This was in the early part of 1811. He accepted the offer, and continued in that position about two years.”

Mr. Metcalfe was ordained on Sunday, August 11, 1811, in Christ Church, Salford, by the reverend divine Dr. Cowherd. His first congregation was near his home in Addingham, Yorkshire, where one of his church-members had “erected a handsome church building, in which was also a commodious school-room.”

While in Salford, Rev. Metcalfe “had formed a desire to emigrate to America. Nor was he alone in this desire. In one of his letters to a friend, written shortly after his ordination, he says, ‘The civil and religious freedom of the people of the United States has been the topic of many an hour’s conversation among the teachers of the Salford Academy and the members of the church.’ He speaks also of Dr. Cowherd as an enthusiastic admirer of the free institutions of America.” But the two countries were at war [1812]. Then Rev. Dr. Cowherd died “on the 29th of March 1816, and quite a gloom was cast upon all who connected themselves with the ‘Bible-Christian Church’ by that bereavement.

“In the early part of the spring of 1817 a company of forty-one persons, all members of the ‘Bible-Christian Church,’ embarked from Liverpool for Philadelphia. This little community comprised two ministers,—the Rev. James Clark [sic, Clarke] and the Rev. William Metcalfe,—with twenty other adults and nineteen children. After a tedious voyage of eleven weeks, they all landed safely and in good

health at the port of their destination, on the 15th of June" [1817].

Their goal was to start a branch of their church in Philadelphia. Instead they dispersed. Only eleven adults and seven children stayed together (with Rev. William Metcalfe) and remained true to their principles in Philadelphia. They were advised by strangers who had no sympathy for their ideals that "it would be impossible to live in this *hot climate* without animal food."

Rev. James Clarke and his group "finally settled as a farmer in the state of Indiana. Although he remained faithful to the principles of Bible Christianity, he made no special effort to organize a church." Rev. James Clark died on 31 Aug. 1826, at age 47.

After many difficulties, Rev. Metcalfe established a congregation in Philadelphia. They had no special denomination, creed or sect (such as Baptist or Lutheran, Protestant or Catholic); their church, having no creed but the Bible, was a "Bible Christian Church." (p. 24).

They built a wooden frame church on Third Street above Girard Avenue, where they met from 1823 to 1844.

Rev. Metcalfe began to make contact with the forerunners of American vegetarianism—Dr. William Alcott, Bronson Alcott and Sylvester Graham. Rev. Metcalfe converted Sylvester Graham to vegetarianism.

In 1845 they built a larger stone building on the same site as the original wooden-frame building; here they continue to meet. Address: 1. Rev., M.D., Philadelphia, Philadelphia; 2. Rev., Philadelphia.

1031. Metcalfe, William; Metcalfe, Joseph. 1872. Chapter VI. In: Metcalfe and Metcalfe. 1872. Out of the Clouds, into the Light. Seventeen Discourses on the Leading Doctrines of the Day... Philadelphia, Pennsylvania: J.B. Lippincott & Co. viii + 258 p. No index. 20 cm.

• **Summary:** Contents: Mr. Metcalfe in England [1855]. The death of Joseph Brotherton, M.P. Returns to his church in Philadelphia. Death of Dr. William A. Alcott. Election of Rev. Dr. Metcalfe to the presidency of the Vegetarian Society. Ordination of his successor in the ministry. Celebration of the semi-centennial anniversary of his own ordination. The closing days of his life. Death. Remarks on his life. The funeral sermon.

The end of Chapter 5 notes: In early 1855 the Rev. J.B. Strettlles, officiating minister of the Christ Church, Salford, died. Mr. Metcalf was invited to visit that church until a suitable person could be obtained to take Rev. Strettlles' place. Mr. Metcalfe proposed that Rev. Joseph Wright, his brother-in-law, who had been ordained by the Rev. Dr. Cowherd and who was now a resident of Philadelphia and an active member of the Bible-Christian Church, should take over his pastoral duties in his absence. The proposal was grant by Rev. Wright and the Church. "Mr. Metcalfe had recently been married to Miss Mary Cariss, a lady who

had been nurtured and raised in the principles and discipline of the 'Bible-Christian Church,' and who was a faithful member. In the latter part of July [1855] he and his wife embarked for Liverpool from Philadelphia. They arrived safely and were immediately waited upon by members of the church and cordially welcomed."

Chapter 6: "The Rev. Dr. Metcalfe was immediately installed in his pastoral duties... Again he was cordially greeted by his old friend, Joseph Brotherton, M.P., who, as the early minister of the Salford church, was still looked to by its members as their chief adviser in all difficulties. James Simpson, Esq., President of the Vegetarian Society, also gave him hearty welcome, and soon engaged him in the Vegetarian cause as a lecturer. He visited in this capacity not only many of the towns of England, but, in company with Mr. Simpson, he also addressed meetings in Edinburgh, Glasgow, and several smaller towns of Scotland." His message of Vegetarianism and Temperance was well received. But his main duty was to find "a worthy successor to the pulpit of Christ Church, Salford."

"Whilst thus busily engaged, he was startled by the sudden death of his old and endeared friend the Rev. Joseph Brotherton. Without any symptoms of previous sickness, he quietly and quickly passed from this transitory state to the eternal world, on the morning of January 8th, 1857. This was the most severed bereavement that the Salford church had experienced since the death of the Rev. Dr. Cowherd. Mr. Brotherton was highly esteemed by the community at large. He had represented Salford in Parliament for more than twenty years [1832-1957], and was otherwise connected with its municipal government, as well as being an active member of several of its benevolent, literary, and scientific associations. The mournful duty devolved upon the Rev. Dr. Metcalfe of performing the last sad rites over the lifeless remains of his beloved friend. On Sunday, January 18th, he delivered a discourse 'On the Death of the late J. Brotherton, Esq., M.P.,' in Christ Church, Salford. Besides the mourning family and church-members, there were in attendance members of Parliament, the town officials, and a large concourse of citizens. By request of the church-deacons, the address was published in pamphlet form."

In early August 1857, Mr. Metcalfe and his wife "bade an affectionate farewell to their many kind and dearly-beloved friends in England." They reached the port of New York on Aug. 24 (p. 43).

"Another friend and colaborer [fellow laborer] in the cause of Vegetarianism has been summoned by the hand of Death from this world of shadows. Dr. William A. Alcott, who had toiled so unwearyingly in the prosecution of philanthropic labors, and who had written so many instructive books of a practical character, died on the 29th of March, 1859, in the sixty-second year of his age,—thirty-one of which had been more or less zealously devoted to the propagation and practice of Vegetarianism. At the annual

meeting of the Vegetarian Society, held September 21st, Dr. Metcalfe was unanimously elected president, which position had been so ably filled by Dr. Alcott from the time of its organization. On assuming the chair, Dr. Metcalfe delivered a fitting eulogy upon the life, labors, and character of his deceased predecessor" (p. 44).

But Rev. William Metcalfe, in England, was not feeling well. "He died on Thursday evening, October 16th, 1862, in the 75th year of his age" (p. 46). He had been a healthy minister for 52 years, who missed only 5-6 Sabbaths due to ill health. His remains were interred in the burial-ground attached to the church which had been built under his auspices. (p. 47). Address: 1. Rev., M.D., Philadelphia, Philadelphia; 2. Rev., Philadelphia.

1032. Tolles, James R. 1872. Lecture on health, and the proper food for man. Sacramento, California: Jefferis & Co. 39 p. 23 cm.

• **Summary:** The author, under spiritual control, advocates a vegetarian diet. Discusses numerous passages from the Bible relating to vegetarianism.

1033. Tolles, James R. 1872. Lecture on health, and the proper food of man. Sacramento, California: Jefferis & Co. 39 p. 23 cm. [17 ref]

• **Summary:** The spirit of God moved Tolles (now a devout Christian) to write this book, which advocates avoiding "the use of flesh for food." More specifically, he generally advocates a "vegetable diet," free of "animal food." "The forbidden fruit was exactly the flesh of animals, and nothing else" (p. 10). He cites many passages from the Bible (both Old and New Testaments) in support of his views. Inside the back cover: The true guide to health. The "Forbidden Fruit" plainly pointed out. Address: Sacramento, California.

1034. Trall, Russell Thacher. 1872. The true healing art: or Hygienic vs. drug medication. An address delivered in the Smithsonian Institute, Washington, D.C. New York, NY: S.R. Wells, Publishers.

• **Summary:** Dr. Trall lived 1812-1877. This is one of his most famous speeches about the healing power of nature. Address: M.D.

1035. Couchman, William. 1873. Man's best diet, and twenty years trial of it. *Dietetic Reformer and Vegetarian Messenger*. May and June. *

• **Summary:** Also reprinted as a 12-page pamphlet (12 p., 1873? Dunfermline: W. Clark). Address: England.

1036. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1873. Annual meeting of the German Vegetarian Society. Aug. p. 311.

• **Summary:** "This meeting was held the week after Whitsuntide at Frankfort-on-the-Main" [Frankfurt]. We

subjoin a short and pleasing notice of it received from Herr von Seefeld:—'About sixty members attended, chiefly from the south-west of Germany. As a consequence of the large distances between the different localities chosen yearly, the meeting has another appearance in every other place, and a majority of new faces; but the harmony of principles transforms it into the appearance of an assemblage of old friends. Most heartily welcomed was the Colonel von Knoerzer, of Stuttgart, that brave officer, who upheld the Vegetarian principle in the whole campaign, and on the sick bed, in spite of the doctors. He was severely wounded in the bloody affair at Champigny, and his bridle-arm crushed, but his wounds have healed so well that he holds again the command of his regiment, fully persuaded that many of the maladies of the army are caused by the flesh-meat, and the state in which it is often devoured. A circle of ladies also attended the assembly, and followed the proceedings with great interest.

"The Rev. Edward Baltzer, of Nordhausen, presided, with the assistance of Messrs. Belitski and Rosenthal—and these three gentlemen were again unanimously elected president, treasurer and secretary for the new year. The proceedings consisted of speeches on Vegetarian topics, with debates following, and a Vegetarian dinner. The monthly periodical may perhaps next year be transformed into a weekly paper; and pamphlets against tobacco and against vaccination, now in preparation, are to be issued by the society. In the evening, the Rev. E. Baltzer delivered a lecture "On Education." On the following day a number of ladies and gentlemen united in a very pleasant trip into the hills of the Taunus, visiting its nice watering place. Soden, and the picturesque ruins of the Koenigstein and Cronberg. The weather was excellent, and the general enjoyment—with rural bread, butter, and milk—was magnificent. The remembrance of these days will remain as most pleasing memories to every one who shared in their enjoyments."

1037. Alcott, Louisa May. 1873. Transcendental wild oats: A chapter from an unwritten romance. *Independent (The) (New York)* 25(1307):1569-71. Dec. 18.

• **Summary:** This is the author's comic, fictionalized history of Fruitlands, a Massachusetts utopian community co-founded by her father, Bronson Alcott, and led by him during its brief six-month life in 1842-1843. She satirizes her father's role in New England transcendentalism and shows how the women [such as her mother, Hope] did all the work.

For a good review of this see: Petrulionis, Sandra Harbert. 1995. By the light of her mother's lamp: Woman's work versus man's philosophy in Louisa May Alcott's "Transcendental Wild Oats." In: Joel Myerson, ed. 1995. *Studies in the American Renaissance*. Charlottesville, Virginia: University Press of Virginia. See p. 69-81.

1038. Baltzer, Eduard. 1873. Ideen zur sozialen reform

[Ideas for social reform]. Nordhausen, Germany: Verlag von. Ferd. Foerstemann. 2 + iv + 114 p. 23 cm. [10+ ref. Ger]

• **Summary:** Discusses sociology, religion and life, the influence of the environment on humans, Makrobiotik (Chap. 16, 26), the natural way of living (vegetarianism, Chap. 18, 24), agriculture, politics, etc. Address: Nordhausen, Germany.

1039. Tolles, James R. 1873. Reformation or revolution: Reformation prophesied. Lecture on phrenology and the proper food for man. Sacramento, California: H.A. Weaver & Co. 53 + 1 p. Illust. 23 cm. *
Address: California.

1040. Vorstande des deutschen Vereins fuer naturgemaesse Lebensweise (Vegetarianer) (Board of Directors of the German Society for a Natural Way of Living) (Vegetarians). comp. 1873. Vegetarianer–Addressbuch. 3. Aufl. [Vegetarians–Address book / directory. 3rd ed.]. Nordhausen: Foerstemann. 48 p. E. Baltzer, L. Bilatski, S. Rosenthal. [Ger]*

• **Summary:** Eduard Baltzer lived 1814-1887. Address: Germany.

1041. Man's best diet and twenty years trial of it (Brochure). 1873? London: Reprinted from the *Dietetic Reformer*, May & June 1873. 12 p. Undated. *

1042. Davis, Rebecca Harding. 1874. Earthen pitchers: Chapter XV. *Scribner's Monthly* 7(6):714-21. April. See p. 717.

• **Summary:** "Though I never approved of girls eating meat. It ruins the complexion. "You ought to have spent the day with me. I was putting up tomatoes, canning catsup and soy. Of course, you don't know how to make good soy?"
"I'm afraid not."

1043. John Harvey Kellogg officially replaces James White as editor of *Health Reformer* magazine. In January 1879 the *Health Reformer* is renamed *Good Health*. (Early event). 1874. July.

• **Summary:** Richard W; Schwarz, in his excellent biography *John Harvey Kellogg, M.D.*, states (p. 37, 91-92) In about 1873 James White, who was then the magazine's editor, pressed the 21-year-old John Harvey Kellogg into service as his chief editorial assistant. Since church responsibilities overburdened White, in July 1874 Kellogg officially became editor of the *Health Reformer*, a position he held until his death 61 years later. Kellogg began writing columns for this periodical in which he set forth the basic principles of healthful living that he would promote all his life. His system, which he eventually called "biologic living," was based on preventive medicine and a simple vegetarian diet; it demanded total abstinence from alcohol, tobacco, tea,

coffee, and chocolate. In January 1879 the *Health Reformer* was renamed *Good Health*. Dr. Kellogg entrusted much of the editing work for *Good Health* to his wife, Ella Eaton Kellogg.

1044. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1874. The annual meeting of the German Vegetarian Society... Aug. p. 87.

• **Summary:** "... fixed for the 27th August this year, is to be held in Dresden. The arrangements are to appear in the *Vereins-Blatt* for the present month. These meetings generally last more than one day, and afford opportunities for much social intercourse. Several members will speak English or French, so that an English visitor, unacquainted with German, would not be entirely at a loss should he take the opportunity of meeting with his German brethren, and sisters too, for ladies also attend."

1045. Seefeld, Alfred von. 1874. Germany (Letter to the editor). *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. Dec. p. 154.

• **Summary:** "The annual meeting of the German Vegetarian Society was held at Dresden on the 9th September. In consequence of the day having been several times postponed, the attendance was not so large as had been expected; some had even come in vain at the times first announced. The local arrangements were made by Mr. Wolbold, a Vegetarian Physician and Editor of the Magazine "Naturarzt" (The Natural Physician), giving general satisfaction. The state of the society and the efforts for the propagation of its teaching, are reported to be satisfactory. The special numbers were not given, but a new list of members is to be published. The public speeches of the Rev. Edward Baltzer and Mr. Robert Springer (the talented translator of "Gleizes, Thalysie"), given in the evening, in the presence of a large and attentive audience, were a great success. A trip to Saxon Switzerland on the following day brought the meeting to a pleasant close."

1046. Manchester Vegetarian Society. 1874. Manifesto of the Vegetarian Society. Manchester, England. *

1047. Bentley Historical Library, University of Michigan. 1874. John Harvey Kellogg (1852-1943): Papers, 1832-1965 (primarily 1874-1943) 19.3 feet in 19 boxes and 2 oversize boxes (Inventory and finding aid for archival collection). Ann Arbor, Michigan. 13 p. Undated. 28 cm. [255 ref]

• **Summary:** The typewritten inventory and finding aid, which describes John Harvey Kellogg's personal papers in the Bentley Historical Library at the University of Michigan at Ann Arbor, is divided as follows: Biography of J.H. Kellogg (p. i-iv). Summary contents list (p. v). Box 1–Autobiographical and biographical notes. Awards, citations, etc. (and oversize box 21) Correspondence 1875-

June 1935. Box 2—Correspondence, July 1935-1940. Box 3. Correspondence 1941-1948, and undated. Lectures, speeches, and related, 1875-1901 (22 folders) (see attached index). Box 4—Lectures, speeches, and related, 1901-07 (23 folders). Box 5—Lectures, speeches, and related, 1908-11 (17 folders). Box 6—Lectures, speeches, and related, 1912-17 (24 folders). Box 7—Lectures, speeches, and related, 1918-43 (15 folders). Boxes 7-10—Lectures, speeches, notes, and articles [undated by Topic], ca. 1890-ca. 1943. Boxes 10-11—Notes and memoranda, 1876-1943. Boxes 11-12—Subject files (primarily medical missionary materials). Box 13—Clippings, dated and by topic. Boxes 13-14 (and oversize box 21)—Scrapbooks, dated and arranged by subject, 1878-1944. Box 14—Guestbooks and registers. Box 15—Miscellaneous bound materials. Ledgers/daybooks, 1899-1923. Index Rerum, ca. 1888-1896. Boxes 16-17—Notebooks (as student and physician), 1869-1927. Box 17—Printed works by JHK and various Sanitarium physicians, ca. 1890-1940. Bound manuscripts of JHK, ca. 1890-ca. 1925. Box 18—Works by others (manuscript). Works by others (published), ca. ca. 1832-ca. 1940. Box 19 and oversize box 20—Photographs.

The Kellogg collection came to the Michigan Historical Collections in two primary accessions, one in 1962 and another in 1972. The collection was a gift of Gertrude W. Goodwin, secretary of the Race Betterment Foundation of Battle Creek, Michigan. A microfilm copy of the collection is available (see attached listing by reel number, p. 5-8).

"John Harvey Kellogg was also a skilled surgeon, an editor, and scientist who saw himself as primarily an educator determined to focus public attention on preventive medicine as the means to maintain good health. The main thrust of Kellogg's good health message was that vegetarian diet, regular exercise, fresh air, and sunshine are the keys to a long and vigorous life. Kellogg was a testament to the efficacy of his principles, living to age ninety-one and working diligently until succumbing to pneumonia on December 14, 1943."

"Kellogg, an 1875 graduate of Bellevue Hospital Medical College, brought a solid training in orthodox medicine to his health reform efforts. In this, he differed from most earlier health reformers, whose systems often lacked grounding in science. Kellogg made repeated trips to Europe to keep abreast of developments in medicine, surgery, and physiology in order to buttress the scientific foundations which supported his health message." Address: Michigan Historical Collections, Bentley Historical Library, Univ. of Michigan, Ann Arbor, Michigan 48109-2113. Phone: 313-764-3482.

1048. Darwin, Charles Robert. 1874. *The descent of man, and selection in relation to sex*. 2nd ed. revised and augmented. London: J. Murray. xvi + 688 p. Illust. 20 cm. Original ed. 1871. *
Address: M.A., LL.D., F.R.S., England.

1049. Jackson, Lucretia E. 1874. *The health reformer's cook-book: or, How to prepare food from grains, fruits, and vegetables*. Dansville, New York: Austin, Jackson & Co., publishers. 70 p. 19 cm. *

1050. *The hygienic cook book: Comprising, in addition to many valuable recipes for the preparation of healthful food, brief remarks upon the nature of food, how to make the change of diet, time for meals, canning fruit, &c.* 1874. Battle Creek, Michigan: Office of the Health Reformer. 96 p. Index. 18 cm.

• **Summary:** A vegetarian cook book. Contents: Preface. Introductory: Food and diet (What is food?, man's natural diet), Perverted appetites (animal food, eggs, milk, cheese, butter, fine flour {bolted}, spices, salt, soda and other minerals, sugar {incl. molasses, maple sugar, honey, etc.}, vinegar, pickles, and preserves, tea and coffee, wine, time for meals {two a day is best}, change of diet). Cookery: The art of cooking. Bread, loaf bread (Graham bread, etc.), toast, fruit-bread and cake, puddings, pastry (incl. pies, dumplings, tarts), cooked fruit and sauces, vegetables (incl. dried beans), soups, stews, and gruels, preserving fruits and vegetables (canning, drying). Beverages: Filtered water, summer drinks.

On the inside back cover is a full page advertisement for the Health Reform Institute, Battle Creek, Michigan. "This Institution has a competent corps of Physicians, both male and female, and is under the general supervision of a Board of Directors... At this Institute diseases are treated on Hygienic Principles. Instruction, both Theoretical and Practical, is given to Patients and Boarders on the great subject of How to Live so as to Preserve Health, and also respecting the safe and sure means of Recovery from Disease. In the treatment of the sick, No Drugs will be given. Those means only will be employed which Nature can use in her healing work; such as Proper Food, Water, Air, Light, Exercise, Cheerfulness, Rest, and Sleep. Grains, vegetables and fruits constitute the staple articles of diet."

On the back cover is a "Catalogue of books" (and pamphlets) published at the office of the *Health Reformer*, Battle Creek, Michigan. Thirteen titles and prices are listed. One pamphlet is titled "Proper diet for man." Three are written by R.T. Trall, M.D. and one (*Science of Human Life*) by Sylvester Graham.

Note: This is the second earliest known Seventh-day Adventist cookbook. Soy is not mentioned. Address: Battle Creek, Michigan.

1051. Trall, Russell Thacher. 1874. *The Hygeian Home cook-book: or, Healthful and palatable food without condiments*. New York, NY: S.R. Wells. 72 p. 20 cm.

• **Summary:** The author (lived 1812-1877) advocates a plain vegetarian diet, as practiced at his "Hygeian Home." The Preface states (p. 5-6): "For a dozen years past our table for



invalids has been prepared without the employment of milk, sugar, salt, yeast, acids, alkalies, grease, or condiments of any kind. Our only seasonings have been fruits and other foods in a normal state, so prepared and combined as to produce the requisite flavor to please without perverting the taste."

"Among the special advantages of the plan we have adopted, so far as invalids are concerned, is the absence of sour stomach, biliousness, and constipation, so troublesome to all dyspeptics who use milk and sugar. Nor do our patients have any desire to drink at meals. Pure food never occasions thirst; and all physiologists know that taking water with food renders digestion and assimilation imperfect in all persons, and seriously interferes with the recovery of health by invalids. As we use no seasonings, they are not mentioned in our recipes."

Contents: Breads. Mushes. Pies. Puddings. Sauces.



Soups. Vegetables. Fruits. Preserving fruits. The author has previously written many books about hydropathy.

Photos show: (1) Portrait photo of Russell Thacher Trall (1812-1877). (2) Dr. R.T. Trall's water-cure establishment in New York.

Note: According to John Davis (March 2012), this is the world's earliest vegan cookbook, and Russell Trall appears to have been promoting a vegan diet since about 1862 (1874 minus 12 = 1862). Address: M.D., Florence Heights, New Jersey.

1052. John Harvey Kellogg receives his M.D. degree from Bellevue Medical School in New York at age 23. He has been a vegetarian for 9-10 years (Early event). 1875. Feb. 25. • **Summary:** Richard W; Schwarz, in his excellent biography *John Harvey Kellogg, M.D.*, states (p. 30-33). "As evidence of their faith in him, the Whites [James White and his wife, Ellen G. White] lent John a thousand dollars to meet expenses. Kellogg soon made a decision. He would go to Bellevue Hospital Medical School in New York, which that year had graduated the largest medical class of any medical college in America." Kellogg had to spend only one year at Bellevue to qualify for his M.D. degree. He "needed two full courses of medical lectures, but the year spent at [the University of Michigan Medical School] Ann Arbor counted for one of them." He received his degree on the date given above at Bellevue's 14th annual commencement, held in the New York Academy of Music.

During his year at Bellevue, John apparently ate a vegetarian diet. While it is not clear exactly when Kellogg decided to become a vegetarian, he was probably a vegetarian by the date of his graduation, and perhaps as early as 1873.

As Schwartz says further (p. 37): "While still a medical student at Bellevue, John Harvey Kellogg outlined in the *Health Reformer* the basic principles of healthful living that he would promote all his life... It had as its goal to help people stay well, rather than to recover from illness. Kellogg started with the premise that obedience to the natural laws of health was a moral duty and was essential to the maintenance of mental and moral as well as physical health. Biologic living demanded total abstinence from alcohol, tea, coffee, chocolate, and tobacco, since each contained some factor detrimental to the body. It stressed a simple vegetarian diet as most 'natural' for man."

"No food came under more sustained attack by Dr. Kellogg than meat of any kind."

Page 41: "Milk and eggs were two other foods which Kellogg long regarded with suspicion. For many years he excluded milk from his personal diet. Gradually he altered his views, however, and in 1917 he told the National Milk Congress that milk was 'the choicest product of nature's laboratory'; no other food product could compare with it. For years he regarded clean raw milk from healthy cows

as superior to pasteurized because he believed the process destroyed essential natural qualities. No dairy product stirred Kellogg's enthusiasm more than yogurt. Convinced that it largely explained the longer life expectancy of the Bulgarian people, the doctor was one of the first persons in the United States to promote its use.

"During his entire lifetime, Kellogg remained unenthusiastic about eggs as food."

Note: Dr. Kellogg may have eaten a "vegan" diet (although that word was not coined until 1944) from about 1874 until around 1915.

1053. Newman, Francis William. 1875. Vegetarianism. *Fraser's Magazine* 11:156-72. Feb. New Series. [3 ref]

• **Summary:** "At the Editor's request, I begin this article with a few words on my personal experience of Vegetarianism.

"I was led to study the question during the first cattle murrain, and approached it on the side of political economy and for avoidance of disease among the poor. I did not at all believe it could suit me personally, yet was ashamed to talk or write in favour of it without at least trying it. Upon trial I soon found my digestion to improve, carefully rejecting white bread, and getting the brownest which was to be had. I had previously by medical order eaten flesh meat regularly twice a day, and rather largely. Dinner pills were ordered me to assist digestion of so much meat. These I abandoned with flesh food, and have never resumed them. My general health is better than I can remember it, nor has my enjoyment of food at all lessened. In my seventieth year I need neither doctors nor medicine. By general testimony the colour of my skin and fulness of my cheeks have much improved under this diet, which I would now on no account give up, though I adopted it with much more of fear than of hope.

"The increased price of flesh-meat has become an untractable fact, distressing to the gentry who cannot increase their income, and to thousands of small households in our vast trading community. To the artisans who have acquired habits of flesh-eating in the last twenty-five years, it neutralises the advantage of their higher wages, even when they are abstinent or very moderate as to intoxicating drinks. Necessarily then, the whole question of this diet is coming forward into fuller discussion, and interests thousands who a few years ago never gave continuous or attentive thoughts to it.

"There are three main topics, on one or all of which those who assume the name Vegetarians base their abstinence from the flesh of animals: the argument of economy (private or national); the argument of physiology—which bears on health, longevity, and even moral temperament; thirdly, the argument from the rights of animals. To different minds these arguments bear a different scale of importance. Naturally, to statesmen the argument of national economy, determining the population which a given area of soil can feed, will seem primary in this question; but

to those who, not through poverty, abstain from flesh-food, the other arguments will generally take the lead. The author of the classical work on Fruits and Farinacea was brought to renounce flesh-meat from being led to study the basis of our rights over the lives of animals. He came to the conclusion, that without decisive and urgent necessity we have no right to deprive harmless animals of life; and on pursuing his enquiry further, he convinced himself that to feed on their flesh does not conduce to superior health, strength, or longevity, but contrariwise. Beginning from this side of the subject, he worked out the whole of it, so that at last it is hard to say which of the three topics he regarded as principal. The late Mr. Brotherton, long distinguished in Parliament as the Vegetarian member, and signal for rigour in advancing years, certainly gave no practical prominence to the economy of vegetarianism; and probably, like Mr. John Smith, was allured to it on what may be called the Brahminical side, by the tenderness of his nature and his strong sense of universal justice. One might gather from the comments of the public prints on the vegetarian festivals of those days, that the leading vegetarians some twenty years ago were more anxious to convince rich men what luxurious repasts they could give, without flesh food, by elaborate cookery, than to show to poor men—and to all who desired to spend as little as might be on lower appetite,—how simple and cheap is a satisfying vegetarian fare. Of course, it is possible to be as extravagant on one form of cookery as on another. There is no upper limit. It is only concerning the lower limit that there can be any available discussion.

"The topic of health and longevity is naturally prominent with all vegetarian physicians. Dr. Lambe, in the past generation, gave a life-long adhesion to this practice, and an enthusiastic advocacy of its excellence. Before him Dr. Cheyne, of Bath, though less consistent and thorough-going, gave very remarkable testimonies, especially to the efficacy of vegetarian diet in chronic diseases. It must at once appear how many important enquiries crowd in as soon as the relation of diet to the health of invalids is touched. While men and women are in rude health, and live simply, without excess, the stomach digests with seeming indifference a vast variety of food. Whatever can nourish appears to be healthful, and all scruple about the kind of food sounds like pedantry or superfluous care. Not so with invalids. Not so with those who live a sedentary life—those who disproportionately use the brain—those whose nervous system is over-stimulated—those who have no full and regular muscular action. In these, health cannot be robust and rude; and if food less natural to man—that is, less completely suited to his organisation, be used, one may reasonably expect frequent damage to health and some shortening of life unawares. When it is manifest how large a fraction of English diseases among our middle and upper classes arise from the stomach, diet must assume a first-rate importance with physicians; though it is said (probably with truth) that

our townsmen and our upper classes, and the servants of the rich, suffer far more from excess in quantity than from any error in quality.

“With such complexity in the questions concerned, there is evidently room for great variety in the details of vegetarian practice. We might expect, what indeed we find, a few vegetarians rigid in the extreme. The late Mr. George Dornbusch, of Threadneedle Street, went even beyond vegetarianism: He not only abstained from all the received animal foods—from everything that had had animal life, and from eggs, milk and its products, but from every form of vegetable grease or oil, from the chief vegetable spices, such as pepper and ginger, and emphatically from salt. The present writer, in a long conversation with him, entirely failed of discovering, beyond the argument that salt is a mineral, any other ground for these abstinences than that they agreed best with him. He took only two meals in the day, and could boast of unbroken health in very continuous business. On one remarkable occasion he was assailed in the street by an escaped lunatic, who stabbed him in twenty-three places. He went into the first chemist’s shop, and got his wounds bound up. Loss of blood caused him much weakness, forcing him to be absent from business for a fortnight; but he wanted no medical advice, nor any drugs: every wound healed easily, and he was soon perfectly recovered...”

A long, excellent, sympathetic overview of the subject from many points of view. The author, age 70, is a healthy vegetarian. The two books mentioned on the 1st page are:

Fruits and Farinacea, by John Smith, of Malton. Abridged by the Vegetarian Society. (F. Pitman, Paternoster Row.)

Manifesto of the Verlarian Society. (Reprinted from the *Dietetic Reformer*.) “If any vegetarians be extravagant in milk and eggs, it is not from any craving of their stomachs, but from excess in zeal or ignorance in their cooks.” Address: [England].

1054. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1875. Correspondence: Branch societies. June. p. 223.

• **Summary:** “The Vegetarian Society, as I have hitherto understood, has been one and divided, and its members, though scattered over the country, have always looked to the common centre of Manchester as the head-quarters of the movement. Now that the associate-clause has been adopted, and a much greater scope given for the promulgation of our principles, there seems to be a feeling that something more is required in larger towns than merely a local secretary.”

1055. Groom Napier, Charles Ottley. 1875. Vegetarianism, a cure for intemperance. A paper read before... the British Association, at Bristol, 26th August, 1875. London: William Tweedie & Co. Ltd. 11 p. 12°. *

• **Summary:** Discusses 27 cases of alcoholism that were

cured through the application of a vegetarian diet based on macaroni, beans, peas, rice, and bread. Address: England.

1056. *Herald of Health (The): A Journal of Sanitary and Social Science* (London). 1875-1878. Serial/periodical. [London,] Glasgow. Edited by T.L. (Thomas Low) Nichols. Vols. 1-3. *

• **Summary:** Note: There was an interval in the publication from July to Dec. 1877.

1057. Pavy, F.W. 1875. Treatise on food and dietetics, physiologically and therapeutically considered. 2nd ed. London: J. & A. Churchill. x + 613 p. See p. 492-495. 23 cm. [20+* ref]

• **Summary:** Page 491 “Instances are to be found where life is sustained upon a wholly vegetable, a wholly animal, and a mixed diet. The mixed diet, however, may be regarded as that which, in the plan of nature, is designed for man’s subsistence. It is upon this that he appears to attain the highest state of physical development and intellectual vigour. It is this which, certainly in temperate climates, he is led to consume by general inclination, when circumstances allow the inclination to guide him; and, lastly, it is this which stands in conformity with the construction of his teeth and the anatomy of his digestive apparatus in general.

“Notwithstanding these considerations there are those—but few in number, it is true—who contend that vegetable food alone is best adapted to meet our requirements. Under the style of vegetarians (Footnote: Payen. *Substances Alimentaires*. 4me éd. Paris, 1865, p. 561) they act upon the principle they profess.

“Against those who think that a large consumption of meat is a *sine qua non* for the maintenance of health and strength, the experience of vegetarians may be adduced. In the effects of the Scotch prison dietaries corroborative testimony is afforded. Dr. J.B. Thomson, for instance, resident surgeon to the General Prison for Scotland, writing in the *Medical Times and Gazette*, vol. i, 1868, speaks in favor, from ten years’ experience, of a diet into which meat entered very sparingly, and which contained instead a moderate amount of milk... Again, as shown by one of Dr. E. Smith’s reports it is not uncommon to find, amongst the agricultural laborers of Scotland, that no meat is consumed, oatmeal and milk forming the staple articles of diet. Further, Dr. Guy, from his observations in the care of English prisons, gives as one of his deductions, ‘that we possess conclusive evidence of the sufficiency of a diet from which meat is wholly excluded, and even of a diet consisting wholly of vegetable matter.’

“[*Idem*. p. 495.] Animal food, being identical in composition with the structures to be built up and maintained, contains neither more nor less than what is required for the growth and renovation of the body. It might be assumed from this relation that nutrition upon a supply

of animal food would be carried on in a more simple way than nutrition upon vegetable food, where so much identity is observable, and which contains various principles, such as lignine, cellulose, starch, &c., which have no such existence in the animal body. Nutrition, however, is not effected in this simple manner. With animal as well as with vegetable food a transformation has to take place before absorption can occur.

“It was shown by Mulder, and confirmed by Liebig, that the nitrogenous alimentary principles of the vegetable agree in composition with those of the animal kingdom, and it has been ascertained by physiologists that all alike undergo metamorphosis under the influence of the digestive process into a certain product, which is characterised by the possession of properties, viz., those of great solubility diffusibility, that specially adapt it for transmission by absorption from the alimentary canal into the blood vessels, by which it is conveyed to organs that elaborate and convert it into the nitrogenous principles of our bodies out of a certain product of digestion, instead of deriving them direct from our food, and this brings alimentation, as far as these principles are concerned, to the same position, whether upon animal or vegetable products.”

Note 1. Frederick William Pavy lived 1829-1911.

Note 2. The term “vegetable food” appears on 30 pages of this book. The word “vegetarians” (or “vegetarian”) appears on 3 pages (p. 491, 492, 493). Address: LL.D., F.R.S., 35, Grosvenor St., London, England.

1058. Schlickeysen, Gustav. 1875. *Obst und Brod: Eine wissenschaftliche Diaetetik* [Fruit and bread: A scientific diet]. Berlin and Leipzig, Germany: Grieben's Verlag. 167 p. Illust. 8°. [Ger]*

• **Summary:** About a vegetarian [actually vegan] diet. Note: An English-language translation of this book appeared in 1877, published in New York.

1059. Smith, John. 1875. *Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom*. New York, NY: S.R. Wells. 314 p. With notes and illust. by R.T. Trall. 19 cm. From the 2nd London ed. *

1060. Groom Napier, Charles O. 1876. *Vegetarianism a cure for intemperance. Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. Jan. p. 8-11.

• **Summary:** A paper read by Mr. Charles O. Groom Napier (of Merchiston), F.G.S., Member of the Anthropological Institute, &c., &c., before sub-Section D (Physiology) of the British Association, at Bristol, 26th August [1875].

“More than twenty years ago I read in Liebig’s “Animal Chemistry” (translated by Gregory, p. 97,) how the use of cod-liver oil had a tendency to promote the disinclination for the use of wine, and how most people, according to Liebig,

find that they can take ‘wine with animal food, but not with farinaceous or amylolaceous food.’

“I was at that time a Vegetarian, and felt in my own person the truth of this statement of Liebig, as also two members of my own family, in old age, and another in middle life. They had for two years adopted the Vegetarian diet, although brought up in the moderate use of alcoholic liquors, for which, after becoming Vegetarians, they felt no inclination. I was induced by this seeming proof of the accuracy of Liebig’s theory to endeavour to find out whether it might be valuable for the cure of intemperance. Having applied it successfully to twenty-seven cases, I will briefly give the results.

“1. A military officer, aged 61, of an aristocratic Scottish family, had contracted habits of intemperate whisky drinking while on service with his regiment in India, but was well satisfied with himself, although a torment to his wife and children. His habit was to eat scarcely any bread, fat, or vegetables. His breakfast was mostly salt fish and a little bread. His dinner consisted of joint, and very little else. He consumed during the day from a pint to a quart of whisky, and was scarcely sober more than half his time. His face and neck were very red. By my advice his wife induced him to return to the oatmeal porridge breakfast on which he had been brought up, and to adopt a dinner of which boiled haricot beans or peas formed an important ingredient. He did not like this change at first, and complained that he could not enjoy his whisky as much as formerly. About this time there was a great panic amongst flesh eaters in consequence of the cattle plague, and his wife became so alarmed that the whole family was put on a Vegetarian diet. The husband grumbled very much at first. But his taste for whisky entirely disappeared, and in nine months from the time he commenced, and two months from the time he became an entire Vegetarian, he relinquished alcoholic liquors, and has not returned to either flesh or alcohol since.

“2. An analytical chemist of some talent, but of intemperate habits, 32 years of age, was desirous to be cured of his vice. I called his attention to the statement of Liebig. He said he feared that a Vegetarian diet would not suit his constitution, and that he felt he had eaten nothing unless he dined largely on flesh. I told him that I had suffered from the same delusion myself, but I was now convinced of its fallacy, and begged him to give the Vegetarian diet a fair trial. He was a bachelor, and had no one to consult but himself, so after several more objections had been answered, he consented to give it a month’s trial. He ate his first day’s Vegetarian dinner—which consisted principally of macaroni [macaroni]—with little appetite. Next day I took him a long walk, which detained us three hours beyond his usual dinner hour, so that he returned with such a hearty appetite that he ate his macaroni cold, being to impatient to wait until it could be warmed. From that day he persevered, aided by the diet, and before the end of six weeks he was a total abstainer.

"3. A lady of independent means, about 42 years of age, accustomed to live freely eat very largely of meat, drink a bottle of wine daily, besides beer and brandy, was accused by her friends of being intemperate. Her sister, who had great influence over her, took her, by my advice, one hundred miles away from home, by the seaside, and after long walks they sat down regularly to a Vegetarian dinner. In nine weeks her intemperance was so far cured as to be satisfied with about half-a-glass of brandy on going to bed, drinking nothing alcoholic during the day.

"5. A clergyman of habitually intemperate habits was induced to adopt Vegetarianism and was cured in about twelve months. He was about 44 years of age.

"6. A girl of 19, who, from association with intemperate people, had been led into this vice, was cured in about five weeks by Vegetarian diet. After two years she went to visit those who had first misled her, and returned to a flesh diet, and drunkenness. For this relapse she was cured a second time by Vegetarianism. Unfortunately she again returned to a flesh diet and drunkenness, but was again cured a third time.

"7, 8, 9. A man, his wife, and sister, all above 40, who had been addicted to intemperance for some years, were cured by Vegetarianism within one year.

"10. A bed-ridden gentlemen, slightly addicted to intemperance, was entirely cured by a Vegetarian diet in 36 days.

"11. A captain in the merchant service was entirely cured of drunkenness in 44 days, by the same means.

"12. A half-pay officer in the navy was cured of drunkenness by Vegetarianism in about 90 days.

"13, 14. a clergyman and his wife, both addicted to intemperance, although of a secret and quiet kind, were cured—one in four months—the other in six months.

"15, 16, 17. Similar cases, all bachelors of intemperate habits, were cured within twelve months by a diet mainly farinaceous.

"18. A gentleman of 60, who had been addicted to intemperate habits for 35 years, his outbreak averaging once a week. His constitution was so shattered that he had great difficulty in insuring his life. After an attack of delirium tremens, which nearly ended fatally, two brothers, who had much influence over him, induced him to adopt a farinaceous diet, which cured him entirely in seven months. He was very thin at the beginning of the experiment, but at the end of the seven months had increased in weight 28lbs., being then about the normal weight for a man of his height."

Note: This list continues on page 10 to No. 25-27. "Three old sailors, above 50. They were cured by Vegetarianism in about six months.

"From these twenty-seven cases, in which the vegetarian system has been used within my knowledge successfully, I conclude that it is a very valuable remedy, and well worth a trial. I will now give a list of foods which are preeminent in their antagonism to alcohol."

1. Macaroni, flavoured with butter. "2nd. Haricot beans and green dried peas and lentils stand next." 3rd. Highly glutinous bread. "The use of salted food tends to promote intemperance." "Flesh... induces a thirst for alcoholic liquors, for in all the cases of intemperance which I have examined there is a special distaste for a farinaceous [grain-centered] diet." Address: F.G.S., Merchiston [England].

1061. Shearing, F.W. 1876. Dear meat—Cheaper food (Letter to the editor). *English Mechanic and World of Science* 22:504-05. Jan. 28. No. 10350. [1 ref]

• **Summary:** "[10350.]—The question seems to me to be, is there any necessity for meat at all? I have heard persons assert that they have totally abstained from flesh for periods of twenty, thirty, and even forty years, and possessed both health and strength, but in every case their employment has been mental. I have never come across a hardworking man who was a vegetarian; probably there are such. If there is a vegetarian mechanic a reader of 'ours' I hope he will give us the results of his experience. I have for some time past limited myself to comparatively little flesh food, and lately resolved to totally abstain from it. But I am rather fearful respecting the results of my experiment, having to work at a very laborious trade from 6 a.m. to 8 p.m., where great quickness and muscular strength are required. My trade too is one in which 'the weakest goes to the wall,' and being of a rather feeble constitution, of course I cannot compete with my more muscularly developed brethren, and the only means of escaping the workhouse in my old age seems to me to be restriction in clothes, a life of celibacy, and a cheap diet.

"I have read several works advocating abstinence from flesh food, containing the most extraordinary statements, which, although by me irrefutable, I cannot believe. For instance, Sylvester Graham in his 'Science of Human Life,' which treats very minutely and extensively on the question of diet..."

"Again, in the 'Herald of Health,' it is stated that, weight for weight, there is more nutriment in cheese than in meat, and that fish contains as much. Now, these statements seem so utterly at variance with the common opinion that I have come to our old friend, the *Mechanic*, for the opinion of some of its able contributors. I have before me a pamphlet entitled 'Man's Best Food' which is said to be fruit, and nothing but fruit. The author says, on page 16, 'Give us nothing but apples, and we should not fall short of health, strength, nerve, or sinew, or lack one jot of the sustenance required by man!' I am excessively fond of fruit, and should be glad, if there is such a personage as a fruitarian reader of 'ours,' to have a few hints from him as to the variety, mode of eating, and whether cooked or raw. Verily, if one can exist on apples alone, another could on a generous diet of farinacea, vegetables, and fruit; but, alas! there is the old saying, 'One man's food is another man's poison,' and I suppose vice versa.

"In conclusion, is it possible for a working man to exist on a diet from which all kinds of flesh meat and alcohol are entirely excluded?"

Note 1. This is the earliest English-language document seen (March 2022) that uses the word "fruitarian" (or "fruitarians") to refer to a diet consisting solely of fruit (or perhaps fruit, nuts, and seeds).

Note 2. Commonly the term "fruit" is used when referring to plant fruits that are sweet, fleshy and contain seeds within the plant fruit (for example, apples, plums, and oranges). However, there are other foods that are not typically considered to be fruits in a culinary sense but are fruits botanically, such as nuts, seeds, grains, berries, bell peppers, eggplant, tomatoes, and cucumbers—all of which are botanically "fruits."

1062. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1876. Temperance opinion on Mr. Napier's paper. March. p. 35-36.

• **Summary:** From The League Journal (Glasgow): "Such are the prominent features of the paper, which, though no Vegetarians, we confessed to have noticed with no ordinary interest. What the rationale of the cure may be, we leave to professional men to discover and propound. So far as the facts are concerned they seem to have been of a character that forecloses all ambiguity as to the previous inveteracy of the drinking habit in the subjects concerned. We seem also, laymen though we be, to have some dim glimpse, as from afar, of the rough philosophy of the case. It is well known that animal food is in its own way stimulating. Medical science applies that term, in the appropriate sense, to flesh diet, and in many cases—such as dysentery, inflammation, and other affections that leave the alimentary canal in an irritable condition—they positively interdict its use. Every one knows the effective manufacture of gout that is in daily and extensive operation under the long established firm of Flesh, Wine, & Co. We further remember, in making incursions into Professor Carpenter's System of Physiology, how earnestly he recommends that animal food should not be taken more than twice or thrice a week, and urges in support of this practice the almost total exemption of the potato-eating Irish and the oatmeal-feeding Scotch from gout and other highly respectable diseases which are only too well known to our more luxurious lieges.

"Now, to our unscientific optics it appears to stand to reason that when a free use of stimulating food has brought the walls of the stomach and the tissues generally into an artificial condition, they will, or at least are apt to, crave stimulating beverages to goad them to the performance of their oppressed and flagging functions. Nay, the principle has long established its position as a proverb. Long ago, when invited to dine with an "old Indian"—a most estimable man, and of most temperate habits—we were urged to take a little wine on the ground that our food being somewhat too

artificially high-pitched, our drink must be made in some measure to correspond thereto. And so the artificial process in both factors goes on, actively and reactively, till the precarious balance defies adjustment, and health falls to the ground.

"Now let all this be broken off. Let our food be limited to what is natural and salubrious—without committing ourselves to Vegetarianism or any other specialty—the tissues will resume their normal tone, and not only cease to desire stimulating fluids, but positively dislike them, as the certain cause of functional derangement. Happy are those who delight in the simple and wholesome fare of their early days—and well-conducted elderly people specially delight to fall back on such simple fare. And next, happy are those who, having gone astray, make a prompt and resolute return to the path of duty and safety." Address: Esq., F.G.S., &c. [England].

1063. *Vegetarianer (Der): Zeitschrift fuer naturgemaesse Naehr- und Lebensweise*. 1876-1877. Serial/periodical. St. Gallen, Switzerland, and Berlin. Published under the cooperation of Emil Weilshaeuser, R. Nagel, and A? von Theodor Hahn. 1(1876, May)-2(1877, Dec.). 12 issues per year. St. Gallen. Leibzig: Grieben's Verlag. [Ger]*

• **Summary:** This magazine is the second earliest known German-language vegetarian periodical. The translated title in English is "The Vegetarians: Newspaper for a natural way of eating and living." Address: St. Gallen, Switzerland, and Berlin, Germany.

1064. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1876. Germany. May. p. 76.

• **Summary:** "There are about eight hundred members in union with the German Vegetarian Society, scattered throughout Germany, Switzerland, Austria, and Russia.

"The next annual meeting of the German Vegetarian Society will not take place at Mannheim, but at Köln a. Rhein (Cologne), in Whitsun week.

"A recent issue of the Leipzig journal, *Das neu Blatt*, contained an article from Mr. E. Weilhaeuser on 'The Agitation Against Vivisection.' The Nine Reasons of Professor Newman were opportunely quoted."

1065. *Health Reformer (The) (Battle Creek, Michigan)*. 1876. Vegetarian sentimentalism. 11(5):148. May.

• **Summary:** "Some time since a guest in one of our city hotels chanced to encounter a copy of the *Health Reformer*, which lay with other periodicals upon the parlor table. In glancing it through, his eye met a paragraph in which it was argued against the use of flesh as food in that it involved the infliction of unnecessary pain upon animals. It was suggested that the idea of butchering and then devouring the patient ox was a repulsive one, and that the act would have a tendency to harden the feelings, and make an individual

obtuse to the sufferings of his fellows. Our carnivorous friend could see nothing in this argument but a ludicrous play of sentimentalism, and entertained his fellow guests at the breakfast table with an account of his discovery of a sentimental fellow who ‘thought it wrong to slay the meek-eyed ox.’”

Horace Walpole might have been in sympathy with him.

1066. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1876. Germany. Aug. p. 135.

• **Summary:** “The annual meeting of the German Vegetarian Society has been held this year at Cologne. Thirty-nine members and ten guests met in the beautiful Walkenbruch Saloon on the 7th June. The Rev. E. Baltzer reported that the funds of the society amounted, at the end of 1875, to 3,044 marks 34 pence (about £145 sterling). 2,400 copies of ‘Flugblatt’ No. 2 (Manifesto), had been forwarded to various newspapers. At Chemnitz, Saxony, a new Vegetarian Union had been established; an eminent military officer had also begun to propagate Vegetarian principles in military circles. A new ‘Flugblatt,’ No. 3, had appeared; a translation of our ‘Twenty-four Reasons,’ with remarks by our corresponding secretary, Mr. Robert Springer, was also reported.

“Then followed a revision of former resolutions of the Union, and the discussion of new measures for the propagation of Vegetarian principles and the agitation against vaccination. The Rev. Ed. Baltzer was again elected president; Mr. Rosenthal, secretary; and Mr. Belitski, treasurer. It was objected to the proposal for a translation of Graham’s ‘Science of Human Life,’ that the work was too voluminous and partly antiquated, and that Baker’s abridged edition, recently published by the English society, was to be preferred. The question was consigned to a commission.

“Discussion then followed on several proposals from the union at Berlin. (1) As to the best form of literature. (2) That everything tending to promote health and to delay sickness—as culture of the skin, ventilation, dress, &c.—shall be furthered by the Vegetarian Society. (3) That petitions shall be presented to the Imperial Diet and to the deputies of the Landtag, urging attention to the rational and natural culture of the discipline of schools. (4) That all expenses of agitation, and the organ of the Society (*Vereinsblatt*), shall be defrayed by the funds of the society, and the favour of the public press cultivated as much as possible. (5) That the establishment of local unions and Vegetarian libraries must be effected with zeal and sacrifice. The idea of establishing a colony (free from vaccination) in Switzerland was rejected as premature.

“Fifty-four persons sat down to dinner. Pea-porridge (fresh peas with carrots and potatoes), gruel pudding with fruit sauce, Graham bread, beautiful apples and cherries, were among the dishes provided. Many greetings of welcome were received, including one from Spain, by Miss Meat Wellmer. In the evening Mr. Reuss, from Erlangen,

addressed an audience of 250 persons of both sexes, on ‘Vegetarianism and Social Science,’ and on the aim of the new dietetic system to abolish misery and promote happiness among mankind. This was followed by a speech from Rev. Ed. Baltzer, on ‘Vegetarianism and Aesthetics,’ received with the greatest attention.

“The following day was spent in an excursion into the mountains (Dollendorf, Löwenburg, Rolandseck), keeping happy festival on the borders of the Rhine. Four sailing-boats filled with Vegetarians, crossed the river, returning to Cologne in the evening, when leave was taken with the hope of a future happy meeting.”

Signed: “R.S. Berlin” [probably R. Springer from Berlin].

Note: Chemnitz is a city in eastern Germany. It is the 3rd largest city in Saxony / the Free State of Saxony (*Freistaat Sachsen*). From 1953 to 1990, while in East Germany, it was named ‘Karl-Marx-Stadt.’

1067. Groom Napier, C.O. 1876. The diet cure for intemperance *. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. Aug. p. 128-29.

• **Summary:** (Footnote in title: *) “See *Dietetic Reformer* for January, 1876, pp. 8-12, for Mr. Napier’s [Mr. Groom Napier’s] former paper on this subject, read before the British Association, at Bristol, 26th August, 1875, and since reprinted separately).

“A Paper read at the Vegetarian and Temperance Congress at Langham Hall, London, on June 12, 1875, by C.O. Groom Napier, Esq., F.G.S., &c.

“I was induced to make the experiments on the Cure of Intemperance by a Vegetarian diet, related in my former paper, as much perhaps by noticing the effect of alcoholic liquors on myself as by the passage I there quoted from Liebig. As a very young child, by the advice of our medical man, I remember taking beer in small quantities, and wine occasionally, without unpleasant effect. But on my adopting a Vegetarian diet at thirteen, I acquired the utmost repugnance to brandy, which had hitherto been an article of daily use—to wines, beer, and all alcoholic stimulants. I regarded the smallest quantity of them as abominable both to taste and smell.

“I was induced to make the change to a Vegetarian diet by my extreme ill health, to which the flesh and alcoholic dietary had partly contributed; and thereupon I gradually improved, though it was years before I could call myself healthy. I followed the Vegetarian diet for about six years, until the time when, travelling in France, I found it difficult to obtain Vegetarian dinners, and so I returned to a mixed diet. I found that my flesh meals were not digested well without the aid of alcohol, and so from practical experience I associated the taste for one with the taste for the other. In 1858, on returning from France, I once more returned to the Vegetarian diet, abstaining also from butter, milk, and eggs.

The flesh diet had induced in me a terrible dysentery; but this the Vegetarian diet entirely cured in a few days. I became stouter and stronger than I had ever been before, and was able—mark this effect of the Vegetarian diet—for the first time in my life to endure protracted mental labour. I followed this for two years with great benefit, when association with carnivorous friends induced a return to the mixed diet, although in the summer, when fruit and vegetables were plentiful, I still abstained from flesh and lived on fruits and bread.

“I have throughout my life avoided tea and coffee, and latterly—within the past twelve months—having returned to my old Vegetarian dietary, I have acquired an astonishing increase of muscular vigour, and am much less susceptible of cold than when on flesh diet. I can now dispense entirely with wine and all alcoholic liquor without the smallest inconvenience. If, however, I return to the flesh diet for a week I at once want a few glasses of claret daily, which, with the Vegetarian diet, are but an unwholesome irritant.

“To the list of the twenty-seven individuals whom I was the means of curing, given in my former paper, I may add a twenty-eighth, that of a Dissenting minister, who fancied he required half-a-gallon of the best pale ale daily. His dinner consisted of half-a-pound of rumpsteak; his breakfast of eggs and bacon, with the smallest allowance of bread. He took a small amount of bread, butter, and tea in the evening, and took his beer four times a day. About once a week he doubled his allowance, and, as he phrased it, ‘had a spree;’ but, with an amount of prudence worthy of a better cause, was never drunk on Sunday.

“Reading a report of my ‘Vegetarian Cure for Intemperance,’ he came up to London and had an interview with me. He was then incapacitated from work by what appeared to me to be a breaking-up of his constitution. He was disfigured by eruptions developed by the fiery alcohol he had consumed. He thought he had a tumour internally. He would pass the night in agony from pains in his side and back, and he was never without a cold.

“He had with him a young and judicious brother, with whom I talked privately. I advised him to undertake a pedestrian tour round Cornwall, his native country; to take a hearty meal about 10 a.m. of haricot beans or stewed lentil potage, with plenty of bread; to be out the whole day in the open air regardless of the weather, and to have a good hearty Vegetarian dinner provided for him at from five to eight in the evening. His brother said that, if necessary, he would cook the dinner himself the day before in order to ensure its being well cooked. Last March I heard that his brother and he made a four months’ tour in the winter, and had subsisted on the Vegetarian diet; that the brother was cured of his eruptions, of his intemperance, and of his pains at night, and that he was prepared to recommend Vegetarianism to others.

“The Vegetarian Society was good enough to publish an extract from a letter from Dr. Turner, of New York, in

which he relates how he had been the means of rescuing a thousand intemperate persons by inducing them to adopt the Vegetarian diet. I hope other medical men will give this matter consideration, and will recommend the diet to their intemperate patients. I am expecting Dr. Turner in England to make known his researches on the diet cure for intemperance and other diseases. It may seem strange to some, yet Dr. Turner has acknowledged that he was indebted to me, a non-medical man, for his first hints on the Vegetarian cure for intemperance.” Address: Esq., F.G.S., &c. [England].

1068. *New York Times*. 1876. Scientific principles of vegetarianism. Sept. 3. p. 4, col. 4. Excerpted from *Tinsley’s Magazine*. Vol. 19. Aug. 1876. p. 179-84.

• **Summary:** This long article begins: “Foods are divisible into two great classes—the organic and the inorganic; that is to say, those that have possessed life and those that have not. Now the latter are of incalculable service in the metamorphosis of organic foods in the living body, and comprise saline and mineral matters and water. We cannot at present in all cases tell exactly why iron, sulphur, chloride of sodium, phosphorus, and fluorine are indispensable to the maintenance of life, but we know that they are; and the brain, the bones, the blood, and indeed every living tissue incorporate into their structure some mineral matter. The organic constituents of food may be divided in a variety of ways into several classes, but whether derived from the animal or the vegetable world, or comprising portions of both, always include carbonaceous and nitrogenous compounds; the former are divisible into the hydro-carbons (or fatty) and the carbo-hydrates (or saccharine). Now as the phenomena of nutrition principally depend on the interchange of oxygen with nitrogen and carbon under the stimulus of that subtle something called life, it is also possible to consider the nutritive values of foods according to the quantities of carbon and nitrogen present in them. But since the value of the carbonaceous constituents of sugar is little more than two-fifths that of those of fats, it becomes necessary to calculate carbon, so that, whether contained in fatty or in starchy compounds, it should be reduced to some common measure. Starch is generally adopted for this purpose. The nutritive values of different foods may accordingly be correctly represented by the grains of carbon and nitrogen a pound freed from water contains. The difficulty that next presents itself is accordingly this: if at least two hundred grains of nitrogen and four thousand of carbon must be contained in the food daily consumed to support life and strength, would any wholesome food, whatever its source, provided it contained these quantities of nitrogen and carbon, satisfy the requirements of the human system? We can positively and emphatically answer, Yes, provided the diet is pleasantly varied and well cooked.

“But suppose additional proof is demanded. It is forthcoming. We have discovered that all foods contain

certain alimentary principles chemically identical, whether derived from the animal or the vegetable kingdom. On a due supply of these alimentary principles the human body is dependent, and on their being supplied in sufficient and scientific proportions the maintenance of life and health hangs. This statement requires illustration. Nothing would have been easier than to construct dietaries consisting of flesh or vegetables alone, or of both in agreeable proportions, any of which might have contained almost exactly two hundred grains of nitrogen and four thousand of carbon. But interminable and acrimonious disputes would have raged as to whether the vehicles in which these quantities of carbon and nitrogen were conveyed into the body were wholesome or not. It is now known that foods contain nitrogenous and carbonaceous compounds—as for example, albumen, legumen, fibrine, syntonin, gluten, casein, starch, and cellulose; and this is the all-important fact—that the chemical composition of some of these alimentary principles, whether derived from animal or from vegetable sources, is not only nearly the same, but actually chemically indistinguishable. The casein of milk cannot be told from that of peas and beans; the fibrine of meat is like that of wheaten flour and the cauliflower; the albumen of the cabbage and that of the white of egg are identical; and animal and vegetable cellulose are alike. The ablest and acutest chemist would be unable to tell the source, animal or vegetable, from which perfectly pure specimens of these principles, separated from all foreign matters, were obtained. What a discovery is this! It amounts to saying that science cannot point out any difference between pure and wholesome alimentary vegetable principles and animal ones, simply because there is no difference between them. Thus we see how emphatically we can maintain that a vegetable diet, whether it includes milk, cheese, and eggs or not, can be wholesome, and can supply the body with everything it can possibly require. That is tantamount to saying that health and strength can be as easily kept up upon it as on a purely animal diet or a mixed one. But we have not quite disposed of our difficulties, and to what follows I must invite the reader's close attention. Alimentary principles are rarely eaten pure, but in the vast majority of cases are taken combined with a variety of flavouring and colouring matters, and to the latter the various articles of our diet owe the peculiar and subtle differences which make one food apparently altogether unlike another; and these flavouring matters it is that make one food palatable and another nauseous. It has been asked whether it might not therefore be found that the savoury flavours of meat stimulate the palate and promote digestive processes. As a set-off, the disciples of vegetarianism contend that it is precisely these rich and subtle flavours which make animal food injurious, and that all-wise Nature intended man to live on simpler and purer foods. Who can decide when doctors disagree, although many eminent physiologists fully indorse the vegetarian arguments? Undoubtedly the highly-flavoured

and rich dishes brought to the tables of the wealthy are tempting to the palate and pleasing to the eye; but their use makes it difficult to enjoy and thrive on purer and simpler foods. From rich and stimulating dishes come disease, indigestion, and death, while simple diets are conducive to long life and prosperity; and although nothing is easier than to acquire the taste for highly-flavoured animal foods, it is perfectly easy for those accustomed to it thoroughly to enjoy an unmixed vegetarian diet. All theories must, however, be brought to the crucial test of experiment to make them of real service to mankind. Experience on the largest possible scale, extending over many centuries, shows that persons who keep to a vegetarian diet enjoy vigorous health and a remarkable immunity from disease, nor can it be urged that their enjoyment of life is in any way diminished. It is certainly not necessary for a vegetarian to be an ascetic, and deprive himself of some of the enjoyments of the table. The digestive organs are after a time strengthened and adapted, so that inconvenience does not follow the consumption of vegetables on a large scale. Radical and sudden changes in the mode of life are certainly often attended by temporary discomfort; but it is astonishing how easily the stomach assimilates vegetables, and how soon its capacity for the digestion of meat diminishes; at last indeed the inclination for meat vanishes.

“One of the stock arguments in defence of vegetarianism might, one would suppose, be its undoubted cheapness. This argument does not, however, receive the approval of all vegetarians, some indeed denying that there is any marked saving. They are right, if for expensive joints of meat, rich jellies, and game, they only substitute costly foreign fruits and delicate puddings. But scientifically and carefully constructed a vegetable diet, whether including or excluding those animal products which do not require life to be sacrificed to obtain them, can be made exceedingly economical, and would in any rich or poor family effect a considerable saving. It is indispensable, to obtain the full benefits of vegetarianism, to train up children from infancy to do without animal food; the digestive organs are then better able to utilise to the utmost the cheap foods on which they are called to work, while there is no craving for other and richer diets. Many nutritious and wholesome foods, as oatmeal, maize, and barley-flour, which are or should be the sheet anchors of the vegetarian, but which, from a certain harshness of flavour, require to be eaten from infancy to be perfectly agreeable, are seldom approved by persons who commence eating them in later life. Some of the vegetarian bills of fare I have seen—one more especially submitted to me two years ago by Professor F.W. Newman—have been quite as varied and rich as was compatible with health and economy. No one could possibly complain that they erred on the side of frugality; and so far from condoling with vegetarians, there is rather need of rejoicing that they provide themselves with substitutes for meat that might well satisfy

the most fastidious epicure. No; the chiefs of the Vegetarian Society sit down to tables plentifully supplied with delicate and savoury dishes as palatable as those containing meat *ad libitum*.”—Continued.

1069. *New York Times*. 1876. Scientific principles of vegetarianism (Continued—Document part II). Sept. 3. p. 4, col. 4. Excerpted from *Tinsley’s Magazine*. Vol. 19. Aug. 1876. p. 179-84.

• **Summary:** Continued: “This leads on to another part of this great subject. Vegetarianism has claims on the general attention based on quite other grounds than its cheapness and wholesomeness; for it cannot be successfully practised where there is not careful and scientific cookery. Hence the labours of the Vegetarian Society are of immense moment, and rise far above the level sometimes claimed for them; they encourage the economical and careful preparation of food, and bring before the nation the importance of many kinds of food comparatively neglected, but abundant and palatable.

“Vegetarianism could be practised with remarkable facility and economy in any family in which it was the rule of all the household; but it would be a hardship, perhaps an actual impossibility, for one member of the family to attempt it. In any instance it would be easier and pleasanter for a whole family to give it a fair trial. The simplest rule that could be recommended to a person desirous of testing in his household the advantages and economy of a pure vegetable diet would be to leave off meat and bacon at breakfast, tea, and supper, and at dinner to reverse the usual order of the courses. Let the meal begin with abundance of tarts, fruits, and puddings, and when every one had had a sufficiency the fish, poultry, or joint, which usually comes first, might be brought in. Depend upon it that if the first course be really tempting and well cooked, no one would, in a week, care for meat, and it could be safely dispensed with.

“One kind of vegetarian food—I mean fruit—is so delicious and wholesome, that were it only plentiful and cheap, total abstinence from flesh would soon carry the day. Everywhere people delight in fruit, and children and savages eat it voraciously. Were it economical and abundant it would satisfy the most delicate palate and deal a death-blow at meat; but its scarceness and dearness are insuperable obstacles to its general consumption. There is small hope that the supply of fresh fruit will ever be materially larger in this country.

“Two or three stock objections to vegetarianism demand a moment’s consideration, although soon disposed of. A good deal is heard of the importance of concentrated foods. Now I confess I do not understand what is meant by this expression. Milk, universally admitted to be wholesome and nutritious, is not so concentrated as fish, nor is the latter as concentrated as maize. It would be as easy to construct a vegetable dietary comprising in a given weight as many grains of nitrogen and carbon as would one of unmixed animal food. Undoubtedly,

weight for weight, vegetables are not, as a broad rule, so rich in nutriment as meat; but they are decidedly more plentiful and cheap, and thus the gain far outweighs any apparent loss. Whatever it is taken to signify, this objection is of secondary moment, as the difference is not sufficiently marked to be serious. The claims of invalids—a second objection to vegetarianism—I do not propose discussing; the sick and the aged may possibly need, or fancy they need, rich animal foods. My own experience in hospital and private practice leads me to believe that the infirm and the invalid are all the better for simplicity of diet and living, and are more often over than under-fed; be that how it may, we are fortunately not all invalids and octogenarians. A third objection—that the supply of vegetables is small, and that it is impossible to procure them cheap and fresh in large towns—comes with a bad grace from persons who, whatever their consumption of meat, dispose of three or four times as great a weight of potatoes, bread, rice, and cakes. No; the place of meat could be readily and economically supplied by vegetables and fruits; and in an increased consumption of the latter lies the true remedy for a scanty and dear meat supply.

“Looked at from whatever point of view we choose, we cannot question the feasibility, wholesomeness, and economy of a liberal consumption of vegetables and fruits; nay, we can maintain that science and practice prove that they can, in every sense, take the place of meat and even of all animal products. The palatableness of such a dietary cannot be disputed by any one who likes fruit, tarts, and puddings, and enjoys bread-and-butter.

“Meat will undoubtedly become dearer and scarcer; and housekeepers will not less pertinaciously and volubly pour forth their complaints. The only possible remedy is a greatly diminished consumption of animal food; but it certainly appears to me that the real redress against the heavy bills of butchers will be found in the larger and more systematic use of fruits and vegetables.

“Alfred J.H. Crespi.”

1070. John Harvey Kellogg, M.D., officially takes over the leadership of the Western Health Reform Institute in Battle Creek, Michigan (Early event). 1876. Oct. 1

• **Summary:** Richard W; Schwarz, in his excellent biography *John Harvey Kellogg, M.D.*, states (p. 59-63). The Institute began in 1866 “in response to the urgings of Ellen White. As the true pattern of healthful living opened to Mrs. White, she saw that Adventists should establish an institution which could care for the sick in harmony with the newly accepted principles.” Much of the initial funding came from John Preston Kellogg, John Harvey’s father. By 1868 the Institute had essentially become a nonprofit organization. But it fell on hard times, and “the directors seriously considered closing the Institute and selling its property to pay its debts. At this critical point, in the fall of 1876, leading church members persuaded John Kellogg, then only twenty-four years of age,

to take over as physician-in-chief.”

“When Dr. Kellogg officially took over the leadership of the institute on October 1, 1876, it contained only twenty patients. Six left with the former chief physician, Dr. William Russell, who preceded to open a rival establishment in Ann Arbor.” But under Dr. Kellogg the fledgling Institute thrived. “Within a year after he had assumed charge... John Kellogg decided that a change of name would improve the institution’s public image. Consequently, apparently acting entirely on his own initiative, he renamed it the Battle Creek Sanitarium. The doctor explained that the new name which he had coined, a variant of ‘sanitorium,’ would come to mean a ‘a place where people learn to stay well. He consistently maintained that the sanitarium’s teaching function distinguished it from the average medical institution.” Within 25 years it would become one of the finest and best known hospitals in the United States.

1071. *Health Reformer (The) (Battle Creek, Michigan)*. 1876. Vegetarian diet a cure for apoplexy. 11(11):342. Nov. [1 ref]

• **Summary:** “An eminent medical writer in the *American Practitioner* calls attention to the fact that a vegetable diet is an excellent preventive of apoplexy, quoting the following facts from the history of Dr. Adam Ferguson as related by Sir Thomas Watson:-

“The doctor experienced several attacks of temporary blindness before he had an attack of palsy, and he did not take these hints as readily as he should have done. He was a man of full habit, at one time corpulent and very ruddy; though by no means intemperate, he lived freely. I say he did not attend to these admonitions, and at length, in the sixtieth year of his age, he suffered a decided shock of paralysis. He recovered, however, and from that period, under the advice of his friend, Dr. Black, he became, a strict Pythagorean in his diet, eating nothing but vegetables, and drinking nothing but water or milk. He got rid of his paralytic symptoms, became even robust and muscular for a man of his time of life, and died in full possession of his mental faculties at the advanced age of ninety-three, upward of thirty years after his attack.’

“The doctor explains this remarkable case by the very reasonable supposition that the use of animal food induces a condition of the blood which favors degeneration of the delicate arteries of the brain. They gradually become weakened by disease until they are too fragile to resist the force of the heart’s action and are ruptured. Apoplexy, with paralysis, is the result.

“The doctor’s logic is excellent, and hereafter we have a right to expect that one of the elements in the preventive treatment of apoplexy will be a vegetarian diet. We have seen a number of persons recover from very grave apoplectic attacks, and nearly or quite overcome a liability to recurrence of the difficulty, by the adoption of a diet of fruits, grains,

and vegetables.”

1072. *Health Reformer (The) (Battle Creek, Michigan)*. 1876. The diet cure for intemperance. 11(11):339. Nov. [1 ref]

• **Summary:** “A few months ago, reference was made to the successful efforts of Mr. Napier, of England, in curing intemperance by the aid of a vegetarian diet. The following is a portion of an address recently delivered by the same gentleman at a public meeting in London; we quote from the *Dietetic Reformer*: -” This is a long extract from the following article: Groom Napier, C.E. 1876. “The diet cure for intemperance.” *Dietetic Reformer and Vegetarian Messenger* (England). Aug. p. 128-29.

1073. Alcott, A. Bronson. 1876. Re: Views on a vegetarian diet and health. Letter to S.H. Haskell, Newtonville, Massachusetts, Dec. 12. 2 p.

• **Summary:** “Dear Sir. Yours is at hand. I wish I had what you ask of me to give you—counsel that should cure and restore. But this you may not hope from any one. The doctors differ so widely that their advice only distracts and discourages.

“As a general statement it holds *that diseases of the body have their rise in the soul*, and a regimen for this should first be prescribed for the cure. Broken laws might be obeyed; and the steps retraced that led to the sufferings. Only so can health and vigor of body or mind be won—a slow process but the only safe and sure one to pursue.

“Do not look primarily to any special diet or drug, but to correcting the habits—*whatever these are*—which mother your troubles. Salt or no salt may be equally salutary. Every one takes from his food different ingredients, in different proportions, (according to his temperament and tendencies) which chemistry is wholly incompetent to detect. As his tastes so is the man.

“In general: continence, sobriety, temperance in diet, daily exercise in the open air, bathing, if strong enough and best in the morning, sleep and enough if one can get it, a cheerful spirit, a chosen task—these are the chief requisites for health and sanity both of mind and body. If one call in a physician, best trust to a Homeopath.

“[c]an hardly name any for consultation. Drs Jackson and Trall are extreme Vegetarians, and if one is not too far broken down, and has the faith in their regimen, offer perhaps the surest, though not a swift cure. No one can expect this Time and *Self-denial* are the only sure physicians.

“This may be comfortless counsel, but is the best I have to offer. I am now 77 years of age, and have practiced for most of my life theories intimated herein.

“Very truly Yours, A Bronson Alcott.”

Source: The letters of A. Bronson Alcott. 1969. Ames, Iowa: Iowa State University Press. xxxvii + 846 p. See p. 677-78. Address: Concord, Massachusetts.

1074. Hahn, Hermann Theodor. 1876. *Kleines Kochbuch für Freunde der naturgemässen Diät (Vegetarianer)*. [Little cookbook for friends of the natural diet (vegetarians)]. Köthen: Paul Schettler. 2nd ed. Köthen: Paul Schettler, 1883 [Ger]* Address: Germany.

1075. Domestica [pseudonym]. comp. 1876. *The vegetist's dietary and manual of vegetable cookery*. London. 19 cm. *

1076. Domestica. 1876. *The vegetist's dietary and manual of vegetable cookery*. London: Tweedie & Co.; Manchester: Vegetarian Depôt; Workingham: Millin Bros. 78 p. *

• **Summary:** Note: This is the earliest English-language document seen (June 2010) that uses the word “vegetist” to refer to a vegetarian. Address: [England].

1077. Groom Napier, Charles Ottley. 1876. *On the unwholesomeness of a flesh diet in tropical climates* (Leaflet). Manchester, England. 1 p. 8°. * Address: England.

1078. *Health Almanac (London)*. 1876. Serial/periodical. London: Franks & Co., 59, Eastcheap, E.C. Edited by T.L. Nichols. Frequency: Annual. *

• **Summary:** The 12th annual issue was 1887. Price 1d. Address: M.D., 446, Strand, London, E.C.

1079. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1877. Correspondence. Oct. p. 175.

• **Summary:** “London.—The committee appointed to take steps for the establishment of a Dietetic Reform Society, holding periodical meetings in London, has resolved to proceed with the enrollment of members, and to invite subscriptions towards preliminary expenses. The fee for members has been fixed at £1 1s. per annum, payable half yearly in advance.—R.N. Sheldrick, Hon. Sec. *pro tem*.”

Note: The same issue contains notes about the formation of a ‘Dietetic Reform Club’—this being a building with accommodation, dining room, etc. The connection with the above society is not clear though Mr. Sheldrick chaired the inaugural Club conference but they appear to have had separate committees.

1080. *Dietetic Reformer (London)*. 1877-1883. Serial/periodical. London, England: F. Pitman. *

• **Summary:** Issues called also No. 67-141. Continues and continued by *The Vegetarian Messenger* (Manchester, England). The OCLC record shows (Oct. 2003) that the National Library of Medicine (DNLM) has nos. 1-44 (Jan. 1861 to Oct. 1871) and no. 45-180 (Jan. 1872-Dec. 1886).

2003/05. Tom Yee of DLC went to that call# on shelf and said none of these issues are there. So I called Diane at Special Search. She carefully checked the early log / records

of periodicals received by DLC and she is certain that they did not receive this periodical from 1861 to 1886! Address: Manchester, England.

1081. Darwin, Charles Robert. 1877. *The descent of man, and selection in relation to sex*. 2nd ed. (twelfth thousand) revised and augmented. London: John Murray. xvi + 693 p. Illust. 20 cm. Original ed. 1871. Reprinted in 1989 as Vols. 21 and 22 of *The Works of Charles Darwin*. London: William Pickering. [100+* ref]

• **Summary:** Chapter 4, “Comparison of the mental powers of man and the lower animals—Continued” begins (p. 97): “I fully subscribe to the judgment of those writers who maintain that of all the differences between man and the lower animals, the moral sense or conscience is by far the most important... It is the most noble of all the attributes if man, leading him without a moment’s hesitation to risk his life for that of a fellow creature...”

In Chapter 6, “On the affinities and genealogy of man,” Darwin states (p. 150): “I would be beyond my limits, and quite beyond my knowledge, even to name the innumerable points of structure in which man agrees with the other Primates. Our great anatomist and philosopher, Professor [Thomas Henry] Huxley, has fully discussed this subject (Footnote: *Evidence as to Man’s Place in Nature*, 1863, p. 70 et passim), and concludes that man, in all parts of his organization differs less from the higher apes, than these do from the lower members of the same group. Consequently there ‘is no justification for placing man in a distinct order.’”

In this same chapter, the section titled “On the birthplace and antiquity of man” (p. 155-56) states that it is “probable that Africa was formerly inhabited by extinct apes closely allied to the gorilla and chimpanzee; and as these two species are now man’s nearest allies, it is somewhat more probable that our early progenitors lived on the African continent than elsewhere.”

“At the period and place, whenever and wherever it was, when man lost his hairy covering, he probably inhabited a hot country; a circumstance favorable for the frugivorous [fruit-eating] diet on which, judging from analogy, he subsisted.”

Darwin concludes (p. 619, last page): Man, “with all his noble qualities, with sympathy which he feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his god-like intellect which has penetrated into the movements and constitution of the solar system—with all these exalted powers—Man still bears in his bodily frame the indelible stamp of his lowly origin.” Address: M.A., LL.D., F.R.S., England.

1082. Raoux, Edouard. 1877. *De l’alimentation tirée du règne végétal ou Du régime pythagorique* [On the plant-based diet, or Pythagorean diet]. Lausanne, Switzerland:

Imp. Galempeix et Devaud. 8 p. 21 cm. [Fre]*

• **Summary:** Edouard Raoux lived 1817-1894. Address: Prof.

1083. Schlickeysen, Gustav. 1877. Fruit and bread: A scientific diet. Translated from the German by M.L. Holbrook, M.D. Dansville, New York: Austin, Jackson & Co. vi + 227 p. Illust. Index. 19 cm. [16 ref]

• **Summary:** A very influential book about vegetarian [actually vegan] diets. The bibliography shows that the views of the author have been strongly influenced by the theory of evolution, and writers such as Charles Darwin, Thomas Huxley, Ernst Haeckel, Carl Vogt, Leonhard Baltzer, Theodor Hahn, etc.

Translated from the German *Obst und Brod*. The translator, Martin Luther Holbrook, lived 1831-1902. In 1877 Holbrook lived in New York.

Contents: 1. The anthropological argument: The first principle: "The proper food of every individual is indicated by his physical organization." The two chief divisions are plant-eaters and flesh-eaters. Teeth and jaws, digestive tract, man's place in nature, man's past history on the globe, placental forms, dietetic conclusions (man's natural diet is that of the anthropoid apes), stages of embryonic life, man's highest culture, man's nature has not changed, scientific principles of diet, origin of flesh-eating by man, origin of agriculture, man is by nature frugivorous, personal experience.

2. The physiological argument: The saliva, the gastric juice, excretory products, nature's provision for man, order of maturity of fruits, necessity of variety in food, origin of cookery, value of foods, bulk [dietary fiber] necessary in food, the electrical vitality of food, essential qualities of food, injurious effects of cooking, salt and other condiments, milk, butter, cheese and eggs, honey and sugar, pastry, tea and coffee, intoxicating drinks, flesh foods, diseases caused by flesh-eating, quantity of food, the real nature of disease [elimination], good foods, nature's true beverage (water), fresh air at night, how to breathe, summary of dietetic laws.

3. The dietetic argument: Best season for change to a natural diet (warm season), advantages of fruit and bread diet, cost of this diet, emancipation of women, hints concerning eating, position in eating, sleep, adaptation to the fruit and bread diet, quantity of food, change of diet, unripe fruit, mastication (chewing well), hints on drinking, changes must be gradual, the excrement, evidence from photography, complete reform.

German and English works quoted by the author (bibliography). Appendixes. 1. A letter from Dr. James C. Jackson (of Dansville, New York; tells the story of his life and conversion to a natural diet). 2. A cure for intemperance: A paper read by Mr. Charles O. Groom Napier (F.G.S., Member of the Anthropological Institute) before the section on Physiology of the British Association in Bristol, England.

The section titled "Right culture of wheat" states in a

footnote (p. 165): "A process of removing the outside cuticle from wheat without removing the gluten is now coming into use in this country, apparently improving the flour. The Health Food Company, of New York, has given especial attention to this subject.—Translator."

Words and terms used frequently in this book: flesh diet, frugivorous, natural diet, vegetable diet, vegetarian, vegetarians.

Illustrations: Teeth of the horse, gorilla, hare, wolf, shrew-mouse, swine, and man (front and side views). Eye-teeth (canine teeth of the upper jaw, natural size) of an old gorilla, young gorilla, man, and tiger. Stomach of a hyena, lion, sheep, and man. Ideal section of the following: non-deciduate placenta of the herbivora, zonary deciduate placenta of the carnivora, deciduate placenta of the frugivora.

1084. Smith, Edward. 1877. Foods. 5th ed. London: Henry S. King & Co. xvi + 485 p. See p. 8-9. Index. 20 cm. The International Scientific Series.

• **Summary:** The Introduction states (p. 8-9): "Seeing, moreover, that the source of flesh in animals which are used as food is vegetables, it follows that vegetables should have the same elements as flesh, and it is a fact of great interest that in vegetables we have foods closely analogous to the flesh of animals. Thus, in addition to water and salts, common to both, there is vegetable jelly, vegetable albumen, vegetable fibrin, and vegetable casein, all having a composition almost identical with animal albumen, gelatin, chondrin and casein.

"Hence our appetites and the bountiful provision made for us extend our choice to both the vegetable and animal kingdoms, and it is possible to find vegetable foods on which man could live as long as upon animal food alone. Bread is in vegetable foods what flesh is in animal foods, and each within itself contains nearly all the elements required for nutrition."

Note 1. This is the earliest English-language document seen (Dec. 2020) that uses the term "vegetable casein" to refer to plant protein.

Note 2. This is the earliest English-language document seen (Feb. 2020) stating that a vegetarian diet is sufficient to supply nearly all human nutritional needs, i.e. that humans can live, thrive, and reproduce on a vegetarian diet.

Note 3. Edward Smith lived 1818?-1874. Address: M.D., LL.B., F.R.S., Late fellow of the Royal College of Physicians of London.

1085. Wellmer, Meta. 1877. Die vegetarische Lebensweise und die Vegetarier [The vegetarian way of life, and the vegetarians]. Coethen [Koethen], Germany: P. Schettler. 56 p. 19 cm. [Ger]*

• **Summary:** Note: Köthen is a city in the Halle district of eastern Germany, 12 miles southwest of Dessau.

1086. Wellmer, Meta. 1877. *Les végétariens et le végétarisme* [Vegetarians and vegetarianism. Translated from German by Edouard Raoux]. Lausanne, Switzerland: H. Mignot. 18 p. [Fre]*
Address: Prof.

1087. *Garden (The): An Illustrated Weekly Journal...* 1878. The Vegetist's Dietary and Manual of Vegetable Cookery. 13(330):247. March 16.

• **Summary:** This is a review of the 2nd edition of this book by Domestica. Published in 1877 by London by Tweedie & Co. "Although designed as a guide to vegetists as to what they should eat, drink, and avoid, this little book contains a large number of receipts for cooking vegetables that will be found valuable to meat-eaters as well. The author seems to be a rather liberal vegetist, as she allows the use of butter, milk, cream, and cheese, but evidently somewhat against the grain. Tomato salad is omitted in the list of salads, and this now common fruit, which may be dressed in a hundred different ways, receives but scanty notice. Beet and Vegetable Marrow sandwiches are good ideas, which might be extended to numerous other fruits and vegetables. There are also several excellent receipts for preparing Indian Corn in various shapes. The list of fruits and vegetables in season in each month will be found useful."

1088. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1878. Germany. Oct. p. 205.

• **Summary:** "The ninth annual meeting of the German Vegetarian Society, at Hanover, began on the evening of the 23rd August, when the members already arrived from other places met their Hanoverian friends to renew old acquaintances, or to form new ones. But the weather being very fine, they soon exchanged the closed room for a walk in the fresh evening air. Next morning, at seven o'clock, found them already assembled in the fine garden of the Bella-Vista round a common breakfast table of milk and brown bread, very lively and well inclined for a good walk around the town. Some ladies and gentlemen even ascended the gallery of the Waterloo Column to have a good look out over the environs.

"At ten o'clock the proceedings began in the hall of the Museum. About forty members and associates were also present, nearly all from Northern Germany. No Vegetarians were there from Southern Germany, as they had held their own meeting only four weeks previously at Stuttgart. Among those present we had the pleasure of seeing the Rev. Edward Baltzer, our president, with his wife; Mr. L. May, our vice-president; and Mr. R. Springer, of Berlin; Mr. Oppenheim, of Frankfurt-on-Main; Mr. Cramer, of Halle; Mr. Poppe, of Artern; Mr. Degenhard, of Dresden; Mr. Furgens, of Spandau; Mr. Siemens, from the Rhine; with other old and zealous members. And we were much pleased to see a lady from Sweden, Miss Disa May, who had come directly from

Malmo to join our meeting. The Rev. C.H. Collyns, whom we hoped to have the honour of seeing, on his way from Paris, we were very sorry to find was prevented through other engagements.

"At the business meeting the finance accounts were found correct, and the new committee, consisting of the Rev. E. Baltzer (of Nordhausen), Mr. L. May (of Berlin), and Mr. L. Vetter (of Stuttgart), was elected. The progress of the work of the society is satisfactory, but much still remains to be done. Mr. Springer warmly commended different methods adopted by the British society, and pointed out what should next be done, especially with the help of the provincial press. Mr. Weilshauser intends to abridge (the chief contents of) Porphyrius and Gleizes into two pamphlets; and Dr. Dock, of the Waid, near St. Gallen [Switzerland], will publish a tract in French for circulation on the occasion of a lecture at Paris. Mr. von Seefeld directed the attention of the society to the necessity for an energetic movement against the practice of Vivisection, and to combine to that end societies which now exist for the protection of animals. To begin with, he distributed a pamphlet by Baron Ernst von Weber, of Dresden. He likewise communicated the fact that in session of the Society of Physicians of Buda-Pesth [today's Budapest, Hungary], Dr. Debay had commended Vegetarianism as an agent for therapeutic purposes, and had met the assent of the society; and that Mr. Cremnitz, of Paris, advises that dogs never be fed on meat of any description, but only on bread, milk, and vegetables as the best preventative of hydrophobia. The meeting was then closed to permit the arrangements for dinner.

"It was the first Vegetarian dinner in Hanover. Ninety-four persons, ladies and gentlemen, sat down at one o'clock. The dishes were—a soup of sweet beer, beans, potatoes, red cabbage, with apples and roasted potatoes, maccaroni, maize pudding, bread, cheese, and fruit. The 'menu' of the dinner was drawn by an excellent artist, Mr. Klemme (a Vegetarian), who had put the list of dishes between two angels bearing fruit baskets, and headed by Moses holding the two tablets—the sixth commandment, "Thou shalt not kill," being in large characters. The table was beautifully ornamented with flowers by care of our member Mrs. Bartling. The drink was raspberry juice and water; only a few non-Vegetarians took wine. For their further comfort, amid general amusement, was put upon the table (instead of the sirloin of accustomed dinners) a huge "pumpernickel" (a loaf of sweet brown bread) of 36 lb., and many toasts were proposed—one, for instance, to the health of the Rev. Bottcher, for fifty years the leader of the teetotal movement in Germany, and who had come as a friend of our Society. He responded that as fifty years ago the general reason in favour of brandy had been that men could not do hard work without it, they now met the like feeling in favour of flesh-meat, and he hoped to live to see this prejudice likewise conquered. From beginning to end the spirit of harmony and enjoyment reigned universally.

At eight o'clock in the evening, the great hall of the museum was overcrowded by an attentive assembly to hear the public address of the Rev. E. Baltzer. He began by pointing out the triumphs of our age, so great in every domain—whether in industry art, manufacture or invention, yet still so unsatisfactory, so disappointing when taken together in the aggregate result. He showed how general is the longing for deliverance; how the sources of misery are flowing everywhere; how often we see even the richest poor, the wisest stupid, and the mightiest weak. And whence shall we look for the remedy? Ask the philosophers of olden times (e.g., Porphyrius); listen to the wise and good men of all times; what they advise comes to the same end. We must return to nature, we must be true to ourselves. So shall we enjoy that lasting of blessings—'a sound soul in a sound body.' We are to breathe pure air, live in wholesome houses, do good work and take good food. Here specially Mr. Baltzer insisted on the beauty and wholesomeness of a Vegetarian diet, as already long ago laid down by Pythagoras, adopted by the Essenes, by the common people of many nations, and commended by the Vegetarians of our days. This is the way that leads to real development that promotes true harmony of body, soul, and spirit. This new life will solve many social problems, and will exert a most favourable influence on home and public affairs, on industry, agriculture, politics, arts, sciences, and religion. However, delayed, this time will surely come, and the individual Vegetarian can already take, in advance, his share, knowing that Ovid was right in saying: *Prefer et obdure, labor hic tibi proderit olim*—the time shall come when truth and perseverance shall conquer.

"The next morning again united us in King George's park, where we took our breakfast of milk or coffee with bread, under the bright sunshine and amid the fragrance of flowers. The rest of the day was spent in visiting the parks, the waterfalls of Herrenhauser, the exhibition, the museum, &c. Many were now obliged to leave, but thirty members remained to another vegetarian dinner, after which they separated with reluctance, regretting that the days had flown so quickly, and promising to keep in good remembrance the vegetarian meeting in Hanover.—A.v S."

1089. Dock, F.W. 1878. *Du végétarisme, ou de la manière de vivre selon les lois de la nature* [Vegetarianism, or the way of living according to the laws of nature]. St-Gall, Switzerland: Imprimerie Zollikofer. 40 p. [Fre]*

Address: Docteur on médecine, directeur de l'établissement hygiénique et médical de Untere Waid près St-Gall (Suisse).

1090. *Penny Herald of Health* (London). 1878. Serial/periodical. London. Edited by T.L. (Thomas Low) Nichols. Nos. 1-12. *

1091. Ebmeyer, Otilie. 1878. *Die gute vegetarianische Kueche...* Mit einer Vorrede von Dr. med. Dock [Good

vegetarian cookery. With an introduction by Dr. Dock (MD)]. Zurich, Switzerland: Published by the author. xix + xx + 512 + 51 p. 19 cm. [Ger]*

• **Summary:** The introduction is by Dr. Friedrich Wilhelm Dock, who is the author of two books on vegetarianism.

1092. Springer, Robert. 1878. *Wegweiser in der vegetarischen Literatur fuer Vegetarianer und die es werden wollen* [Guidebook to vegetarian literature, for vegetarians and those who want to become vegetarians]. Nordhausen, Germany. 16°. [Ger]*

• **Summary:** A second edition was published in 1880 (67 pages, but smaller in size [octavo]).

1093. *Good Health* (Battle Creek, Michigan). 1879-1953. Serial/periodical. Battle Creek, Michigan. John Harvey Kellogg, editor and publisher.

• **Summary:** Continues: *Health Reformer*: 1(1867)-13(1878). Dr. Kellogg, a Seventh-day Adventist and head of the Battle Creek Sanitarium, was one of America's most prominent and respected doctors. This was his most important serial publication. On the title page of the Jan. 1879 edition is written: "Pure air, water, food. Health is wealth. A sound mind in a sound body. Proper clothing, ample exercise, adequate rest. A journal of hygiene devoted to physical, mental and moral culture. Cleanliness next to godliness. Temperance in all things." The magazine at this time is strongly opposes to the use of alcoholic beverages and tobacco. It supports vegetarianism, temperance, bread made from unbolted flour, and a healthful lifestyle. In 1879 there are many more articles about the dangers of alcohol and tobacco than about the benefits of a vegetarian diet, but by 1904 vegetarian articles predominated. In 1904 pneumonia was the most deadly disease in America. By the 1900s the cover of many issues stated that *Good Health* was established in 1866.

Richard Schwarz in his excellent book *John Harvey Kellogg, M.D.* writes of *Good Health*: By 1916 Dr. Kellogg estimated that more than 5 million copies of the magazine had been printed (p. 87). "Several years after he assumed the editorship of the *Health Reformer*, Dr. Kellogg decided that it needed a new name if the magazine and its teachings were to gain wider acceptance. He reasoned that public reaction to the word *reform* had changed. No longer did it call up visions of progress, advancement, and the substitution of truth for error. Rather, Kellogg felt, the average person associated reform with revolution, controversy, discord, and radicalism. A more positive name was essential. He decided to rechristen the periodical *Good Health* and make it into a journal which would tell its readers how to find and maintain their health. A year after the name change [it changed in Jan. 1879], the Battle Creek Sanitarium officially acquired *Good Health* from the Seventh-day Adventist Publishing Association. Thus what had begun as a Seventh-day Adventist publication

remained under Dr. Kellogg's control even after his separation from the church. Within a few months after he began his program of rejuvenating *Good Health*, he had succeeded in increasing its circulation to 20,000 copies a month... apparently the subscription list never grew much beyond 25,000, and it probably stayed considerably below that number most of the time" (p. 90-92). *Good Health* was always plagued by chronic deficits. Eventually the American Medical Missionary Board contributed more than \$100,000 to keep the Kellogg journal alive (p. 220). After Dr. Kellogg's death, the Race Betterment Foundation published *Good Health*.

Excellent sets of this periodical are owned by both the National Library of Medicine and the Loma Linda Univ. Library Heritage Room (Loma Linda, California). The magazine ceased publication in Aug. 1953.

Note: This is the earliest periodical seen (July 2021) that is part of the health foods movement or industry in the United States (after about 1890).

1094. Ward, Mr. 1879. Letter to the editor [Vegetarianism]. *Times (London)*. Jan. 23. *

1095. Pitman, Isaac. 1879. To the editor of the *Teimz* [Practice of vegetarianism] (Letter to the editor). *Times (London)*. Feb. 6. p. 11.

• **Summary:** Dated Jan. 27. In response to a letter from Mr. Gibson Ward published last Thursday [Jan. 23], the writer ("Eizak Pitman") gives an interesting account of his practice of the vegetarian system, and his method of carrying on his work. Writing in phonetic English (translated below into regular English), he says:

"Sir:—A friend suggests to me that I ought to write a letter to *The Times*, placing my life experience in contrast with the editorial summing-up on Mr. W. Gibson-Ward's vegetarian letter to *The Times* of last Thursday. The conclusion arrived at is: 'So long as no special call is to be made on the strength, a purely vegetable [vegan] diet may suffice.' As my life has been one of exceptional activity, the fact that it has been maintained on a vegetable diet ought to be known, now that a discussion on diet has been admitted into the *Times*. "My dietetic experience is simply this: About forty years ago dyspepsia was carrying me to the grave. Medical advisers recommended animal food three times a day, instead of once, and a glass of wine. On the regimen I was nothing bettered, but rather grew worse. I avoided the meat and the wine, gradually recovered my digestive power, and have never since known, by any pain, that I have a stomach.

"These forty years have been spent in continuous labour in connection with the invention and propagation of my system of phonetic shorthand and phonetic spelling, correspondence, and the editorial duties of my weekly journal. Though sixty-six years of age (1879), I continue

the custom I have followed all through this period, of being at my office at six in the morning, summer and winter. Till I was fifty years of age, I never took a holiday, or felt that I wanted one; and for about twenty years in the first part of this period I was at my desk fourteen hours a day, from six in the morning till ten at night, with two hours out for meals. Twenty years ago I began to leave off at six in the evening.

"I attribute my health and power of endurance to abstinence from flesh meat and alcoholic drinks. I can come to no other conclusion when I see the effect of such extended hours of labor on other men who eat meat and drink wine or beer." Address: Fonetik Institute, Bath [England].

1096. *Times (London)*. 1879. Vegetarianism: To the editor of the *Times* (Letter to the editor). Feb. 6. p. 11.

• **Summary:** This letter, in response to a letter from Mr. Gibson Ward, is critical of that letter and of vegetarianism. He cites Pavy's work on "Food" (p. 400) to show that animal products have higher "force values" than those from vegetable kingdom. "Mr. Ward should ask Mr. Weston whether he would prefer ½ lb of bacon or 12 lb. of cabbage.

"As Lent is approaching I have no doubt that some of the clergy will favor us with some practical experiences which may throw light on the question of vegetables *versus* meat." Address: M.D. [England].

1097. *Gospodarski List (Farmer's Newspaper, Zagreb, Croatia)*. 1879. Mnjenje o vriednosti soje za nasu domovinu [A view of the value of soybeans for our country]. 27(4):27-28. Feb. 20. [Cro]

• **Summary:** "1. Report of the sub-branch of the Croatian-Slavonic Agricultural Society in Karlovac. All present agreed unanimously that the harvest [of 1878] was partly good, partly fairly good, but troubled by weather extremes, expensive labor, and operations that had to be repeated. So the products cost more than could be remunerated from their sale. Separate sub-reports will be submitted by board members as soon as possible.

"Those who agree that the soybean legume failed and do not favor it reported: (a) Soybeans may be damaged by frost. In 1878 seed samples came too late, so they were planted too late. Fortunately early frosts in September were absent, so most varieties matured before the first frosts. Soybean could not be sown before corn, as has been reported. It cannot be sown like beans before April 24th to avoid late spring frosts. Beans are ripening early enough to avoid early frosts in September, which have been frequent in many places in our country over many years in the second half of September—when most soybean varieties are not yet mature. So soybeans are endangered the spring, and late varieties in the fall, except in some gardens. (b) Yields from single soybean plants are high, but due to low plant density, the yields per unit area are relatively low. If ¼ bushel of soybean seeds are needed to sow one *jutro* [an old unit of area = 5,755 square

meters], and if an average seed yielded 120 seeds, then 30 bushels could be harvested per *jutro*. Such a yield is common also from beans in pure stands. In combination with corn and pumpkins, the total yield is even higher. Besides, there is a stable market for beans and corn, but the market for soybeans is unknown. Also, corn is less risky and weather-dependent than soybeans. (c) The soybean (*Soja*) required two hoeings to compete with weeds, and even a second cultivation combined with some hilling to avoid lodging. So the cultivation costs more.

“Despite these comments, the assembly agreed to the following recommendation: ‘The soybean is still not at home in our country. First we have to find varieties best adapted to our environment, with stable yields similar to beans. Yet the soybean requires far fewer seeds for sowing than beans (only 1/5 of the harvest), which is very important when a small quantity of seed is available. We should not stop our trials now. Only the future will tell us whether the soybean is of any value for our country or not.’

“2. Report of the sub-branch of the Croatian-Slavonic Agricultural Society in Velika Gorica (from B.) Scientific research on the soybean has proven its unique value, and in regard to total digestible nutrients it is superior to all other legumes known so far. But regardless of the unpredictable contributions of science, especially chemistry, that made it possible for agriculture to reach today’s level, everybody dealing with husbandry will also agree how dangerous it could be to follow theory without practical experience. If theory and practice meet, useful results are expected; if not, as a rule, husbandry must pay as the loser.

“The soybean, from a theoretical point of view, is a very valuable crop. But from a practical point of view, it should be admitted, pens and beans give a significantly better return, so I support the statement that the soybeans will never replace these two legumes, considering all the pros and cons. Besides, soybeans which yield well are too late for immediate use in home economics. Because of the strange taste and long cooking time, it will not replace home legumes. Even strong vegetarians will hesitate to accept it as soon as they get acquainted with its taste. My opinion is that even if soybeans expand to a larger area in our country, they will not be accepted as unprocessed food for humans. If the yield is good enough, they could be feed additives for our animals.”

In short, the society should put its efforts into promoting and propagating green peas, which have much more promise for human food than soybeans.

Note 1. Translated by Dr. Joze Spanring of Ljubljana, Slovenia.

Note 2. One source cites the author as Dragutin Strazimir [first name, last name], but his name does not appear on the document. Address: Zagreb (Karlovac, Velika Gorica).

1098. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1879. Vienna. Feb. p. 41.

• **Summary:** “We have received the statutes of the Vienna Vegetarian Club (a union for diet comfortable to nature). The aim of the club is the care of the bodily and spiritual health of its members by means of a diet agreeable to nature on the ground of experience and science in the sense of Vegetarianism, and to promote the diffusion of appropriate fundamental propositions by special examples, by suitable books and tracts, by public addresses, and above all by teaching oral and written. The cardinal principle is abstinence from all nourishment derived from dead beasts which become food for plants, especially to adopt farinaceous products and fruit, considered as the soundest kind of aliment and most worthy of mankind, and as the main condition for bodily, spiritual, and moral welfare. The club is open to all, without distinction of sex, on acceptance by the officers of the association and payment of the contribution.

“The club consists of—(a) Ordinary members who follow the principles Vegetarianism; and (b) Extraordinary members who approve and promote the principles but are unable to follow them. To vote on practical questions, to elect or be elected, belongs to the ordinary member alone. Every member pays one florin on admission, and two florins quarterly.”

1099. [Vienna Vegetarian Society]. 1879. New vegetarian society. Vienna, Austria.

• **Summary:** Source: *Dietetic Reformer and Vegetarian Messenger* (Manchester, England). Feb. 1879, p. 41: “Vienna—We have received the statutes of the Vienna Vegetarian Club (a union for diet comfortable to nature). The aim of the club is the care of the bodily and spiritual health of its members by means of a diet agreeable to nature on the ground of experience and science in the sense of Vegetarianism, and to promote the diffusion of appropriate fundamental propositions by special examples, by suitable books and tracts, by public addresses, and above all by teaching oral and written. The cardinal principle is abstinence from all nourishment derived from dead beasts which become food for plants, especially to adopt farinaceous products and fruit, considered as the soundest kind of aliment and most worthy of mankind, and as the main condition for bodily, spiritual, and moral welfare. The club is open to all, without distinction of sex, on acceptance by the officers of the association and payment of the contribution.

“The club consists of—(a) Ordinary members who follow the principles of Vegetarianism; and (b) Extraordinary members, who approve and promote the principles but are unable to follow them. To vote on practical questions, to elect or be elected, belongs to the ordinary member alone. Every member pays one florin on admission, and two florins

quarterly.

Vegetarian Messenger (Manchester, England). 1900. "Vienna Vegetarian Society." June. p. 180. "The *Lokal Anzeiger* gives a full and appreciative report of an address in favour of our cause, delivered in Vienna by Herr Benno Buerdorff, and states that the address was well received and frequently applauded. This argues well for the advance which our brethren are making in Austria. It is not long ago that vegetarianism was barely acknowledged in Austria, now at least our ideas are treated with respect."

Vegetarian Messenger (Manchester, England). 1902. "The movement abroad." Nov. p. 251-54. "In Austria a vegetarian magazine has been started."

History of the Austrian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/vienna.html>. Address: Vienna, Austria.

1100. *Good Health (Battle Creek, Michigan)*. 1879. Vegetarianism. 14(4):119. April.

• **Summary:** "For many years there has existed in England a society devoted to the practice and promulgation of vegetarianism. This association has included among its members some of the most distinguished literary men of England. At the present time the principles held by the members of the society are receiving a large share of attention, and are exciting much controversy in English periodicals. The leading advocate of vegetarianism is Mr. Gibson Ward, a lecturer and writer of some note. Others holding similar views join in the discussion. Through the kindness of an esteemed English correspondent we have received several copies of an English periodical which contain able and interesting articles on the subject. Although not at all argumentative in character, perhaps our readers will be interested in the following letter from Mr. Isaac Pitman, the inventor of the system of short-hand now in use in this country under the guise of a variety of systems, Graham's, Munson's, Benn Pitman's, etc., which we copy from the *Christian World*, in which most of the discussion has appeared; the peculiar orthography employed indicates that Mr. Pitman is an advocate of 'spelling reform:'"

"Ser,—A frend sujests tu me that ei aut to reit a leter tu the *Teimz*, plaising mei leif-ekspeeriens in kontrast with the editoarial suming-up of Mr. W. Gibson Ward's vejitarian letter..."

1101. *New York Times*. 1879. Law and conscience. June 4. p. 4.

• **Summary:** "The right to individual and religious opinion is just now very strenuously insisted upon in this country... In Utah, the Mormons contend that they have divine warrant, if not divine injunction, to marry as many wives as each man may choose to take unto himself."

Note: The right to Freedom of Religion is enshrined in the Bill of Rights in the U.S. Constitution. Why should

the Mormons not be able to practice their religion as they understand it without interference from Uncle Sam. However, on 24 Sept. 1890, even though a tiny minority of Mormons practiced "plural marriage," and even though many church leaders were very reluctant to abandon it, the church leaders reluctantly issued the "Mormon Manifesto," in which they commanded all Latter-day Saints to uphold the anti-polygamy laws of the nation. The Mormon leaders had been given little choice: If they did not abandon polygamy they faced federal confiscation of their sacred temples and the revocation of basic civil rights for all Mormons. Followers of the Church of Jesus Christ of Latter-day Saints had been practicing the doctrine of "plural marriage" since the 1840s. In 1862, the United States Congress passed the Morrill Anti-Bigamy Act, which prohibited plural marriage in the territories. In spite of the law, Mormons continued to practice polygamy, believing that it was protected by the First Amendment. In 1879, in *Reynolds v. United States*, the Supreme Court of the United States upheld the Morrill Act, stating: "Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinion, they may with practices" (Source: Wikipedia, Jan. 2017, at "Mormonism and Polygamy").

"In Los Angeles, California, the members of an organization known as the 'Societas Fraternia' were lately enraged by the arrest of one of their number charged with starving his children. The society is composed of Spiritualists who have received, as they say, a revelation forbidding the use of animal food. An infant child, when this revelation arrived, was taken at once from its mother's breast and weaned on 'scraped apple'... This child was a year old, and was bloodless, emaciated, and without so much as a single hair on its head. Other children in the community, some of them 15 years old, were withered and gaunt, incapable of the least physical exertion, and apparently dying by slow degrees. The leaders of this singular group complained of the invasion of their rights. They were commanded by spirits to eat only what nature provided, fruits and vegetables—not cooked, because then, according to their belief, they were rotten. 'Do you want me to eat meat and become an ox?' asked one of the leaders, with charming illogicalness." What right has the Society for the Prevention of Cruelty to Children to interfere with the "California vegetarians?"

Note: This is the earliest document seen (Feb. 2022) that discusses a raw food diet.

The Mormons took their polygamy case all the way to the Supreme Court, citing the revelation given to them on 13 July 1843. But the "statute against bigamy is older than the Church of the Latter Day Saints. And any society would interfere to prevent unnatural parents from starving their own offspring." There have been two convictions of Mormons for bigamy, "the latest convict having been sent to jail for seven years. Perhaps a few more such wholesome applications of criminal law will bring the law-breakers to their senses."

1102. *Chicago Daily Tribune*. 1879. Societas Fraternia. The Anaheim starving case—Religious doctrines and social life of the members of the society. June 5. p. 9.

• **Summary:** From the last issue of the Anaheim Gazette: A child belonging to a family in the Societas Fraternia Society has been reduced to skin and bones “under this rigid vegetarian diet.” “Spiritual communion is the great central truth,—the anchorage as it were, of the Society. The leaders claim to receive direct instruction from the spirit world as to every act. Nothing is done of their own volition.” They have been told to avoid all animal products and to eat “nothing but fruits and vegetables, and then only such as can be eaten uncooked. They believe that Nature furnishes everything for man’s subsistence.”

“All the property of the Society is held in trust by Mr. Carpenter. There is no separate property, everything being held in common.” They hold the marriage in contempt, in much the same way as the Oneida community.

1103. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1879. German vegetarians in congress at Eisenach. Sept. p. 180.

• **Summary:** “About thirty members of the Society for Promoting a Natural Mode of Life (*Verein für naturgemässe Lebensweise*) of both sexes, from all parts of Germany, had assembled in Eisenach in the early morning of the 30th June. A charming spot is this valley, sheltered by the Wartburg, with its woods, gardens, and villas, and its pleasant little town. And to complete the satisfaction of the visitors, the towns-people had provided an excellent meeting place—the ‘Erholung’ garden—where they might sit in a spacious hall, or admire the flowers and trees, and walk beneath their shady avenues. The President, Herr May, of Berlin, having opened the day’s proceedings, Herr Baltzer, of Nordhausen, the well known champion of every endeavour after freedom, the ideal and the beautiful, furnished the yearly report. From this we gather that Vegetarian teachings are slowly and steadily making their way. Although the society has not gained a large ostensible increase in point of numbers, many families and individuals are strict Vegetarians, and enjoy excellent health, but say nothing about it.

“Dr. Dock, of St. Gall, delivered a public lecture in Paris, in the ‘Salle des Conferences,’ during the International Exhibition, which met with a kind reception. Many difficulties still stand in the way of forming a society in Paris. A society has actually been set on foot in Nice, and is patronised by several physicians. Dr. Dock’s lectures in Lausanne have also been followed by a substantial result.

“The report over, Major von Flotow, moved for taking proper steps for the public advocacy of fruit cultivation, and Herr Meyersieck, of Osnabruck, discoursed concerning ‘Pumpernickel’ (*Schwarzbrod*, or coarse rye bread), having been induced to come forward by the enthusiastic

praise which Dr. Paul Niemeyer, in his ‘Half-hours with a Physician,’ gives to the sweet *Schwarzbrod*, called ‘Pumpernickel.’ German Vegetarians generally prefer the unleavened wheaten, wholemeal bread, or ‘Graham bread,’ but the rye wholemeal bread is perhaps more palatable to a North German taste, and is likewise an excellent article of diet. The best is the genuine, sweet, Westphalian ‘Pumpernickel,’ made from rye meal simply. For special purposes, a mixture of rye and wheatmeal is also in use, which makes an agreeable bread. The company were invited to taste the several kinds. After some remarks from Herr Steinberg, of Jena, on the number and times of our daily meals, Herr Bohrmann, of Frankfort, introduced himself to the meeting as a thoroughly consistent Vegetarian, who considered that animals were no more indispensable for our clothing, &c., than for our nourishment. Clothes and implements might be adequately supplied, he said, without the aid of leather, horn, bone, bristles, wool, &c. He exhibited samples of the various materials, in practical illustration of his statements, and explained in detail what mischief and danger—for example by spreading contagion—was evidently connected with the use of skin, hair, wool, &c., which, by the gradual substitution of these new materials, would be obviated. Although few may at first be inclined to deviate from custom in this direction, it is interesting to be able to prove that even here Vegetarianism would produce no inconveniences. Many ladies and gentlemen of Eisenach shared in the meal that followed, and the company enjoyed themselves merrily. On the table were cabbage soup, kohl-rabi, potatoes with parsley, roasted potatoes, two sorts of pancakes, rice pudding, tart, brown bread, rye bread, cherries, strawberries, butter, and cheese. During the meal congratulatory telegrams came from both north and south. There was even a message from a friend in Australia, who had made there his way to competency, aided by his Vegetarian habits.

“After a walk on the Wartburg, all met in the evening in the ‘Erholung.’ The spacious hall was crowded from end to end; all Eisenach showed its sympathy. The open doors and windows allowed a free circulation of air, and so compensated for the loss of a summer evening’s open-air enjoyment. Herr Edward Baltzer read his essay on ‘Disputed points of Vegetarianism,’ in the calm, clear, sympathetic manner which so won his hearer’s hearts at last year’s meeting in Hanover. To speak of ‘disputed points’ was sufficient to indicate that he did not wish to lay down any alterable rules, but only to deal with questions that were open. There were open questions enough, even among Vegetarians. There was, in fact, a difference as to the signification of the name. Some derived the word from the English ‘Vegetarian,’ the English society being of earlier origin than their own, and in that country the name indicated a diet furnished by the vegetable kingdom. Others went farther back, and derived the name from the

Latin 'vegetus'—i.e., brisk, lively, which idea the ancients identified with 'fruges' (fruit), and which meant, by 'homo frugi,' an honorable, steadfast man. The anatomical question again furnished Vegetarians with a motive to recognise only the fruits of field and tree as the proper food of man, because he has no anatomical resemblance to beasts of prey—his jaw, for example, being formed for crushing and grinding movements. Others may allege that understanding supersedes this argument by teaching mankind cookery, and so enabling him to eat flesh. But by this logic we might equally defend cannibalism. That man can cook and enjoy the flesh of animals is allowed, but it is not therefore *desirable* to do everything that we *can* do.

“Translated from the *Hannoversches Tageblatt*.”

1104. *Good Health* (Battle Creek, Michigan). 1879. A vegetable diet. 14(11):342. Nov.

• **Summary:** “At a recent meeting of the London Medical Society, Sir Joseph Fayrer said that he had seen in the northwest provinces of India, whose inhabitants are pure vegetarians,—eating not even butter, eggs, or milk,—some of the finest specimens of the human race, as regards strength, endurance, and physical development.

“Their food consists chiefly of peas, beans, and the like—articles of diet specially rich in nitrogen, which is one of the chief elements of nutrition.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “pure vegetarians” (or “pure vegetarian”) to refer to people who eat a vegan diet, free of milk, dairy products, and eggs.

1105. Alcott, A. Bronson. 1879. Re: Views on vegetarianism, a vegetarian diet and health. Letter to unknown person, Dec. 22. 2 p.

• **Summary:** “Dear Sir. Yours is received asking information concerning Vegetarian Societies. &c. about which I regret to say I have little to offer. Thirty years ago I had some correspondence with Foreign British Societies, but during the last Fifteen or twenty years have known nothing of them. And since the decease of my cousin, the late Dr. William A. Alcott, I think both the principles and practice which he advocated have faded mostly from the mind of men. The Rev. Mr. Metcalf of Philadelphia [Pennsylvania] an advocate also of like reform, died soon after and with his decease, I lost all information about the little sect of Vegetarians with which he was associated.

“I know of very few persons who have practiced for any time this truly humane and Christian regimen. And as I deem at the root of all reforms in morals and religion.

“I myself have been freed from any dependence on the slaughter house for fifty years, and have not tasted of flesh nor had any temptation to taste meanwhile. I have just passed my 80 birth day, and returned from a tour at the West, speaking almost every evening while absent, and preaching

sometimes twice of a Sunday. I am complimented by every one on my surprising youthfulness and vigor, and really find myself in perfect health. It may be that I am venturing too far on this to hope to round off my full century in 1900. But I fancy my work is better done than at any former period. I have only a slight deficiency in hearing from inherited tendencies to catarrh otherwise consider my self free from all bodily infirmities. I sleep soundly, take daily exercise, am in my study from 10 AM. till 4 PM. when not from home conversing or lecturing or preaching, though I am but lay preacher.

“As to diet, my scale runs thus. Fruits largely, next grains in their variety (not pastries) then the greens, or herbs (as medicine) taken as food, last, the roots, and I allow a margin for milk, butter and cheese; Spices of all kinds I never use, salt in the cooking. Only occasionally oysters or fish. For drink besides pure water, cocoa [sic, cocoa], chocolate, tea I seldom take nor coffee, nor fermented or distilled drinks. Bathing with the hand [?] morning and at night, sleep about eight hours, good books good company, and a chosen task complete my dietary.

“Very truly Yours, A Bronson Alcott.”

Source: The letters of A. Bronson Alcott. 1969. Ames, Iowa: Iowa State University Press. xxxvii + 846 p. See p. 789-80. Address: Concord, Massachusetts.

1106. Deutsche Verein fuer harmonische Lebensweise [German Society for Harmonious Living]. 1879. New vegetarian society. Berlin, Germany.

• **Summary:** Source: *History of Vegetarier-Bund Deutschlands*. 2004. <http://www.ivu.org/history/societies/vbd.html>. Founded by Robert Springer in Berlin. In 1892 the Verein joined with the Leipzig-based *Deutsche Verein für natürliche Lebensweise* (German Natural Living Society) to form the *Deutscher Vegetarier-Bund* (German Vegetarian Federation). Address: Berlin, Germany.

1107. Collyns, Charles Henry. 1879. Simplicity of tastes. 2nd ed., revised. Manchester, England: Vegetarian Society's Depot. 10 p. 10 cm. *

• **Summary:** About simplicity and vegetarianism.

1108. Dock, Friederich Wilhelm. 1879. Iets over het vegetarianisme, zijne beteekenis voor de zedelijkheid en voor de gezondheid. Voorlezing, gehouden op den vegetarianer vereinstag te Leipzig, met een woord ter inleiding van J.W. Gunning [Something about vegetarianism, its significance for cleanliness and health. Paper presented at the vegetarian conference in Leipzig, with an introduction by J.W. Gunning]. Goes, Netherlands: Wed. A.C. De Jonge. 66 p. 19 cm. [10+ ref. Dut]

• **Summary:** Note 1. Goes is a Commune in Zeeland Province, southwestern Netherlands. Note 2. This is the earliest Dutch-language document seen (March 2022) that

refers to vegetarianism, which it calls *vegetarianisme*. Address: Directeur van de “Untere Waid” bij St. Gallen.

1109. Domestica [pseudonym]. 1879. The vegetist’s dietary and manual of vegetarian cookery, comp. as nearly as possible in accordance with the principles laid down by Sylvester Graham for the Vegetarian Society of England. 3rd ed., revised and enlarged. London: Tweedie. 70 p. 19 cm. *

• **Summary:** This is a very early vegetarian cookbook. Sylvester Graham lived 1794-1851.

1110. Evans, Charles Watkyns de Lacy. 1879. Can we prolong life? An inquiry into the cause of “old age” and “natural death,” showing the diet and agents best adapted for a lengthened prolongation of existence. London, Paris and Madrid: Baillière, Tindall and Cox. xii + 177 p. 19 cm. [35 ref]

• **Summary:** “Human life, physically considered, is a chemico-animal operation; and whatever it may be as an abstract principle, the manifestations and phenomena of life are dependent upon matter in a state of change by the united powers of Nature, and are embodied in a few elementary and grand physical and chemical processes.

“The laws of life and death, looked upon in this light, form the basis of a fixed science—the Macrobiotic, or the art of prolonging life.

“There is, however, a distinction to be made between this art and the science of medicine, but the one is auxiliary to the other.”

Page 168: “The beneficial effects of fruit as an article of diet, both in health and disease, cannot be over-rated.”

Page 169: “Cereal and farinaceous foods form the basis of the diet of so-called ‘vegetarians,’ who are not guided by any direct principle, except that they believe it is wrong to eat animal food. For this reason vegetarians enjoy no better health, and live no longer than those around them. Our remarks, therefore, apply to fruits as distinct from vegetables.”

An appendix (p. 174-77) contains many quotations from the Bible about fruit, life and death, and immortality.

Note: The motto of the publisher, which appears in a logo on the title page, is “Mens sana corpore sano”—A sound mind in a sound body. Address: M.R.C.S.E., 44, Fulham Road, South Kensington [London].

1111. Fowler, Harriet P. 1879. Vegetarianism, the radical cure for intemperance. New York, NY: M.L. Holbrook & Co. v + 79 p. 19 cm. Series: Pamphlets on intemperance, v. 1.

• **Summary:** Gives elaboration of and further support for the position taken by Charles O. Groom-Napier in England (1875) that a vegetarian diet is able to reform alcoholics and cure drunkenness. Address: Danvers, Massachusetts.

1112. Petit, L. Henri. 1879. Végétarisme et traumatisme

[Vegetarianism and traumatism]. *Bulletin General de Therapeutique, Medicale et Chirurgicale (Paris)* 96:554-56. [Fre]

• **Summary:** Note: This is the earliest French-language document seen (March 2022) that uses the term *végétarisme* to refer to vegetarianism. Address: M.D., sous-bibliothécaire à la Faculté de médecine [probably in Paris].

1113. Tyndall, John. 1879. Fragments of science: A series of detached essays, addresses, and reviews. 2 vols. 6th ed. London: Longmans, Green, and Co. See Vol. I, chap. 11, p. 339. Illust. 21 cm.

• **Summary:** Vol. I deals mostly with the laws and phenomena of matter. Vol. II “trenches upon questions in which the phenomena of matter interlace more or less with those of the mind.”

In Vol., Chapter 11, titled “The study of Physics,” states (p. 337-39) that at an agricultural college in Hampshire, England, with which the author was associated, a Society was formed among the boys, who met weekly and sometimes asked questions on any subject on which they desired information. A list of these is given, including: “Is it contrary to the rules of Vegetarianism to eat eggs?” The author did not try to answer most of these questions but was satisfied to promote curiosity among the students.

John Tyndall lived 1820-1893. Address: F.R.S.

1114. *Herald of Health (The) (London)*. 1879-. Serial/periodical. London. Edited by T.L. (Thomas Low) Nichols. Nos. 13-103. Then by C.L. (Chandos Leigh) Hunt Wallace, No. 145, etc. *

1115. Groom Napier, Charles Ottley. 1879? Vegetarianism in the Bible. Dunfermline, England. 5 p. 16°. Undated. * Address: England.

1116. Vavin, Eugène. 1880. Note sur le *Soja hispida* ou Pois oléagineux [Note on the soybean or oil pea]. *Journal de la Societe Centrale d’Horticulture de France* 2:429-33. Third Series. [5 ref. Fre]

• **Summary:** Presented as a paper at the meeting of this society on 22 April 1880. Although it generally takes a long time for new products to spread and be recognized for their qualities, this was not the case for the soybean, also known as the small bean from Japan (*petit Dolique du Japon*). A few years after our Society for Acclimatization (*Société d’Acclimatation*) had one of its members test this crop, the soybean was common only in the area in and around Étampes, when the owner of the Brunehaut estate (*domaine de Brunehaut*) helped me develop an appreciation for its culinary qualities. In June of 1879, I hastened to spread the word about this excellent product among all farmers and horticulturists. I am extremely glad that I did, because many heeded my call, and it seems to me that the soybean (*Soja*) is

now rightly recognized for its potential in human and animal consumption. I was honored to join with the president of the Society of Étampes (*Société d'Étampes*) to respond to the solicitude of our dear society, which finds it so gratifying when the products of the seeds it receives and entrusts to its members live up to its expectations.

Before I expand upon the recognized qualities of the soybean as a forage crop, which I would also like to call attention to, I must recall how the Japanese use this bean, and the culinary resources which it offers us. In his remarkable work titled *Amoenitatum exoticarum...* Vol. V, published in 1712, Kaempfer explores the culinary uses of the soybean (*Daidzu*), which the Japanese also call *Mame*. However, the details he provides on this subject were already printed in the minutes from the meeting on November 13, 1879 (see this Journal, 3rd series, I, p. 687).

The soybean grows in Japan, India and the Maluku Islands [in today's Indonesia].

Since the beginning of the century, it has been featured in all botanical gardens, where it seeds very well. A Japanese book given to me by Dr. Baillon states that there are almost thirty varieties. The soybean's stem is straight, 0.5 meters tall, ribbed on its upper section, and covered profusely with reddish-brown hairs. Its leaves are hairy and trifoliate, with ovate leaflets at obtuse angles, supported on common petioles that are also hairy and ribbed. Its flowers are small and purplish, located in the leaf axils in straight clusters. The pods are hairy, 4.5 centimeters long, and they hang down. They are somewhat tightly packed, pointed, and contain two seeds.

Cultivation: The soybean is planted between April 15 and May 15, in rows, with 0.15 meters between each plant, and 0.5 meters between each row, in soil that is neither too moist nor too dry, but on the dry side; it requires the same conditions as the haricot bean (*Haricot*). Three seeds are placed in each hole, and planted in staggered rows. During normal years, the seeds can be eaten starting in late August until October 15, before they are fully mature. Once the pods are dry, they are beaten with a flail.

When the temperature drops to 3°C above freezing, only the leaves are damaged. The pods remain closed during these cold spells, thus protecting the seeds from any harm. Under these same conditions, haricot beans are completely destroyed.

Another noteworthy advantage is that the soybean is left totally untouched by weevils (*Bruche*), which cause much damage to peas, haricot beans, lentils, etc.

Something else remarkable: this plant suffers little from the absence of light. It grows just as well under the shadows of trees or neighboring plants.

In 1877, 5,870 kg of seeds were sown in different locations where professor Haberlandt, from the Royal College of Agriculture in Vienna (*Institut agronomique de Vienne*), was carrying out research on this precious plant.

That same year, over 400,000 kg of seeds were harvested. The introduction of this plant to central Europe can therefore be considered complete. The origins of this vegetable are not certain—it was introduced into Europe around 1790.

The seed is almost round when dried, and is the size of a small pea. However, when the seed is soaked in water for several hours, as is done for dried vegetables prior to cooking, its volume increases to twice the size or larger; its shape then becomes that of a small, nicely shaped haricot bean. With this substantial expansion, the seed's skin becomes relatively non-existent, and because this skin is often very unpleasant in certain legumes, this is a significant advantage. The seeds of the yellow variety become mature even farther north than the northern limit for maize (*Maïs*). Even better, it resists the low temperatures that corn and haricot beans cannot tolerate. This variety produces many flowers that set very well, and the pods do not let any seeds fall to the ground.

Mr. Blavet, president of the Horticultural Society of Étampes (*Société d'Horticulture d'Étampes*) noted that of all the different varieties of this legume, three were of higher quality than the others. He has informed me that he just gave the Vilmorin company (*maison Vilmorin*) 9 liters of soybeans, which he called the “edible soybean of Etampes” (*Soja comestible d'Étampes*) to distinguish it from the fodder varieties. He also sent soybeans to several departments, as well as abroad. He has added that he received the first seeds from the Society for Acclimatization in 1874, and that he would be glad if this excellent vegetable received the popularity it deserves. Meat is certainly delicious, but it is costly, and not necessary for sustaining life or muscular strength. The population in Alsace is clearly very strong, even though the lumberjacks only rarely eat meat. I am among those who believe that a plant-based [vegan] diet allows for a freer mind.

The learned chemist Payen, who is unquestionably a leading authority on the matter, showed that for the same weight, beans (*Fèves*), peas and other similar vegetables contain more protein than boneless meat.

Now that we have explored the use and nutritional qualities of the soybean as a food product, I will present data from relevant experts in order to show what can be achieved by using soybean leaf stems (*fanés*) and pods as animal feed. A study was published recently on using soybeans as animal feed, based on observations made at the Proskau agronomic station (*Station agronomique de Proskau*), by Messrs. Weiske, Dehmel and Schulze. The following is a summary of the results. In the first period, from January 8 to 15, and then January 16 to 23, 1879, two sheep were fed 1,000 grams of air-dried soybean pods. Numerous analyses determined that these two sheep digested on average:

61.83 percent of the dry matter

62.63 percent of the organic matter

44.37 percent of the protein

57.19 percent of the fat
 50.74 percent of the cellulose
 73.06 percent of the nitrogen-free extract
 54.02 percent of the minerals

These figures show that this feed is highly digestible by sheep. Continued. Address: Etampes, France.

1117. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1880. Berlin. Aug. p. 177.

• **Summary:** “The meeting of the German Vegetarian Society took place in the great saloon of the Zoological Garden on the 12th. The president, Rev. E. Baltzer, having been unable to be present, the vice-president, Mr. May, of Berlin, took the chair. Present, about 100 members and friends from Berlin, Leipzig, Dresden, Hanover, Nordhausen, Frankfurt, &c. Mr. Hermann, of Leipzig, read the report. A new local society, the ‘Academic,’ consisting chiefly of students and undergraduates, been founded in Berlin, likewise two societies in France, one in Paris, one in Nizza. In Germany the number of Vegetarians seems to have increased, though not the number of members. Some members were of opinion that this is the fault of our rules and programme. Instead of the simple ‘pledge’ of the English Society, we have issued a manifesto, and this does not prove generally acceptable. Some find it too religious, and others not religious enough. It is intended to try to solve this difficulty. The same officers, Rev. E. Baltzer, Mr. May, and Mr. Hermann, were elected for the new year. The table was very animated, and Vegetarian songs were sung to popular tunes. Among the usual toasts Mr. von Seefeld, of Hanover, proposed ‘Our President,’ and cited the words of encomium from a proof-sheet of the *Dietetic Reformer*. Mrs. Stein-Sembritzkij, of Berlin, who has taken eight children, ragged and sick as they were, into her house, and brings them up healthy and cheerful on vegetarian fare, was present. She brought the little ones with her into the Zoological Garden. They seemed radiant with health and delight. In the evening Mr. von Seefeld, of Hanover, gave a public lecture in the splendid saloon of the Town House, entitled ‘Experiences (Old and New) of the Vegetarian Course of Life.’ [The lecture has been printed, and Mr. von Seefeld kindly promises to supply a copy to any member of the English Society who, reading German, will ask for it by post-card.] He quoted facts from the geographical and medical press of recent years, which could not be contradicted. The audience warmly greeted the lecturer. There was also present Dr. Niemeyer, the famous author on hygienic subjects. On Sunday, the 13th June, many of the members visited Potsdam and its environs. The rooms of the Emperor and his family in Babelsberg Castle, not usually to be seen, were opened. It may also be known that the rooms of our Crown Princess are a perfect copy of the rooms she inhabited as Princess Royal in Windsor Castle. The weather was very pleasant. The members parted with reluctance, and well satisfied with their happy gathering.”

1118. *Wiener Landwirthschaftliche Zeitung* (Vienna). 1880. Vegetabilisches Fleisch [Feature: Vegetable / vegetarian meat]. 30(82):617-18. Oct. 13. [Ger]

• **Summary:** The words above strike fear in the hearts of portly butchers; joy is reflected in the countenance of so many of those who believe in another era, another way of eating that will be heralded in the advanced century by the aforementioned inscription.

Is that really the case?—Yes, there is vegetarian meat, and it has already been around for millennia. And because it is a genuine blessing for mankind, it appears to be appropriate to discuss somewhat in detail in this broadly distributed journal that cultivates all that is good about that plant which has been equated with meat in its nutritional value by the first chemists and by the most famous physicians. It is the French (or green) beans (*Fisole*).

Note 1. The article goes on at length to discuss the history of beans from the ancient Egyptians and the various varieties grown in Europe. It then continues:

The yields of green beans are recognized as very large. Their multiplying is often virtually astounding: thus, for example, out of many trials with the soybean (*Sojabohne*) that were carried out in all areas of Austria in 1877, Haberlandt calculates that in 1877, with a total use of 5,398 kg, no less than 390,855 kg of seeds were harvested, which equals a harvest of nearly 73-fold. Even if the soybean specifically exceeds the yield of all others, the average yields of usual varieties are in fact completely sufficient, whereby depending upon the quality of the soil and the prevailing weather, 10 to 22 hl [1 hl = 1 hectoliter = 100 liters] of seeds and 10 to 16 Metr. [perhaps Meterzentner = 100 kg] of straw per hectare could be obtained. The significance of this great quantity of straw for agriculture becomes clear if its great nutritional value (16.3 parts per thousand of nitrogen) and the important mineral components (Footnote: the straw of green beans {*Gartenbohne*}, for example, contains in parts per thousand 12.8 potassium, 11.1 calcium, and 3.9 phosphoric acid.) are taken into consideration, with the substances that originate from the subsoil through the fertilizer leading to new, important substances in the field that can be assimilated. Therein lies a greater advantage for agriculture with respect to the cultivation of seeds, where every year, a large amount of phosphoric acid is removed from the soil and is no longer replaced; and furthermore with respect to the cultivation of potatoes, through which the top soil is so quickly drained, and also with respect to the cultivation of beets, with which the most valuable salts of the earth are lost through the production of molasses and potash.—In addition to that, the cultivation of green beans (*Fisolenbau*) provides the favorable circumstance that the cultivation and the care up to the harvest demands very little work, except that once the removal of weeds and hoeing has occurred, they make no further demands for care right up to

the harvest.

One condition for sowing is that the temperature of the soil (*Bodenwärme*) is already rather high, since the germination minimum with green beans of the most frequent varieties amounts to 9.5° C. and that for the act of germination, in addition to sufficient heat, sufficient soil moisture also has to be present.

Soybean plants (*Sojapflanzen*) demand from 2030 to 2500°C as heat units (*als Wärmesumme*) to become completely ripe / mature.

Note 2. The article then goes on to discuss beans in general and their cultivation requirements.

Note 3. Translated by Philip Isenberg (MM, CT), Long Beach, California.

1119. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1880. Editorial: Switzerland. Oct. p. 209.

• **Summary:** “At Lausanne there has just been formed a *Société d’Hygiène Générale et de Vegetarisme*. It is intended to be an organization of Vegetarians and those in sympathy with Vegetarianism for the purpose of extending the knowledge of sound hygienic principles in general and of Vegetarianism in particular. The Honorary President is Dr. F.W. Dock, the Director of the Hygienic Institute at Unter-Weid (St. Gall); the President is M.D.B. Guignard, the former editor of *La Réforme Médicale*; the Secretaries are Dr. E. Raoux and Professor H. Thiele. Amongst the Vegetarian notabilities named are the following: Th. Hahn (St. Gall), E. Baltzer, Dr. Bilfinger, Professor Hyrtle (Vienna), Dr. Haureau de Villeneuve (Paris), Dr. Anderholdt (Paris), Prof. Bekétof (St. Petersburg), Prof. Nordström (St. Petersburg), Prof. Illinsky (St. Petersburg). After naming some well known German and English books the circular mentions a contribution by Prof. Bekétof to the *Vestnik Evrope* of August 1978, on ‘The Food of Man in the Present and in Future,’ and some lectures on ‘Hygiene’ by Prof. Illinsky.”

1120. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1880. Vegetarian soldier? p. 273. *

• **Summary:** “A Vegetarian who is in the 9th Lancers, in the Afghan war, writes a terribly interesting account of the doings of the British in that distant territory. In spite of such difficulties as having ‘no table or anything to write upon, and duties rather tiring,’ he has managed to send a very legible letter in phonetic shorthand. ‘Our fare on the march,’ he writes, ‘was very bad. It is nearly a year since I had a potato, and shortly after leaving Cabul [Kabul] we were without rice or vegetables, and had to be content with an occasional onion, and sometimes something like cabbage. We have been supplied with dhal, a sort of grain somewhat like dried peas, which is rather good when boiled. The bread weighed about 1.5 lb. for a loaf, and would scarcely cover your hand; but

this was discontinued, and for bread, our native bakers have been cooking flour and water, which resulted in something like a round piece of board with the centre uncooked. We were always without food from three in the morning to four or six in the afternoon.’”

1121. La Societe Vegetarienne de Paris [Vegetarian Society of Paris (The)]. Renamed La Societe Vegetarienne de France by 1882. 1880. New vegetarian society. Paris, France.

• **Summary:** Source: *New York Times*. 1881. “Vegetarianism in France.” March 7. p. 3. “A vegetarian society has been founded in Paris, and has just issued its first *Bulletin*, in which we are told that the object of the society is to discover the ‘elementary régime most advantageous to the human species.’... The Paris society has been founded by Dr. Hureau de Villeneuve.” The article suggests that vegetarianism should be popular in France, where many members of the lower and lower middle classes are already vegetarians, largely by necessity.

Bonnejoy, Ernest. 1891. *Le végétarisme et le régime végétarien rationnel: Dogmatisme, histoire, pratique* [Vegetarianism and the rational vegetarian diet: Dogmatics, history, and practice]. Paris: J.B. Ballière et Fils; Lausanne: Payot. p. 209. In 1880 Doctor Hureau de Villeneuve founded *la Société Végétarienne de Paris* and published on October 22 the first issue of *la Réforme Alimentaire*. This was the only issue published until after the society became *la Société Végétarienne de France* under the direction of Dr. Goyard / Goyart. The society dissolved in 1882.

Vegetarian Messenger (Manchester, England). 1899. “Vegetarian Society of France.” May. p. 151-52. “Early in the eighties there was a society called first the *Société Végétarienne de Paris* and afterwards the *Société Végétarienne de France*, but it made little impression and after two years work was dissolved.” Address: Paris, France.

1122. A vegetarian and temperance fête to 355 Welsh Miners [given by Charles Ottley Groom, afterwards Groom-Napier, calling himself Prince of Mantua, etc.]. 1880. Dunfermline, England: W. Clark & Son. 6 p. 8°. *

1123. A vegetarian and temperance fête to his most serene highness Prince of Mantua and Montferrat [Charles Ottley Groom, afterwards Groom-Napier] was held at Greenwich... April 21st, 1879. 1880. Dunfermline, England: W. Clark & Son. 34 p. 8°. *

• **Summary:** A verbatim report. A 7-page booklet was also reprinted from the “West Central News” (1880?, 16°).

1124. Kingsford, Algernon (Madame) [Mrs. Anna Bonus Kingsford]. 1880. *De l’alimentation végétale chez l’homme (végétarisme)* [The vegetarian diet for humans (vegetarianism)]. Paris: A. Delahaye et E. Lecrosnier. 80 p. 24 cm. [Fre]

• **Summary:** This book is based on the author's 1880 thesis for Doctor of Medicine, Faculty of Medicine, University of Paris. It is dedicated "To my brother and fellow-member (*frère*) Dr. Bonus, to whom I owe my first scientific knowledge of the dietary regime of Pythagoras."

The book was translated into English in 1881, and into German in 1889. The author lived 1846-1888, i.e. she died at about the age of 42. Note: This is the earliest French-language document seen (March 2022) that uses the term *alimentation végétale* or the term *végétarisme* to refer to vegetarianism. Address: Docteur en médecine de la Faculté de Paris.

1125. Schlickeysen, Gustav. 1880. *Obst und Brod: Eine wissenschaftliche Diaetetik. Neue wohlfeile Ausgabe* [Fruit and bread: A scientific diet. New inexpensive ed.]. Berlin: Theobald Grieben. 167 p. Illust. [18 ref. Ger]

• **Summary:** About a vegetarian [actually vegan] diet. The content of this book is the same as that of the 1875 edition.

1126. Springer, Robert. 1880. *Wegweiser in der vegetarischen Literatur fuer Vegetarianer und die es werden wollen. Zweite vermehrte Auflage* [Guidebook to vegetarian literature for vegetarians and those who want to become vegetarians. 2nd enlarged edition]. Nordhausen, Germany. 67 p. 19 cm. [Ger]*

• **Summary:** The author lived 1816-1885.

1127. *Vegetarian and temperance fête to the Prince of Mantua and Montferrat* [Charles Ottley Groom Napier]. 1880. Dunfermline, England: W. Clark & Son. 16 p. 16°. *

1128. *Penny vegetarian cookery; or vegetarianism adapted to the working classes.* ed. 6. 1880? London: Fred. Pitman. 16 p. Undated. *

1129. *Nature (La) (Paris)*. 1881. *La Société végétarienne de Paris* [The Vegetarian Society of Paris]. 9:190-91. Jan. [Fre]

• **Summary:** An academic society has just been founded in Paris under the title shown above, with the goal of researching this food regimen, the most advantageous for the human species. Its president, Dr. Abel Hureau de Villeneuve, has recently published the new *Bulletin* of the Society.

Concerning those "persons suffering under habitual and chronic illness... The recently published evidence of the President of the newly-formed French Society, Dr. A.H. de Villeneuve, is equally satisfactory. (See *Bulletin de la Societe Vegetarienne* of Paris, as quoted in *Nature*, Jan. 1881)."

1130. *New York Times*. 1881. Vegetarianism in France. March 7. p. 3, col. 4.

• **Summary:** From the *Pall Mall Gazette*. "A vegetarian society has been founded in Paris, and has just issued its first *Bulletin*, in which we are told that the object of the society

is to discover the 'elementary régime most advantageous to the human species.' Vegetarianism ought to commend itself to many French people, with whom 'roabif' and 'bifteck' are not the institution that they are in England. Indeed, the great bulk of the French lower and lower middle classes, like the peasantry and the bulk of the working classes in Scotland, are vegetarians without being conscious of it, and probably more from necessity than choice. The Paris society has been founded by Dr. Hureau de Villeneuve, who... became a vegetarian on account of repeated attacks of rheumatism." Dr. Villeneuve has found his rheumatism gone and his health restored after several years of a vegetarian diet. He wrote an article in the newly-published *Bulletin*, arguing strongly in favor of vegetarianism and pointing out famous men of history who were vegetarians.

1131. *Washington Post*. 1881. Vegetarianism in France. March 13. p. 2.

• **Summary:** From the *Pall Mall Gazette*: "A vegetarian society has been founded in Paris, and has just issued its first *Bulletin*, in which we are told that the object of the society is to discover the 'alimentary regime most advantageous to the human species.' Vegetarianism ought to commend itself to many French people, with whom 'rosbif' and 'bifteck' are not the institution that they are in England. Indeed, the great bulk of the French lower and lower middle classes, like the peasantry and the bulk of the working classes in Scotland, are vegetarians without being conscious of it, and probably more from necessity than choice. The Paris society has been founded by Dr. Hureau de Villeneuve, who, as he tells us in an eloquent article in the *Bulletin*, became a vegetarian on account of repeated attacks of rheumatism; from which several of his ancestors had died. After some years of exclusively vegetarian regime, the doctor has got rid of all traces of rheumatism and his health is completely restored."

1132. *Good Health (Battle Creek, Michigan)*. 1881. A vegetable diet for children. 16(6):184. June.

• **Summary:** From *Exchange*: "In a recent article, Dr. T.S. Clouston, lecturer on mental diseases in the University of Edinburgh, says:

"My experience is that children who have the most neurotic temperaments and diatheses, and who show the greatest tendencies to instability of brain, are, as a rule, flesh-eaters, having a craving for animal food too often and in too great quantities. I have found, also, a large proportion of the adolescent insane had been flesh-eaters, consuming and having a craving for much animal food. I have seen a change of diet to milk, fish, and farinaceous food produce a marked improvement in regard to the nervous irritability of such children. And in such children I most thoroughly agree with Dr. Keith, who, in Edinburgh, for many years, has preached an anti-flesh crusade in the bringing up of all children up to eight or ten years of age."

1133. *Good Health (Battle Creek, Michigan)*. 1881. Publisher's page: The Sanitarium foods are meeting with much favor everywhere... 16(7):224. July.

• **Summary:** "... Those who have employed the various kinds of invalid food, are highly pleased with them. The praise which they have received from those who have given them a fair trial, is unstinted. We have no hesitation in recommending them to be exactly what they claim to be, which cannot be said of the various foods prepared by some firms, which make a business of supplying so-called 'health foods.' An examination of the article sold as gluten by a firm in New York, was recently made by an eminent Boston [Massachusetts] gentleman, with the result of showing that it was composed almost wholly of starch, and actually contains less gluten than some brands of wheat flour. The Sanitarium foods were first prepared for use at the sanitarium, in the treatment of the sick. The present great demand for them, has been occasioned by the success which has attended their use as invalid foods at the Sanitarium. The manufacturers guarantee their goods to be exactly as represented, and to give satisfaction." Address: Battle Creek, Michigan.

1134. *Wrexham Advertiser (Wrexham, Clywd, Wales)*. 1881. Notes on news. Aug. 13. p. 7, col. 5.

• **Summary:** "Even when lentils go out of fashion, or become no longer procurable, vegetarians and those other people whose highest ambition in life is to live on 6d. a day need not despair. Another cheap article of food is promised in the 'soya,' which has of late years been largely developed in Austro-Hungary, Italy, and parts of France. This plant is also extensively cultivated by the Chinese, who make a cheese [tofu] and various dishes from its fruit [seed]. It is said to grow in any soil, and while the leaves and stems make an excellent fodder for cattle, the beans form a delicious and nutritious food for man. They contain about 37 per cent. of proteid matters, and 20 per cent. of fatty matter, the rest being starch and minerals, so that it is asserted the seeds of soya are of greater food value than either beans or lentils. When roasted the seeds form an excellent substitute for coffee, and altogether the plant is held to repay cultivation better than the potato. At present the retail price of the 'soya' beans is low enough, but it will fall much lower when the plant becomes more extensively cultivated."

Note: This is the earliest English-language document seen (Dec. 2020) that contains the word "proteid" (or "proteids") or "proteid matters" in connection with soy. Address: Wales.

1135. *Good Health (Battle Creek, Michigan)*. 1881. Publisher's page: Invalids who have tried the "Sanitarium Foods" find they are indispensable... everywhere... 16(8):256. Aug.

• **Summary:** "... We have been sending out a large number of

packages, and notice that when a sample package goes away we receive in a short time an order for a large supply. Our food products are unexcelled in quality, being prepared with the greatest nicety from a formula obtained by many painstaking experiments. The Wheaten, Maizena, Avena, and Granula, are foods which will be universally used when their qualities have become sufficiently well known to give them a fair introduction. We would also call special attention to our 'Infant Food' as an article which is especially opportune at this season of the year."

Note: This is the earliest document seen (Sept. 2012) in the Seventh-day Adventist archives (www.adventistarchives.org) that contains the word "Granula." Address: Battle Creek, Michigan.

1136. Van Buren, Thomas Broadhead. 1881. The food of the Japanese people. Yokohama, Japan: Printed at the Japan Gazette. 19 p. No index. 24 cm.

• **Summary:** Contents: Introduction (meat eating countries vs. Japan). Cerealia (cereals). Leguminous plants. Tubers and roots. Herbaceous food-plants. Ame. Leading food plants (with Japanese name, scientific name, and parts eaten; incl. kudzu, udo, konnyaku, and daikon). Sauce.

Most civilized people are and always have been meat-eaters. "So universal has meat-eating been among the dominating races that it has become a generally received opinion that animal flesh is a necessity to a well-developed physique. The praises of beef are sung wherever Occidental civilization has penetrated. It is not only a popular belief, it is as accepted scientific opinion, that a considerable percentage of animal flesh must enter into the nourishment of any well-fed people."

"The food of Japan, with a population of 36,000,000, or about that of Great Britain and Ireland, engaged in every branch of human industry, presents a complete contrast to all this. Here they are essentially vegetarians, animal flesh being largely prohibited by religion, and its general use made impossible by reason of its comparative scarcity and consequent high price." Until a few years ago, their "isolation prevented the introduction of new food-plants adapted to their climate..."

In Japan there are little more than 1,000,000 head of cattle. Of these, only the cows (not more than 600,000) are eaten; male cattle are used only as beasts of burden. Thus in Japan there are less than 2 head to every 100 people, compared with 73 head in the United States. Of the 36,000 cattle slaughtered last year in Japan, "more than one-half were consumed by foreign residents and the foreign naval and merchant marine. The Japanese army and navy also consume considerable beef. It is therefore safe to say, as I have already intimated, that beef does not enter into the food of the mass of the people to any appreciable extent. Mutton and pork, outside of the treaty ports, are almost unknown. Of barnyard fowls, geese, and ducks there is a large variety. The

wildfowl, consisting of pheasants, quail, woodcocks, grouse, ducks and geese are also abundant, but these, as well as eggs, on account of their high prices, can scarcely be said to enter into the diet of the common people at all, except upon rare occasions. Fish is more largely eaten. The variety of fish is very large... A very considerable percentage of the catch is dried." "At present it may be said that one-half the people eat fish every day, one-quarter two or three times a week, and the balance perhaps once or twice a month.

"Even with these exceptions the food of the masses is fully or even more than 90 per cent. vegetable." The Japanese exhibit "endurance of body and power of intellect to a very considerable degree, while deprived of the usual nutriment held to be essential to such developments."

The main cereals of Japan, in descending order of the quantities produced, are rice, barley, millet, rye, and Indian corn. The three main varieties of millet are extensively cultivated and used: First class is *Setaria Italica* (Italian millet). Second class is *Panicum miliaceum* (Indian millet). Third class is *Panicum frumentacum* (Called "hiye" [hie] in Japan).

"Leguminous plants. Perhaps in no country in the world are beans and pease comparatively so extensively cultivated as in Japan. There are more than 40 varieties. That known as the soy-bean is especially important, as it is rich in those nutritive properties which are wanting in rice, and is invaluable in a country where meat is almost entirely lacking in the diet. The composition of this variety, known as Miso-mame, is as follows (table): Water 11.32%. Ash 3.86%. Fat 20.89%. Nitrogenous matter 37.75%. Gluten 2%. Starch and sugar 24.08%. Its "proximate chemical composition approaches more nearly to animal food than any other known vegetable." Tables showing the composition of lean and fat beef are then given for comparison.

"I know it is held by scientists that, while these plants show a great chemical likeness to beef, the action upon the human body is not the same, being much less valuable. I can only repeat that here is a race of people of good physique, of stalwart and well proportioned, although not tall, frames, and of cheerful dispositions, who daily perform tasks requiring great strength and endurance, who eat almost exclusively this vegetable food, and who, without any of the comforts of our western homes, and undergoing extreme exposure unknown to our people, live about the average lives of the laborers of Europe and America, with a table expenditure of about one-sixth or one-seventh that required by the latter."

All classes of Japanese also consume many algæ and other sea plants, including many species of chondrus and Fucus-laminaria. Instead of sugar they use *ame*, "made from malted barley and rice or millet, the malt converting the starch of the rice or millet into dextrine and maltose, and producing the product varying from a thick sugar or honey up to a hard candy. The food value of this article is very great, and, as it is sold at a low price, its consumption is

large. A table shows the composition of two grades of *amé*, first and second (cheaper).

Sauce enters very largely into the preparation of Japanese food for the table. The most widely-used kind is made as follows: "'Shoyu,' known to us as 'soy' [sauce], the one almost exclusively employed is made from wheat and the shoyu bean [soy bean] (ground) in equal proportions of one *sho* each (a sho is about 1 quart, 1 pint, and ½ gill). The materials are mixed and boiled, after which the mass is steamed in a basket or box prepared for the purpose, with a perforated bottom. When the steaming process is finished it is put in a cask and left until a green yeast is produced. The compost is then taken with salt water. After standing a good length of time the liquid is strained, and the sauce is ready for use. It has a rather pleasant flavor, and is said to be the basis of most of the renowned sauces [such as Worcestershire] prepared in England. The refuse is fed to cattle."

Note: This is the earliest English-language document seen (April 2012) that uses the term "shoyu bean" (regardless of capitalization) to refer to the soybean.

The last 6 pages (p. 14-18) contain a "List of plants used for food, or from which food is obtained in Japan." They are arranged by families. For each species is given: Botanical name, Japanese name(s), and remarks. Under Leguminosae [sic, Leguminosae], Papilionacea [Papilionaceae], we read: *Glycine soja* (S. & Z.), Tsuru mame; No mame, seeds. *Glycine hispida* (Moench) or *Soja hispida* (Miq.), Oname; daidzu, Soy bean; seeds; many varieties. *Dolichos soja* (L.), Japan pea. *Glycine hispida* f. lanceolata, Midzukugiri.

The section on legumes (p. 15) also discusses: (1) *Arachis hypogea* (L.), Rakkasho, Tojinmame, Ground-nut; earth-nut; fruit. (2) *Vicia faba* (L.), Sora mame, Broad beans; seeds = *Faba vulgaris*. (3) *Pisum sativum* (L.), Yendo [Endo], Pea; seeds; two main varieties; midori yendo [endo] and saya yendo [endo], the latter eaten for the pod. (4) *Pueraria thunbergiana* (Benth.), Kudzu, root, starch = *Dolichos hirsutus* (Th.). (5) *Canavalia incurva* (D.C.), Nata mame, seeds = *Dolichos incurvus* (Th.). (6) *Phaseolus radiatus* (L.), Adzuki-Shôdzu, seeds. *Phaseolus radiatus* var. pendulus (Savatier), Tsuru-adzuki, seeds. *Phaseolus radiatus* var. subtrilobatus (Sav.), Bundo-Yayenari, seeds. (7) *Dolichos umbellatus* (Th.), Sasage, Adzuki-sasage, seeds. (8) *Athylosia subthombea* (Miq.), No-adzuki; Hime-kudzu, seeds.

Note 1. This is the earliest English-language document seen (Jan. 2005) that uses the term "broad beans" (or "broad bean") to refer to *Vicia faba*.

Note 2. Although *sasage* in Japanese means "cowpea" or "black-eyed pea," the meaning of *Adzuki-sasage* is unclear. Address: United States Consul General of Japan, Kanagawa.

1137. *New York Times*. 1881. Editorials [Vegetable food in Japan]. Sept. 10. p. 4, col. 6.

• **Summary:** "So universal has meat-eating become among

the dominating races, remarks our Consul-General at Yokohama, that the praises of beef are sung wherever Occidental civilization has gone, and it is not only a popular belief, but an accepted scientific opinion, that any well-fed people must use animal food considerably; to have meat to eat frequently is reckoned the best proof that the common laborer in a country is well favored. Japan, with a population of 36,000,000, equal to that of the United Kingdom, engaged in very diversified industry, presents a complete exception to the rule as to food. The scarcity of animal food in consequence of the nonintercourse policy, and its almost unnecessary prohibition by the religious faith, have made a nation of vegetarians, except as to fish, which is not forbidden as 'flesh.'

"There are now in the country hardly more than 1,000,000 cattle; of these, as emasculation is not practiced, the males being used for breeders, only 600,000 cows can be looked to as food, and there are less than 2 head to each 100 people, against 73 head in this country. Of the 36,000 head slaughtered in 1880, the foreign residents and the foreign marine consumed more than half. Outside of the treaty ports mutton and pork are almost unknown; there is an abundance of fowls, both wild and barn-yard, but the common people cannot pay for them. The supply and variety of fish, however, are very large, over 200 kinds being used as food, and the Government is actively working to increase both. Already probably one-half the people eat fish once a day, one-quarter several times a week, and the rest several times a month. Still the food of the masses is more than nine-tenths vegetable, and the list of this has been made long by their necessity-sharpened wits. Of cereals, rice is the most important, occupying more than half the tilled area in the Summer; barley, millet, wheat, rye, and corn rank next in the quantity produced."

"Beans and peas are more extensively cultivated in Japan than anywhere else, and there are over 40 varieties. One—the soy bean or Nirva-mume—contains 20 per cent fat and 60 of nitrogenous matter, starch, and sugar, and closely approaches meat both in composition and in its action on the body. The sweet potato, being very prolific and cheap, ranks next to rice in importance, 16,000,000 bushels being the last reported production... A surprisingly large list of wild plants and sea-weeds is utilized as food. The place of sugar is considerably supplied by a preparation made from millet or rice and malted barley, the starch of the rice or millet being converted by the malt, and the product varying from a thick sugar or honey up to hard candy, being cheap and in large consumption.

"Sauce, so-called, enters very largely into use with food plants; its name is shoyu, known to us as soy [sauce]. The kind almost exclusively used is made from wheat and the shoyu bean ground in equal parts. It is boiled and steamed, then left to ferment; after being then dried in the sun it is allowed to stand awhile in a cask of salt water, is

then strained and is ready for use, the refuse being fed to cattle. Its flavor is pleasant, and it is said to be the basis of most of the celebrated sauces put up in England. The proof of the pudding being in the eating, it is interesting to note the testimony that the Japanese—a race of good proportion, physique, and strength, whose comforts are much less and whose exposure is much greater than in case of Western nations—live an average life, in length and health fully up to that of the European or American, with a table expenditure of not more than one-sixth or one seventh that of the latter."

Note 1. Much of this editorial is borrowed from a recently published booklet titled *The Food of the Japanese people*, by Thomas B. Van Buren (1881). However both the meaning and source of the meaningless term *Nirva-mume*, which is said refer to the soy bean, remain a complete mystery.

Note 2. This is the earliest article on soy seen (Aug. 2002) in the *New York Times*. It is also the earliest document seen (Aug. 2002) that is an example of major media coverage of soyfoods in North America.

1138. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1881. Austria. Sept. p. 193.

• **Summary:** "A vegetarian society has recently been formed at Mürzzuschlag, in Austria."

1139. *Good Health (Battle Creek, Michigan)*. 1881.

Publisher's page: The "Sanitarium Foods" are meeting with great sales... 16(8):256. Aug.

• **Summary:** "... The food department is a busy place now-a-days. To a visitor the many novel processes by which all kinds of grain products are converted into palatable, wholesome foods, and when necessary into dietetic remedies for disease, are an interesting study. The 'Infant Food,' prepared from the formula devised by Dr. Kellogg, is one of the most serviceable of all the numerous excellent preparations. Most of the various 'foods' for infants sold at the stores are really of little or no value, consisting as they do almost wholly of sugar or dextrine, a substance almost identical with sugar. These patent foods will not sustain life if eaten alone."

"Persons residing in Canada can obtain the Sanitarium Foods of Geo. Detweiler, Berlin, Ontario." Address: Battle Creek, Michigan.

1140. Kingsford, Anna. 1881. The perfect way in diet: A treatise advocating a return to the natural and ancient food of our race. London: Kegan Paul, Trench, & Co. xiii + 121 p. 2nd ed. 1885 published in London by Kegan Paul, Trench and Co.

• **Summary:** *The Encyclopedia Britannica* (1929, at Vegetarianism) considers this book one of the two classics on the subject. It is a revised and enlarged translation of the author's July 1880 thesis for Doctor of Medicine,

Faculty of Medicine, University of Paris, under the title *De l'alimentation végétale chez l'homme*. The latter was published as a book in Paris (in French) in 1880. She argues for the superiority of a vegetarian diet. The book contains no chapters but the headings atop the pages are as follows: Proem [of Buddha] (from *The Light of Asia*, by Edwin Arnold), anatomy and physiology, cookery, physical force, national habits (nation by nation), chemistry, stimulating effects of flesh-food, alcoholism, slaughter-houses, social considerations, sufferings of cattle, dangers of flesh-eating, treatment of disease, economical considerations, over-breeding, the leather question, cruelty of the fur-trade, the manure question, "sport," recapitulation, conclusion.

The book ends with a poem from the *Metamorphoses* by Ovid, but ascribed to Pythagoras.

A second edition was published in London in 1885, a 3rd ed. in 1887, a 4th ed. in 1889, a 5th ed. in 1892 (digitized by HathiTrust), and a 6th ed. in 1895, then (strangely) a 4th ed. in 1904 and a 5th ed. in 1906. The author lived 1846-1888. Her maiden name was Algernon Bonus. Address: Doctor of Medicine of the Faculty of Paris.

1141. *Saturday Review (England)*. 1881. A new argument for vegetarianism. 52(1358):569-70. Nov. 5. [1 ref]

• **Summary:** This article begins: "It is probable that the crotcheteer [a person subject to crankiness, whims, or ill temper] is on the whole the happiest of men or women... While other people have their moments of lassitude, spiritualists, anti-vaccinationists and vegetarians and teetotallers, and suchlike folk, enjoy an *igneus vigor* ["fiery vigor"] which is in its way delightful to look on, except when it results as it occasionally does in the premature death of a good many innocent people, the plundering of guileless ones who are innocent in another sense, or the infliction of general annoyance and discomfort... But vegetarianism has at least the advantage of being less aggressive than these its sister lunacies. The vegetarian frequently kills himself, but he does not insist on killing other people unless they are silly enough to listen to him. Moreover, his crotchet from some others of the ugliest features of new things. Combined with spiritualism, it might be used for the purpose of extortion by threatening the 'kreophagist' malefactor with the ghosts of the animals he has eaten; but we have never heard of an instance of this. Hence the vegetarian may be regarded with a certain amiable feeling of tolerance, in that, though occasionally suicidal, he at any rate lets other people live and thrive.

"The latest vegetarian manifesto that has come to our knowledge is a very neat little book by Mrs. Anna Kingsford, M.D., which Messrs. Kegan Paul and Co. have just published. It is called *The Perfect Way in Diet*, a phrase admirably indicative of the mental attitude of the crotcheteer. The average kreophagist is by no means convinced that kreophagy is the perfect way of diet. Flesh and fish, like

rebellion in a celebrated case, lie in his way, and he eats them and does well thereon; but, as to perfection, that is another matter." The rest of the article is more a criticism than a review of this book.

Note 1. Kreophagy is "the eating of flesh." Note 2. This is the earliest document seen (March 2022) that contains the word "kreophagist" or "kreophagy."

1142. Bonnejoy, Ernest. 1881. Les végétariens d'instinct [Vegetarians by instinct]. *Reforme Alimentaire (La) (Paris)*. Dec. [Fre]*

1143. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1881. Austria. Dec. p. 270.

• **Summary:** "According to *La Réforme Ailmentaire* [France], local Vegetarian Societies exists in... and in Austria at Vienna, Gratz, and Mürzzuschlag."

1144. *Food Reform Magazine (The) (London)*. 1881-1885. Serial/periodical. London, England. 19 cm. *

• **Summary:** Only volumes 1-4 were published. Address: London, England.

1145. *Vegetarische Rundschau: Monatschrift fuer naturgemaesse Lebensweise*. 1881-1892. Serial/periodical. Berlin: "Deutscher akademischer Verein fuer harmonische Lebensweise" und des "Berliner Vegetarier-Vereins." Published by M. Klein and Otto Rabbe in Berlin. 3(1883)-5(1885). 8°. [Ger]*

• **Summary:** Merged into: *Vegetarische Warte* (in 1897). Another source (probably incorrect) says: Continued by: *Vegetarier (Der): Zeitschrift für harmonische Lebensweise*. Address: Berlin, Germany.

1146. *Reforme Alimentaire (La) (Brussels)*. 1881-1914. Serial/periodical. Paris: Librairie de l'Art Indépendant. / Organe des Sociétés Vegetariennes de France et de Belgique. Frequency: Monthly. 25 cm. [Fre]*

• **Summary:** About vegetarianism and diet. Address: Paris, France.

1147. Dresden Vegetarian Society. 1881. New vegetarian society. Dresden, Germany.

• **Summary:** Source: *History of Vegetarier-Bund Deutschlands*. 2004. <http://www.ivu.org/history/societies/vbd.html>. "In 1908 it appears to have been a member of the *Deutscher Vegetarier-Bund* as they worked closely together on the [International Vegetarian] Congress." Address: Dresden, Germany.

1148. Bilfinger, Eugen. 1881. Die gesundheitliche Begründung des Vegetarismus. Vortrag [The healthful foundation of vegetarianism. Lecture]. Rudolstadt, Germany. iv + 41 p. 19 cm. [Ger]*

• **Summary:** The title on the wrapper (dust jacket) reads: "Gesundheit und Vegetarismus" (Health and Vegetarianism).

1149. Domestica [pseudonym]. comp. 1881. The vegetist's dietary and manual of vegetable cookery. Fourth edition... enlarged. London: Tweedie & Co. 70 p. 19 cm. *

1150. Nichols, Thomas Low. 1881. Eating to live. The diet cure: an essay on the relations of food and drink to health, disease and cure. New York, NY: M.L. Holbrook & Co. viii + 88 p. 20 cm. *

• **Summary:** About diet and vegetarianism.

1151. Rabe, Otto. 1881. Die Thierschutzfrage im Lichte der vegetarischen Weltanschauung. Oeffentlicher Vortrag... [The question of the prevention of cruelty to animals in light of the vegetarian world view. An open lecture...]. Bayreuth, Germany. 20 p. 19 cm. [Ger]*

• **Summary:** This pamphlet was issued by the Berlin Vegetarian Society (Berliner Vegetarier-Vereins). It was also published as a supplement to the January 1882 issue of the "Bayreuther Blaetter."

1152. Raoux, Edouard. 1881. Les pères de l'Eglise et la tempérance végétarienne [The church fathers and vegetarian temperance]. Lausanne, Switzerland: F. Regamey. [Fre]* Address: Prof.

1153. Raoux, Edouard. 1881. Manuel d'hygiène générale et de végétarisme [Manual of general hygiene and of vegetarianism]. Lausanne, Switzerland: Imer & Payot. 96 p. [Fre]* Address: Prof.

1154. Stomach worship, A growl, by a vegetarian. 1881. Liverpool, England: E. Howell. 24 p. 19 cm. *

1155. *Hartford Daily Courant (Connecticut)*. 1882. Obituary. Dr. James C. Jackson. Feb. 8. p. 2.

• **Summary:** "The death of Dr. James C. Jackson at 2:30 p.m. yesterday, will be mourned by nearly everyone in the city, as his profession and his connection with many of our institutions had brought him into wide acquaintance, and no one knew him but to admire his sterling qualities. A ear ago he was confined to his room for five weeks by a severe attack of inflammatory rheumatism, and since then he has never regained his robust health.

"On Wednesday of last week, his niece, Miss Lillian Chapin, to whom Dr. Jackson was fondly attached, she being brought up by him, died of typhoid fever. During her illness, he had been untiring in his attendance upon her, and the shock of her death was a heavy one to him. She expired early in the morning and later in the day he was taken with a chill, pneumonia soon followed and in a short time both lungs

were affected" (double pneumonia). "During his sickness he was conscious all the time and was able to converse up to the last. In the course of the day he felt and counted his own pulse, and took part in discussing the symptoms of his case.

"Cornish, New Hampshire, was Dr. Jackson's birth place, and he was 83 years old being born in 1818. He graduated at Dartmouth College in 1844 and studied medicine at the same college but received his degree from the Philadelphia [Pennsylvania] medical college in 1847. In that year he came to Hartford and began the practice of his profession... In 1849 Dr. Jackson was married to Miss Mary W. Childs of this city, who died some years since. Some three years ago he married Miss Nellie Lyman, who survives him. No children were ever born to him."

Note: This man is *not* James Caleb Jackson of health reform fame (28 March 1811 to 1895); in 1863 he developed the first dry, whole-grain breakfast cereal which he named Granula.

1156. *New York Times*. 1882. Editorials [Clark's vegetarian colony in Alabama]. March 10. p. 4, col. 6.

• **Summary:** "The well-meaning people who engage in the work of organizing colonies can rarely see any difficulties in the way of success. It is therefore something if a relief to find a projector who is sufficiently matter-of-fact to enumerate the 'drawbacks' of his scheme in the same paper in which he endeavors to describe its advantages. Mr. J.O. Clark is engaged in an effort to establish a colony in Alabama, with the view, as he says, of 'adopting nature's plan in regard to diet,' and of 'aiding in the most noble reform the world has ever known.' These lofty words being interpreted, mean that Mr. Clark desires to find a certain number of persons who are willing to live exclusively on vegetables. So long as their stomachs do not crave for flesh, they may manage their business affairs to suit themselves. The 'drawbacks' he refers to in this manner: 'The lands are all covered by the original forest growths. In fact, it is almost an unbroken wilderness, and the land will have to be cleared before a crop can be raised from it.' Immediately after making this admission, he explains 'that the land is easily cleared and put in a good state of cultivation A fair hand with an axe can easily fit two acres for the plow in a week, and the land will produce a fair crop the first year.' To the mind of the average newspaper reader the 'drawback' of the 'unbroken wilderness' would be considered great enough to deter any sane person from aiding even 'the most noble reform in the world.' In the present instance it does not appear to have been effective, for we find in the same article a pretty long list of men and women, many of whom are well known and, we have no doubt, highly respected. The only inference that can be drawn from their action is that vegetarians, as a class, are dreamers. If it were proposed to take up a large tract of cleared land in the West for a colony of hygienists, it would sound reasonable enough, but it seems preposterous to go

to an Alabama wilderness for no other well-defined purpose than to raise and eat vegetables.”

1157. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1882. Austria. March. p. 70-71.

• **Summary:** “A letter from Gratz in Styria, states that a Vegetarian Society has been founded in that city.”

“Accounts from Vienna report that the Vegetarian Society there has commenced work in earnest, new members joining every day, the library being considerably increased, Vegetarian literature freely disseminated, and the Vegetarian dining-room at times crowded.” Note: This is the earliest document seen (Aug. 2005) concerning an existing vegetarian restaurant.

1158. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1882. Christchurch, N.Z. Aug. p. 181.

• **Summary:** “Before leaving Christchurch I had the satisfaction of founding in that colony an association entitled Canterbury Dietetic Reform Association, established 16th January 1882, and of which my son is secretary. The number of members is small as yet; but this young offshoot may I hope, become a stalwart oak, and so rescue multitudes from an untimely grave, for there is much sickness. I think I am within the mark when I say that two-thirds of the people are suffering in some degree from ill-health, which the rate of mortality among the children is very high.—H.S.”

1159. Allinson, Thomas R. 1882. Vegetarianism (Letter to the editor). *English Mechanic and World of Science* No. 913. Sept. 22. p. 61-62.

• **Summary:** “[20525.]—I have just returned from my holidays, and see Dr. Edmunds’s letter (20377) on ‘Vegetarianism.’ I, as a vegetarian and a medical man, am very much pleased with that article, and only wish the rest of the medical profession would treat us with as much fairness. I wish to call Dr. Edmunds’s attention to a few points. Most vegetists simply dislike to take animal life; they use animal products so long as life is not destroyed in procuring them. Certainly in the egg there is potential life if put under proper conditions. Again, the cheese may contain ova which would form maggots if they were left alone. Man cannot help taking life—eat what he will, or drink what he will. Every piece of lettuce I eat may contain a paradise of small animalcula, and every drink of water I take may kill thousands of small bodies which are living there.

“We object to taking life when we can live without doing so. In the struggle for existence the weakest must die; and if I find a rat or mouse eating my corn then I kill it without the least remorse; I know it is only eating my corn that it may live, but then I want to live too, and, as we cannot both eat the corn, then I—the stronger—kill the weaker. I am a vegetarian because I find I am a great deal stronger and

healthier on such food. I have adopted it for health reasons purely. My whole structure shows I ought to be a vegetist, and it also suits my nature. The long habit of flesh-eating by our foreparents may give us a tendency to be able to digest flesh; but I should think—as our organs have not changed—that a pure vegetarian dietary would be better. We vegetists wish to destroy the animals, and put higher animals in their places—viz., men. We wish also to improve the stamina of our present race, and to abolish sickness, disease, and premature death, as much as possible.

“Dr. Edmunds speaks of our rivers and seas not affording food. Now this is only because they are not cultivated. I know, at present, of three kinds of seaweed that are eaten on the coast of England, and these I got to know of from working people. As the population goes on increasing we shall have to turn our attention to our sea-coasts, and produce feed on them. Why should we not produce food at the depths of the ocean as on land—are not the conditions favourable?

“Animal food, especially if taken in much quantity, is productive of a very great deal of disease. We can trace its work from a simple bilious attack, on to rheumatism, gout, calculus in bladder, gallstone, cancer, disease of kidneys, disease of heart, and apoplexy.

“I cannot quite understand how it is that *sleeplessness* is produced by a vegetable diet. I find that since I have been a vegetist that I can sleep a good deal better. I know that this summer I have slept a great deal better than last; I was not a vegetarian last summer.

“Vegetism also produces a dislike to alcoholic drinks, and it is a very uncommon thing to know a vegetarian who takes his glass of wine or beer daily. The same with tobacco; very few vegetists smoke. They find that these habits do not suit their simple tastes.

“I must thank Dr. Edmunds again for his courteous letter, and trust it will help to give us a fair field and no favour.

“T.B. Allinson, L.R.C.P., &c, Hon. Sec. London Food Reform Society, 2, Kingsland-road, E., September 12th.”

Note: This is the earliest English-language document seen (March 2022) that uses the word “vegetism” to refer to vegetarianism. Address: L.R.C.P. [Licentiate, Royal College of Physicians], &c., 34, Claremont-square, N. [London].

1160. G.G.F. 1882. Biographical sketch of Mrs. Hindson, late of Alford. *Wesleyan-Methodist Magazine*. Oct. p. 797-800. See p. 798.

• **Summary:** “She was married to the Rev. J.C. Hindson in 1830, from whom she was parted by death in 1863. Her married life was one of perhaps unusual hardship and trial, even for a Methodist Preacher’s wife in the more necessitous and troublous times of our fathers. Of the common sorrows she had a large share.”

“In other respects her path was sometimes by no means

easy. In one Circuit the house was so tiny as to afford but one bed-room, and that small. Two children were packed into a truckle-bed, while the youngest was suspended in a sort of hammock by its side. In another very wide country Circuit, the scanty allowance of the Preacher was supplemented by a large garden, which, fortunately, Mr. Hindson knew how to turn to the utmost account, or his family must surely have starved. During his long and frequent absences from home the family were strict vegetarians; and he, good man, little suspected how often the delight with which they greeted him was heightened by the prospect of once more enjoying the taste of animal food. But she never complained, either abroad or at home. She strove to the utmost to relieve her husband of all household cares, that his care might be only for the Church of God."

Note: This volume contains two fine etchings of John Wesley, one at about age 40 and the other age 70.

1161. *Los Angeles Times*. 1882. "Them steers." Nov. 12. p. 0_2.

• **Summary:** "The political campaign is ended, and we will turn with gladness from the consideration of politics to other subjects." J.R. Dodge, the agricultural statistician in Washington, DC, presents an "estimate of the annual production of different meats in the United States, taken in their green state as slaughtered, as follows:" Dressed hogs 29 million; weight 5,120 million pounds. Beaves [beef cattle] 3.250 million; weight 3,125 million pounds. Veals [veal calves] 3 million; weight 275 million pounds. Muttons 7 million; weight 350 million pounds. Lambs 5 million; weight 100 million pounds.

Total: 50.250 million animals killed; 8,970 million pounds of meat.

About one-fourth of the pork and one-twelfth of the beef is exported. In total, about one-sixth of the domestic meat products are exported.

In the above, poultry, game and fish are not considered. The average supply, based on the above estimates, is 150 lb/capita in the USA, against 101 lb for Great Britain and 51 for France. "Most of the consumption of meats in France is in Paris and the towns."

"Evidently the vegetarians are making slow progress in their work of attempting the conversion of this virile, vigorous, meat-eating American people to their grass-grown theories."

Note: This is the earliest article seen (April 2004) in the *Los Angeles Times* that mentions "vegetarians" (or "vegetarian" or "vegetarianism"). The tone is unsympathetic and critical.

1162. Sanitarium, Food Department. 1882. Sanitarium Foods (Ad). *Good Health (Battle Creek, Michigan)* 17(12):Unpaginated at end of volume.

• **Summary:** Describes products made by this company,

directed by John Harvey Kellogg, including: Graham Crackers (No. 1 [with the best with granulated sugar plus butter], and No. 2 [unsweetened]). Plain Graham or dyspeptic crackers. Fruit crackers. Gluten wafers. Wheaten. Maizena [made from corn/maize]. Avena [made from oats]. Granola [combines all the qualities of Avena. "It is greatly superior to 'steam-cooked' preparations which are offered at a much higher price..."]. Beef and bread combination biscuit (Based on a "recent remarkable discovery by an eminent German professor..." Contains easily digested lean beef). Beef and bread granola. Diabetic food (probably made of wheat gluten). Gluten food (A "perfect substitute for animal food in cases in which the latter is thought to be indicated"). Infant's food.

Concerning Gluten wafers: "A person who suffers from acid or flatulent dyspepsia, or who is in a condition of nervous exhaustion, needing a restoration of nerve power as speedily as possible, will accept this article of food as a real godsend. Those who are obliged to live on a meat diet on account of their inability to digest vegetable food will find in these wafers a grateful substitute. We say this after using them in hundreds of cases successfully."

Products sell for 12 to 25 cents/pound. Note 1. Dr. Kellogg sold non-vegetarian products at this time. Note 2. This is the earliest original publication seen (Dec. 2013) for wheat gluten in the United States and the earliest document seen that mentions Seventh-day Adventist work with wheat gluten.

Note 3. This is the earliest document seen (Dec. 2013) that contains the word "Sanitarium" (spelled in that way), or mentions the Sanitarium (Battle Creek) as a maker and seller of foods. A related word, "Sanatorium," first used in 1839, refers to a "an establishment that provides therapy combined with a regimen (as of diet and exercise) for treatment or rehabilitation." This word was often used in connection with treatment of tuberculosis.

Note 4. This is the earliest document seen (Feb. 2022) concerning vegetarian foods and diabetes.

Note 5. This is the earliest document seen (Aug. 2010) that mentions "Granola." Address: Battle Creek, Michigan.

1163. *Almonds and Raisins: Vegetarian Annual (London)*. 1882-1888. Serial/periodical. London, England. 19 cm. *

• **Summary:** This annual New Year's publication of the *Vegetarian Messenger (Manchester)*, usually issued in December, contains the best articles published by the magazine during that year. Address: London, England.

1164. Aderholdt, August. 1882. *Neues Leben. Lieder eines Vegetarianers [The new life: The songs of a vegetarian]*. Rudolstadt, Germany: Hartung & Sohn. 159 p. 16°. [Ger]*

• **Summary:** Rudolstadt is in eastern Germany on the Saale River, 18 miles south of Weimar.

1165. Smith, John. 1882. Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom. New York, NY: Fowler & Wells. 314 p. With notes and illust. by R.T. Trall. 19 cm. From the 2nd London ed. * Address: Malton, England.

1166. Vegetarian cookery. By a lady (The late Mrs. Brotherton). With an introduction explanatory of the principles of vegetarianism. By the late James Simpson, Esq. 7th ed. 1882. London: Fred. Pitman; Manchester: W. Bremner. 286 p. Index. 17 cm. [15 ref]

• **Summary:** Contains 750 recipes and costs 75 cents. Contents: Introduction, by James Simpson (p. 1-43). Vegetarian practice. Soups. Omelets and fritters. Savoury pies and puddings. Eggs. Mushrooms. Vegetables. Sauces. Preparations of cheese. Sandwiches. Salads. Puddings. Pancakes, sweet omelets and fritters. Pies and tarts. Prepared fruit. Cheesecakes and custards. Moulded farinacea. Creams, jellies, etc. Bread and tea-cakes. Biscuits and buns. Cakes. Preserved fruit, etc. Syrups, etc. Pickles. Porridge, gruel, etc. Preparations for invalids.

James Simpson, the influential first president of the Vegetarian Society of the UK, lived 1781-1853? Each recipe is numbered, and this number (not its page number) appears in the index. Recipes include: Almonds, barley, blanc-mange, catsup (mushroom), crab [apple] vinegar, curd cheesecakes (made of cream, eggs, sugar, almonds and butter), eggs (many recipes), haricot beans, Iceland moss for blanc-mange, lentils, linseed (cough syrup or tea), milk (recipes), sago (many recipes), sea kale (succulent Eurasian perennial herb, *Crambe maritima*), siberian crabs [crab apple] (*Malus baccata*), and Turkish yogurt [yogurt]. Address: England.

1167. *Neuigkeits Welt-Blatt* (Vienna). 1883. Neues Nahrungsmittel [New food]. No. 19. Jan. 25. p. 5, col. 2. [Ger]

• **Summary:** In Marseilles, several samples have been received from China of a bean which has already been used for a long time by the Chinese and Japanese as an important food. This bean, *Soja hispida* [soybean], is not only used as a usual vegetable, it is also prepared into a superb cheese [probably fermented tofu]. Its composition more approaches that of a meat-based food (*Fleischnahrung*) than that of all other known plants. It is very rich in fat and contains protein, and it is especially useful for Japanese vegetarians. The attempt will now be made to make the plant local in the regions of France. It will not flourish in the North because of the fickle climate and the low temperature. Aside from its merits as a food, the straw which it also provides is a useful fodder for livestock. As far as the cheese from these Japanese beans are concerned, it has a delicate flavor which is very similar to that of Parmesan cheese.

Note: Translated by Philip Isenberg (MM, CT), Long Beach, California.

1168. *Good Health* (Battle Creek, Michigan). 1883. A race of vegetarians. 18(3):89. March.

• **Summary:** The Podhalians live high in the Carpathian Mountains. They use strong drink, consume no animal food, and are fond of music and dancing. They are in excellent physical condition, with fine intellectual development. "From the above it would not seem that there is much ground for the belief that vegetarianism produces a tendency to degeneration."

1169. Allinson, Thomas R. 1883. The scientific art of vegetarianism. *English Mechanic and World of Science* No. 951. June 15. p. 331-32.

• **Summary:** This paper was read before the members of the Medical Union Society. "I expect many amongst you will be medical men before long, and have the lives of many people at your disposal—I say disposal because I mean it; we medicos have undoubtedly life and death in our hands, and according to our knowledge must we act. For this reason I wish to bring before you the great question of diet. Now, gentlemen, by diet we can do almost anything: it is the philosopher's stone of medicine, and by its aid we can work wonders."

Our profession is a philanthropic one, and our aim should always be to relieve suffering; but a greater aim is to prevent suffering. Most scientists nowadays believe in the Darwinian theory with regard to man's evolution; we believe that man ascended from some animal like an anthropoid ape. He was arboreal in his nature, frugivorous in diet, and gregarious in habit. The place of his early abode was a warm location, where Nature would supply him with everything needful for existence—in fact an earthly paradise. Now such a place exists in central Asia, between 20 and 50 degrees of north latitude, and 90 and 110 east longitude; it is a hilly warm place, abounding with fruit, and all the domestic animals are found in a wild state there."

"We vegetarians believe that man's original diet was composed of fruits, nuts, grains, and possibly roots. If we examine man as we would any other animal, we find ample signs of what his real diet should be. His upright attitude points to arboreal habits, to his habit of living in trees. His teeth point to a fruit diet: they are composed of three sets, the incisors for cutting and biting, such as a piece from an apple, and are spade-shaped. The canines are arrow-headed, and their use is for tearing off the outer husks from nuts or fruits. They are called canine, but our present ones have no characteristics of dog teeth, they do not project beyond the level of the other teeth, nor are they separated from them by a notch. Man having given up the use of them, they have dwindled down to the present specimens. If canine teeth were a sign of meat eating, what about the monkeys?

their canine teeth project a long way beyond the rest of their teeth, and yet they are pure fruit eaters. Again, the camel has fine long canines, and it is herbivorous. No, gentlemen, the canine teeth will not bear scientific investigation. The third set of teeth are the molars or grinders, their use being to grind our food into a pulp and allow it to be acted on by the saliva. The molars of a dog are saw-like, since they are used for cutting food only and not for chewing it.

The tongue also shows a great difference; in carnivora the tongue has rough spines on it, so that it can scrape clean the bones; they have also very little sense of taste. Man, on the contrary, has a smooth tongue and a fine sense of taste, which man educates and then he is an epicure. The saliva in carnivora is scanty, in herbivora very plentiful, in man it is moderate in amount, and contains a principle called ptyalin. This ptyalin is meant for turning starch into sugar. Now, if we were meat eaters we should not want this ptyalin, but its presence shows that we must take a starchy diet, which we get as grains and fruits and nuts. In carnivora jaws move backwards and forwards only, in man also laterally. Then our stomachs are not so simple as those of the carnivora, nor yet so complicated as those of the herbivora. The length of intestine is another argument in our favour; in carnivora the gut is from three to six times the length of the body, in herbivora, 12 to 20 times, whilst in man and the monkey, it is only from 8 to 11 times the length of the body—we measure from caput to sacrum—showing that we are neither carnivorous nor yet herbivorous, but intermediate. Our flat nails point to our peaceful habits: we have not the sharp claws of the predatory animals, nor are we fitted for springing on our prey. Our perspiring skin points to a diet rich in carbonaceous matter, the skin pores being a means of escape for the superabundant heat. Carnivorous animals never perspire; who ever saw a dog, cat, lion or tiger in a sweat, but who has not seen a horse sweating freely? Man perspires freely. Our placental arrangement classes us in same order as monkeys, since we both have a discoidal deciduate placenta, which the carnivora have not. The position of the mammary glands are characteristic of man and higher apes. Now, gentlemen, I think you will now see that man is not a carnivorous animal, but very closely allied to the apes.”

He then precedes to show that man is not a mixed feeder but an herbivore.

“Now I will give you a few examples of the benefit of our diet. Pitman, the shorthand man, has been a vegetist over forty years; Newton wrote his ‘Principia’ on bread and water: Shelley was a vegetarian, and hosts of others. I passed my final examination on it, and have now been a vegetarian for over eleven months, and would not willingly return to meat. The gentlemen who follow me are all vegetists, so you can judge if our diet suits us.” Address: L.R.C.P. [Licentiate, Royal College of Physicians], &c., 34, Claremont-square, N. [London].

1170. *Los Angeles Times*. 1883. Chief Justice Shaw, of Massachusetts... July 1. p. 0_5.

• **Summary:** “... has a brother who lives in a tree in California, and eats fruits and nuts. A failure to establish a vegetarian colony made him insane.—[Eastern Ex.]”

Note: This is the 2nd earliest article seen (April 2004) in the *Los Angeles Times* that mentions “vegetarian” (or “vegetarians” or “vegetarianism”). The tone is critical.

1171. *Good Health (Battle Creek, Michigan)*. 1883.

Vegetarianism and gout. 18(7):222. July.

• **Summary:** “An old English doctor reports that he has never been successful in the treatment of gout, except in cases in which he required total abstinence from animal food as well as from wine.”

1172. *Los Angeles Times*. 1883. The worm turns. July 1. p. 0_5.

• **Summary:** From *Modern Age* for July: “From the stern sex and from the sterner members of her own sex, poor defenseless woman has received an enormous amount of reviling for her corsets, her high heels, her bustles, her tight shoes, and a thousand and one other things which she imagines make her more charming.” Finally came the day that Adam and Eve (that wretched couple) “indulged to unrestrainedly in a vegetarian diet. Then it was the woman first provoked the dress discussion, and it has remained with her a fruitful topic ever since.”

1173. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1883. Switzerland. Sept. p. 244.

• **Summary:** “The *Frankfurter Zeitung* has a brief notice of the Vegetarian Congress, which concluded at Zurich on the 15th of August. There was a large attendance of delegates and friends from Germany, Switzerland, and Austria. Congratulatory telegrams were received from France, England, and Denmark. The Honorary President (the Venerable Eduard Baltzer), in an enthusiastic address, described Vegetarianism as the pledge of the highest morality for the individual and for society. Dr. Dock, of St. Gall, spoke on Vegetarianism in its relation to the food of the people and agriculture. The Congress was followed by a banquet in the Concert Hall, the Regierungsrath Hauser, amongst others, being present.”

1174. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1883. Geneva. Oct. p. 298.

• **Summary:** “We are glad to receive copy of the prospectus, headed ‘La Santé,’ issued by the Société Végétarienne de Genève, 9, Rue des Pagine, containing the constitution and rules of this Society, whose executive officers are Dr. B. Guignard, president; G. Brooke, treasurer; and E. Eder, secretary.”

1175. *Dietetic Reformer and Vegetarian Messenger (The)* (Manchester, England). 1883-1886. Serial/periodical. Manchester, England: Vegetarian Society. London, England: F. Pitman. Monthly. *

• **Summary:** Issues called also No. 143-180. Continues *Dietetic Reformer* (London). Issues for 1887 have the title *The Vegetarian Messenger and Review*. Issued by The Vegetarian Society, Manchester, England.

2003/05. Tom Yee of DLC went to that call# on shelf and said none of these issues are there. So I called Diane at Special Search. She carefully checked the early log / records of periodicals received by DLC and she is certain that they did not receive this periodical from 1861 to 1886! Address: Manchester, England.

1176. Allinson, Thomas R. 1883. "Flesh foods" (Letter to the editor). *Times* (London). Dec. 7. p. 4.

• **Summary:** "Sir, Allow me to bring to the notice of your readers some experiments I have just concluded to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear the poor can scarcely live... A little over a month ago [Oct. 19] I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select... I found milk, butter, eggs, and cheese, with tea and coffee were fairly expensive articles and none of them necessary... I continued this pure vegetarian [vegan] diet for a month." He remained active (walking 10-15 miles daily), and gained 3¼ pounds. He describes his daily dietary, which cost him little more than sixpence a day. "Vegetable food is cheap..."

"To those interested in the question of a non-flesh diet, or who from health motives or humanitarian principles would like to try our diet, I shall be pleased to forward a book... This book can be made very useful in feeding the poor, or giving free dinners, suppers, &c, to deserving people. The Food Reform Society are giving a series of such suppers in London at a cost of 3d. per person, and I shall be pleased to receive any donations any one may wish to give for that purpose."

Note 1. This is the earliest English-language document seen (March 2022) that uses the term "non-flesh" or "non-flesh diet" to refer to a vegetarian diet. Note 2. This is the earliest document seen (Oct. 2021) by or about Dr. Thomas Richard Allinson. Address: L.R.C.P. [Licentiate, Royal College of Physicians], &c., 34, Claremont-square, N. [London].

1177. Aderholdt, August. 1883. *Neues Leben. Lieder eines Vegetarianers* [The new life: The songs of a vegetarian]. Rudolstadt in Thuringen, Germany. 155 + iv p. 16°. [Ger]*

• **Summary:** Rudolstadt is in eastern Germany on the Saale

River, 18 miles south of Weimar.

1178. Hoggan, Frances Elizabeth. 1883. On the advantages of a vegetarian diet in workhouses and prisons. London. 8 p. A paper contributed to the May Conferences of the Vegetarian Society at Norwich. 8°. *

1179. Holbrook, Martin Luther. 1883. *Eating for strength: A book comprising: 1.—The science of eating. 2.—Receipts for wholesome cookery. 3. Receipts for wholesome drinks. 4. Answers to ever recurring questions.* 7th ed. New York, NY: M.L. Holbrook & Co. 157 p. Index. 19 cm.

• **Summary:** A vegetarian dietary guide and cookbook. Martin L. Holbrook lived 1831-1902. Address: M.D., New York, Editor of the *Herald of Health*.

1180. Newman, Francis William. 1883. *Essays on diet*. London: Kegan Paul, Trench & Co. vi + 136 p. No index. 19 cm.

• **Summary:** Contents: Preface. 1. On luxury in food. 2. On the mission of the vegetarian society. 3. What shall we eat? With an inquiry upon important facts relevant to our choice. 4. On some grave national problems, with essays towards their solution. 5. What is vegetarianism, and what is its place in the ethics and economics of our time? 6. On the relation of the supply of food to the existing tenure of land in England. 7. On some pressing problems further and finally considered.

The Preface begins: "In response to general request these Essays and Lectures have been reprinted in their present form. They are but selections from a much larger collection of contributions made by the learned author to current English literature during the past fifteen years..."

The first essay begins: "Most of us are familiar with certain facts of the teetotal controversy. We, who oppose wine, beer, and spirits..." The pleasure they give is "bought too dearly; which is liable to cause what is worse than pain, namely demoralisation. So too it is a sufficient reason for dissuading the pleasure of flesh meat, if it deprive men of higher and nobler pleasures; for instance, if it deprive men of cultivation, leisure, and refinement, by keeping them poor" (p. 1).

The consumption of beef, pork and rabbits actually diminishes the quantity of food raised in the United Kingdom. "For the quantity of human food hence resulting is but a fraction of what would be produced by crops of grain or pulse, or other valuable food consumed by man" (p. 4). "The food which cattle eat displaces the human food which the same field might have grown. The direct crops consumed by man, would feed a much larger population than can live on the carcasses [carcasses] of the cattle; probably at least *three* times as many." In "the town of Cincinnati, Ohio, there is a vast pig butchery. The quantity of oatmeal used in fattening the pigs was noted down, as also the quantity of the pig meat produced. It appeared that the oatmeal would have

gone nearly *four* times as far as the pork in feeding mankind” (p. 5).

Throughout the book “meat” is called either “flesh-meat” or “butcher’s meat.”

The author used to eat meat. “I had previously by medical order eaten flesh meat regularly twice a day, and rather largely. Dinner pills were ordered me to *assist* digestion of so much meat. These I abandoned with flesh food and have never resumed them. My general health is better than I can remember it, nor has my enjoyment of food at all lessened. In my seventy-eighth year I need neither doctors nor medicine. By general testimony the colour of my skin and fullness of my cheeks have much improved under this diet, which I would now on no account give up, though I adopted it with much more of fear than hope” (p. 61).

“There are three main topics, on one or all of which those who assume the name Vegetarian base their abstinence from the flesh of animals: the argument of economy (private or national); the argument of physiology—which bears on health, longevity, and even moral temperament; thirdly the argument from the rights of animals” (p. 64).

“A few vegetarians (but only a small fraction of those known) abstain from milk and eggs as severely as from beast, bird, and fish;...” (p. 67).

Note 1. Francis William Newman lived 1805-1897. Price in 1887: 2s.; by post, 2s. 2d.

Note 2. The word “vegetarianism” appears on 26 pages in this book. Chapter 5 is titled “What is vegetarianism and what is its place in the ethics and economics of our time?” (p. 63-94). Address: Emeritus Prof. of Latin, University College, London.

1181. Parkes, Edmund Alexander. 1883. *Manual of practical hygiene*. Edited by F.S.B. François De Chaumont. 6th ed. London: J. & A. Churchill. xix + 731 p. See p. 204-05. Illust. 23 cm.

• **Summary:** “On the Relative Value of Food of the Same Class: The chemical composition of animal and vegetable albuminates is very similar, and they manifestly serve equal purposes in the body. The meateater, and the man who lives on corn, or peas and rice, are equally well nourished. But it has been supposed that either the kind or the rapidity of nutrition is different, and that the man who feeds on meat, or the carnivorous animal, will be more active, and more able to exert a sudden violent effort, than the vegetarian, or the herbivorous animal, whose food has an equal potential energy, but which is supposed to be less easily evolved. The evidence in favour of this view seems very imperfect.”

Edmund A. Parkes lived 1819-1876. Address: Late Prof. of Military Hygiene in the Army Medical School, London, England.

1182. Weilshaeuser, Emil. 1883. *Vegetarianisches Kochbuch: Ein Huelfsbuch fuer Alle, welche sich der blutlosen Diaet*

zugewendet haben oder zu derselben uebergehen wollen. 2. Aufl. Durchgesehen und um 205 Rezepte vermehrt. von Carl E.D. Neumann [Vegetarian cookbook. A help-book for all who have turned toward a bloodless diet or who want to. 2nd ed. revised and improved with 205 recipes by Carl. E.D. Neumann]. Leipzig: Th. Grieben’s Verlag. xvi + 116 p. 20 cm. [Ger]*

• **Summary:** The 2nd edition was examined / revised and had about 205 recipes added by Carl E.O. Neumann.

1183. Williams, Howard. 1883. *The ethics of diet: A catena of authorities deprecatory of the practice of flesh-eating*. London: F. Pitman; Manchester, England: John Heywood. xii + 336 p. Index. 22 cm. Facsimile edition reprinted in 2003 (with a 24-page Introduction and a 53-page appendix by Carol Adams) by University of Illinois Press, Urbana and Chicago, Illinois. [20+ ref]

• **Summary:** One of the greatest books ever written on vegetarianism, it first appeared, from 1878, as a series of articles in *The Dietetic Reformer* and *Vegetarian Messenger*, the monthly journal of The Vegetarian Society of the UK.

Contents (persons covered): Preface. Hesiod (8th century BC). Pythagoras (570-470 BC). Plato (428-347 BC). Ovid (43 BC–18 AD). Seneca (died 85 AD). Plutarch (40-120 AD). Tertullian. Clement of Alexandria. Porphyry–Porphyrius (233-306 AD). Chrysostom, St. John (347-407 AD). Cornaro, Luigi di (1465-1566). More, Sir Thomas (1480-1535). Montaigne, Michel de (1533-1592). Gassendi, Pierre (1592-1655). Ray, John (1627-1705). Evelyn, John (1620-1706). Mandeville, Bernard De, M.D. (1670-1733). Gay, John (1688-1732). Cheyne, George, M.D. (1671-1743). Pope. Thomson. Hartley. Chesterfield. Voltaire. Haller. Cocchi. Rousseau. Linné [Linnaeus]. Buffon. Hawkesworth. Paley. Bernardin de St. Pierre. Oswald. Hufeland. Ritson. Nicholson. Abernethy. Lambe. Newton. Gleizès. Shelley. Phillips. Michelet. Cowherd. Metcalfe. Graham. Lamartine. Struve. Daumer. Schopenhauer.” To these, the appendix adds: Hesiod, The Golden Verses, The Buddhist Canon, Ovid, Musonius, Lessio, Cowley, Tryon, Hecquet, Pope, Chesterfield, Jenyns, Pressavin, Schiller, Bentham, Sinclair, and Byron.

Henry Salt (1892, p. 158) says: “Of all recent books on the subject of animals’ rights this is by far the most scholarly and exhaustive. Though written primarily from a vegetarian standpoint, it contains a vast amount of general information on the various phases of the animal question, and is therefore invaluable to any earnest student of the subject.”

The Encyclopedia Britannica (1929, at Vegetarianism) considers this book one of the two classics on the subject. Magel (1989, p. 83) also holds this work in high regard: “A classical scholar and a founder of the Humanitarian League, Williams was a close intellectual associate of Henry Salt’s. The preface, iv-xii, discusses fallacies and subterfuges used by flesh-eaters. Scholarly, extremely informative, well-

documented, with copious quotations and notes, conveying views favorable to vegetarianism of over 60 important thinkers, from Hesiod to Schopenhauer. Leo Tolstoy, sufficiently impressed to have it published in Russian in 1893, added a long introduction: 'The First Step.' Almost encyclopedic, this rich source of information should be republished for the modern reader" [as it was in 2003].

The book contains a beautiful, insightful preface. The Various chapters initially appeared as articles by Williams in the *Dietetic Reformer* before they were published in book form as *The Ethics of Diet* in 1883. A revised and enlarged edition was published in 1896 in London by S. Sonnenschein & Co., Ltd. An abridged edition was published in 1907 in London by R.J. James. The author lived 1837-1931.

Note 1. In Oct. 2003 the University of Illinois issued a valuable reprint edition. The editor was Liz Delaney; Carol J. Adams had the idea and wrote the Introduction and an Appendix—both excellent. A 2nd appendix includes all new material introduced in the 1896 2nd edition.

Note 2. This is not merely an outstanding book about vegetarianism, it is the manifesto of a worldview. For details see our record for: Hendrick, George. 1977. *Henry Salt: Humanitarian Reformer and Man of Letters*. Address: England.

1184. Kingsford, Anna B. 1884. The best food for man. *Theosophist (The)*. Feb. and March. *

• **Summary:** These articles were reprinted in about 1952 [undated] under this title as a 20-page booklet [17 cm.] by the International Book House in Bombay, India.

1185. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1884. Hungary. May. p. 129.

• **Summary:** "We are also glad to hear good news from Budapest. It appears that on 16th Dec., 1883, the friends of natural diet held a meeting there. About 60 persons were present. Prof. V. Weixlgärtner and Dr. Szolkay gave addresses. The occasion was the discussion of the rules &c., of the proposed society, which was constituted under the name 'Hungarian Vegetarian Society.'"

1186. A.H.A. 1884. The influence of the vegetarian dining room at the International Health Exhibit. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. Aug. p. 231-32.

• **Summary:** "Although the International Health Exhibition has as yet run but half its course, it may be possible for those who have constant opportunities of judging to form some idea of the influence, direct and otherwise, of the Vegetarian Dining-room. One thing, at least, is already manifest, that although a few even doubted the wisdom of so large an undertaking, time has proved that such alarm was groundless, and that the public is ready, even eager, to accept Vegetarian fare, provided it be placed before it in

an attractive form. Although the work contemplated is far higher than that of merely feeding so many people, yet to judge our progress simply by the actual number dining daily affords great cause for congratulation.

"But educational influence of such a movement amid so many surroundings which are scarcely related to health must be apparent. To deal only with the actual numbers of diners the results are surprising, although large numbers partake of our teas, generally voted the best in the Exhibition, especially if the low charge be considered. During the first full week the total number of diners was 3,989, or a daily average of 665; during the third week 4,312, or daily average of 719; and during the sixth week 4,600, or a daily average of 767.

"The question how far the public are influenced by our dinners may be answered in several ways. First, from the sales of literature. Are the people eager for information on the question of diet before dining, or does the result of their experiment make them anxious for more light as to the principles of our movement? Here, again, the answer is favourable. A large quantity of our cheap pamphlets is easily disposed of among the passing crowd, and of course this cannot fail of its influence. But there is, besides, a genuine demand for what may be termed our more solid literature, as the direct result of the experimental dinner.

"Frequent enquiries for cookery books containing similar recipes to those used at the dinner are heard daily, and if any book happens to be sold out they come again and again until they can obtain it. Another evidence of this influence is the improved and even respectful tone of the remarks made by the passing crowd, instead of the shrug of the shoulders and general titter at the mere mention of Vegetarianism once so familiar. 'Mrs. _____ dined there last week, and said it was really very good;' 'This is the place they were talking about last night at _____,' and other kindred expressions show that we are becoming better appreciated. Many faces become familiar because as often as they visit the Exhibition they dine with us. It is almost impossible for the most sanguine to realise the full extent of this educational influence on the public. Already many employed in the Exhibition come every day for their meals because *they have found they can work better afterwards*. Others come from all parts of the country, drawn even from all parts of the world—Japanese, Norwegians, Indians, Chinese, &c.; and whilst some are merely confirmed in what they have believed and perhaps practised for years, others are set pondering on the subject, and carry home the news of what they have seen and tasted.

"A fact no less interesting is that society is affected from the peer to the peasant by the existence of such a room. It cannot be pretended that this is always the result of thought and enquiry, but what matter if the nobility and upper classes merely come because it is the fashion, and the rest of the world out of curiosity, provided we get at them and have the opportunity of giving them a practical lesson in pure diet?

The fact that many are eager to know where they can obtain such meals, while already other rooms are announced as to be opened in the neighbourhood of South Kensington at the close of the Exhibition, is of great interest as showing that our labour has not been in vain. And it is pleasing to note that the greatest demand for this comes from the students in the neighbourhood attending the Museum and the Science and Art Department."

1187. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1884. The eating question at the Health Exhibition. Aug. p. 241-42.

• **Summary:** From *The Englishman*: "The still popular question forced to the front by the persistent agitation of temperance reformers is being fast replaced by another. 'What shall we drink?' is no longer the first inquiry, but rather 'What shall we eat?' The combined efforts of temperance men of all churches and schools has done much to stem the torrent of drunkenness. But one has only to consider how much they have done to discover how little, comparatively, these efforts amount to. The plain fact is, temperance reformers have been content to work chiefly on the surface, and have not yet learnt the necessity for that very pertinent clause in their old pledge which binds its subscribers 'to discountenance nil the causes of intemperance.'

"The question, 'What shall we eat?' is thus becoming one of paramount regard, and is not unlikely one day to supersede that now favourite one of 'What shall we drink?' It is time to go to the root of the matter. Now that the International Health Exhibition has taken the food department seriously in hand, we look for some useful things at South Kensington this year. And we are not disappointed. Amongst other features is a Vegetarian dining department where the doctrines of those who profess this phase of diet are set forth to the many in a way which they both appreciate and understand.

"This leads us not unnaturally to inquire as to the origin of this new movement which promises or threatens so much, for of all traditions dear to John Bull is that of the 'Roast Beef of Old England.' It is true that the said beef may be—just as precisely the roast beef of New Holland, or of Texas, or of Ireland—that it may be charged with many diseases, for whose attractive Latin names we are indebted to Dr. Spencer Cobbold and others. John Bull sings the refrain just as heartily as ever. But all this while his younger sons, and some of his daughters, have been trying the experiment of living without meat; and they, on the whole, report it a success. It will be a surprise to many to be told that the Vegetarian Society was formed at Ramsgate so long ago as 1847. Its founder, so far as that term can apply to any individual, was an active North Lancashire magistrate, the late James Simpson, of Foxhill Bank, Accrington. Of James Simpson's great activity in this reform many stories

are told. His father-in-law was the well-known Alderman Harvey, once Mayor of Salford. Amongst the most earnest of the sympathisers in the new movement, which, indeed he had adopted at a much earlier period, was the late James Brotherton, at one time Member of Parliament for Salford, and whose favourite and characteristic words, now engraved at the foot of his statue in Peel Park, Salford, afford the best index to his life: 'My riches consist not in the abundance of my possessions, but in the fewness of my wants.' William Oldham, who died in Surrey but a few years since upwards of eighty years of age, was another of its early pioneers.

"Its aim was then as now, the promotion amongst the people of the use of the purest, most wholesome, and most nutritious food; in short, of a diet from which the flesh of animals is entirely excluded. It numbers amongst its supporters men eminent for their literary, scientific, medical, practical, and religious attainments. It finds large support amongst the temperance community. Economists, domestic and political, endorse its teachings. Its practice conduces to freedom from disease and to the promotion of individual and national health. It enforces that humanity for our own as well as for all other races, which is a characteristic feature of all higher enlightenment. During the past fifteen years its president has been the eminent Francis William Newman, who is supported by a number of influential men and women as vice-presidents, and by a large number of members who adopt Vegetarian diet, and of associates who merely sympathise, and subscribe. Its methods are the giving of information freely to all inquirers on the qualities of food, its forms of attractive preparations, and the many advantages of a pure and simple diet. The operations of its active advocates and lecturers extend throughout the United Kingdom. Its influence has been very widespread both in this and other countries. Its publications are numerous and some of them very voluminous, and all marked by the stamp of careful literary preparation. Its teachings have within recent years been largely extended and multiplied by the opening of public dining-rooms for the supply of Vegetarian fare in London, Manchester, Birmingham, Glasgow, and other towns.

"Amongst the most natural features of an Exhibition which sets before us the facts and even the curiosities of food and diet, we find a Vegetarian department, where the sixpenny dinners of last year, innocent of all fish, re-appear after the latest fashion. The bill of fare is varied daily. Prominent are the words used by the Duke of Albany in his last public speech at Liverpool, where he referred with such aptness and eloquence to the need for the dissemination of the art of attractive and wholesome cookery for all homes, poor and rich, but specially as an aid towards counteracting that worst of all our social curses, 'drink! the only enemy England has to fear.'

"One feature of this department must not be forgotten. Is it to be a paying one? The promoters do not aim at profit

making, and their work in this Exhibition is carried on under difficulties as to area and cost of no ordinary kind. But if profits be made, or donations given, such funds will be devoted to feeding the poor of London and our large towns—as Vegetarians only know how. None can fail, we apprehend, to wish them success in their great domestic and social mission, and in their beneficent aims.”

1188. *Good Health (Battle Creek, Michigan)*. 1884. The cooking school: Granola crust. 19(8):253. Aug.

• **Summary:** “For pies requiring an under crust only, the prepared granola manufactured by the Sanitarium Food Co. makes a superior crust. To prepare, moisten with thin sweet cream or rich milk,—one-half cup of cream for every two-thirds cup of granola is about the right proportion, and will make sufficient crust for one pie. Flour the board quickly, and lift the moistened granola on to it, spreading it as much as possible with the hands. Dredge flour over the top, and roll out gently, without turning, to the required size.”

Note: This is the earliest document seen (Sept. 2014) in the Seventh-day Adventist archives (www.adventistarchives.org) that contains the word “granola.” Address: Battle Creek, Michigan.

1189. Kellogg, E.E. 1884. The cooking school: Granola crust. *Good Health (Battle Creek, Michigan)* 19(8):253. Aug.

• **Summary:** “For pies requiring an under crust only, the prepared Granola manufactured by the Sanitarium Food Co. makes a superior crust. To prepare, moisten with thin sweet cream or rich milk,—one-half cup of cream for every two thirds cup of granola is about the right proportion, and will make sufficient crust for one pie. Flour the board thickly, and lift the moistened granola on to it, spreading it as much as possible with the hands.”

1190. *Lancet*. 1884. Vegetarianism. Oct. 18. p. 701.

• **Summary:** “Dr. R.W. Richardson’s address, delivered at the dinner recently given by the Vegetarian Society at the Health Exhibition, was calculated in some measure to raise the hopes of those who look upon the flesh-pots as an abomination, and the consumers of animal food as guilty of depraved habits.”

“That the resources of the vegetable world are not drawn upon to anything like the extent that they should be we freely admit. Moreover, there can be little doubt that partial abstinence from, or in outer words moderate ingestion of, animal food checks the craving for alcoholic stimulants, and thus proves itself a very desirable condition of life.” Address: London.

1191. Clubb, Henry Stephen. 1884. Synopsis of the doctrines and principles of the Bible Christian Church... Philadelphia, Pennsylvania: Office of the Peacemaker. 8 p. *

• **Summary:** This booklet details the sixteen tenets of the

Bible Christian Church, one of which is abstaining from “eating flesh, fish or fowl as food.”

1192. Aderholdt, August. 1884. Die naturgemaesse Lebensweise, Vegetarianismus, in gesundheitlicher, moralischer und paedagogischer Beziehung. Vier Vortraege, etc. [The natural way of living, vegetarianism, in connection with health, morals, and pedagogy: Four lectures...]. Frankfurt am Main, Germany. 71 p. 19 cm. [Ger]*

1193. Bonnejoy, Ernest. 1884. Principes d’alimentation rationelle, avec des recettes de cuisine végétarienne [The principles of a rational diet, with vegetarian recipes]. Paris: Berthier. 256 p. 12°. [Fre]*

• **Summary:** The author died in 1896.

1194. Dodds, Susanna Way. 1884. Health in the household: or, Hygienic cookery. New York, NY: Fowler. 602 p. 19 cm. *

Address: A.M., M.D., St. Louis, Missouri.

1195. Domestica [pseudonym]. comp. 1884. The vegetist’s dietary and manual of vegetable cookery. Fifth edition... enlarged. London: Tweedie & Co. 70 p. 19 cm. *

1196. Dorer, Edmund. 1884. Der Vegetarismus und die Dichter [Vegetarianism and the poets and writers]. Dresden & Leipzig, Germany. 50 p. [Ger]*

1197. How to live on a shilling a week. 1884. London: J. & R. Maxwell. 63 p. 19 cm. *

1198. Shelley, Percy Bysshe. 1884. A vindication of natural diet. A new ed. London: F. Pitman. Manchester: J. Heywood and the Vegetarian Society. 27 p. 18 cm. Series: The Shelley Society’s Publications, 2nd series, no. 4.

• **Summary:** Contains a prefatory notice written by Henry S. Salt and William E.A. Axon. The first edition of this work about a vegetarian diet appeared in 1813. The British poet Shelley lived 1792-1922.

Note: This is the earliest document seen (Feb. 2022) that mentions William E.A. Axon. Address: England.

1199. Springer, Robert. 1884. Enkarpa: Culturgeschichte der Menschheit im Lichte der pythagoraischen Lehre [Enkarpa: Cultural history of mankind in light of the Pythagorean system]. Hannover, Germany: Schmorl & von Seefeld. vi + 544 p. 23 cm. [Ger]*

• **Summary:** The author lived 1816-1885.

1200. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1885. Joseph Brotherton? Jan. *

• **Summary:** Joseph Brotherton voluntarily practiced self-discipline in his youth.

1201. Ellis, J.M. 1885. A new movement by spiritualists: Correspondence of the Banner of Light. *Los Angeles Times*. March 15. p. 4.

• **Summary:** This letter is written from Shalam, Las Cruces, New Mexico, where a colony of Spiritualists—not Christian Spiritualists, but Oahspean [from Oahspe] Spiritualists, or “Faithists” as they call themselves—has been established. “They permit no beer, wine, whiskey, or other intoxicant to be brought into the place; nor do they permit tobacco-smoking or chewing; nor flesh-eating nor fish-eating. In fact, they are vegetarians in the strictest sense. They hold all property in common.”

One desiring to become a member must give away all possessions (to somebody outside the community) before becoming a full member. Anyone is welcome to join. This spring they will plant about 50,000 grape cuttings (the raisin grape), and several thousand apple, pear, and peach, etc. sprouts. “The utmost freedom is preserved. They are monogamists...”

1202. *Good Health (Battle Creek, Michigan)*. 1885. A vegetarian cat. 20(3):85. March.

• **Summary:** The writer’s cat has been a vegetarian for 16 years (which is equal to 150 human years).

1203. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1885. France. April. p. 107.

• **Summary:** The following are extracts from a lengthy article: “... a few words regarding the progress of the cause here [Paris]. For some time past it has been rather neglected, the original society having ceased to hold meetings and discontinued its publication, *La Reforme Alimentaire*. A new society has, however, recently been organised under the most favourable auspices, having as its head, as president, one of the most effective writers of France, M. de Wogan, the author of several excellent and popular works on health and right living from the Vegetarian standpoint. Five distinct nationalities are represented in the attendance upon the meetings of the new society, a fact well indicating the wide prevalence of Vegetarian reform. These meetings are being held, for the present, weekly at No. 34, Rue Truffaut, residence of the Secretary, Madame Sezzi, a lady already known in connection with the Society for the Prevention for Cruelty to Animals. One immediate result of the new organization will be an increase in the popular hygienic literature in a form and by methods of distribution calculated to reach the masses. The President has led the way by writing an apt and exceedingly vigorous pamphlet entitled *La Vie à Bon Marché*, and addressed especially to the labouring classes... At the last meeting of the society it was decided to print immediately a popular tract for gratuitous distribution by the members, and one thousand copies were immediately subscribed for by those present. The wish was

expressed to co-operate with like societies in other countries, and several distinguished advocates of hygienic reform in England, Germany, and the United States were chosen honorary members...—Edwin F. Bacon, Corresponding Sec. to Vegetarian Society.

“Postscript.—The Vegetarian Society of France desires to establish or aid in the establishment of a Vegetarian restaurant in Paris, and would be glad to receive any suggestions for those who have had had experience in this field of usefulness in England.”

1204. *Los Angeles Times*. 1885. Current notes. May 10. p. 2.

• **Summary:** “The *Lancet* advocates vegetarian food for children.”

1205. *Popular Science News and Boston Journal of Chemistry*. 1885. A reformed vegetarian. 19(5):70. May.

• **Summary:** “Certain friends of ours who have been victims of dyspepsia are very enthusiastic over the comfort and satisfaction they derive from the ‘bread-and fruit’ diet. We have no doubt, that, like other simple dietaries, this is one that agrees with some constitutions; but it does not follow that it is the ideal way of living, or that it will prove equally successful with all sufferers from disordered digestion. A Californian lady writes as follows to the San Francisco *Scientific Press*, and it is probable that scores of experimenters in vegetarian and other much vaunted eccentricities in diet could bear similar testimony to the failure of their ‘hobbies:’ -

“After some years of ultra-vegetarianism, at the end of which I found myself almost ready to pass on to the next life, and put off entirely this poor little starved body, I have come back to this principle: to eat whatever best nourishes and agrees with me, guarding very jealously every means by which digestion and assimilation may be best promoted, carefully avoiding the cultivation of any notions tending to extremes.

Living on bread and fruit for a long time, my digestion became so enfeebled, and I gradually became such a sufferer from inanition, that finally I could not digest even bread and fruit. Just before the time at which, in the natural order of things, I ought to have died, I tried beef broth, upon which I began to rally. I lived for months upon broiled beef and bread, and even now can digest very little fruit.

“With many persons, a return to the state of nature seems the one great hobby. They forget or ignore the fact, that we are the result of countless ages of departure from that state, and what was once a deviation from natural conditions may become, through unnumbered generations, as strong as nature itself to us.

“A ‘return to a state of nature’ would mean for us simply this: to walk out of our unnatural houses of wood or brick, put off our unnatural clothing of wool or cotton (cultivating the *natural hirsute* covering), throw away our combs and

brushes, our pens, pencils, books, papers, all works of art, and 'take to the woods' of Darwin's past ages. Such a consummation could hardly be one 'devoutly to be wished' for.

"I think one whose digestion is feeble can soon ascertain what plain, nourishing food best agrees with him; and then let him get the very best of that kind of food, and eat it under the best conditions. I believe any extreme measures in diet, or the adoption of any 'cranky' notions, will soon or late lead one to the slough of inanition and debility."

1206. Thompson, Henry. 1885. Diet in relation to age and activity. *Nineteenth Century* (London) 17(99):777-99. May.

• **Summary:** Page 778: "I have come to the conclusion that a proportion amounting at least to more than one half of the disease which embitters the middle and latter part of life among the middle and upper classes of the population is due to avoidable errors in diet."

Page 780: And to those who find their dietary within the limits of this list the name of vegetarian is rightly applicable. But such is by no means the practice of the self-styled vegetarians we usually meet with. It was only the other evening, in a crowded drawing-room, that a handsome, well-developed, and manifestly well-nourished girl—'a picture of health' and vigour—informed me with extreme satisfaction that she had been a vegetarian for several months, and how thoroughly that dietary system agreed with her. She added that she was recommending all her friends (how natural!) to be vegetarians also, continuing, 'And do you not believe I am right?' On all grounds, one could only assure her that she had the appearance of admirably illustrating the theory of her daily life, whatever that might be, adding, 'But now will you tell me what your diet consists of?' As happens in nineteen cases out of twenty, my young and blooming vegetarian replied that she took an egg and milk in quantity, besides butter, not only at breakfast, but again in the form of pudding, pastry, fritter, or cake, &c., to say nothing of cheese at each of the two subsequent meals of the day: animal food, it is unnecessary to say, of a choice, and some of it in a concentrated form. To call a person thus fed a vegetarian is a palpable error; to proclaim oneself so almost requires a stronger term to denote the departure from accuracy involved. Yet so attractive to some, possessing a moral sense not too punctilious, is the small distinction attained by becoming sectarian, and partisans of a quasi-novel and somewhat questioned doctrine, that an equivocal position is accepted in order to retain if possible the term 'vegetarian' as the ensign of a party, the members of which consume abundantly strong animal food, abjuring it only in its grosser forms of flesh and fish. And hence it happens, as I have lately learned, that milk, butter, eggs, and cheese are now designated in the language of 'Vegetarianism' by the term 'animal products, an ingenious but evasive expedient to avoid the necessity for speaking of them as animal food!'"

Page 781: The vegetarian restaurant at the Health Exhibition last summer supplied thousands of excellent and nutritious meals at a cheap rate, to the great advantage of its customers; but the practice of insisting with emphasis that a 'vegetable diet' was supplied was wholly indefensible, since it contained eggs and milk, butter and cheese in great abundance.

"It is not more than six months since I observed in a well-known weekly journal a list of some half-dozen receipts for dishes recommended on authority as specimens of vegetarian diet. All were savoury combinations, and every one contained eggs, butter, milk, and cheese in considerable quantity, the vegetable elements being in comparatively small proportion:

"It is incumbent on the supporters of this system of mixed diet to find a term which conveys the truth, that truth being that they abjure the use, as food, of all animal flesh. The words 'vegetable' and 'vegetarian' have not the remotest claim to express that fact, while they have an express meaning of their own in daily use—namely, the obvious one of designating products of the vegetable kingdom. It may not be easy at once to construct a simple term which differentiates clearly from the true vegetarian the person who also uses various foods belonging to the animal kingdom, and who abjures only the flesh of animals. But it is high time that we should be spared the obscure language, or rather the inaccurate statement to which milk and egg consumers are committed, in assuming a title which has for centuries belonged to that not inconsiderable body of persons whose habits of life confer the right to use it. And I feel sure that my friends 'the Vegetarians, living on a mixed diet, will see the necessity of seeking a more appropriate designation to distinguish them; if not, we must endeavour to invent one for them. But why should we limit by dogma or otherwise man's liberty to select his food and drink? I appreciate the reason for abstaining from alcoholic drinks derived from benevolent motive or religious principle, and entertain for it the highest respect, although I cannot myself claim the merit of self-denial or the credit of setting an example—abstaining, like many others, solely because experience has taught that to act otherwise is manifestly to do myself an injury." Address: Sir, England.

1207. Thompson, Henry. 1885. Diet in relation to age and activity [concluded]. *Popular Science Monthly* (New York) 27(4):509-20. Aug.

• **Summary:** From *Nineteenth Century*: "But those who have little time for exercise, and are compelled to live chiefly within-doors, must endeavor to secure, or should have secured for them as far as possible by employers, by way of compensation, a regular supply of fresh air without draughts, an atmosphere as free from dust and other impurities as can be obtained, with a good supply of light, and some artificial warmth when needed. These necessities granted, cereal

foods, such as well-made bread in variety, and vegetable produce, including fruits, should form a great part of the diet consumed, with a fair addition of eggs and milk if no meat is taken, and little of other animal food than fish. On such a dietary, and without alcoholic stimulants, thousands of such workers as I have briefly indicated may enjoy with very little exercise far better health and more strength than at present they experience on meat and heavy puddings, beer, baker's bread, and cheese. Of course there are workers who belong to neither of the two extreme classes indicated, and whose habits can not be described as sedentary, but who occupy a middle place between the two. For such, some corresponding modification of the dietary is naturally appropriate.

"But it is a vulgar error to regard, meat in any form as necessary to life; if for any it is necessary, it is for the hard-working out-door laborers above referred to, and for these a certain proportion is no doubt desirable. Animal flesh is useful also as a concentrated form of nutriment, valuable for its portability; and, for the small space it occupies in the stomach, unrivaled in certain circumstances. Like every other description of food, it is highly useful in its place, but is by no means necessary for a large proportion of the population" (p. 513-14). Address: Sir, England.

1208. White, Ellen G. 1885. Diary entry of 28 August 1885 [Concerning her stay in London, England].

• **Summary:** "We met Elder Jones in the Mission and became acquainted with him. He is a Seventh-day Baptist preacher... We were obliged to go to our restaurant dinner. In this place a vegetarian diet alone can be obtained. We enjoyed our dinner, then took the train for Southampton..."

Note: This is the earliest use of the word "vegetarian" seen in the collected papers of Ellen G. White, co-founder of the Seventh-day Adventist church. The full text of all her letters and diary entries has been computerized and this fact is the result of a search conducted by the Ellen G. White Estate. This letter is cited as follows: Ms 16a, 1885

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July 1885

Diary (July 7–September 24). The original is in the Ellen G. White Papers, Ellen G. White Estate, Inc., General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

The second earliest use of the word "vegetarian" by E.G. White appeared a few days later in her diary entry dated 1 Sept. 1885. "It is cloudy, but we have a fire, which is a blessing. Our time is occupied in writing. A gentleman called—an Englishman, a vegetarian. He talks well and seems to be honest. He is an intelligent man. We had a profitable conversation. He is keeping the Sabbath."

The third earliest use of the word "vegetarian" by E.G. White appeared about a year later in an undated dairy entry from September 1888. She is again in London. "We met William C. White in London about 12 M. Walked

out to a restaurant, vegetarian, and obtained wholesome refreshment."

Talk with Tim Poirier of the Ellen G. White Estate. 1997. May 5. The terms "vegetarian" and "vegetarians" appear 44 times in Ellen White's writings, mostly during the 1890s. She never used the term "vegetarianism." Address: London.

1209. *Life and Health: The National Health Magazine*.

1885-1985. Serial/periodical. Washington, DC: Review and Herald Publishing Association. Published by the Seventh-day Adventist Church. *

• **Summary:** Succeeded by *Vibrant Life*. Vol. 30, no. 5 was May 1915. Address: USA.

1210. Reich, E. 1885. Vortrag ueber die Reform der Ernaehrung und ihren Einfluss auf Koerper und Geist des Menschen [Lecture on the reform of food and its influence on the body and spirit of humans]. Hamburg, Germany: Martens. 12°. Reprinted from Flugblatt no. 1 des Vereins fuer Naturgemaesse Lebensweise (Vegetarier-Verein) zu Hamburg. [Ger]*

1211. Bunge, Gustav von. 1885. Der Vegetarianismus: Ein Vortrag [Vegetarianism: A lecture]. Berlin: Verlag von August Hirschwald. 43 p. 20 cm. [Ger]*

• **Summary:** The author lived 1844-1920.

1212. Dodds, Susanna Way. 1885. Health in the household: or, Hygienic cookery. 2nd ed. New York, NY: Fowler & Wells Co. xi + 602 + 2 p. 19 cm. [5 ref]

• **Summary:** Mrs. Dodds is a student of the late R.T. Trall, M.D. In Part I of this book, she has long sections on "Meat as an article of diet" and "pork-eating" in which she condemns both, yet near the end of Part III (titled "The compromise") she has many recipes based on meat, poultry, and fish.

Note: This is the earliest document seen (Feb. 2022) that is a pseudo-vegetarian cookbook. Address: A.M., M.D., St. Louis, Missouri.

1213. Dodds, Susanna Way. 1885. The cottage cook book: or, Health in the household. Springfield, Massachusetts: W.C. King & Co. xi + 602 p. 21 cm. [5 ref]*

Address: A.M., M.D., St. Louis, Missouri.

1214. Evans, Charles Watkyns de Lacy. 1885. How to prolong life: An inquiry into the cause of old age and natural death showing the diets and agents best adapted to a lengthened prolongation of existence. London: Baillière, Tindall and Cox. xiv + 190 p. 19 cm. *

• **Summary:** "Human life, physically considered, is a chemical animal operation; and whatever it may be as an abstract principle, the manifestations and phenomena of life

are dependent upon matter in a state of change by the united powers of Nature, and are embodied in a few elementary and grand physical and chemical processes.

"The laws of life and death, looked upon in this light, form the basis of a fixed science—the Macrobiotic, or the art of prolonging life.

"There is, however, a distinction to be made between this art and the science of medicine, but the one is auxiliary to the other." Address: M.R.C.S.E., Surgeon to St. Saviour's Hospital, and author.

1215. Hartmann, Robert. 1885. *Anthropoid apes*. London: Kegan Paul & Co. viii + 326 p. 63 Illust. 20 cm. The International Scientific Series.

• **Summary:** The author's full name is Carl Eduard Robert Hartmann. This is a translation of his book *Die menschenähnlichen Affen und ihre Organisation im Vergleich zur menschlichen*, which was published in 1883 in Leipzig, Germany, by F.A. Brockhaus (x + 303 p.).

Most early naturalists and biologists believed that all nonhuman primates were vegetarians. The author (lived 1832-1893) was one of the first to speculate that nonhuman primates occasionally ate insects and even vertebrate meat. Page 227 states: "Savage [a writer] reports that gorillas devour the bodies of animals killed in hunting, and even human bodies, and this does not sound improbable. Like most species of apes, the gorilla preys upon the smaller mammals, upon birds and their eggs, and upon reptiles. The gorillas which have been kept in confinement at Berlin have been quite omnivorous, and have displayed a special taste for animal food."

The four genera of anthropoid apes which more nearly approach man than any other, viz. the gibbons, the orang-outang [orangutan], gorilla, and chimpanzee, in a state of nature obtain their sustenance from both animal and vegetable sources. They eat eggs and birds as well as small mammals, whatever they can get in addition to the fruits and nuts which form the great bulk of their diet. The numerous species of smaller monkeys, as well as the great baboons, live largely on insects and small lizards. The baboons prey on eggs and young birds.

An American edition was published in 1886 (New York, NY: D. Appleton and Co.). Address: Prof., Univ. of Berlin, Germany.

1216. Kellogg, Ella Eaton. 1885. *The cooking school*. Battle Creek, Michigan: Health Pub. Company. 60 + [4] p. 18 cm.

• **Summary:** This is the 3rd earliest known Seventh-day Adventist cookbook, and the earliest known book by Mrs. Ella Eaton Kellogg. Cover title: "Part of a large work on food and cookery... now nearly completed." In it, the author's name is written "Mrs. E.E. Kellogg."

Contents: Introduction. Soups. Bread. Yeast and fermentation. Unfermented bread [made without soda,

saleratus or baking-powder]. Grains and mushes.

Leguminous seeds (incl. dried peas, white beans, Lima beans, lentils). Vegetables. Simple puddings. Pies and cake (incl. Granola Crust, using granola made by the Sanitarium Food Co. {p. 46}). Fruit for desserts and sauces. Breakfast dishes ("The habit of using fried potatoes, fried mushes, salt fish, salted meats, and other similar foods of almost impossible digestibility for breakfast dishes, is a most pernicious one." "The breakfast should be as simple as possible,...") "Fruit... should always have a place at the breakfast table." "The grains form one of the most healthful, appropriate, and convenient breakfast dishes").

This vegetarian cookbook often calls for the use of milk or cream in recipes. It describes how to prepare home-made yeast and make yeasted bread.

On the 2nd page of unnumbered full-page ads in the back we read: "(In Preparation)

"Science in the Kitchen.

By Mrs. E.E. Kellogg, A.M.

"The Most Complete Work on the Subject of Healthful Cookery Ever Issued.

"Contains an account of the nature and proper preparation of food, bills of fare, dietaries, useful tables, etc., etc., and

"A Great Amount of Useful Information

"On these subjects not to be found elsewhere. This work is now nearly ready for the printers, and the author hopes to complete it soon. It will be

"Beautifully Bound in Cloth,

"and will contain between 400 and 500 compact pages, with numerous illustrations.

"Health Publishing Co., Battle Creek, Michigan."

Note: Ella Eaton Kellogg lived 1853-1920. Address: Battle Creek, Michigan.

1217. Pivion, Edmond. 1885. *Étude sur le régime de Pythagore: Le végétarisme et ses avantages* [Study of the Pythagorean diet: Vegetarianism and its advantages]. Paris: O. Berthier. 215 p. No index. 25 cm. [Fre]

• **Summary:** Foreword. 1. Preliminaries. 2. Anatomy and physiology. 3. Type of food and food ration. 4. Nutrition. 5. Respiration and circulation. 6. Warmth and strength. 7. Moral (*Morale*). 8. Preservation of health. 9. Old age and longevity. 10. Immunity in times of epidemic. 11. Diseases, and the diet for each. 12. The vegetable diet (*La diète végétale*) applied to patients [to those who are sick]. 13. Special vegetable [plant-based] diets: The grape cure, The cabbage (*Le chou*), The milk diet. Plain water. 14. General considerations. 15. Conclusion. Appendix. Address: PhD (Docteur).

1218. Salmon, George. 1885. *A historical introduction to the study of the books of the New Testament: Being an expansion of lectures delivered in the divinity school of the University of Dublin*. London: John Murray. xxii + 692 p.

See p. xi and p. 241. Index. 23 cm. [300+* ref]

• **Summary:** Chapter 11, titled “Apocryphal and heretical gospels” states (p. 240-41): “Several of the Gnostic sects had in common the feature of Encratism; that is to say, the rejection, as absolutely unlawful, of the use of marriage, of flesh meat, and of wine... Their principles obtained converts among heathen as well as among Christians... And even the Christians who refused to recognize Encratism as a binding rule were persuaded to acknowledge it to be a more perfect way of life. Among ourselves, for example, vegetarianism is regarded as a harmless eccentricity; but in early times of Christianity, even those who used animal food themselves came to think of the vegetarian as one who lived a higher life, and approached more nearly to Christian perfection.”

Note 1. The author lived 1819-1904. A second edition was published in 1886, a 3rd ed. in 1888, and a 7th ed. in 1894.

Note 2. “Encratism” refers to the doctrines or tenets of the Encratites, 2nd century AD ascetic sects that condemned sexual intercourse, clericalism, and the use of animal food (incl. meat) and strong drink (alcohol). Address: D.D., Regius Prof. of Divinity, Trinity College, Dublin [Ireland].

1219. Salt, Henry Stephens. 1885. A plea for vegetarianism. Manchester, England: Vegetarian Society. *

1220. Tanneguy de Wogan, Emile. 1885. La vie à bon marché: Ouvrage accompagné de 50 menus et recettes culinaires [Living inexpensively]. Paris: Plon. 214 p. 19 cm. [Fre]*

• **Summary:** About vegetarianism.

1221. Wallace, Chandos Leigh (Hunt). 1885. Dietetic advice to the young and old. London: Published by the author. 12 p. Reprinted from “The Food Reform Magazine,” etc. 8°. *

• **Summary:** Recommends a vegetarian diet.

1222. Wallace, Chandos Leigh (Hunt). 1885. 366 menus, each consisting of a soup, a savoury course, a sweet course, a cheese course and a beverage, with all their suitable accompaniments, for every day in the year, no dish or beverage being once repeated, all arranged according to the season, and without the introduction of fish, flesh, fowl or intoxicants. With a “Cook’s guide” for the production of the dishes. London: Published by the author. viii + 135 p. 19 cm. *

1223. Bonnejoy, Ernest. 1885-. Etudes diététiques végétariennes [Studies on vegetarian dietetics]. *Journal de la Sante* [Fre]*

• **Summary:** A series of articles running from 1885 to 1891.

1224. Salt, Henry Stephens. 1885? Morality and diet (Leaflet). London: Food Reform Society. 2 panels each side.

Each panel: 22 x 15 cm. Undated. *

1225. The penny vegetarian cookery: Containing an introduction and eighty recipes. 8th ed. 1885? London: Fred. Pitman. Manchester, England: John Heywood; Vegetarian Society’s Depot. 15 p. Undated. 18 cm. *

1226. Vegetarian Society. 1886. *Almonds and Raisins*: The Vegetarian Society’s annual for 1886. Fourth year of issue. Manchester, England. 64 p. *

• **Summary:** Contents: 1. To our readers, by the editor. 2. When will the millennium come? by Prof. F.W. Newman. 3. Henry D. Thoreau, the post-naturalist, by H.S. Salt. 4. Kindness to animals, by W.E.A. Axon. 5. Vegetarianism and Christianity in India, by Mohini M. Chatterji, Brahman. 6. The forget-me-not, a story by Katherine Axon. 7. The old French drama: The condemnation of the banquet, by Meta Wellmer. 8. Carnivorous parrots, by Elder F.W. Evans. 9. Gleanings from foreign fields, by W.E.A. Axon. 10. Maud’s dolly, a story by Dora Bailey Walker. 11. A proverb questioned, and pluck at a gown of gold, two triplets by W.E.A. Axon. 12. Life: Its past and future. 13. Diet, by Hume Nisbet. 14. Azrael, a story by the editor. Address: 75, Princess St., Manchester.

1227. *Los Angeles Times*. 1886. Boys and girls. June 13. p. 3.

• **Summary:** “In California, the woodpecker stows acorns away although he never eats them... for, as a rule, he is not a vegetarian. His object in storing away the acorns exhibits foresight and knowledge of results more akin to reason than to instinct.” The next winter, when the acorns decay, they are attacked by maggots. Then “the woodpecker reaps the harvest of his wisdom.”

1228. Australian Vegetarian Society. 1886. New vegetarian society. Melbourne, Australia. June 16.

• **Summary:** Edgar Crook, author of *Vegetarianism in Australia*, writes on the IVU website: “The first Australian Vegetarian Society was formed in Melbourne on June 16 1886. The Society published a constitution and manifesto, but sadly, neither of these appear to exist anymore in Australia. The object of founding the Society was to provide information on the subject and to ‘induce habits of abstinence from the use of fish, flesh, and fowl’ as food. The constitution was seemingly extremely close to that of the British vegetarian Society to which some of the founders had previously been members.

“Members of the Society were expected to abstain completely from all flesh foods whilst those who were supportive but who felt they could not abstain completely were allowed to join as associates. One of the first associates was the prominent South Australian parliamentarian, doctor and Bible Christian the Hon Dr Allan Campbell MLC.

“The inaugural meeting of the Society was held at 41

Little Collins Street in central Melbourne at Australia's first vegetarian restaurant Mrs Harvie's Vegetarian Dining Room, and according to William Terry a leading Melbourne spiritualist it ended with a hearty vegetarian feast: After the address a very excellent Vegetarian repast was served, consisting of vegetable broth, peas patties, omelette and potatoes, and sandwiches. The dishes were highly approved of, not only by the Vegetarians but by several carnivorous bipeds who were present, and who were surprised at the tastiness and satisfying nature of the various dishes. (Harbinger of Light, July 1886)

"The founding members of the Vegetarian Society were an active and well connected group of individuals. The leadership and general membership were mainly made up of religious and teetotal men. There would have been female members but apart from a Miss Jones who was a membership secretary in the 1890s, they do not appear to have taken any leadership positions.

"The first president of the Society was the Rev. John Higgins (1819-1895) a Wesleyan Methodist Minister originally from Ireland who had arrived in Melbourne in 1875. He was for many years chaplain to Melbourne Goal, local hospitals and Benevolent Asylums. He promoted vegetarianism prolifically by public speaking and in the press both in Australia and Britain.

"The first Secretary of the Society was Thomas Lang, a vegetarian since 1843 and like many Melbourne vegetarians also an active member of the Victorian Association of Progressive Spiritualists. Lang was a successful businessman and proprietor of Thomas Lang and Companies, nurserymen, seedsmen, and florists, which given the need for many vegetarians at that time to grow their own food would have been very handy. Lang introduced many varieties of vegetables onto the Australian market thereby diversifying the diet of many a willing vegetarian. Lang was also an early associate of the leading British vegetarian Sir Isaac Pitman, whose brother Jacob resided in Melbourne, and with which he shared many views including that of spelling reform.

"Robert Jones the Society's second President, was in fact what we would now call a vegan. He had become vegetarian and then vegan only a couple of years before the formation of the Society. Like Lang and Higgins, he was an active propagandist for the cause and a very religious man. As he was also a member of total abstinence societies he was able to bring an awareness of vegetarianism and its benefits to those organisations. A speech of his on the subject being printed by the Vegetarian Society in Manchester as well as in Melbourne.

"In the years following formation the membership of the Vegetarian Society met monthly. The meetings seemingly were designed primarily for raising publicity to promote the diet. From the records existing, most meetings seemed to feature largely the giving of testimonies by vegetarians as to their health and longevity due to the diet. One such

example was the testimony of a Mr G. S. Bowden, given at the second annual meeting in Feb. 1888, who stated that he worked at sheep shearing for 3 months on a diet of cabbage and potatoes and was not inconvenienced in any way but remained in fact hale and strong. Whilst he also reported he had a friend similarly healthy who worked at a sawmill only on a diet of rice, peas and porridge.

"Unfortunately we can know little of the other membership as no records, membership lists or other administrative materials exist. However we know the Society was still extant ten years later in 1896 as Ellen White, leader of the Seventh day Adventists who settled in Australia, reported that the Society was still extant but that its numbers were comparatively few. There was however enough numbers for the creation of a children's group called the Wattle Blossoms, which probably acted similarly to the British Vegetarian Society's children's group called the Daisy Society.

"Around 1900 the Vegetarian Society of Victoria, which we must assume was the same body with a name change published a booklet entitled Rational Food, so we know they existed into the next century. The name change may have been prompted by the fact that they may have wanted to distinguish themselves from the other Vegetarian Society which had been running from 1891 in Sydney.

"The NSW Society based in Sydney was founded on July 20 1891. Their only known published work in Australia is The Vegetarian: the Organ of the New South Wales Vegetarian Society of which only the first issue dated March 1896 is available..." Address: Melbourne.

1229. Australian Vegetarian Society. 1886. New vegetarian society. Melbourne, Australia. June 16.

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and potatoes and was not inconvenienced in any way but remained in fact hale and strong. Whilst he also reported he had a friend similarly healthy who worked at a sawmill only on a diet of rice, peas and porridge.

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“Around 1900 the Vegetarian Society of Victoria, which we must assume was the same body with a name change published a booklet entitled Rational Food, so we know they existed into the next century. The name change may have been prompted by the fact that they may have wanted to distinguish themselves from the other Vegetarian Society which had been running from 1891 in Sydney.

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1230. *Age (The) (Melbourne, Australia)*. 1886. The vegetarian society. June 17. p. 5.

• **Summary:** “A meeting of the Vegetarian Society of Australia was held yesterday evening in the banqueting hall of the Thistle Company, 41 Little Collins-street east. There were present about fifty ladies and gentlemen. An inaugural address was delivered by the president, the Rev. J. Higgins. After alluding to the auspicious circumstances under which the society had been started, and the measure of popular favor it had received, he argued that vegetable food was the most proper for man, and the most conducive to his health and well being, from the structure of his body. His teeth, stomach and entire digestive apparatus, as compared with those of flesh-eating animals, indicated that he was originally intended and adapted to subsist on vegetable, not animal, food. He further maintained that the direct fruits of the earth contained all that was required to nourish and build up, and keep in good health, the body of man; and quoted the opinions of eminent men of science in favor of that view. The power of vegetarian diet in destroying the love of intoxicating drink was also contended for, and that vegetarianism was claimed to be a powerful auxiliary of the temperance cause.

“Philanthropists, Christian workers and all who aim at the elevation of the masses ought to countenance this movement, because it tended to such amelioration. Economy

was promoted, and leisure secured for higher pursuits. Fruit was a most important article of diet too much neglected. In country parts it was allowed to go to waste, while in Melbourne it was scarce and dear. Children brought up on vegetarian principles were, he argued, healthy and intelligent.

"After the address, specimen dishes of vegetarian cookery were partaken of by the audience, and highly relished. The following was the menu:—Vegetarian broth, omelette and potatoes, egg sandwiches, peas patties. Questions were asked and answered, and an interesting conversation took place. A vote of thanks was unanimously given to the president for his address."

Note: This is the earliest document seen (Dec. 2005) concerning vegetarianism in Australia, or the founding of the Vegetarian Society of Australia.

1231. *Times (The) (Philadelphia)*. 1886. A vegetable picnic: Two hundred persons who do not eat meat or fish celebrate at Alnwick Park. June 25. p. 2. Friday. No. 3937.

• **Summary:** "In a cluster of stately poplars at Alnwick Grove, in Montgomery county, about two hundred Philadelphia vegetarians gathered in annual meeting yesterday to feast and celebrate. The spot chosen for the event is a delightful one, nestling between the hills eleven miles out on the Newtown branch of the Reading Road, with Pennypack creek winding irregularly through woods and foliage and completing a romantic and picturesque scene. It was not a day to heartily enjoy such surroundings, as the intermittent showers compelled all hands to remain under cover most of the time. Three Italians with a harp and two violins furnished the music in the dancing pavilion, but as there were only two gentlemen on the floor to some thirty ladies this branch of the festivities was rather tedious.

"The first real signs of life and activity were visible when the matrons and misses of the party spread a half dozen rustic tables and invited all present to a bountiful supply of vegetables, fruits and nuts and pie in great variety. Meat in any shape was religiously excluded from the feast, but by accident or otherwise a liberal supply of ham found its way into the commissariat of one of the matrons and its appearance caused considerable comment.

"The vegetarians are, with hardly an exception, teetotalers and the regulation libation was lemonade without any embellishments. The appetites of young and old appeared to be whetted for the occasion and the absence of animal food did not seem to divest the guests of a hearty relish for the other good things liberally provided. One of the lady managers remarked to *The Times* reporter: 'You see it is a mistake to suppose, as many people do, that we vegetarians starve ourselves. On the contrary, we draw without reserve on nature's storehouse for pure and healthful food, rejecting meat and fish.'

"After dinner a meeting was convened in one of the pavilions, with Rev. Henry S. Clubb, pastor of Christ Church

(Bible Christians), as chairman and director general and Miss Belle Smith as secretary. Mr. Clubb opened the proceedings by briefly explaining the true meaning and purpose of vegetarianism." A long quotation is given.

"The speaker concluded by giving it as his opinion that the great majority of domestic troubles, including divorces, were caused by belligerent dispositions acquired from eating animal food.

"Dr. J. Harvey Lovell followed and endorsed all the preceding speaker said, both from his observations as a physician and experience as a vegetarian. In the course of his remarks he said: 'Vegetation promises more help toward reform, more for the advancement of truth, the elevation of humanity, the eradication of disease and the preservation of health, the accumulation and enjoyment of wealth, for longevity and comfortable old age, more for the moral and spiritual elevation of mankind and general happiness than any ism with which I am acquainted.'

"The meeting then resolved to organize 'The American Vegetarian Society' and a committee of seven was appointed to issue a call for a meeting for that purpose in Philadelphia at an early day. The organization is to embrace every State in the Union." printout.

Note: It was later reported that the above committee formally became the Vegetarian Society of America on 30 November 1886.

1232. Vegetarian Society of America. 1886. New vegetarian society. Philadelphia, Pennsylvania.

• **Summary:** Note: This is the third vegetarian society established in the United States—and the 2nd established in Philadelphia, Pennsylvania.

Vegetarian Messenger (Manchester, England). 1887, "Report of the annual meetings. Annual report." Nov. p. 355-77. See p. 361. Abroad, the "Vegetarian Society of America" has been established in Philadelphia, Pennsylvania, with Rev. H.S. Clubb as its president.

Food, Home and Garden (Philadelphia). 1889. "Organization of the Vegetarian Society of America." Jan. p. 8. "The Vegetarian Society was formed in Alnwick, Pennsylvania, in June 1886, for the purpose for the purpose of promoting temperance and health..." Note: Alnwick has long been associated with the Swedenborg New Church. Address: Philadelphia, Pennsylvania.

1233. Vegetarian Society of Australia. 1886. New vegetarian society. Melbourne, Australia.

• **Summary:** Source:

Vegetarian Messenger (Manchester, England). 1887. "Foreign and colonial: Melbourne." July. p. 217-19. "The annual meeting of the Vegetarian Society of Australia was held in the Thistle Company's Hall, Melbourne, Australia, on the evening of 1st March, 1887; Rev. J. Higgins, the president, in the chair. The meeting was well attended,

both by members and visitors, and was an unqualified success. The following is the report of the Committee of Management: ‘Twelve months have elapsed since the foundation of the Vegetarian Society of Australia... Forty-seven names have been enrolled in the books.’”

History of the Australian Vegetarian Society. 2004. <http://www.ivu.org/history/societies/australia.html>. “The following article was sent by Edgar Crook, Australia: ‘The first Australian Vegetarian Society was formed in Melbourne on June 16, 1886... The inaugural meeting of the Society was held at 41 Little Collins Street in central Melbourne at Australia’s first vegetarian restaurant Mrs. Harvie’s Vegetarian Dining Room... The first president of the Society was the Rev. John Higgins (1819-1895) a Wesleyan Methodist Minister originally from Ireland who had arrived in Melbourne in 1875.’”

Note: This is the earliest known vegetarian society in Oceania. Address: Melbourne, Australia.

1234. *Los Angeles Times*. 1886. Farm and range: Raisin making. July 11. p. 4.

• **Summary:** This essay on the importance of growing raisin grapes, and making raisins, was read before the Pomological Society in Anaheim. “It is an established fact that, where the best raisins are produced there is the best place for people suffering from lung or bronchial afflictions... I would not adopt the vegetarian system, but I believe that much benefit would result from a more liberal use of raisins in our diet.”

1235. *Harbinger of Light (Melbourne, Australia)*. 1886. The Vegetarian Society of Victoria. July. p. 3244.

• **Summary:** “The above Society has published its constitution and manifesto. In the former, the object briefly stated is to induce habits of abstinence from the use of fish, flesh, and fowl as food. (Footnote: Animal substances, milk, eggs, and butter are permissible.) But although members are expected to abstain entirely from flesh food, provision is made for the co-operation of those who whilst favourable to the general objects of the Society are not in a position to practice total abstinence in this direction; also for those who whilst eating meat in moderation realise that the excessive use of it is an evil which the operations of the Society are likely to modify. The former are admitted as associated, having a vote in the election of officers; the latter as subscribers, with liberty to attend and speak at meetings, but not to vote.

“The manifesto opens by stating the first duty of the Society, viz., to give information on the subject and advance reasons for its existence. The originators of it claim that they have experienced the advantages of a Vegetarian diet, and are philanthropically moved to communicate their knowledge and the result of their experience to their fellows. They refer to chemical analysis to show that the Vegetable Kingdom contains all that is essential to maintain life and health, and

that cereals contain a much larger percentage of muscle and blood-making materials than meat food, and that flesh and blood resultant from the use of these materials are healthier and less prone to disease than that built up by animal food.

“They also advocate the use of Vegetable food on economic grounds, showing that even here where meat is cheap, vegetable food is cheaper; further, that Vegetarianism prevents the desire for alcoholic stimulants.

“Last but not least is the humanitarian aspect of the question, which should appeal to all kindly and sympathetic natures. Altogether a very strong case is made out in favour of a Vegetarian against a meat diet. The Rev. J. Higgins, of Oakleigh, is President, and Mr. Thos. Lang, of Little Collins-street, Secretary. Either of these gentlemen will furnish the manifesto to any enquirer.

“The Inaugural Meeting of the above Society was held at the Thistle Company’s Rooms, Little Collins-street, on Wednesday, June 16th, when the President delivered an interesting address embodying the ideas contained in the manifesto; and after congratulating the members on the promising prospects of the Society, he proceeded to show that man was naturally a grammivorous and frugivorous animal. Taking the Bible as a historical book, he shewed from it that the antediluvians were Vegetarians. He quoted Liebig, Linnaeus, Gassondi, Professors Lawrence and Owen, Cuvier and others, as having endorsed the sufficiency of Vegetarian diet for the maintenance of health and vigor in both mind and body.

“This was supplemented by testimonies to the beneficial Hygienic influence of Vegetarian diet and its tendency to promote longevity, its usefulness to destroy the craving for alcohol stimulants, and its economy.

“After the address a very excellent Vegetarian repast was served, consisting of vegetable broth, peas patties, omelette and potatoes, and Sandwiches. The dishes were highly approved of, not only by the Vegetarians but by several carnivorous bipeds who were present, and who were surprised at the tastiness and satisfying nature of the various dishes.”

Note 1. The editor and publisher of this newspaper was William Terry; he was also probably the author of this article.

Note 2. This is the earliest English-language document seen (April 2005) that contains the word “gramnivorous.”

1236. *Los Angeles Times*. 1886. Cheese ho! Aug. 21. p. 0_1.

• **Summary:** “If a strong odor is needed to make the *Express* [a newspaper] sleep, Limberger is good enough for her. The Mayor of Reading [Pennsylvania] ought to write to the Censor, who is a vegetarian.” Note: The meaning of this brief article is unclear. Who or what is the Censor? A newspaper?

1237. *Dietetic Reformer and Vegetarian Messenger (The) (Manchester, England)*. 1886. Founding of the Vegetarian Society of America. Sept. p. 279-81.

• **Summary:** This is a near reprint of the following article: *Times (The)* (Philadelphia). 1886. "A vegetable picnic: Two hundred persons who do not eat meat or fish celebrate at Alnwick Park." June 25. p. 2.

1238. *Family Circle (British edition)*. 1886. We eat to live. Nov. 30.

• **Summary:** A plea for vegetarianism.

1239. *Lancet (England)*. 1886. Vegetable or mixed diet. 2:1092. Dec. 4.

• **Summary:** "The question of preference between animal, vegetable, and mixed foods is constantly recurring, and will probably continue to present itself for a long time to come. This is the more likely, since it is one of those questions the answer to which will greatly vary in the case of different individuals. The purely animal diet need hardly now be considered, since it is probably unknown in this country. The same cannot be said of the vegetarian system.

"A restaurant recently opened in the Strand by Messrs. Spiers and Pond, and another called the 'Orange Tree' near Charing-cross, on the tables of which meat is not found, are sufficient to testify that London, at all events, is inclined to give a trial to light fare. There is, undoubtedly, much to be said in favour of this kind of nourishment. The results of the penny or halfpenny dinner supplied to school-children afford proof of its power to sustain and increase in the young both physical and mental strength.

"Similarly, there are adults whose constitutions are on the whole better suited for assimilating herbs or farinaceous food than meat. Such, for example, are the gouty, who might in many cases restrict themselves to a vegetable diet with much benefit to health. Again, there are many persons who have no such constitutional difficulty to consider who might with advantage at least reduce their daily consumption of animal food. Three of four meals a day at which meat is taken cannot constitute the rule of wholesome living for any but a small and active part of civilised mankind, though this does not imply that a total absence of meat is rather to be advised.

"For the great majority of healthy people we should certainly recommend a mixed diet in preference to any other, though a vegetable meal now and then will afford a change of fare at once nutritious and palatable."

Note 2. This is the earliest English-language document seen (March 2022) that uses the term "animal diet" to refer to a diet consisting of foods from the animal kingdom.

1240. Allinson, Thomas Richard. 1886. A system of hygienic medicine: or The only rational way of treating disease. London: Frederik Pitman. 88 p. 19 cm. *

• **Summary:** The author explains his ideas on the importance of diet and exercise in this book.

Note: A second edition (93 p.) was published later in

1886 by the same publisher. As of Jan. 2011 it is owned by only three libraries worldwide: British Library, Cambridge University, and National Library of Scotland.

T.R. Allinson lived 1858-1918.

1241. Gordon Cumming, C.F. (Constance Frederica). 1886. *Wanderings in China*. 2 vols. New edition. Edinburgh and London: William Blackwood and Sons. Illust. Index. 21 cm.

• **Summary:** The author is a Protestant Christian; she praises Christian mission work in China and sees all Chinese (except Christian converts) as heathens and idolaters. She traveled in Hong-Kong and China in late 1878 and 1879. Each entry is dated, like a journal.

Volume I: In describing a Chinese feast on the island of Nantai, she notes that beef is prohibited by Confucianism on utilitarian grounds; however sea-weed and "almonds with bean curd" are among the many delicacies served. All manner of delicate little dishes "were scattered about the table for the guests to play with between courses, and each was provided with a tiny silver plate for mustard, soy [sauce], or any other condiment" (p. 220-23). A footnote on delicacies of old states that in the late 1500s at Launceston, England, porpoise was served with furmenty [frumenty; a dish of wheat boiled in milk and usually sweetened and spiced], almond-milk, sugar, and saffron (p. 222).

She describes a vegetarian meal at Kushan Monastery, noting that butter is considered as unfit for food, and milk is fit only when curdled and sweetened (p. 260).

Volume II: In a delicious vegetarian dinner at the Tien-Dong Buddhist Monastery, "pea-nuts" were served on the first tray. "Of course the whole was entirely vegetable [vegetarian], though some portions of corn-husk and other things tasted so very much like meat and preserved fish that we found it difficult to persuade ourselves that such was not the case" (p. 39). From vendors with portable street ovens in Peking: "Bean pudding in a crust of mashed potatoes, fried in oil, seemed to be in great demand..." (p. 281).

"But the favorite food here [Peking] is a cake made of bean curd. Common small beans are ground between two granite millstones like a hand quern. As the upper stone is turned, water is poured on, and a creamy white fluid oozes out, which flows into a tub, and is boiled with salt. The froth is skimmed off, and the curd is tied up in a cloth, put under pressure, and so formed into square cakes [tofu], which really taste rather like our own curds. They are generally, however, fried in oil, or else eaten with soy, which is a sauce obtained from the same bean when fermented." (p. 282).

"Every now and again among the curious vehicles dragged noisily along the street, came a gigantic wheelbarrow, laden with wicker oil jars. It seems that the manufacture of oil from the yellow and white pulse bean [soy bean] is one of the great industries of Northern China, and thousands of junks are annually employed in transporting the oil and bean-cake to the Southern Provinces.

The beans are first crushed in oilmills [oil mills], whose revolving stone wheels are turned by bullocks. Some mills are so large as to employ about sixty bullocks. The beans are then steamed, and when very hot are (by a somewhat elaborate process) subjected to great pressure whereby the oil is expressed. It is filtered through a cloth, and is then generally poured into large jar-shaped baskets, each made to contain a hundred pounds of oil. They are lined with tough paper, which is glued to the wicker-work by a strong varnish, and is quite oil-proof. The narrow mouth of the jar is then covered with the same varnish paper, and no further packing is required even for a sea voyage. The oil, which is clear and pale, is used both for lamps and for cooking purposes.

"The bean-cake which remains after the oil has been expressed, is used as manure for the land, but is never given to cattle, who, however, are largely fed on the bean itself. As the aforesaid very popular pulse curd and soy sauce are both prepared from the same bean, it must be allowed that it holds an important place among the vegetable products of the land" (p. 283).

Miss Constance Frederica Gordon Cumming, a woman, lived 1837-1924. A portrait photo of the author appears as the frontispiece of each volume. Address: Author and world traveler.

1242. Holloway, Laura C. 1886. *The Buddhist diet-book*. New York: Funk & Wagnalls. 80 p. 15 cm. *

• **Summary:** Mostly vegetarian dishes from a Theosophist author. Laura Carter Holloway was born in 1848.

1243. Klein, Maximilian. 1886. *Die harmonische Lebensweise (Vegetarismus). Die Grundbedingung zur Erlangung von Gesundheit, Wohlstand und moralisch-aesthetischer Erloesung*. 2. Auflage [The harmonious way of life (Vegetarianism). The basic condition for the attainment of health, wealth, and moral-esthetic liberation. 2nd ed.]. Berlin: Paul Breitreuz. 40 p. 8°. [Ger]*

• **Summary:** Based on lectures presented by the author in Berlin, Vienna, Zurich, and Munich including lectures given before the German Vegetarian Society. Reviewed in the *Dietetic Reformer* (Aug. 1886) and in the *Vegetarian Messenger* (June 1887, p. 176). Address: Writer on vegetarianism.

1244. One hundred years of temperance: A memorial volume of the Centennial Temperance Conference held in Philadelphia, Pa., September, 1885. 1886. New York, NY: National Temperance Society and Publication House. 659 p. *

• **Summary:** This conference met on 23-25 Sept. 1885 at St. George's Hall in Philadelphia. Over 500 delegates were present, many of them representing national, state, and local temperance organizations.

On pages 387-88 is history of the Bible Christian

Church's work with temperance, by Rev. Henry S. Clubb. It begins:

"The history of Temperance during the past century would not be complete without some account of the Bible Christian Church, as it antedates most if not all other Christian Churches in its adoption of total abstinence from intoxicating liquors as a condition of membership.

"In 1807 the Rev. William Cowherd, who had been curate of St. John's Episcopal Church, Manchester, England, publicly taught, on religious grounds, the doctrine of total abstinence from all intoxicating liquors; and in 1809 he organized, by a Conference of ministers and laymen, a church whose members must be total abstainers.

"Mr. Cowherd also instituted an academy in Salford, near Manchester, in connection with his church, and among the students of this academy was Mr. William Metcalfe, who was afterward ordained to the ministry of the Church, and in 1817 emigrated to the United States, and organized the Bible Christian Church in Philadelphia."

"The Church grew gradually, and received some accessions from the parent Church in England as well as converts here. Its meetings were at first held in a school-room on Pear Street, and in 1823 a lot of ground was purchased and a frame building erected on Third Street, north of Girard Avenue.

"About this time, 1823, the Rev. William Metcalfe published a tract on *The Duty of Abstinence from All Intoxicating Drinks*. From the following extract it will be seen that it inculcated entire abstinence from intoxicating liquors:

"If this vice of intemperance is to be patronized, it is quite in vain to erect places of worship or to expect anything but disappointment in attempting to diffuse religious knowledge. There remains only one effectual way of counteracting this evil, and that is for all ministers of the Gospel, and all sincere reformers to strike at the root of the gigantic tree of intemperance,—not alone by preaching, but by setting an example of entire abstinence from this baneful liquor. In order to adopt any system, it is desirable to see the practicability of it. In this case it is quite easy. There only wants a beginning in the performance. The accursed beverages ought never to gain admittance to our dwellings, and if possible, we should not even hear or see their names.'

"This is believed to be the first tract published in this country inculcating entire abstinence from intoxicating liquors; the essay of Dr. Rush, published thirty-eight years before, being simply *An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind*, and did not maintain abstinence from wine, beer, and cider.

"The Bible Christian Church has never permitted intoxicating liquors within its walls; the wine used in its communion has always been unfermented, and is made from an English recipe.

"The tract from which we have just quoted was

extensively circulated in this country long before the Livesey Teetotal movement commenced in England.

“Mr. Metcalfe subsequently published the *Temperance Advocate*, which, however, did not meet with much support, and had to be abandoned in consequence.

“In 1830, Sylvester Graham, a popular temperance lecturer and physiologist, embraced Mr. Metcalfe’s radical views on abstinence both from alcoholic beverages and the flesh of animals, believing that the latter creates a thirst for the former.”

1245. Raoux, Edouard. 1886. *Les deux zoophagies, les trois intempérances et le régime végétarien* [The two types of meat-eating, the three types of intemperance, and the vegetarian regimen]. Lausanne, Switzerland: Libr. F. Payot; Paris: Libr. Berthier. 38 p. 21 cm. [Fre]*

• **Summary:** The three types of intemperance are alimentary (food), alcoholic, and sexual. Address: Prof.

1246. Salt, Henry Stephens. 1886. *A plea for vegetarianism, and other essays*. Manchester, England: J. Haywood, and the Vegetarian Society. 115 p. No index. 28 cm. Reprinted from various journals.

• **Summary:** This is Henry Salt’s first book on vegetarianism. He is one of the finest and best educated writers ever to take up this subject. His pointed wit and irrefutable logic gently disarmed 19th century opponents of vegetarianism. His works are as interesting, entertaining, and relevant today (1998) as they were more than a century ago.

Contents: 1. A plea for vegetarianism (p. 7-20).

Note: This essay, picked up by M. Gandhi in a vegetarian restaurant in London, had a profound influence on him (See Gandhi’s letter to Salt, 12 October 1929, in *The selected works of Mahatma Gandhi*, vol. 5, p. 180. Ahmedabad: Navajivan Publishing, 1968.) 2. Morality in diet (p. 21-23). 3. Good taste in diet (p. 31-39). 4. Some results of food reform (p. 40-47). 5. Medical men and food reform (p. 48-55). 6. Sir Henry Thompson on “Diet” (p. 56-72). 7. On certain fallacies (p. 73-91). 8. Sport (p. 92-101). 9. The philosophy of cannibalism (p. 102-10). 9. Vegetarianism and social reform (p. 111-15).

The Prefatory Note states that essays 1 and 6 are reprinted from *Time* for Feb. 1883 and Jan. 1886. The rest have appeared at different times in the pages of the *Food Reform Magazine*, the *Dietetic Reformer*, and the [British] Vegetarian Society’s *Annual*.

Stephen Hay (1989, p. 80) states “Henry Salt’s *A Plea for Vegetarianism* opened with a quotation from Thoreau: ‘I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating one another.’ Thirty-five years later [M.K.] Gandhi reminisced, ‘from the date of reading this book, I may claim to have become a vegetarian by choice (Works, XXXIX, p. 45). And

in 1929 he wrote to Salt, ‘your book... was of immense help to me in steadying my faith in vegetarianism’ (Works, XLI, p. 553). A feeling of duty to abstain from meat-eating had been instilled in him by his parents and by his pre-departure vow, but it had taken Salt’s ‘plea’ for kindness to animals to provide him with a conscious rationale for what in England was called vegetarianism. In his high school years, Gandhi had questioned his family’s strict rule against meat-eating, and even secretly violated it. Suddenly, through the lens of Salt’s pamphlet, as though through a pair of eyeglasses or binoculars, he saw clearly what had previously been blurred and unrecognizable. A meatless diet now became an ideal rather than an irksome requirement. ‘I was thus like a convert to a new religion.’ (Works, XXXIX, 480, n. T18.) Little did he realize that his conversion would bring him into close contact with some of London’s most eccentric idealists during the final year of his residence in their city.” Address: England.

1247. Schultz, Carl Otto. 1886. *Vegetarisches Kochbuch mit Gesundheit Regeln, fuer alle die gesund und lange Leben wollen* [Vegetarian cookbook with health rules, for all who want a healthy and long life]. Berlin: Paul Breitkreutz. Revised by Dr. Liepelt of Berlin, with an appendix (on the Feeding of Infants; Hints on Indigestion) by Dr. H. Lahmann of Stuttgart. [Ger]*

• **Summary:** This excellent little volume, revised by Dr. Liepelt of Berlin, is full of useful recipes, with one object in view throughout: to prepare food in accordance with the laws of health and digestion. Includes details on making whole wheat bread at home. The last chapter is titled, “Something about the care of health.” In a brief appendix titled “On the feeding of infants; hints on indigestion,” Dr. H. Lahmann of Stuttgart gives some valuable remarks about the nourishing of infants.

A French-language edition was published by the Vegetarian Society of France in 1907.

1248. Orange Grove vegetarian restaurant. 1887. The ‘Orange Grove’ vegetarian restaurant and pure food store (Ad). *Vegetarian Messenger* (Manchester, England). Jan. p. ix.

• **Summary:** Motto: *Mens sana in corpore sano*. “Admirably situated within 100 yards of the National Gallery and St. Martin’s Church, Trafalgar Square, and 200 yards from the Charing Cross Railway Terminus and the Strand... Open from 8 a.m. to 8 p.m. Breakfasts from 8 a.m., luncheons from 11, dinners 12 to 3, tea from 4 p.m. Evening dinners a la carte from 5 to 8. No gratuities.”

Note: This is the earliest English-language document seen (April 2006) that contains the term “pure food” (or “pure foods”). Address: 37, St. Martin’s Lane, Charing Cross, W.C.

1249. *Vegetarian Messenger* (Manchester, England). 1887. Foreign: Germany. Jan. p. 32.

• **Summary:** “The *Vereinsblatt* for December gives a long article on milk and milk production... Attention is called to a child’s death caused by vaccination, with an urgent appeal to all parents to set themselves against compulsory vaccination.

“A new Vegetarian restaurant has been opened in Munich. It is arranged in the best style, and travellers have pronounced the dishes served there equal to those of the best hotels.

“The *Thalysia* for December contains a history of the cultivation of the cherry tree in Germany, in which it is shown that up to the end of the last century, before the thorough naturalisation of the potato, the cherry formed one of the staple articles of food. An experienced writer on hygiene, of Bern, gives it as his experience that during the cherry season the quantity of drugs sold is 50% less than at other times of the year. In order to have good fruit, the kernel must frequently be planted, as cuttings quickly degenerate.

“The *Rundschau* for December opens with an article on ‘The Worth of Vegetarianism.’ Dr. Meran complains of the scarcity of Vegetarian restaurants in Germany, and says that with the exception of Vienna no large town possesses a really good one. He suggests that the society should send men to England to inspect our restaurants, and refers to the resolution passed at the last meeting in Manchester, ‘That, in the opinion of the present assembly, the opening of Vegetarian restaurants is one of the best means for educating the people to Vegetarianism.’ Meta Wellmer contributes a translation of Canon Farrar’s late address at the temperance meeting held in the Princess Hall, Piccadilly, London.

“A new Vegetarian society has been formed at Zurich” [Switzerland].

1250. *Vegetarian Messenger* (Manchester, England). 1887. Vegetarian dining rooms, and dining rooms where vegetarian meals are supplied (Ad). Jan. p. x.

• **Summary:** Lists restaurants and their addresses in Belfast, Birmingham, Bristol, Glasgow, Gloucester, Leeds, Leicester, Liverpool, London, Manchester, Nottingham, Portsmouth, and Berlin [Germany].

1251. *Vegetarian Messenger* (Manchester, England). 1887. Vegetarian homes, and houses where vegetarians are catered for (Ad). 1(1):x.

• **Summary:** Lists homes and their addresses in Brighton, Bristol, Folkestone, Hastings, London, Matlock Bank, Nottingham, St. Leonard’s, and Southsea.

1252. Vegetarian Society. 1887. *Almonds and Raisins*: The Vegetarian Society’s annual for 1887. Fifth year of issue. Manchester, England. 64 p. *

• **Summary:** Contents: 1. The defender of Gibraltar, by “A.E.” 2. Shelley’s vegetarianism, by H.S. Salt. 3. Deborah

Hulton’s Christmas, by Katharine Axon. 4. St. Francis of Assisi’s song of the sun, translated by William E. Axon. 5. Christmas chimes, verses by G.G.P. 6. An experiment in penny dinners, by A.F. Hills. 7. Poor little birds, with music. 8. The sparrow, verses translated from the French by the editor. 9. Buddhism and its founders, by William E.A. Axon. 10. What custom can do, by A. Slatter. 11. The butcher bird and the gentle maidens, verses by H.S.S. 12. About some of my friends, by the editor. 13. The farmer poet, verses by J.J. Alley. 14. In Sussex, and other sonnets, by W.E.A. Axon. 15. Recipes. Now ready; Price 6d., by post 7d. Address: 75, Princess St., Manchester.

1253. Vegetarian Society. 1887. A few volumes of the *Dietetic Reformer*, from 1879 to 1885 (Ad). *Vegetarian Messenger* (Manchester, England). Jan. p. xiii.

• **Summary:** For 2s. 6d. per volume, post free, (unbound). Also, photos of I.H.E. dining-room interior. Few remaining copies at 1/6 cent each. Address: 75, Princess St., Manchester.

1254. *Vegetarian Messenger* (Manchester, England). 1887. Publications received. Feb. p. 52.

• **Summary:** Lists 27 periodicals recently received by the Vegetarian Society.

1255. *Vegetarian Messenger* (Manchester, England). 1887. Scraps from the press. Feb. p. 60.

• **Summary:** “The *Family Circle* of November 30th contained an article entitled *We Eat to Live*, which was a plea for Vegetarianism.

“The *City of London School Magazine* for December contained a clever article on ‘Vegetarianism’ from an opponent’s point of view. The writer, like most of our opponents, has not grasped the fact that the keystone of Vegetarianism is the principle of humanity.

“The *Commercial Gazette* (Cincinnati, Ohio) of December 11th says: ‘Naturally a man named Greenleaf might be a Vegetarian, and a Vegetarian of that name makes Harvard College happy by the information that it will get three or four hundred thousand dollars from his estate. He lived in a country village the life of an anchorite, and accumulated a large property. What is still more remarkable than the legacy, however, is that Greenleaf died at the ripe age of ninety-six, having raised, for many years, in his own little garden, the principal part, if not the whole, of his food. Such testimony in support of Francis Newman’s theory for the diet of advancing years is worth nearly as much to Harvard’s science as the money. This strange old fellow, who used to deny himself all luxuries, had eccentric ideas concerning property. He divided the poor into three classes: The Lord’s poor, who were victims of disastrous circumstances; the devil’s poor, made poor by their own follies and extravagances; and the poor devils who were too

lazy to work. This came with fair grace from a man who had proved that he could support life far into the ninth decade on potatoes, beans, and cabbages grown by himself.'

"The *Paddington Mercury* of December 25th contained a letter protesting against all forms of cruelty to animals, and signed with the well-known initials of the author [Howard Williams] of *Ethics of Diet*.

"*Gardening Illustrated* of Dec. 25th gave a notice of the fruit banquet lately given at the Queen Victoria Restaurant, Strand, by the London Auxiliary of the Vegetarian Society.

"The *Washington Examiner* of January 1st had a letter from Mr. Chapman, recommending Vegetarian dishes for a New Year's dinner.

"*Amateur Gardening* for January 8th has an article on Vegetarianism, in which the writer ends by concluding that meat is a 'necessity of life...' The article follows in the wake of one published in the *Gardeners' Magazine* of Dec. 25th, and ably replied to the same magazine of January 1st, by a letter signed J. Benson.

"The *Alliance News* of January 22nd had the following letter from Professor F.W. Newman: 'Late in time, warm in heart, come my greeting to you in the new year. To-day, I have received back from our Vegetarian Treasurer 5 pounds which I had advanced, as guarantee of the Liverpool Vegetarian Dining-room. I was very glad of its success. I think it a natural and good use of the unexpected 5 pounds to send it to the United Kingdom Alliance, in aid of the coming February Convention of Temperance, which, no doubt, must take money out of you abnormally.'"

1256. Vegetarian Society. 1887. List of publications and books sold by the Vegetarian Society (Ad). *Vegetarian Messenger* (Manchester, England). Feb. p. vi, xi.

• **Summary:** Lists four series, totalling approximately eighty books, sometimes with authors, and three series of handbills, along with various pamphlets, reports, and photographs pertaining to vegetarianism. Also available: back issues of the *Vegetarian Messenger*, *Dietetic Reformer*, and *Almonds and Raisins*, a missionary parcel of selected tracts and handbills for distribution, and "Vegetarian Badge" ribbon in lengths at 1d., or 6d. per yard. Depôts: 75, Princess Street, Manchester; and 62, Ludgate Hill, London, E.C. Address: 75, Princess St., Manchester.

1257. *Philadelphia Inquirer*. 1887. Vegetarianism: Its adherents resolve to adopt an aggressive policy. Meat diet denounced as an acquired habit and a delusion, milk, butter, eggs and coffee included. March 22. p. 3. Tuesday.

• **Summary:** "The Vegetarians met last night. The parlour of Dr. J.H. Lovell's residence, No. 936, Franklin Street, was the scene of the gathering, which was not large, though intellectual." These vegetarians, to quote the Bab Ballads, "'put no fork in ham or pork,' or any other flesh of bird, beast or fish."

"Dr. Lovell introduced the orator of the evening, Rev. Henry S. Clubb, the president of the society. Mr. Clubb is a hale, hearty man, in the sixties, born in England, but an inhabitant of this country since 1853. He admits of no compromise with the opponents of the gentle turnip or complacent cabbage." The title of his lecture was "The flesh eating delusion." He contends that humans did not originally or naturally eat flesh; it is an acquired taste. His abundant evidence includes anatomical evidence: "The absence of long or carnivorous teeth, of talons or claws and of any of the organs peculiar to the preying races; the possession of the lateral motion of the lower jaw, a motion not known to the carnivora, and a digestive apparatus analogous to that of fruit and grain-eating creatures, and hands adapted only for kind and beneficent uses, man was evidently created for subsisting on such food as can be obtained without slaughter and bloodshed."

A letter was read from William Penn Olcott [sic, Alcott], brother of Bronson Olcott [sic, Alcott], in which he said that during fifty years spent in every climate from Greenland to Nubia, though he had sometimes been forced to eat greasy vegetable food, he had never eaten meat. He said he didn't know the taste of fish, flesh, fowl, butter, alcohol, or coffee; and he said he could work better and harder and was never sick. The letter closed "by stating that there were more vegetarians in Philadelphia and its vicinity than anywhere else, and that 'as sure as God reigns the future belongs to the vegetarian.'"

"Dr. Heald, of Wilmington [Delaware], an ascetic-looking gentleman, who was evidently of the vegetarian militant order, made a short address. He said that he had been given up by the doctors as consumptive as long as twenty-five years ago. He denounced unsparingly the term vegetarian as tending to repel people by conveying the idea simply of turnips, potatoes and cabbages. 'We are fruit and grain eaters,' he said; we want a broader word, say hygienist, food reformer.'

"Dr. Heald then placed milk and eggs under the ban and denounced the lacteal fluid in unsparing terms, saying that it was more objectionable than meat, giving a description of stall-fed cows and their natural products."

"The Vegetarian Society was organized November 30, 1886, with Henry S. Clubb as president; J. Harvey Lovell, treasurer; Robert J. Osborne, secretary." Members of the executive committee include: Mrs. Brotherton, No. 533 North Sixteenth street; Mrs. Metcalfe, No. 1219 North Third street.

1258. *Vegetarian Messenger* (Manchester, England). 1887. Japanese vegetarians. March. p. 68-69.

• **Summary:** "The Japanese have been called a nation of Vegetarians and probably there is no nation in existence where effects of an almost exclusively Vegetarian regimen on heredity might be studied with greater advantage." The

Japanese are the second most polite nation in the world, after the Jews.

1259. *Vegetarian Messenger* (Manchester, England). 1887. Summary: Critics and vegetarianism. March. p. 60.

• **Summary:** “The *Westminster Review* for January says: ‘Vegetarianism is not dead, nor even sleeping, although of late its voice has been almost lost in the din of political and social struggles of a more exciting nature. Mr. H.S. Salt, of the Vegetarian Society, has just published a little volume of essays in support of the principles of the Society. The essays are written with conspicuous ability and moderation. He proves his case “up to the hilt,” if we admit his assertions, and he brings weighty authority to support them. We are aware that there are plenty of authorities on the opposite side of the question, but we must nevertheless frankly admit that *the arguments are almost all on the side of the Vegetarians*. They claim—and they support their claim with arguments not easy to answer—that flesh-eating is at once immoral, unwholesome, and uneconomical.

“That it is less wholesome and economical than their own system they claim to have proved from their own personal experiences; and if it has these two characteristics, it is certainly hard to resist the further argument that it is immoral. For if flesh-eating is not beneficial to the body, mind, or pocket, how can we justify the appalling amount of suffering inflicted on animals by the practice? We cannot argue the question here, but anyone who wishes to see it from the Vegetarian’s point of view cannot do better than read this little book. The arguments, as we said, are on the side of the Vegetarians, but custom and prejudice are against them, and are likely to hold the field for ages to come. If food reformers bear this in mind, it may spare them some discouragement at the slowness of their progress.’

“It is worth while to notice that in the above extract we find a very candid reference to the intellectual position of the flesh-eater, who is admitted to make his personal convenience the criterion of right action. ‘If flesh-eating is not beneficial to body, mind, or pocket,’ says the writer, ‘how can we justify the appalling amount of suffering inflicted on animals by the practice?’ Suppose it were all these things—some of us would still say that none the less the infliction of suffering remained unjustified.”

1260. Whitman, Walt. 1887. Gleanings: Wise words from Walt Whitman. *Vegetarian Messenger* (Manchester, England). March. p. 93-94.

• **Summary:** Excerpt drawn from *Leaves of Grass*, 1882.

“All the things of the universe are perfect miracles, each as profound as any.”

“A child said, *What is grass?* fetching it to me with full hands;

“How could I answer the child? I do not know what it is any more than he...”

“I think I could turn and live with animals, they are so placid and self-contain’d,

“I stand and look at them long and long.

“They do not sweat and whine about their condition,

“They do not lie awake in the dark and weep for their sins,

“They do not make me sick discussing their duty to God,

“Not one is dissatisfied, not one is demented with the mania of owning things,

“Not one kneels to another, nor to his kind that lived thousands of years ago,

“Not one is respectable or unhappy over the whole earth.” Address: Philadelphia, [Pennsylvania].

1261. Sargent, George Herbert. 1887. No. 3.—the economy of our food supply. *Vegetarian Messenger* (Manchester, England). April. p. 106-25.

• **Summary:** “The third of the series of meetings held in Manchester under the auspices of the Vegetarian Society took place on Wednesday evening, March 9th. The proceedings took the form of a Conference on ‘Cheap Dinners,’ at which Mr. George Herbert Sargent, of Birmingham, the originator of the Birmingham Farthing Dinner scheme, opened the discussion by reading a paper upon *The Economy of Our Food Supply*. Previous to the Conference a Vegetarian dinner was given to the members of the Manchester and Salford School Boards, members of the Manchester, Chorlton, and Salford Boards of Guardians, and a number of elementary school teachers and city missionaries. Over 120 ladies and gentlemen were present.”

Report records all proceedings, including introductory remarks by the Bishop of Salford, and prints the entirety of the essay “The Economy of our Food Supply,” including five tables titled “Available supply of human food,” “Population: Their ages and consumption of food,” “Capital and expenditure thereout,” “Annual income and expenditure with 1,500 meals a day at each of four shops,” and “Annual income and expenditure with 500 meals a day at each of our four shops” respectively. Next followed a question and answer session with commentary by Mr. Sargent, Mr. Axon, various clergy, and audience members. An endnote states, “Reports appeared in the *Manchester Guardian*, *Examiner*, *Courier*, *Evening Mail*, and *Evening News*, of March 10th, and *City News*, of March 12th; and in the *Tablet* and *Lady’s Pictorial* (London), of March 19th.” Address: Birmingham, [England].

1262. Axon, William E.A. 1887. No. 5.—the provision of cheap meals for school children. *Vegetarian Messenger* (Manchester, England). May. p. 132-50.

• **Summary:** “A conference of persons interested in the subject of the provision of cheap food for the children of the poorer classes was held on Saturday afternoon, April 2nd, at the Vegetarian Restaurant, 5, Fountain Street, Manchester,

the discussion being opened by Mr. William E.A. Axon, with a paper upon 'The Provision of Cheap Meals for School Children.' The conference was preceded by a dinner, at which a goodly number of ladies and gentlemen were present."

"The Rev. James Clark, in opening the conference, said the subject of cheap meals for poor children was one of growing interest and importance. The subject they were met to discuss dealt with children whose influences were of the worst. It had been a part of the Vegetarian Society's advocacy—though not the major part of it—that their system was one which, especially when regarded in relation to the whole of society, was a very economical system, and one by which they could save a good deal of money. By adoption of the Vegetarian system they would have money and time for all moral, spiritual, philanthropic, and intellectual undertakings, and for promoting their own and other people's happiness in a great variety of ways. It was from the aspect of cheapness that the Vegetarian practice seemed to him to possess great attraction and importance."

"The Provision of Cheap Meals for School Children" appears in its entirety, accompanied by tables comparing expenditures and profit for four different schools, materials' average prices paid, school lunch menus, recipes, number of children served and monies collected. Ends with a bibliography of 20 references from 1883-87 along with a discussion of the ideas presented by Mr. George H. Sargant, Mr. Axon, and others.

Note: This is the earliest document seen (Feb. 2022) that mentions "the Vegetarian Restaurant" at 5, Fountain Street, in Manchester, England.

1263. Clark, James. 1887. No. 7. Vegetarianism and the Bible. *Manchester Vegetarian Lectures (Manchester, England: Vegetarian Society)*. p. 78-92. 21 cm. [1 ref]

• **Summary:** Rev. Clark cites and discusses many passages from the Bible which seem to support a vegetarian diet. This lecture, one of the Manchester Vegetarian Lectures, took place on Wednesday, May 11, at the Brotherton Hall, Fountain Street, Manchester. Address: Rev. of Salford.

1264. Croxton, Arthur W. 1887. Phonography and dietetic reform. *Vegetarian Messenger (Manchester, England)*. May. p. 150-54.

• **Summary:** "Although, at first sight, the union of the terms Phonography and Dietetic Reform may appear somewhat strange to the uninitiated, yet, when the life-work of the inventor of Phonography, Mr. Isaac Pitman, is taken into consideration, the two subjects present many instances of affinity... The publication of Mr. Pitman's system of Phonography—at its invention called 'Stenographic Sound-Hand'—took place in 1837, ten years before the inauguration of the Vegetarian Society... Almost ever since that time Phonography and Vegetarianism have travelled hand in

hand in the labours of Mr. Pitman, who has now, for forty-eight years, been a distinguished and hard-working disciple in the cause of promotion of abstinence from fish, flesh, and fowl. The commencement of Mr. Pitman's practice of Vegetarianism extends as far back as 1838, the date of his joining the Vegetarian Society as a member being November 22nd, 1847."

Includes a quotation from Pitman's letter of 6 Feb. 1879 to the *Times* (London) regarding his practice of vegetarianism (which see). The author also explores the content of Pitman's diet and his biography. "Mr. Isaac Pitman was born at Trowbridge, in Wiltshire, on January 4th, 1813," he begins.

Later as a school teacher, in correcting his mispronunciation of certain words, he got interested in phonetics and shorthand. He studied Taylor's system and was about to publish a booklet on it, when upon the advice of a friend, he decided to make a new system of his own in the early months of 1837. In November, the book came out as 'Stenographic Sound-Hand.' "The production of this system created quite a revolution in the history of shorthand writing, possessing, as it did, the advantages of accuracy, clearness, and swiftness—advantages which many modern inventors appear to entirely forget. The second edition of the work appeared in 1840 under the title of 'Phonography,' and since that time the system has had an extensive and, for a shorthand work, unparalleled sale, more than 1,000,000 copies of the 'Phonographic Teacher,' the first instruction book, having been sold... Many of the standard works of our English-speaking race, such as the Bible, the Book of Common Prayer, Bacon's 'Essays,' Macaulay's 'Essays,' Benjamin Franklin's 'Autobiography,' Sir Thomas More's 'Utopia,' and Bunyan's 'Pilgrim's Progress,' have been published in Phonography, and have commanded a large sale among shorthand enthusiasts."

1265. Naylor, J. 1887. Letters: Diseased meat. *Vegetarian Messenger (Manchester, England)*. May. p. 155.

• **Summary:** "The meat supply of Bolton has been the subject of considerable discussion on the part of the Bolton Town Council and the Butchers' Guardian Association, the result of some remarks made in public by a local veterinary surgeon, who alleged that the carcasses [carcasses] of large numbers of cattle sold in the town for food were diseased... Challenged to support or withdraw his statements, the gentleman in question (who, for aught we know is a flesh-eater himself), wrote over his own name (D. Adamson) to the local press, and gave a few particulars of how diseased cattle are disposed of. Mr. Adamson is the inspector for Bolton and district under the Contagious Diseases (Animals) Act, and after careful examination and inquiry he finds that 'in this district there are some 1,200 animals die or are slaughtered annually suffering from disease.' 'I naturally,' he continues, 'ask myself where do all these animals go to? I am assured

that the butchers' shops of Bolton receive a fair share.'" Address: Bolton, [England].

1266. *Vegetarian Messenger (Manchester, England)*. 1887. Vegetarianism and athletics. May. p. 130.

• **Summary:** "It is proposed to have some athletic contests at the next Crystal Palace Temperance Fête, Tuesday, 12th July, to show the physical benefits of Vegetarianism." A tug-of-war will be held.

On page 194 we learn that lifting contests, a tennis match, and possibly some running and jumping contents may also be held. On page 258 (Aug. 1) we learn that the six vegetarian men won the tug-of-war.

Note: This is the earliest document seen (Feb. 2022) concerning vegetarianism and athletics, or how a vegetarian diet can benefit athletes.

1267. *Vegetarian Messenger (Manchester, England)*. 1887. Notes and queries: Vegetable cheese [tofu]. May. p. 154-55.

• **Summary:** "There is some possibility, we are authorised to state, that cheese, as made in China from beans, will at last shortly be profitably be manufactured and sold in this country. Those interested in its production, or desirous in any way to forward its sale, which will, on account of its low price, at no distant date unfavourably interfere with ordinary cheese made from curds of milk, should communicate with M. Nunn, Fox Hill, Upper Norwood."

Note: This is the earliest English-language document seen (April 2013) that uses the term "vegetable cheese" to refer to tofu.

1268. *Vegetarian Messenger (Manchester, England)*. 1887. Vegetarianism and the socialists. May. p. 130-31.

• **Summary:** "Most of our readers will remember what a terrific onslaught against Vegetarianism was made last August in the pages of the *Commonweal*; nor is this the only journal which has interpreted our advocacy of thrift in the provision of food for the nation and the individual as a scheme for lowering the workman's wages to a minimal sum, for this absurd change was also made in the columns of the *National Reformer* towards the autumn of 1885, in answer to a letter on Vegetarianism addressed to that paper by Mr. Joseph Knight... Our readers, therefore, although they are of all shades of political opinion, from Conservatism to Socialism, will be glad to hear that Socialists abroad do *not*, as is the case with some of the Socialists at home, regard us as dangerous enemies of all political and social freedom!"

"We stated in our last number that the pages of *Arden (Excelsior)*, a monthly Socialist journal published at Athens, sometimes give evidence that the editor is in sympathy with Vegetarianism. The March number of that journal has a short paragraph on the political and social aspect of Vegetarianism, from the pen of an English member of the Vegetarian Society. The intention of this paragraph is to show that

Vegetarian principles, being favourable to thrift and unfavourable to excessive luxury, ought to favour goodwill between all classes, and tend to produce an equilibrium of social condition. The editor introduces this paragraph with the following remarks, which we may translate for the benefit of our readers: 'There has lately been a good deal of discussion in Europe about Vegetarianism, which many people maintain to be the only system of diet fitting for man. The English Socialistic journals have assailed the supporters of Vegetarianism with the accusation that their doctrine is devised to enable capitalists to give minimal wages to their labourers.'

"After referring to the *Vegetarian Messenger* as 'one of the most earnest organs of the Vegetarian propaganda,' the editor translates the following remarks from his English correspondent: 'Among the many social movements in England which tend towards the abolition of class distinctions and the establishment of a spirit of equality and fraternity, may be enumerated the growth of Vegetarianism. This system of diet, while it enforces on the rich abstinence from the expensive and unnecessary luxury of eating flesh, at the same time enables the poor, thus living more economically, to save money for the purchase of books and other means of education hitherto made the monopoly of the rich. In this way Vegetarians make a step towards the establishment of universal brotherhood. The attack made upon Vegetarianism by the Socialistic journals is due to a misunderstanding of the foundations of Vegetarian principles... Vegetarians on the Continent of Europe are, for the most part, very advanced in their political views. In France, the most zealous advocate of Vegetarianism is Pascal Grousset, well known to the literary world as Philippe Daryl, and better known to the political world as Minister of Foreign Affairs under the Paris Commune.'

"We have also received from the editor of the journal the following letter, of which we print the major part: 'Two years ago I commenced the Vegetarian diet. (I have) never ceased to consider it the only proper diet for human beings. I had not read any Vegetarian literature, but two words of my friend Otho Alexander, in Corfu, who is himself a Vegetarian, sufficed to convince me of it, and I did not fail to convince others... The Vegetarian movement cannot be antagonistic to Socialism... on the contrary, these movements have similar aims. I have no doubt that future ages will not know such things as kreophagy... national or individual competition, patriotism, race predilection, &c. Love for humanity—an expression almost oracular to-day—will be the prevailing sentiment; but it will always lack an essential element if men are to be still unable to understand the absurdity and the cruelty of kreophagy.—Yours fraternally, Plato E. Draculi (Editor of *Arden*).'"

1269. *Vegetarian Messenger (Manchester, England)*. 1887. Foreign and colonial: Germany. May. p. 157-58.

• **Summary:** Gives abstracts for the contents of the Jan., Feb., and March issues of the *Vegetarische Rundschau* for 1887.

1270. Benton, Joel. 1887. Concerning the Shakers. *Los Angeles Times*. June 10. p. 3.

• **Summary:** This story is based largely on a talk with Elder F.W. Evans, who was born in England and came to this country with Robert Owen. They were both firm materialists and skeptical of any revelation, but they were also “humanitarians and interested in communism.” When the scheme at New Harmony fell through, Evans joined the Shakers.

Since the Shaker fraternity was established more than 100 years ago by Ann Lee, it has undergone important changes. However certain cardinal principles remain. The most distinct one is the duality of the godhead—an eternal mother and an eternal father. The doctrine of celibacy is still tenaciously held. “Many of the tenets of the Quakers are also theirs.” Ann Lee had a strong affinity with the Swedenborgians.

The Shakers no longer use alcoholic liquors. Nor do they use tobacco or eat pork. “He thinks they are on the way to become vegetarians eventually. They were always Abolitionists, and among the earliest of this once derided class. Now they are Prohibitionists and woman suffragists, and believe in land reform...”

“Like the Quakers they are opposed to war and are non-resistants.” There are now 17 Shaker societies in the United States. Address: New York.

1271. *Thalysia, Vereins-Blatt fuer Freunde der Natuerlichen Lebensweise*. 1887-- . Serial/periodical. Nordhausen, Germany: Deutscher Verein fuer naturgemasse Lebensweise [Germany Union for a Natural Way of Living]. 1(1868, June)–19(1886). [Ger]*

• **Summary:** Continues *Vereins-Blatt für Freunde der Naturlichen Lebensweise* (Vegetarianer) (Germany). Address: Nordhausen, Germany.

1272. *Vegetarian Messenger* (Manchester, England). 1887. Speech by Dr. Thomas R. Allinson at the May meetings of the Vegetarian Society in Liverpool. June. p. 169-71.

• **Summary:** Dr. Allinson “said he knew that in one year 13,000 animals were inspected and allowed to pass as being fitted for slaughter in the Jewish manner. After being killed, however, it was found that over one half were unfit to be eaten by the Jews, so the carcasses were sold at very little less cost to the Christian, he, of course, feeding upon what ‘God’s chosen people’ would not. (Laughter.)

“Every year the Jewish Board publishes statistics which show that more than half of the animals killed for the use of Jews were, after being killed, found to be unfit to be eaten, and passed, as a consequence, over to the Christian folk. (Laughter.) It had been given in evidence by Dr. Carpenter

that of pure meat only were allowed to be brought into the market, London would practically be without a meat supply, for 75 per cent of the meat supply was diseased.” Address: England.

1273. *Vegetarian Messenger* (Manchester, England). 1887. Foreign and colonial: Philadelphia [Vegetarian Society of America]. June. p. 182-84.

• **Summary:** “The *Philadelphia Inquirer* of Tuesday, March 22nd, gave a report of the Vegetarian Society’s meeting, from which the following is abridged: The Vegetarians met last night. The parlour of Dr. J.H. Lovell’s residence, No. 936, Franklin Street, was the scene of the gathering, which was not large, though intellectual. Dr. Lovell introduced the orator of the evening, Rev. Henry S. Clubb, the president of the society. Mr. Clubb is a hale, hearty man, in the sixties, born in England, but an inhabitant of this country since 1853. He admits of no compromise with the opponents of the gentle turnip or complacent cabbage. A letter was read from William Penn Olcott [sic, Alcott], brother of Bronson Olcott [sic, Alcott], in which he said that during fifty years spent in every climate from Greenland to Nubia, though he had sometimes been forced to eat greasy vegetable food, he had never eaten meat. He said he didn’t know the taste of fish, flesh, fowl, butter, alcohol, or coffee; and he said he could work better and harder and was never sick. The letter closed by stating that there were more vegetarians in Philadelphia and its vicinity than anywhere else, and that ‘as sure as God reigns the future belongs to the Vegetarian.’”

“Dr. [Pusey] Heald of Wilmington [Delaware], an ascetic looking gentleman, who was evidently of the Vegetarian militant order, made a short address. He said that he had been given up by the doctors as consumptive as long as twenty-five years ago. He denounced unsparingly the term Vegetarian as tending to repel people by conveying the idea simply of turnips, potatoes, and cabbages. ‘We are fruit and grain eaters, said he; we want a broader word, say hygienist, food reformer.’ Dr. Heald then placed milk and eggs under the ban, and denounced the lacteal fluid in unsparing terms, saying that it was more objectionable than meat...”

“The Vegetarian Society was organised November 30, 1886, with Henry S. Clubb as president; J. Harvey Lovell, treasurer; Robert J. Osborne, secretary, and with the following executive committee” [the address of each is given]: Mrs. A.L. Morrison, Henry M. Taylor, William Atkinson, Mrs. Brotherton, Charles M. Stiles, Mrs. Metcalfe, Harrison C. Sellers, and Charles F. Koenig.

There follows a summary of the address delivered before the Vegetarian Society [of America] in Philadelphia by its president, Rev. Henry S. Clubb. He notes that “A feast of flesh creates a thirst for wine and even stronger stimulants.”

1274. *Vegetarian Messenger* (Manchester, England). 1887. Mr. Fegan’s Boys’ Home, 95, Southwark Street, London,

S.E. June. p. 162.

• **Summary:** “The work done by Mr. Fegan has been as valuable as it has been unobtrusive. The article in *Rescue*, not long ago reprinted by the Vegetarian Society, showed that among the many good lessons taught to the street arabs whom Mr. Fegan is converting into useful members of society, that of the value of Vegetarian food took a prominent place. We trust that many of our friends will forward to Mr. Fegan contributions, according to their means, to enable him to continue his work.” Includes a quotation of Mr. Fegan’s appeal for funds for the Boys’ Home addressed to the editors.

1275. *Vegetarian Messenger* (Manchester, England). 1887. Scraps from the press: Vegetarian club in London. June. p. 181.

• **Summary:** “A correspondent of the *London Weekly Times and Echo* (May 6th) suggests the formation of a Vegetarian club in London. In the same paper of May 15th a reply appeared from Mr. Thomas Adams, suggesting that the dissemination of Vegetarians among existing clubs promotes our cause more than their segregation in a club of their own.”

1276. *Vegetarian Messenger* (Manchester, England). 1887. Foreign and colonial: Australia. June. p. 183.

• **Summary:** “Sydney, N.S.W.—Early in February, a paper on Vegetarianism was read before a meeting of the Literary Society connected with the Swedenborgian Church, by Mrs. W.F. Keen. A majority of those present voted in favour of Vegetarianism, and some of them have since agreed to give it a practical trial.”

1277. *Vegetarian Messenger* (Manchester, England). 1887. Home: London. June. p. 187-88.

• **Summary:** “By the invitation of Mr. A.F. Hills (Thames Ironworks), Chairman of the London Auxiliary of the Vegetarian Society, upwards of 130 delegates and friends of the I.O.G.T. dined on Friday, April 15th, at the Queen Victoria, Strand. The menu was as follows: Soups—Brown lentil, Scotch broth. Savouries—Reform pie, haricots maitre d’hotel, vegetable stew, pilaf, savoury rissole and mashed potatoes. Vegetables, &c.—Mashed potatoes, baked potatoes, savoy cabbage, parsnips. Hot Sweets—Apple tart, fig pudding, tapioca pudding, barley and sultana pudding, stewed prunes; oatmeal porridge, wheatmeal porridge, or semolina porridge, with apple jelly or stewed fruits. Cold Sweets—Blancmange, stewed pineapples, dates, prunes, and peaches. Dessert—Apples, oranges, grapes, dates, nuts, coffee, tea, draught lemonade. It was explained that the real substitute for the family joint must be looked for in good wheatmeal bread, such as Lockhart’s, Nevill’s, or that supplied at the dinner by Hill and Sons.

“The Chairman, at the conclusion of the dinner, stated that the object of the meeting was to invite the delegates of the Grand Lodge in Session, as their *natural* allies in the

great cause of temperance, to consider some of the claims of the Vegetarian diet upon temperance workers. He ventured to predict that, as the great temperance party had sprung from very humble beginnings within the past fifty years, there would be an even greater change wrought during the next fifty years by the spread of the Vegetarian system... All forms of flesh were as stimulating in foods as alcohol was in drink; they were effete and imperfect materials for human nourishment; whilst fruit, nuts, and grains were complete, and could alone make the best of the vitality remaining in man.”

1278. *Vegetarian Messenger* (Manchester, England). 1887. Home: London. June. p. 188-89.

• **Summary:** “On Friday, March 25th, the London Auxiliary of the Vegetarian Society gave a dinner to about one hundred members of the medical profession.”

1279. Williams, W. Mattieu. 1887. Tofu and vegetable cheese. *Gentleman’s Magazine* (London) 257(1878):616. June.

• **Summary:** The article begins: “Vegetarians should look to this. Tofu is a curd manufactured from beans in Japan. According to the ‘Journal of the Society of Arts.’ December 24, 1886, it ‘approaches more nearly in its chemical composition to animal food than any other vegetable known.’”

The author describes briefly how tofu is made in Japan. “The fibrous residue left in the bag [okara], after the filtering out of the vegetable casein [protein], may be mixed with chaff as a food for cattle.”

Note. This is the earliest English-language document seen (June 2013) that uses the term “fibrous residue” or “fibrous residue left in the bag” to refer to okara.

He adds that he has made tofu from common split peas in a similar manner and precipitated the vegetable casein with acetic acid. “All kinds of peas and beans will yield soluble casein when thus treated, and most valuable food may thus be obtained free from the woody fibre, which is difficult to digest.

“My experiments were avowedly but preliminary and suggestive; they, however, point to the possibility of a very important industry in the manufacture of a new and most desirable food, viz. vegetable cheese. If I am not altogether mistaken, it may be produced on a large scale at about threepence per pound, and be equal, if not superior, to the best cheese made in the dairy. As I have shown in the work above quoted, a sheep weighing 60 pounds contains less nutritive matter than 20 pounds of ordinary cheese. This also applies to the vegetable cheese.”

1280. Axon, William E.A. 1887. Manchester Vegetarian Lectures: Vegetarianism and national economy. *Vegetarian Messenger* (Manchester, England). July. p. 196-204.

• **Summary:** Delivered in the Brotherton Hall, Manchester, on 25 May 1887, Wed., this lecture discusses population growth, urbanization, and increasing dependency on imported food. Axon believes that a vegetarian diet would raise the quality of the diet and of life in England. The present waste leads to want.

At the end is a bibliography of works on the subject published from 1880 to 1887; only one is by Axon.

Note: This is the earliest document seen (Jan. 2008) that mentions or discusses urbanization and its attendant problems. Address: F.R.S.L. [Fellow, Royal Society of London].

1281. Clark, James. 1887. Manchester Vegetarian Lectures: No. 7. Vegetarianism and the Bible. *Vegetarian Messenger (Manchester, England)*. July. p. 230-40.

• **Summary:** Presented on 11 May 1887 at Brotherton Hall, Fountain St., Manchester. Address: Rev., England.

1282. Hompes, M. 1887. Foreign and colonial: Germany. *Vegetarian Messenger (Manchester, England)*. July. p. 216-17.

• **Summary:** Contains abstracts of *Thalysia* for May and June, 1887 and *Vegetarische Rundschau* for May 1887.

1283. Jamieson, James. 1887. Letters: From James Jamieson. *Vegetarian Messenger (Manchester, England)*. July. p. 208-09.

• **Summary:** In a letter dated January 12th, 1887, addressed to E. Collier, Esq., James Jamieson writes: "Dear Sir,—On the tables of the YMCA rooms here I see the *Vegetarian Messenger*. I am not a Vegetarian, and do not know if the doctrine be correct, but I feel sure that great delusions prevail as to the virtue and value of fleshmeat, and so there is much need for the teaching your Society gives... All my life (55 years) I have been an abstainer. I joined the ranks of abstainers knowing I would likely shorten my life and damage my health—that was one delusion current then. But my sacrifice for the good of others proves, by the experience of life insurance companies, no sacrifice, but a gain... The Scotch people don't use as much animal food as the English or Americans, but they have the firm faith it has more nutriment and strength-giving power. The same delusions regarding drink prevailed fifty years ago... Hotels and restaurants abound here and in all American towns, to an extent unknown in Britain. Thus, were a Vegetarian restaurant opened here, it would appeal to a large class of diners out. I beg to thank you and your fellow-workers, striving for the good of your fellow-men. I am a co-labourer as far as my light goes."

Note: This is the earliest English-language document seen (March 2022) that uses the word "fleshmeat" to refer to meat. Address: San Francisco, Cal., USA.

1284. *Vegetarian Messenger (Manchester, England)*. 1887. Memorial to the Queen [Victoria]. July. p. 225-28.

• **Summary:** This midsummer extra number of the magazine celebrates the jubilee year of Queen Victoria, the 50th anniversary of her reign. It summarizes the work of the Vegetarian Society since its founding and the advantages that would accrue to England from the widespread adoption of a vegetarian diet.

1285. *Vegetarian Messenger (Manchester, England)*. 1887. Foreign and colonial: Melbourne. July. p. 217-19.

• **Summary:** "The annual meeting of the Vegetarian Society of Australia was held in the Thistle Company's Hall, Melbourne, Australia, on the evening of 1st March, 1887; Rev. J. Higgins, the president, in the chair. The meeting was well attended, both by members and visitors, and was an unqualified success. The following is the report of the Committee of Management: 'Twelve months have elapsed since the foundation of the Vegetarian Society of Australia... Forty-seven names have been enrolled in the books.'"

1286. *Vegetarian Messenger (Manchester, England)*. 1887. Home: London. July. p. 222.

• **Summary:** "A dinner was given on Tuesday at the Alpha, 23, Oxford Street, by the Vegetarian Society, to the secretaries of scientific societies, of homes, asylums, &c. Every seat was filled. The speakers were the chairman, the Rev. Professor Mayor, M.A. (of Cambridge), Miss Yates (hon. secretary of the Bread Reform League), Mr. Bowden Green (of the Thrift Society), Mr. H. Phillips, Mr. J. Hilton (of the United Kingdom Alliance), Mr. Manning, and Mr. A.F. Hills.—*London City Press*, June 11."

1287. *London Echo (England)*. 1887. Hindoo vegetarians. Aug. 6. *

• **Summary:** "It may be noted as a fact worth remembering by those who are opposed to a Vegetarian diet, that three-fourths of the stalwart, powerful native Indian officers who were seen in London on the occasion of the Jubilee festivities were Vegetarians of the strictest kind."

1288. Hompes, M. 1887. Foreign and colonial: Current news from Germany. *Vegetarian Messenger (Manchester, England)*. Aug. p. 282-83.

• **Summary:** Contents: 1. Abstract of the *Rundschau* for July. 2. Abstract of the *Thalysia* for July.

1289. Kellner, O.J.; Mori, Y[ôtarô]. 1887. Beitrage zur Kenntnis der Ernaehrung der Japaner [Contributions to an understanding of the nutrition of the Japanese]. *Mittheilungen der Deutschen Gesellschaft fuer Natur- und Voelkerkunde Ostasiens in Tokio (Yokohama)* 4(37):305-21. Aug. [37 ref. Ger]

• **Summary:** Gaining a clear understanding of the nutrition



of the Japanese people is a very difficult task [yet this long and detailed article makes an excellent contribution]. Except for fish, their diet is largely vegetarian. In 1882 only 36,288 cattle were slaughtered, which comes out to less than 1 kg of beef per person per year.

Plants provide most of the protein, especially in the inland areas. The seeds of legumes are used to prepare unique foods such as miso and tofu [*Miso und Tofu*], which are enjoyed (and often made) in almost every household. Soy sauce or shoyu (*der Shoyu-Sauce*) is generally made commercially, outside homes; its ingredients include soybeans, wheat and salt. Tofu or bean cheese (*Bohnenkäse*) is accessible to even the poorer classes. A footnote (p. 306) discusses miso, soybeans, tofu, shoyu and koji at length.

An article by Fesca in this periodical gives the composition of the Japanese diet as follows: Rice 53%, barley and wheat 27%, millet and buckwheat etc. 13.9%, potatoes and kitchen vegetables 6%, fruit 0.05%, sea vegetables (*Meerespflanzen*) 0.05%.

Miso is mentioned twice on p. 307 and several dietary tables are also given. Page 308 describes dietary surveys from four different schools in Japan. The composition of a military garrison diet is given on pages 310-11; it includes

rice, fish, tofu and miso. Three tables (p. 314-16) give the composition of a vegetarian diet, a mixed diet with fish, and a mixed diet with meat and milk.

For a separate detailed examination in English, see Oshima (1905).

Vegetarian Messenger (May 1888, p. 127-28), in discussing this article, states that the staple diet of the Japanese “is almost wholly Vegetarian... As to beef, however (there is no mutton in Japan), there can be no question that its consumption is very small. In 1882, only 36,288 beasts were slaughtered, or about one kilogramme of meat per head of population, and it must be borne in mind that a large consumption takes place at the open ports amongst Europeans, and in the proximity of vessels... It would appear that the flesh of mammals is almost entirely excluded from that diet.”

Note: This portrait photo of Dr. Kellner, which is from a much later article, shows him at about this time of his life. Address: Tokyo.

1290. *Vegetarian Messenger* (Manchester, England). 1887. The work of the London Auxiliary. Aug. p. 262-65.

• **Summary:** “The work of the London Auxiliary during July has been mainly confined to the series of three dinners given by Mr. A.F. Hills in the magnificent Queen’s Hall of the People’s Palace... The results of these three meetings can scarcely be overestimated. Each one was an improvement on the previous one, and the ladies’ dinner of the 20th may be fairly described as almost a perfect success... On the 6th July a table d’hôte dinner was served at the Waverley by the new proprietor, Mr. Jas. Hayward. The chair was taken by Mr. T. Bowden Green, of the National Thrift Society, who, in the course of the evening, delivered an earnest and elaborate address on ‘the economy of a fruit and grain diet...’ The other speakers were Mr. Alderman Harry Phillips, Messrs. Bruce, Hayward, and Manning, and Dr. Nichols.”

“The following report of the meeting July 13th appeared in the *God Templars’ Watchword*: ‘A Vegetarian banquet was given by A.F. Hills, Esq. (Chairman of the London Auxiliary of the Vegetarian Society), to a great number of guests, principally temperance people, in the magnificent Queen’s Hall of the People’s Palace, Whitechapel...’ The following report of the meeting on July 20th was sent to the press: ‘Mr. A.F. Hills... entertained about 750 of the more prominent lady philanthropists, wives of ministers, &c., at a fruit and Vegetarian banquet, on Wednesday, the 20th inst, in the large Queen’s Hall... The points most urged in favour of the Vegetarian system were its healthfulness and economy, and its powerful influence in the great question of purity and temperance. It was urged that humanity compelled all to aid to suppress all preventable suffering, and that the law of love, equally with the laws of nature (as expounded by modern scientists), showed that man was bound to confine himself to a fruit and farinaceous diet if he wished to avoid

the Nemesis inevitably attendant on the transgression of law. Mr. Hills announced that the cost of the banquet, with its liberal supply of dessert, was under 6d. per head.”

Note: “Table d’hôte” (literally “table of the host”) refers to a complete meal served to all guests at a stated hour and fixed price.

1291. *Vegetarian Messenger* (Manchester, England). 1887. Vegetarianism and the Manchester Royal Jubilee Exhibition. Aug. p. 266-68.

• **Summary:** “A grand temperance fête was held at the Manchester Royal Jubilee Exhibition, on Saturday, July 2nd. The Vegetarian Society... took occasion to arrange for a meeting to be held during the day, at which the principles of the Vegetarian system of diet could be explained. In accordance with this arrangement the supporters and friends of the Vegetarian Society met at eleven o’clock on the morning of the fête, in a tent erected for the purpose of holding meetings and choral competitions, situated in the South-west Park of the Exhibition, near to the Switchback Railway.

“Mr. Edmund J. Baillie, F.L.S. (Chester), presided, and there were a goodly number present, the attendance ranging from three to four hundred people.

“After a few introductory remarks, in which the absence of a Vegetarian dining room [restaurant] was referred to, the Chairman called upon Mr. Joseph Knight (the secretary) to state what had been done by the Vegetarian Society to try and secure the opening of such a department.

“Mr. Knight very much regretted that there should be this lack of provision for Vegetarian visitors to the Exhibition. Manchester, he said, was the home of the Vegetarian Society, and chief centre of the movement in the British Isles, and the district contained a larger number of Vegetarians than any other district in proportion to its population... Long prior to the opening of the Exhibition it was understood that provision had been made for a Vegetarian supply in the refreshment department... [The authorities had] issued plans of the Exhibition showing a Vegetarian dining room... The Society had made various offers of assistance... had given information as to some articles required for the dishes, offered to print 50,000 handbills for distribution... and to take the risk of the first 100 meals at 1s. each, and intimated that they might be able... to place at the disposal of the caterer, without charge, the services of someone to direct the Vegetarian cooking... These offers were all courteously declined, and now, on this day of the fête, Vegetarian meals could not be procured.”

Rev. James Clark, a speaker, mentions the missing veggie dining room, and William E.A. Axon “said the Vegetarian Society had no wish to make complaint against the Executive Committee of the Exhibition... and he had no doubt they would see that the necessary provision was made [for veggie vittles], when the case had received their fair

consideration.”

1292. *Vegetarian Messenger* (Manchester, England). 1887. Foreign and colonial: Melbourne, Australia. Aug. p. 282.

• **Summary:** “On the evening of the Queen’s birthday, the Australian Vegetarian Society had a banquet at the Thistle Company’s Hall, Little Collins, Street, to which the public were admitted at the rate of 2s. a head. This banquet afforded a text for more than a column of banter in the *Argus* of May 25, which has at least had the excellent effect of making the Australian Vegetarian Society known to a large public.”

1293. *Vegetarian Messenger* (Manchester, England). 1887. Gleanings: The Salvation Army and vegetarianism. Aug. p. 285-86.

• **Summary:** “It is a great delusion to suppose that fleshmeat of any kind is essential to health. Considerably more than three parts of the work of the world is done by men who never taste anything but vegetables, farinaceous food, and that of the simplest kind. There are far more strength-producing properties in wholewheat flour, peas, beans, lentils, oatmeal, roots, and other vegetables of the same class, than there are in beef or mutton, poultry or fish, or animal food of any description whatsoever.”

“In abstaining from animal food, or other kinds of costly and luxurious diet, the Salvation Army officer has not only the opportunity of practising self-denial, improving his health, and brightening his spirits, but he has herein the means of saving a substantial amount of money to help forward the kingdom of God.” Excerpted from *Orders and Regulations of the Officers of the Salvation Army*.

1294. Cabell, W. 1887. Letters: Vegetarianism and the Bible. Rebuttal to lecture by Rev. J. Clark. *Vegetarian Messenger* (Manchester, England). Sept. p. 314. [1 ref]

• **Summary:** The author presents many convincing quotations from the Bible. Genesis IV, 4-5 states that God had regard for Abel’s offering from his flock of sheep, but not Cain’s offering of fruit. Luke XXIV, 42-43 states that Jesus ate a piece of broiled fish that he had been given by his disciples in Jerusalem. In Luke X, 8, Jesus sends for his disciples to preach saying “Eat such things as are set before you.” Address: Exmouth House, Hastings, England.

1295. *Vegetarian Messenger* (Manchester, England). 1887. Japanese bean curd. Sept. p. 303-07. [1 ref]

• **Summary:** This excellent, detailed article on tofu, by Mr. Hubbard of the United States Legation at Tokio, is reprinted from: R.B. Hubbard. 1886. “Japanese bean curd.” *U.S. Bureau of Manufactures, Department of Commerce and Labor, Monthly Consular and Trade Reports* 19(63):646-51.

1296. *Vegetarian Messenger* (Manchester, England). 1887. The Universal Mercy Band Movement. Sept. p. 307-08.

• **Summary:** This movement was founded in Sept. 1885 in England by Lord Mount-Temple and the Rev. Thomas Timmins. Headquarters are at King's Cross, London, W.C. The members promise: "I will try to be kind, just, and merciful to all living creatures, both human and dumb [i.e. that cannot speak], and will try to protect them from cruel treatment."

"The Universal Mercy Band Movement,' and 'The Universal Mercy Band of the British Empire' Division, were founded by Lord Mount-Temple and Rev. Thomas Timmins, in Lord Mount-Temple's Library, at Broadlands, Romsey, Hampshire, England, on Saturday, September 12th, 1885, and were commenced, by prayer, in London, October 1st, 1885, for the glory of God, and the happiness and well-being of all His creatures, both human and dumb."

1297. *Vegetarian Messenger (Manchester, England)*. 1887. Gleanings: Pythagoras and his disciples. Sept. p. 319.

• **Summary:** "The inhabitants of Crotona were, at that time, notorious for their immortality, and Pythagoras immediately on his arrival addressed himself to the task of reforming their manners. While stepping ashore he observed some fishermen hauling their nets, which were full of fishes. He purchased the draught, and caused the whole to be thrown again into the sea, improving the occasion to impress upon the Crotonians his doctrine respecting the duty of refraining from the destruction of animal life... The members of the Esoteric school [of Pythagoras] at Crotona were about 600 in number, and the following is the account given by a learned writer of the manner in which they spent their time:

"They lived together as in one family, with their wives and children, in a public building, called the Common Auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred and the business which had been transacted. They rose before the sun, that they might pay him homage, after which they repeated select verses from Homer and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. Then they employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for, after they were perfectly initiated, they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies.' Excerpted from W. and R. Chambers's *History of Greece: its Literature, Philosophy, and Arts* (paragraphs 203 and 206) Written in 1833."

1298. *Vegetarian Messenger (Manchester, England)*. 1887. Letters: Vegetarianism and athletics. Sept. p. 315-17.

• **Summary:** 1. Letter of reply from W. Griffiths, 39, Hyde Road, West Gorton, Manchester. "I was sorry to read in the *Vegetarian Messenger* of August last Mr. Shearing's disagreeable experiences of Vegetarian athletics... Many new converts think that to become a healthy Vegetarian it is only necessary to eat indiscriminately any vegetables put before him. Anyone who doubts this statement has only to visit one of our dining-rooms. He will see men who have done a fair morning's work ordering dinners composed of vegetables and fruits, which are, perhaps, very good as anti-scorbutics, but for purposes of nutrition are almost useless, when, for the same money, they might have obtained food containing flesh-forming and heat-producing substances in abundance." Mr. Griffiths offers vegetarian nutrition literature to Mr. Shearing and recounts his own positive experience of vegetarian athletics, "by the return of spring I could swim the quarter mile in two minutes less," after having adopted a vegetarian diet. 2. Another letter of reply by Thos. Wm. Richardson, also a vegetarian, whom Shearing mentioned in his Aug. letter.

1299. *Vegetarian Messenger (Manchester, England)*. 1887. Foreign and colonial: Melbourne, Australia. Sept. p. 318.

• **Summary:** "It is proposed by (Mrs.) Margaret Mary Joseph Watson O'Kavanagh, of Zion Cottage, Heidelberg, near Melbourne, to found a new religious order, under the name, 'Daughters of Zion Erin,' composed of pious widows and virgins, abstaining for ever from flesh, fish, fowl—in fact, from the flesh of every living thing; and from wine, spirits, and all spirituous and fomented drinks of all descriptions."

1300. *Melbourne Herald (Australia)*. 1887. A vegetarian meeting. Oct. 1. *

1301. Fooks, M. 1887. The vegetarian champion diver. *Vegetarian Messenger (Manchester, England)*. Oct. p. 330.

• **Summary:** "The champion diver of the Darlington Swimming Club, Mr. John W. Alnwick, a young man about 21 years of age, has been a Vegetarian for more than twelve months. He is noted for his efficiency in gymnastic exercises, and instead of losing strength and stamina, as he was assured he would do when he left off eating flesh, he finds himself, if anything, stronger."

1302. Hompes, M. 1887. Foreign and colonial: Germany. *Vegetarian Messenger (Manchester, England)*. Oct. p. 346.

• **Summary:** Contents: Story of Spanish gladiators in Berlin's *Volks-Zeitung* and summaries of *Vegetarische Rundschau* and *Thalysia* of September 1887.

1303. Manning, W.S. 1887. The work of the London

Auxiliary. *Vegetarian Messenger* (Manchester, England). Oct. p. 324-27.

• **Summary:** “The principal events of the past month in connection with the London Auxiliary have been the meetings every Thursday evening at one of the large halls in North London. Commencing at Shoreditch Town Hall, which seats 1,300 people, every seat was full, and 100 to 200 were standing throughout the meeting. It was the most complete success, perhaps, of any meeting yet held in London. The audience were in complete sympathy with Mr. Hills’ very exhaustive address, and showed their interest by sending up a series of over 40 written questions; the answers to these were one of the most useful and novel features of the meeting. The Thames Ironworks’ band, and the samples of fruit, bread, porridges, and savoury dishes, each contributed to attract the large audience, and every department of the evening’s work went off well.”

1304. Shearing, Fred W. 1887. Letters: Vegetarianism and athletics. *Vegetarian Messenger* (Manchester, England). Oct. p. 345.

• **Summary:** Responds to two letters in last month’s issue. See p. 315-17.

1305. *Vegetarian Messenger* (Manchester, England). 1887. Correspondence: Notes and queries. Oct. p. 341-43.

• **Summary:** “Soy beans.—Where can these be procured, and how are they to be cooked?—X.Z.”

“Vegetable boots and shoes.—Are these now made and sold? If so, where?—T.B.” No reply is given to either question.

“Vegetable cheese.—*Querist* asks when we are to have the vegetable cheese [tofu] promised in a former number of the *Vegetarian Messenger* [May 1887, p. 154-55]. (We fear that the death of an active friend, Mr. Nunn, who was making experiments in this direction, and who made the promise alluded to, will postpone the appearance of vegetable cheese indefinitely. Experiments should, however, be made by those who have any practical acquaintance with the chemistry of foodstuffs. Mr. Mattieu Williams, writing in the *Gentleman’s Magazine* for June, on the subject of the manufacture of Japanese bean cheese,” discusses his experiments with peas and beans. These investigations “point to the possibility of a very important industry in the manufacture of a new and most desirable food, viz., vegetable cheese. If I am not altogether mistaken, it may be produced on a large scale at about 3 pence per pound, and be equal, if not superior, to the best cheese made in the dairy.”).

Note. This is the earliest English-language document seen (April 2013) that uses the term “Japanese bean cheese” to refer to tofu.

1306. *Vegetarian Messenger* (Manchester, England). 1887. Letters: Dr. Anna Kingsford. Oct. p. 344.

• **Summary:** “Dr. Anna Kingsford desires to inform her numerous correspondents who read the *Vegetarian Messenger* that she is still exceedingly ill, and unable, therefore, to return replies to their letters, whether of condolence or asking for advice or assistance. Her illness, which has now lasted without intermission for a year, is the same from which she has suffered in past years, namely, hereditary lung-disease, and has assumed so serious a character as to utterly incapacitate her from any exertion. 15, Wynnstay Gardens, Kensington, September 16, 1887.”

1307. *Vegetarian Messenger* (Manchester, England). 1887. Scraps from the press. Oct. p. 347.

• **Summary:** “*L’Encyclopédie Contemporaine Illustrée* for September 18th gives a portrait and an excellent biographical notice of Dr. Anna Kingsford.”

1308. *Vegetarian Messenger* (Manchester, England). 1887. Personal testimony of skilled labour. Oct. p. 330-31.

• **Summary:** An Engine-fitter writes: “I have not tasted animal flesh for over eleven and a half years, and have been working at my trade nearly the whole time. I began with the idea that the pulses were necessary for hard work, but soon found it to be a very unpleasant mistake, and have now almost banished peas, beans, and lentils, especially in the form of soup, from my diet. I now live almost entirely upon a farinaceous and fruit diet, composed of wholemeal bread and the many dishes which can be prepared from oatmeal, macaroni, rice, &c., with a good proportion of fruit, taking three meals per day, and the last meal at least four hours before retiring to rest. This mode of living has brought me from a miserable condition of ill-health and hereditary taint to a life of almost perfect health and enjoyment, enabling me to successfully compete with others at work requiring no small amount of both physical and mental application.”

1309. *Good Health* (Battle Creek, Michigan). 1887. A vegetarian nation. 22(11):339. Nov.

• **Summary:** The Chinese are vegetarians. “Their country is so densely populated with human beings, that the land must be closely cultivated to the best advantage. As every one knows, flesh-eating is a most wasteful practice, as the same amount of land will support thirty or forty times as many persons taking the products of the earth at first hand, as when taking corn and other vegetable products at second hand, in the form of flesh.”

1310. *Vegetarian Messenger* (Manchester, England). 1887. Report of the annual meetings. Annual report. Nov. p. 355-77.

• **Summary:** At these meetings, held on Monday, Oct. 10, the Vegetarian Society celebrated its 40th anniversary. “The meetings were held at the Vegetarian Restaurant, 5, Fountain Street, Manchester... Possibly the past twelve

months have witnessed a greater degree of public advocacy of vegetarianism than any preceding year.” There have been many public lectures. Two years ago the London Auxiliary was started. Mr. A.F. Hills has been the main source of its activity. The Daisy Society is the Children’s branch of the Vegetarian Society. Abroad, the Vegetarian Society of America has been established in Philadelphia, Pennsylvania, and the Vegetarian Society of Australia has celebrated its first anniversary. Income is good.

Annual report contents: Roll of the society, the magazine and publications, May meetings, Liverpool Exhibition dining-room, Manchester Royal Jubilee Exhibition, vegetarian restaurants, lecturing operations, London Auxiliary, report from the London Auxiliary—meetings held in season 1886-7, with dinners; special dinners to professions and lectures, the Daisy Society, the attitude of the press, the movement abroad, our financial position, the outlook.

During the year ending 30 Sept. 1887, the Society received 7,013 letters, 1,078 post cards, and 1,766 parcels post and books. It posted 5,290 letters, 2,180 post cards, 41,930 D.R. parcels by book-post, 6,291 documents by circular and book post, and 845 parcels by parcel post. Total income was £1,438. Subscriptions and donations: £662. Sales of publications: £462. Advertisements £173. And other: £141. Active members: 1,657. Associate members: 84. New members enrolled during the year: 119.

Election of officers. Resolution: Creation of two grades of associate members. “That a grade of pledged Associates be established, by the division of the present section of associates into two grades; the first grade to consist of those who agree to abstain from the flesh of animals and birds, while retaining the liberty to use fish; the second grade to consist (as is the case at present with the entire section of Associates) of those who are in sympathy with the Vegetarian movement, but do not bind themselves to any abstinence.” Adjournment. Dinner. Menu.

Evening meeting. “The evening meeting was held in the Brotherton Hall, Dr. Paul Foerster (of Berlin), President of the Vegetarian Society of Germany, in the chair. There was a large attendance... Dr. Foerster delivered his presidential address... He said: ‘The main idea of Vegetarianism, as understood by both the German and English Vegetarian Societies, is that it is the kind of diet most calculated to result in a well-ordered public and private life. First of all, we are convinced that the health of the body and mind is immensely improved by the adoption of a Vegetarian diet; that it promotes not only health of body, but also a good and harmonious disposition of mind that tends to make us, so to say, ready to receive every good thing.

“‘We do not, however, pretend to found a new religion, or to formulate a new moral system; we simply aim at inspiring both society as a whole, and individuals in particular, with what I may perhaps call “religiosity”—a right disposition of mind, I mean, for fulfilling all good precepts,

whether those of religion, of philosophy, or of law and honour. We would not only preach peace and justice... we would teach a mode of life whereby it becomes practically easier to be just and peaceful, and whereby we hope in the future to relegate crime and hatred to their fitting place among the bygone horrors of the dark ages. For not only does Vegetarianism favour a peaceful disposition, but it also gives that vigour which renders self-control easy. For many people it is unfortunately the case that the mind is willing, but the flesh is weak; but we claim that by a rational way of living, flesh can be made strong enough to obey the control of the mind, both willingly and easily—that, in a word, our regimen favours self-government and self-control.’

“‘Its cheapness also has a certain social importance. The rich man, who certainly has not gained his fortune by his own labour alone... and who often enough does not comply with the demands of the higher morality and justice... when recalled to... a simple and rational mode of life, will no longer indulge in absurd and vulgar pleasures... but will share what he has obtained... with his brethren who are not so well off. He will not be the poorer thereby; but, on the contrary, he will be richer and happier for having extended his own individual happiness to that of a larger circle. The poor man will also attain, without any loss of independence, a higher standard of comfort and happiness; for by following our system of living, he will considerably lessen the expenses of his household, and will thereby be enabled to save something... “good living” it is called... Thus our system will benefit both rich and poor.’”

Note: is the earliest document seen (Feb. 2022) that mentions the Vegetarian Society of America—established in June 1886 in Philadelphia, Pennsylvania.

1311. *Vegetarian Messenger (Manchester, England)*. 1887. The work of the London Auxiliary. Nov. p. 377-83.

• **Summary:** “The weekly meetings of the suburban mission have occupied most of the time of our London friends, and reports of three of the meetings are subjoined. Evidently these are the largest meetings that have yet been held in the history of the movement.

“A meeting was held on Thursday, Sept. 22, at the Hoxton Temperance Mission Hall, under the auspices of the London Auxiliary of the Vegetarian Society. The large hall, with two galleries, was crowded in every part, many standing at the back and sides; nearly 1,700 people being present. Mr. A.F. Hills was in the chair. The string band of the Thames Ironworks played during the evening.—The Chairman, in moving the first resolution—‘That Vegetarianism is based on the bedrock of science and the Divine law of love’—said they were there to study one of the most important questions that could be brought before any meeting.”

Note: This organization, under the capable leadership of Mr. A.F. Hills, evolved into the London Vegetarian Society.

1312. *Vegetarian Messenger* (Manchester, England). 1887. Vegetarianism among the Hindoos and the Pythagoreans. Nov. p. 354.

• **Summary:** “Mr. H.H. Howorth, M.P., in the *Manchester Quarterly*, some time ago, had some observations on the things forbidden to be eaten in the Pythagorean brotherhoods. Among these was notably the flesh of plough oxen and of he goats. The abstention from fleshmeat was inculcated in the Orphic mysteries. (See Porphyry, *De Abstinencia*, II, p. 28; Zeller, p. 346.) He adds: ‘This restriction on the eating of flesh, which was a great innovation in then current European modes of thought, so far as we can gather them, was characteristic of India in early times. Save among the Buddhists, there was not apparently an actual prohibition, but only a restriction to certain kinds of animals. (Schroeder, p. 33.) What was, however, most explicitly forbidden was the ox, which was deemed so sacred that to kill or eat it was considered most sinful. This exactly corresponds to the Pythagorean prohibition of the flesh of plough oxen, as reported by Aristæus. (Schroeder, p. 34; Zeller, p. 345, note.)... The flesh of animals offered in sacrifice was permitted to the Pythagoreans. (Zeller, pp. 345-6.) This again is precisely what the Indians allowed, and the Book of Manu enjoins the eating of flesh of such offerings as a divine custom. (Schroeder, p. 34.)”

1313. *Vegetarian Messenger* (Manchester, England). 1887. Manchester vegetarian lectures. Nov. p. 383-84.

• **Summary:** “The opening meeting of the second course of lectures and dinners held in Manchester, under the auspices of the Vegetarian Society, took place on Tuesday, October 4th, the proceedings taking the form of a special dinner and conversazione. Mr. William E.A. Axon presided.”

1314. *Cosmos*. 1887. The diet of the future. *South Wales Daily News* (UK). Dec. 8. *

1315. Axon, William E.A. 1887. Manchester Vegetarian Lectures: Vegetarianism and the intellectual life. *Vegetarian Messenger* (Manchester, England). Dec. p. 395-407.

• **Summary:** “We are then told that whilst flesh-meat is not essential to bodily strength, it is essential to the power and activity of the brain.” Axon attempts to refute this concept by discussing the many great writers who were vegetarians. Address: F.R.S.L. [Fellow, Royal Society of London].

1316. K.E.D. 1887. Correspondence: Letters. *Vegetarian Messenger* (Manchester, England). Dec. p. 415-16.

• **Summary:** “The Tariff of Vegetarian Restaurants.—’...in so far as I am acquainted with two or three of the London restaurants, I consider the tariffs rather high. A fairly satisfying dinner of two courses costs about the same as a plate of meat at a coffee-house... Certainly the poorer classes will not patronise wholemeal bread as long as the 2d. loaf is

about the size of the 1d. white one.”

1317. *Vegetarian Messenger* (Manchester, England). 1887. Official announcements. Dec. p. 385-86.

• **Summary:** “Volume of Lectures.—The series of Manchester Vegetarian lectures, delivered in the early part of the present year, have been prepared for issue in a small volume, as a text book dealing with a few of the many aspects of the Vegetarian question.

“New Publication.—*Almonds and Raisins*, the New Year’s Annual, and the volume of *Manchester Vegetarian Lectures* are now in the press, and we hope will be ready for issue about the second week in December.

“Wanted—purchasers.—’This is the finest Vegetarian article I ever read.’ So writes Mr. Isaac Pitman, after reading a proof of Mr. Axon’s lecture on ‘Vegetarianism and the Intellectual Life.’”

1318. *Vegetarian Messenger* (Manchester, England). 1887. Statement of accounts of the Vegetarian Society. Dec. p. 412-13.

• **Summary:** For the financial year ending 30th Sept. 1887, tables show: (1) General fund: Receipts of £1,449, of which the largest parts are £661 in subscriptions to Daisy Society, and £462 for sale of publications. Payments of £1,449, of which the largest are £288 for printing and purchase of publications, and £299 for printing this magazine (thirteen months, to April, 1887). (2) Special funds account. (3) Approximate statement of assets and liabilities of the Vegetarian Society.

1319. Voit, Carl von. 1887. Untersuchung der Kost eines Vegetarianers [Investigation of the food of a vegetarian]. *Sitzungsberichte der Gesellschaft fuer Morphologie und Physiologie in Muenchen* 3:11. [Ger]*

1320. Andrew, James. 1887. Vegetarianism and evolution: or, What is a vegetarian? London: Printed for the author by Millington Brothers, West Smithfield, E.C. 16 p. 19 cm. *

• **Summary:** *Vegetarian Messenger* (April 1887, p. 125) states: “We may congratulate Mr. Andrew upon having made a very valuable addition to the literature of Vegetarianism. He has been a traveller in many parts of the world, and has thus been enabled to make actual comparisons between the Vegetarian natives of Japan, the meat-eating Australians, and the over-fed English. The pamphlet, which has received friendly notices from the *Freethinker* (February 6th) and other papers, is full of telling attacks on the mistakes of English life. The writer’s quotations from a wide range of authors are very well selected, but his own original remarks please us best.” Price: 3d. [pence].

1321. Aussprueche heiliger Kirchenvaeter ueber den Vegetarismus [Sayings of the Holy Fathers of the Church

about vegetarianism]. 1887. Merau in Tirol, Austria: Printed and published by S. Poetzelberger. 8 p. 24 cm. [5 ref. Ger]

• **Summary:** This pamphlet gives extracts praising a meatless diet from the writings of important early fathers of the Christian church: Clement of Alexandria [Egypt] (lived A.D. 150-220), Basil the Great (Archbishop of Caesarea [in Palestine, but in today's Israel], lived 329-379), St. Gregory Nazianzen (Bishop of Constantinople [in today's Egypt], lived 328-389), St. John Chrysostom (Patriarch of Constantinople, lived 344-407), and St. Jerome (who published a Latin version of the Bible, known as the Vulgate, lived c. 347-420; Latin: Hieronymus).

Note: Reviewed in the *Vegetarian Messenger* (June 1887, p. 176). Address: Tirol, Austria.

1322. Dujardin-Beaumetz, Georges Octave. 1887. L'hygiène alimentaire [Food hygiene]. Paris: Octave Doin, Editeur. 8 Place de l'Odeon. vi + 235 p. Illust. From: Conférences de Therapeutique de l'Hopital Cochin, 1885-1886. [Fre]

• **Summary:** From the fifth conference, *Des Aliments Végétaux et des Aliments Gras*, p. 71: "In these modern times we are able to measure out the advantages of a vegetarian diet... Thanks to this diet, man can combat most illnesses and live to a ripe old age: this is the vegetarians' doctrine."

From the eleventh conference, On the Diabetic Diet, gluten bread (*pain de gluten*), both fresh and from Lancry, is mentioned on pages 179, 180, 183, and gluten biscuits, gluten macaroon, and gluten pâté are mentioned on page 182, all for use in diabetic diets. "It has always been proposed to replace this bread, and there are, all over Germany, these almond breads [literally, 'pains d'amandes'], which are of a more or less complicated fabrication... Also in France we are making some use of them" (p. 180).

Note: Dr. Dujardin-Beaumetz lived 1833-1895. A second edition (viii + 239 p., revised, corrected, and expanded) was published in 1889 by the same publisher. A third edition was published in 1896, of the same size by the same publisher. In July 1888 Dr. Dujardin-Beaumetz was listed by the Bulletin de la Société d'Acclimatation (vol. 35, p. 934) as a "hospital doctor, member of the Academy of Medicine, 176, boul[evard] St-Germain, Paris." Address: Paris, France.

1323. Duncan, A.W. 1887. The chemistry of food. Manchester, England: Vegetarian Society. 6 p. *

1324. Helmy, Abbas. 1887. De l'alimentation végétarienne exclusiv ou préponderante dans ses rapports avec l'état se santé et de la maladie [The vegetarian diet, exclusively or preponderantly, in rapport with one's state of health or disease]. PhD thesis, Faculté de médecine de Montpellier. 76 p. [Fre]*

1325. Howe, Edward E. 1887. Vegetarian cook book. 2nd ed. Enlarged. New York. 2 + 93 p. 16°. *

• **Summary:** Reviewed by the *Vegetarian Messenger* (Oct. 1887, p. 336-37). "The author of this nice little book, who is a member of the English Vegetarian Society, is already known to our readers through various letters and newspaper extracts which we have published... These volumes [the cook book] are, we believe, printed by Mr. Howe himself, who is said to be a universal genius."

1326. Manchester Vegetarian Society. 1887. Cheap dinners for school children, and the economy of our food supply. Manchester, England: Vegetarian Society. 44 p. 19 cm. * Address: 75, Princess St., Manchester [England].

1327. Salt, Henry Stephens. 1887. The Shelley primer. London: Reeves & Turner. 128 p. 20 cm. *

• **Summary:** Introduction to the life of Percy Bysshe Shelley. Address: A vice president of the Vegetarian Society.

1328. Thompson, Henry. 1887. Diet in relation to age & activity. London: Kegan Paul, Trench & Co. vi + 94 p. 18 cm.

• **Summary:** The Preface states: "Appeared originally in the *Nineteenth Century* of May last" (dated May 1886).

Page 48: milk is a peculiarly nutritive fluid, adapted for the fast growing and fattening young mammal—admirable for such, for our small children, also serviceable to those whose muscular exertion is great, and, when it agrees with the stomach, to those who cannot take meat. For us who have long ago achieved our full growth, and can thrive on solid fare, it is altogether superfluous and mostly mischievous as a drink.

"Another agent in the combination to maintain for the man of advancing age his career of flesh-eater is the dentist. Nothing is more common at this period of life than to hear complaints of indigestion experienced, so it is affirmed, because mastication is imperfectly performed for want of teeth."

Page 69: "These necessities granted, cereal foods, such as well-made bread in variety, and vegetable produce, including fruits should form a great part of the diet consumed, with a fair addition of eggs and milk if no meat is taken, and little of other animal food than fish. On such a dietary, and without alcoholic stimulants, thousands of such workers as I have briefly indicated may enjoy with very little exercise far better health and more strength than at present they experience on meat and heavy puddings, beer, baker's bread, and cheese."

Page 70-72: But it is a vulgar error to regard meat in any form as necessary to life; if for any it is necessary, it is for the hard-working outdoor labourers above referred to, and for these a certain proportion is no doubt desirable. Animal flesh is useful as a concentrated form of nutriment, valuable for its portability; and for the small space it occupies in the stomach, unrivalled in certain circumstances. Like every

other description of food, it is highly useful in its place, but is by no means necessary for a large proportion of the population. To many it has become partially desirable only by the force of habit, and because their digestive organs have thus been trained to deal with it, and at first resent a change. But this being gradually made, adaptation takes place, and the individual who has consumed two or three meat meals daily with some little discomfort, chiefly from being often indisposed to make active exertions, becomes, after sufficient time has elapsed, stronger, lighter, and happier, as well as better-tempered, and manifestly healthier, on the more delicate dietary sketched. People in general have very inadequate ideas of the great power of habit alone in forming what they believe to be innate personal peculiarities, or in creating conditions which are apparently part of a constitutional necessity, laws of their nature and essential to their existence. Many of these peculiarities are solely due to habit, that is, to long continuance in a routine of action, adopted it may be without motive or design; and people are apt to forget that if a routine of a precisely opposite character had been adopted, precisely opposite conditions would have been established, and opposite peculiarities would have become dominant, as their contraries are now. Alterations in the dietary, especially of elderly persons, should be made gradually and with caution. This condition fulfilled, a considerable change may be effected with satisfactory results, when circumstances render it necessary. To revert once more to the question of flesh-eating, it should be remarked that it appears to be by no means a natural taste with the young. Few children like that part of the meal which consists of meat,..."

Page 73: "Many children manifest great repugnance to meat at first, and are coaxed and even scolded by anxious mothers until the habit of eating it is acquired. Adopting the insular creed, which regards beef and mutton as necessary to health and strength, the mother often suffers from groundless forebodings about the future of a child who rejects flesh, and manifests what is regarded as an unfortunate partiality for bread and butter and pudding. Nevertheless, I am satisfied, if the children followed their own instinct in this matter, the result would be a gain in more ways than one."

Page 91-92: For the penetrating odours of meat cookery which announce their presence by escape from the kitchen, and will, in spite of much precaution, pervade the air of other rooms in any private house but a large one; and which are encountered in clubs, restaurants, and hotels without stint, rank among the small miseries of human life, and are only tolerated because believed to be almost necessary to existence. Such offence to a delicate and sensitive organism alone suffices to blunt the inclination for food of one who, returning from daily occupation fatigued and fastidious, desires a repast easy of digestion, attractive in appearance, and unassociated with any element of a repulsive character." Address: Sir, F.R.C.S., England.

1329. Hills, A.F. 1888. Prospectus. *Vegetarian (The)* (London) 1(1):1. Jan. 7.

• **Summary:** The author, Arnold F. Hills, is the founder and owner of this periodical. Here he sets forth its goals and philosophy. "*The Vegetarian* will be, as its title suggests, a journal for the proclamation of the Ideal in food and drink. But its scope will not be narrowed down to the mere promulgation of the principles of dietetic reform. It will endeavour to formulate the essential conditions necessary for the attainment of the Ideal, first in the physical, and then in mental, moral, and spiritual life. For this purpose it will summon the evidence of all classes of thinkers—religious teachers of all ages, philosophers, poets, doctors, scientists, physiologists, analysts—to show that the perfect Ideal is as the Christ long since taught his disciples, possible to all who believe, and that it is conditioned only by obedience to God's will—'*voluntati Dei in rebus revelatae*.' It will endeavour first to lay fast the foundations of the perfect physical life; but, from that first step upwards, it will point to the ever-ascending path of progress which culminates in the final redemption of the world, the real salvation, the true at-one-ment, the man made one with God by obedience to His will. In this grand work—the prophecy of a progress that reaches on to perfection—will be included all the aims of true Philanthropy: Humanity, or the practical recognition of a universal law of love; Purity, or the consecration of the power of procreation to its original and only purpose; Temperance, or a wise self-control in all the activities of life; Health, or the fulfilling of the fountains of vitality, the ending of disease, the conquest over death; Wealth, or the birthright of power; the inheritance of Happiness which belongs to all God's children so far as they believe, obey, and love His laws—all these, and many other cognate truths, come within and are contained in the gospel of Vegetarianism.

"The Vegetarian will be a radical, yet rational, reformer, cutting at the roots of our national vices and sorrows, by breaking down the prejudices which protect them. It will have much to say on the true solution of pressing social questions—the congestion of our great cities, with its attendant curses of immorality, debauchery, and disease; the housing and the feeding of our starving poor; and the land question, or the redistribution of our unemployed into the pure air and sunshine of their natural home—the country...

"The Vegetarian will have the earnest and enthusiastic co-operation of the highest authorities on Vegetarianism, Temperance, and all other departments of thought touching on the physical perfection of the body. Its motto might well be '*Mens sana in corpore sano*.' Such names as Professor J.E.B. Mayor, Professor F.W. Newman, Dr. Anna Kingsford, Howard Williams, M.A., Dr. Paul Foerster (of Berlin, Germany), Dr. B.W. Richardson, H.S. Salt, W.E.A. Axon, A.P. Hills, W.S. Manning, Dr. T.L. Nichols, Dr. Allinson, &c., will serve to ensure the literary and scientific success of

the venture...

"The Vegetarian will be issued weekly (on Saturdays)... All further information can be obtained from the Editor of The Vegetarian, 18, St. Bride Street, Ludgate Circus." Address: London, England.

1330. Hompes, M. 1888. Foreign and colonial: Germany. *Vegetarian Messenger (Manchester, England)*. Jan. p. 22-23.
• **Summary:** Gives abstracts of the *Thalysia* and *Rundschau* for Dec. 1887.

1331. Lang, Thomas. 1888. Foreign and colonial: Melbourne, Australia. *Vegetarian Messenger (Manchester, England)*. Jan. p. 21-22.
• **Summary:** "Vegetarianism has lately attracted some attention in Melbourne. On April 27th the members of the Vegetarian Society of Australia met to discuss the bread question... On the Queen's birthday a grand Vegetarian dinner was given in the Thistle Company's Hall, in honour of the day. This was attended by twice as many as we expected, including several prominent citizens." Address: Hon. Secretary of the Australian Vegetarian Society.

1332. Large, Leslie. 1888. Correspondence: Notes and queries-The Vegetarian Cycling Club. *Vegetarian Messenger (Manchester, England)*. Jan. p. 17-18.
• **Summary:** "At the conclusion of the first season I have to express my thanks to the few gentlemen who have co-operated with me to make the Vegetarian Cyclists' Club an accomplished fact. I have at present the names of 14 members resident in London... Here is a ready and pleasant mode of making known our existence, and gaining recognition among athletes, and every manly instinct should prompt those who know how good it is to be humane and healthy to ride occasionally in congenial society." Address: 1, Cambridge Terrace, Hither Green, S.E.

1333. Manning, W.S. 1888. The work of the London Auxiliary. *Vegetarian Messenger (Manchester, England)*. Jan. p. 4-6.
• **Summary:** "Our work has been continued throughout the southern suburbs during the past month, according to previous announcements. The same staff of workers and speakers continue their invaluable services with unabated devotion and energy... Mr. Entwistle... said that if they wanted to give up intoxicating drink they should give up eating meat. Those who ate the most meat had to pay the largest doctor's bills. The very best meat could not be so good as vegetables. If the land of England were used for growing cereals instead of for grazing purposes more labour would be required, and they would not hear so much of the unemployed. Fifteen to twenty men would be employed where only one was required now."

1334. *Vegetarian (The)*. 1888-- . Serial/periodical. London, England. Vol. 1. No. 1. 1 Jan. 1888. Frequency: Weekly. 19 cm. *

• **Summary:** According to *The Vegetarian Messenger* (1888, Vol. 2), this periodical was founded and owned by Arnold F. Hills; it is not an official publication of the London Vegetarian Society, and the latter is in no way responsible for its appearance. It is located at 18 St. Bride St., Ludgate Circus, London. The subtitle of Vol. 1, no. 1 reads: *Vegetus-Vital, Healthful, Vigorous*. A paper for the promotion of humanity, purity, temperance, health, wealth, & happiness. Price: One penny.

The first article on the first page of the first issue, titled "Prospectus" (which see) was written by A.F. Hills. It sets forth the publication's goals and philosophy.

Talk with Stephen Hay. 1992. July 17. A full set of this superb, influential periodical is located at the British Library periodical reading room at Colindale, on the northern subway line, about 30 minutes from London. According to the Union List of Serials, and a search of the RLIN and OCLC databases (7/92), no U.S. library owns this periodical.

Note: In 1888 the London Vegetarian Society (under the leadership of Arnold Hills) broke with the original Vegetarian Society [of the UK] because the London members wanted to pursue a more active and broader reformist and internationalist agenda, including more lectures and promotion of the Vegetarian Federal Union (VFU, forerunner of the International Vegetarian Union; In 1888 Arnold Hills was also president of the VFU).

The cataloging record from the British Library reads: Organ of the Vegetarian Federal Union. Vol. 1, No. 1 7 Jan. 1888-Feb. 1920. Vol. 15, No. 52. New series no. 1-194. Address: London, England.

1335. *Vegetarian Messenger (Manchester, England)*. 1888. Summary: The editorship of the Vegetarian Messenger. Jan. p. 2-3.

• **Summary:** "The Editorial Committee of the Vegetarian Society have much pleasure in announcing that the Executive have been able to secure the valuable services of Mr. W.E.A. Axon as Editor of the *Vegetarian Messenger* during Miss Lindsay's absence on a holiday of seven months. The Magazine for February, and the six succeeding numbers, will therefore be edited by Mr. Axon."

1336. *Vegetarian Messenger (Manchester, England)*. 1888. Summary: Baedeker's handbook to Great Britain. Jan. p. 3.
• **Summary:** "We are glad to notice that this handbook includes in its account of Manchester a mention of four of the Vegetarian Restaurants in the city. Other guidebook writers will do well to follow this example."

1337. *Vegetarian Messenger (Manchester, England)*. 1888. Summary: "The Vegetarian." Jan. p. 3.

• **Summary:** “We have pleasure in announcing that a weekly Vegetarian publication has just been started. ‘The Vegetarian,’ which we understand will be the organ of the Vegetarian Mission at present so energetically carried on in London, will number among its contributors A.F. Hills, H.S. Salt, W.E.A. Axon, W.S. Manning, and other well-known Vegetarian writers... It will of course be understood that ‘The Vegetarian’ is not an official publication, the Vegetarian Society being in no way responsible for its appearance. The office of the journal is 18, St. Bride Street, Ludgate Circus, London, E.C.; the subscription is 1s. 1d. for three months, 4s. 4d. for the year.”

1338. *Vegetarian Messenger (Manchester, England)*. 1888. Mr. William E.A. Axon, F.R.S.L. Jan. p. 9-12.

• **Summary:** A good biography. “Reprinted (together with portrait [black and white oval on facing title page with caption ‘William E.A. Axon, Hon. Sec. of the Vegetarian Society’ beneath]) from the *Health Journal*, by kind permission of its Editor... Mr. Axon was born in Manchester, in 1846.”

1339. *Vegetarian Messenger (Manchester, England)*. 1888. Correspondence: Notes and queries—Vegetable boots and shoes. Jan. p. 16.

• **Summary:** “These are manufactured by Messrs. Godfrey, Hall and Co., of 89, Regent Street, and other addresses, London. The uppers are made of their patent ‘Pannus Corium,’ and the soles and heels of harder vegetable substance.—R.R.—Vegetable boots and shoes can be had of G. Bond and Son, boot and shoe makers, Fore Street, Bridgewater. They have made me several pairs, and they give me satisfaction.—James Carveth (Messianic Loyalist), Sladesbridge, September 30, 1887.—Vegetarian boots and shoes can be had of Messrs. Bond & Co., shoe manufacturers, Taunton, Somerset. Boots, 15s.; shoes, 12s. 6d.—J.N.”

1340. *Vegetarian Messenger (Manchester, England)*. 1888. Home: Norwich. Jan. p. 24.

• **Summary:** “In order to promote the diffusion of Vegetarian principles, the Norwich branch of the Vegetarian Society on Thursday gave what was termed an ‘illustrative dinner’ at the Gordon Café, Duke Street.” From an article in *Eastern Evening News*, Oct. 14th.

1341. *Vegetarian Messenger (Manchester, England)*. 1888. New members. Jan. p. ix, xii.

• **Summary:** Lists the names and addresses of the 30 members of the Vegetarian Society who have joined during the last month (since the last issue was published), with total members at 3,203. The Society gives a number to every new member.

New associates not mentioned.

1342. Vegetarian Society. 1888. *Almonds and Raisins*: The Vegetarian Society’s annual for 1888. Sixth year of issue. Manchester, England. 64 p. *

• **Summary:** In illuminated cover. Price 6d., by post 7d. Contents: 1. The president of the Vegetarian Society (with portrait). 2. Simplification of life, by H.S. Salt. 3. How to remain healthy, live cheaply, and become rich, by Meta Wellmer. 4. Daniel: A poem, by G.G. Pole. 5. Leigh Hunt’s table talk, by H.S. Salt. 6. Sentimental weakness, (from Freytag). 7. A gossip about fruits, by Arthur W. Croxton. 8. Lines from Homer—a translation, by Prof. F.W. Newman. 9. Buddhistic couplets, by A.J.C. 10. Vegetarian experiences. 11. What kreophagists will eat. 12. The photograph: A story, by Katherine Axon. 13. Hymn before eating, translated from Prudentis. 14. Sayings of the Emperor Marcus Aurelius, (from the Camelot Classics). 15. “A bit of pernick,” by M.K.D. (from an American paper). 16. Menu for a Christmas dinner, Mrs. W. Harrison. Recipes, reviews, a clerical anecdote.

Note: This annual was not published in 1889 (*Vegetarian Messenger*, Oct. 1888, p. 329). Address: 75, Princess St., Manchester.

1343. Hompes, M. 1888. Foreign and colonial. *Vegetarian Messenger (Manchester, England)*. Feb. p. 59.

• **Summary:** Contains abstracts of the German health periodicals *Thalysia* and *Rundschau* for Jan. 1888.

1344. Manchester vegetarian lectures. First series. 1888. Manchester, England: Vegetarian Society. 101 p. 19 cm. *

• **Summary:** The editor’s preface is signed: W.E.A.A., i.e. William E.A. Axon. Contents: 1. Vegetarianism and temperance, by Rev. James Clark. 2. Some Facts and Fancies concerning Fruit, by Mr. Edmund J. Baillie, F.L.S. 3. The Economy of our Food Supply, by Mr. George Herbert Sargant. 4. Vegetarianism and the Higher Life, by Miss B. Lindsay. 5. The Provision of Cheap Meals for School Children, by Mr. William E.A. Axon, F.R.S.L. Appendix: 1. Report of Dinner to Industrial School Children. 2. Man not Carnivorous, by Miss B. Lindsay. 3. Vegetarianism and the Bible, by Rev. James Clark. 4. Vegetarianism and National Economy, by Mr. William E.A. Axon, F.R.S.L. Address: Manchester, England.

1345. *Vegetarian Messenger (Manchester, England)*. 1888. Vegetarian dining rooms, and dining rooms where vegetarian meals are supplied. Feb. p. vi.

• **Summary:** Lists the names and addresses of vegetarian dining rooms in the following cities: Belfast, Ireland (1). Birmingham (1). Bristol (1). Hull (1). Leeds (1). Liverpool (2). London (25). Manchester (8). Nottingham (1). Portsmouth (1). Sheffield (1).

Foreign: Berlin, Germany (2).

Vegetarian homes and houses where vegetarians are catered for. One each unless otherwise stated. Banbury, Bristol, Clenthorpes, Douglas (Isle of Man), Folkstone, Hastings (2), Herne Bay, London (3), Matlock Bank, Nottingham, St. Leonard's (2), Southport, Tunbridge, Weymouth, Paris.

1346. *Vegetarian Messenger* (Manchester, England). 1888. Forthcoming events. Feb. p. viii.

• **Summary:** Provides a monthly calendar of vegetarian events organized by city, with date, time, speakers, and name and address of venue.

1347. *Vegetarian Messenger* (Manchester, England). 1888. Old vegetarian literature. Feb. p. 31.

• **Summary:** "Our President, Professor Mayor, writes: 'I should be very glad to buy the whole series of the *Journal of Health*, and the continuation of the *Vegetarian Advocate* (this is, I believe, of the size of the *Vegetarian Messenger*). It would be well to induce some Manchester second-hand bookseller to lay himself out for these things, and to urge libraries to form collections on health.'"

1348. *Vegetarian Messenger* (Manchester, England). 1888. Dr. B.W. Richardson, F.R.S., on foods. Feb. p. 32-37.

• **Summary:** "On Friday evening, 20th January, Dr. B.W. Richardson delivered a lecture in the large room of the Free Trade Hall, Manchester, under the auspices of The Vegetarian Society." The Mayor introduced the speaker, and the Bishop of Salford (Dr. Herbert Vaughan) was also in attendance.

"Dr. Richardson then delivered his lecture on 'Foods for Man; a Comparison of the Animal and Vegetarian Systems of Diet, impartially Considered.' After explaining that he was not a Vegetarian, he remarked that there were, according to the natural order, two classes of animals, one destined to receive its sustenance from the plant world, the other from the animal world. The animals that were of the most service to us, and were the strongest, were vegetable feeders, and man himself in many parts of the world was exclusively a vegetable feeder. Primitive man, wherever he was first cast, must of necessity have found his food in the plant world. We could not imagine him commencing his career learned in the arts of hunting, killing, and cooking the lower animal creation for food."

1349. *Vegetarian Messenger* (Manchester, England). 1888. Vegetarian dinners for school children. Feb. p. 50-52.

• **Summary:** "The following interesting account, by Mr. A.F. Hills, has appeared wholly or in part in the *Times*, *St. James's Gazette*, *Leeds Mercury*, and in nearly all the newspapers in the country." A reprint of the article, with expenditure and receipt tables showing numbers served for South Hallsville and Custom House Schools, follows.

1350. *Vegetarian Messenger* (Manchester, England). 1888. Obituary: Mr. John Andrew. Feb. p. 57-58.

• **Summary:** "We regret to announce the death of Mr. John Andrew, a former secretary of the Vegetarian Society, which occurred at his residence, Sunny Bark Terrace, Leeds, on January 5th, 1888."

1351. *Vegetarian Messenger* (Manchester, England). 1888. Home: Portsmouth. Feb. p. 60.

• **Summary:** "On Tuesday, December 20th, a Vegetarian banquet was given by Mr. Cook, at the Sailors' Resort, Beach street [Portsmouth, Hampshire, England], to which about 50 persons sat down. An address was afterwards given on 'Vegetarianism,' and a short Gospel address by Mr. Cook."

1352. *Vegetarian Messenger* (Manchester, England). 1888. Manchester vegetarian lectures, first series (Ad). Feb. p. xiii.

• **Summary:** "Price 1s. and 1s. 6d; by post, 1s. 1½d. and 1s. 8d. This volume, dealing with various phases of the Vegetarian question, will be found a most useful handbook." The contents is given.

1353. *Manchester Guardian* (England). 1888. The Swedenborgians. March 17. p. 9.

• **Summary:** "For details of the rise of Swedenborgianism in Manchester and the neighborhood we must refer the reader to the writings of a former pastor of the Salford Swedenborgian church—Rev. Robert Hindmarsh. In regard to the origin of the Peter-street New Jerusalem Church there is little if any doubt that it was mainly owing to the teachings and writings of the first incumbent of Edward Byrom's historical church—St. John's, Deansgate,—the Rev. John Clowes, and the complete adoption for a time of the Swedenborgian doctrines by one of his curates, the Rev. William Cowherd."

Note: This is the earliest document seen (Feb. 2022) in the *Manchester Guardian* that mentions William Cowherd, who in Jan. 1809 gave his first sermon advocating vegetarianism.

1354. Clark, James. 1888. Manchester vegetarian lectures: No. 4.—Vegetarianism as a phase of humanitarianism. *Vegetarian Messenger* (Manchester, England). March. p. 77-86.

• **Summary:** "The Manchester Vegetarian lectures were continued on Tuesday, December 20th, at the Brotherton Hall, Fountain Street, the Rev. James Clark dealing with the subject of 'Vegetarianism as a Phase of Humanitarianism.' Mr. William E.A. Axon occupied the chair. After the usual Vegetarian dinner given by the Executive to about 110 guests, Mr. Clark delivered his lecture." Address: Rev.

1355. Dennison, A.S. 1888. Correspondence: Notes and queries—Monkey nuts. *Vegetarian Messenger* (Manchester,

England). March. p. 89.

• **Summary:** “I notice that you speak of cooking monkey nuts (which I take to mean what are known in America as pea nuts) by boiling them. This I take to be a mistake. In America they are always roasted, and that until the kernel is slightly browned, although some prefer them not turned at all. They never should be eaten without cooking, as I believe is the usual practice in England.”

1356. Macgowan, J. 1888. Gleanings: Vegetarians in China. *Vegetarian Messenger (Manchester, England)*. March. p. 92.

• **Summary:** “In one district that I visited where these men [the colporteurs of the Bible Society] have done a large amount of work, I was particularly struck with the friendliness of the people towards Christianity. They mostly belong to a sect of ‘Reformed Buddhists,’ and call themselves Vegetarians. They are dissatisfied with the prevailing forms of worship, and are striving, by a strict observance of ritual and abstention from animal food, to obtain happiness. Christianity has a special attraction for many of these people... It is confidently predicted that the whole of this region will ere long become Christian.” Source: *The Eighty-Second Report of the British and Foreign Bible Society*, London, 1886. Address: Rev., London Missionary Society, Amoy, China.

1357. Manning, W.S. 1888. The London mission work. *Vegetarian Messenger (Manchester, England)*. March. p. 74-77.

• **Summary:** “Meetings during January were held every Thursday throughout the month at some of the largest halls in the East End. Reports of some of these are given below.” Listed are Limehouse Town Hall, Bethnal Green, and New Southgate.

1358. Salt, H.S. 1888. Percy Bysshe Shelley, a monograph. London: Sonnenschein & Co. 276 p. 18 cm. *

• **Summary:** In this book, Mr. Salt has retold with sympathy and truth the story of Shelley’s life. He neither exaggerates his virtues nor defects, but places before us the noble nature of the poet with its corresponding blemishes. “He was hopeful and despondent; strong and weak; graceful and awkward; frugal and lavish; serious and playful; wise and whimsical; forbearing and charitable to a singular degree in his intercourse with friend or foe, yet on rare occasions hasty and unjust in his judgements; by habit candid and trustworthy, yet sometimes led on by a predilection for mystery, and by an extreme dislike for causing pain or disappointment, to be evasive and circuitous in his dealings. But while he was thus, to some extent, the creature of conflicting moods and circumstances, ‘chased by the spirit of his destiny,’ as he himself expressed it, ‘from purpose to purpose, like clouds by the wind,’ it is important to remember that these contradictions and weaknesses lay, so

to speak, on the surface of his nature, and not at its core; for his character, in all vital and essential points, was strikingly firm and consistent, his innate and solid virtues standing him in good stead in all the great and fateful crises of his mature life. Few lives have been subjected to such a searching scrutiny as that which Shelley’s has undergone, and still fewer have come forth from the ordeal so nearly unscathed.”

There is an excellent portrait of the poet as a frontispiece. Address: A vice president of the Vegetarian Society.

1359. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: Death of Dr. Anna Kingsford. March. p. 61.

• **Summary:** “As we are going to press the sad intelligence reaches us of the death of Dr. Anna Kingsford, a Vice-President of The Vegetarian Society, whose services to the cause have been of the greatest possible benefit to many.”

1360. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: Local vegetarian societies. March. p. 62.

• **Summary:** “Our friends in Derby, Swansea, and Bristol are desirous of establishing local branches for the furtherance of the Vegetarian movement.”

1361. *Vegetarian Messenger (Manchester, England)*. 1888. National waste and its remedies. March. p. 64-74.

• **Summary:** Address delivered at the Annual Meeting of the Vegetarian Society. By the Rev. Prof. J.E.B. Mayor. Contents: The Jubilee. Waste—waste of weeds and other manure; waste of edible plants and of land; waste of food and drink, stimulants and narcotics; waste in medicines; waste in service and in gambling; waste of labour; waste in artificial light and in fuel; waste in cookery; waste of Lent and its lessons. Gains. Absentee landlords.

1362. *Vegetarian Messenger (Manchester, England)*. 1888. Correspondence: Notes and queries—Vegetable rennet. March. p. 88.

• **Summary:** “At the beginning of the present century it was known to country folk in Scotland that a decoction of nettles with salt forms a kind of rennet that will coagulate milk for making cheese. This property would prove useful in India, where it has been lately proposed, in certain provinces, to use for the same purpose the juice of a plant called ‘Witharia Coagular,’ for the use of common rennet is objected to, from religious motives, by the natives of India; hence they are deprived of the useful art of cheese-making, unless they can coagulate the milk by means of some vegetable preparation.” Source: Article on “Nettle Culture,” *Chambers’s Journal*, 6 Aug. 1887.

1363. *Vegetarian Messenger (Manchester, England)*. 1888.

Home: Nottingham. March. p. 91.

• **Summary:** “Early in February a meeting was held at 20, St. James’s Street, with a view to starting a Vegetarian Society in the town, and thereby strengthening the hands of the friends of this movement. Mr. Percy Gill was elected secretary to the new society.”

1364. *Los Angeles Times*. 1888. Burned his bees. April 21. p. 5.

• **Summary:** “On Sunday evening the inhabitants of Placentia, near Anaheim, were alarmed at seeing a large fire at the northern extremity of the settlement. The neighbors flocked to the residence of George R. Hinde, and found him engaged in burning about 100 stands of bees, together with an abundance of excellent honey and wax. Hinde is the vegetarian who caused so much comment some years ago, because of his starving child. He has lately become seized with an inspiration that, as the bees were robbing his neighbors’ orchards of their sweets, the apiary should be reduced to ashes, which was accordingly done. The loss is some \$5,000.”

1365. A. 1888. Correspondence: Letters—Vegetarian diet of two cities. *Vegetarian Messenger (Manchester, England)*. April. p. 111.

• **Summary:** “The *Farming World* published the following during the past year: ‘Some interesting statistics have been prepared as to the Vegetarian diet of London and Paris, which allow that there is a remarkable disparity in the food of the two peoples. The following figures give the annual average consumption:...’”

A table lists vegetables in one column and amounts consumed by Londoners and Parisians in two others. It shows that the people of Paris on the whole consume much more fruits and vegetables (by weight) than the people of London. However, the people of London consume more cabbages, cucumbers, turnips, potatoes, onions and tomatoes.

1366. B.L. 1888. Limits of the economic argument for vegetarianism and danger of over-population. *Vegetarian Messenger (Manchester, England)*. April. p. 103-04.

• **Summary:** “We cannot fail to perceive that the wholesale provision of cheap food is only a temporary expedient for relieving all the hardships suffered by the children of the poorer classes.”

1367. Darley, (Captain). 1888. Correspondence: Letters—Personal testimony. *Vegetarian Messenger (Manchester, England)*. April. p. 112-13.

• **Summary:** “I married into a butcher’s family of the highest respectability, and from my 30 years’ experience and observation... I am prepared to confess that a very large proportion of the animals we killed were diseased, and whilst cattle externally appeared in excellent condition, in some

instances their livers were rotten, and diseased or not, must be sold. The butcher that would for conscience sake decline to sell a diseased bullock or sheep would soon be a ruined man—hence common-sense inference—and I ask who would subscribe to keep a butcher from beggary! The Jewish Rabbi goes to the slaughter-house himself, sees the beast killed, or cuts its throat himself with his own knife, and if he approves of it, he puts his Hebrew mark upon it, and the Jews go and purchase it by his directions. If he disapproves on account of disease, it is good enough for Christians, who, in this respect, have no one to look after their bodies.” Address: East Greenwich, [England].

1368. Hompes, M. 1888. Foreign. *Vegetarian Messenger (Manchester, England)*. April. p. 119-21.

• **Summary:** Contains abstracts of *Thalysia* and *Vegetarische Rundschau* for Feb. and March, 1888. A quotation from Feb. *Rundschau*: “The International Union against Vivisection has again addressed a strong petition to the Reichstag, which has been reprinted and circulated as a leaflet.”

1369. Jones, Robert. 1888. Vegetarianism, with special reference to its connection with temperance in drinking: Lecture (enlarged) delivered before the Melbourne Total Abstinence Society at the Temperance Hall, Russell-Street, on the 10th April, 1888. Melbourne, [Australia]: G. Robertson. 24 p. 18 cm. 2nd enlarged ed. published in 1889.

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Address: President of the Vegetarian Society of Australia.

1370. Knight, Joseph. 1888. Vegetarian mission work. *Vegetarian Messenger (Manchester, England)*. April. p. 100-03.

• **Summary:** Mr. Joseph Knight details his Feb. lecture circuit through southwest England, including Derby, Chester, Oswestry, Swansea, Landore, Bristol, and Bath. He spoke to crowds numbering from 50 to 800 on “Food, Health, and Happiness,” the importance of proper vegetable cooking, and “Diet and Health.” He stayed at “The Garden,” Mr. A.T. Parker’s Vegetarian Hotel and Restaurant at 45, High Street, in Bristol, and met Mr. Eizak Pitman in Bath. “A large quantity of literature was sold and distributed at the various meetings. A few new members and associates of the Society were enlisted.” Address: Secretary of The Vegetarian Society.

1371. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: Affiliated local vegetarian societies. April. p. 93-94.

• **Summary:** “One of the most practical means of furthering the cause of Vegetarianism, and one which has done much in the past to bind together and mutually encourage Vegetarian friends, is the formation of local Vegetarian Societies... We are pleased to notice that since the issue of the March number a local Vegetarian Society has been formed in

South-East London, to be called the 'South-East London Vegetarian Society...' The South-West Ham (London) and Leeds Vegetarian Societies are still carrying on their good work in furtherance of Vegetarianism. We are also glad to notice that arrangements are being made in Bath, Oswestry, Birmingham, Kettering, and Nottingham."

1372. *Vegetarian Messenger (Manchester, England)*. 1888. Summary: Mr. Joseph Brotherton, M.P. April. p. 95.

• **Summary:** "The wisdom and foresight of the late Mr. Joseph Brotherton, M.P. [member of Parliament], a Vice-president of the Vegetarian Society" was long the most famous vegetarian in England. An article in the *Manchester Guardian* notes: "Mr. Joseph Brotherton, who for so many years was the representative of Salford... whilst the most kind-hearted and genial of men, possessed an untiring power of persistence, and in spite of ridicule, and sometimes of noisy interruption, sought to improve the physical condition of the legislators and the quality of their work by a system of early closing."

1373. *Vegetarian Messenger (Manchester, England)*. 1888. Vegetarian restaurants and their work. April. p. 96.

• **Summary:** "The Vegetarian cause owes much to the quiet propaganda carried on by the proprietors of the various Vegetarian restaurants in this and other countries."

1374. *Vegetarian Messenger (Manchester, England)*. 1888. Dr. Anna Kingsford; [In memoriam]. April. p. 96-100.

• **Summary:** "The death of Dr. Anna Kingsford deprives The Vegetarian Society of one of its most valued Vice-presidents, and Vegetarianism of one of its most persuasive and successful advocates. This loss we share with many other good movements, for Mrs. Kingsford united to great natural gifts and high culture a sincere passion for the public good, which led her to advocate all those things that tend to the purification of the individual and national life."

"Anna Bonus was born at Stratford, in Essex, on the 16th September, 1846... In 1867 she married the Rev. Algernon Kingsford... Ardently in sympathy with the movement for the higher education of women, Mrs. Kingsford thought she could best aid it by obtaining a University qualification in the Faculty of Medicine, and with this end in view she became a student of the University of Paris. As the thesis for the degree of Doctor of Medicine which she acquired after six years' study in July, 1880, Mrs. Kingsford produced a work, 'De l'Alimentation Végétale chez l'Homme.' [A]fterwards enlarged, and published in 1881 under the title of 'The Perfect Way in Diet...' [it was] a powerful plea for vegetarianism, and a record of the benefit she had derived from abstinence from fleshmeat, to which she attributed her escape—although not her final immunity—from tubercular consumption. The disease was hereditary, and Mrs. Kingsford's regimen was adopted on the advice of

her brother, Dr. John Bonus.

"After her adoption of Vegetarianism she became a Vice-president of The Vegetarian Society, and was frequently seen on the platform in Manchester, London, and elsewhere. She also devoted herself to an ardent crusade against vivisection... In 1870 Mrs. Kingsford joined the Church of Rome, and in 1884 founded the Hermetic Society for the study of religious philosophy... Mrs. Kingsford was president of the Theosophical Society for 1883."

Contains a list of Dr. Kingsford's seven contributions to the literature of vegetarianism and quotations from various obituaries. Noteworthy is a letter from her aforementioned brother to the editor of *The World*, who in her obituary ascribed her death from pneumonia to her vegetarianism. A resolution from The Vegetarian Society also appears, mourning her demise.

1375. *Vegetarian Messenger (Manchester, England)*. 1888. Vegetarianism and cycling. April. p. 104-05.

• **Summary:** "A well-attended meeting of the members of the Society of Cyclists, London, was held at the rooms, Conduit Street, Regent Street, on January 31st... Dr. G.B. Walters read a paper on 'Cycling on a Vegetarian Diet.'"

1376. *Vegetarian Messenger (Manchester, England)*. 1888. Correspondence: Notes and queries—The Shaker Colony, Mount Lebanon, NY, USA. April. p. 109.

• **Summary:** "Our readers will be interested to learn that Herr Paul Breitzkreuz, one of the most active supporters of Vegetarianism in Germany, has lately sailed for America to join this colony. He writes expressing regret that there is now only one Vegetarian restaurant in Glasgow, namely, that at 60, Union Street."

1377. *Vegetarian Messenger (Manchester, England)*. 1888. Correspondence: Letters—Tariff at vegetarian restaurants. April. p. 113-14.

• **Summary:** The second of two letters states: "I left my legitimate business, and worked hard for about a year in helping to establish what is now acknowledged to be one of the best Vegetarian Restaurants in London. I ought, therefore, to know more about the profits of such a business than some of the correspondents who have been permitted to complain in your columns or elsewhere." Lower volume and higher quality food costs more. He signs the letter: "A Kreophagist."

1378. *Vegetarian Messenger (Manchester, England)*. 1888. Obituary: Amos Bronson Alcott. April. p. 121-23.

• **Summary:** "We regret to announce the death of the venerable Amos Bronson Alcott, the founder of the Summer School of Philosophy at Concord, and one of the most notable figures amongst the modern worthies of New England. His death occurred at Concord on the 4th March, and was followed two days later by that of his daughter,

Louisa May Alcott, the author of many charming works for children—of all ages... Mr. Alcott was a member of the Vegetarian Society, which he joined December 30th, 1850.”

1379. Grindon, Leo H. 1888. Manchester vegetarian lectures: No. 5.—The cereals and other plants supplying farinaceous foods. *Vegetarian Messenger (Manchester, England)*. May. p. 130-34.

• **Summary:** “The series of Manchester Vegetarian Lectures was continued on Tuesday evening, January 31st, Mr. Leo H. Grindon, the author of ‘Fruits and Fruit Trees,’ &c., delivering a lecture upon ‘The Cereals and other Plants supplying Farinaceous Foods.’ The Rev. James Clark presided, and there was a good attendance.” Discusses Indian corn (maize) and Job’s Tears.

1380. Hompes, M. 1888. Foreign: Australia. *Vegetarian Messenger (Manchester, England)*. May. p. 148-49.

• **Summary:** “The annual meeting of the Vegetarian Society of Australia was held on Wednesday evening, Feb. 29, at the Thistle Company’s Rooms, Little Collins Street, Melbourne.”

1381. Hompes, M. 1888. Foreign: Germany. *Vegetarian Messenger (Manchester, England)*. May. p. 149-50.

• **Summary:** Gives abstracts of the *Thalysia* and *Vegetarische Rundschau* for April 1888.

1382. London Vegetarian Society. 1888. New vegetarian society. London, England.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1888. “London Vegetarian Society.” June. p. 163. “We take the following from *The Danielite Star* of May 15th, 1888...: The London Auxiliary of The Vegetarian Society has recently declared its independence and adopted the title of “London Vegetarian Society.”

London Vegetarian Society 1888-1969. 2004. <http://www.ivu.org/history/vfu/lva.html>. The London Vegetarian Society began as the London Food Reform Society in 1877. It later became the National Food Reform Society and merged with the Manchester-based Vegetarian Society in 1885. Soon after, it became the London branch of the Vegetarian Society, and broke away entirely in 1888 to form the London Vegetarian Society. The first president was Mr. Arnold Hills, who also began publishing a magazine called *The Vegetarian* in 1889 “as an independent publication to run alongside LVS.” Its name was changed to *Vegetarian News* in 1921.

The website contains long quotations from Mohandas K. Gandhi’s autobiography, recounting his involvement with the Society in around 1890. Gandhi recalls: “I was elected to the Executive Committee of the Vegetarian Society, and made it a point to attend every one of its meetings... The President of the Society was Mr. Hills, proprietor of the Thames Iron Works. He was a puritan. It may be said that the existence of

the society depended practically on his financial assistance. Many members of the Committee were more or less his protégés. Dr. Allinson of vegetarian fame was also a member of the Committee.”

Gandhi goes on to describe how a Dr. Allinson was excluded from the society because he advocated birth control, and Mr. Hills was a puritan and believed that the object of the society was “not only dietetic but also moral reform.”

The LVS helped the Manchester-based Vegetarian Society to host the 1909 International Vegetarian Union Congress, and the two societies jointly organized the World Vegetarian Congress, which was held in London in 1926. Throughout the 1930s the two societies “worked as one group during the IVU Congresses,” sending delegates who were members of both societies. During World War II representatives from both vegetarian societies, health food manufacturers, and health food retailers formed the Committee of Vegetarian Interests. The Committee won concessions from the Ministry of Food that allowed vegetarians an extra ration of cheese and priority access to nuts. Address: London, England.

1383. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: Secession of the London Auxiliary. May. p. 125.

• **Summary:** “We take the following resolution, passed by the London Auxiliary of The Vegetarian Society, from an article entitled ‘Constitution of the London Vegetarian Society,’ which appears in *The Vegetarian* for April 21, 1888: ‘That the Vegetarian Society (London) regrets the refusal of The Vegetarian Society (Manchester) to reconsider the basis of agreement which has hitherto regulated their respective relations. In consequence of this refusal, the London society is reluctantly compelled to abandon its present position as an auxiliary of The Vegetarian Society (Manchester), and will henceforth work as the London Vegetarian Society. The London Vegetarian Society will adopt their own rules and policy, but will desire, as heretofore, to work in harmony with The Vegetarian Society.’

“From this resolution it will be seen that the London Auxiliary has separated itself from the parent society by which it was established.”

1384. *Vegetarian Messenger (Manchester, England)*. 1888. Gleanings: Russian vegetarians in London. May. p. 153.

• **Summary:** “A contributor to a London journal, the *Pall Mall Gazette*, has discovered in one of the dreariest streets of the Finsbury Park district, one of the outskirts of the vast jumble of human existence, a very peculiar community of Russians. They are voluntary exiles for conscience sake from their native land, being Positivists of a kind which does not meet with favour in the Czar’s dominions... They are Vegetarians, sustaining life mainly on whole-meal bread.

They are strict teetotallers, taking no stimulant of any kind, neither tea nor coffee, and they do not smoke.”

1385. *Los Angeles Times*. 1888. Possible parties. June 2. p. 4.
 • **Summary:** “There seems to be quite a furor a present for starting political parties on the slightest provocation. Besides the orthodox Republican and Democratic parties, we have already the Prohibition, Woman Suffrage, Labor, United Labor and American parties, while a Socialist party is in process of incubation.

We may expect to see soon a party for suppressing houses of prostitution, and an anti-tobacco party. “There are a large number of respectable persons in the United States and Europe who agree with the Brahmins [of India] in abjuring meat, although they do it less from religious than hygienic motives. They point to the freedom from disease and extra longevity of races which subsist on farinaceous foods, and believe that the large consumption of flesh in this country tends to breed disease and vice. A Vegetarian party will probably appear soon on the scene.”

1386. Harrison, William. 1888. Manchester vegetarian lectures: No. 6.—The mission and claims of vegetarianism. *Vegetarian Messenger (Manchester, England)*. June. p. 165-75.

• **Summary:** “The lecture on Tuesday, 14th February, was delivered by Mr. William Harrison, his subject being, ‘The Mission and Claims of Vegetarianism.’”

1387. Knight, Joseph. 1888. May meetings: Forty years of the Vegetarian Society. *Vegetarian Messenger (Manchester, England)*. June. p. 204-14.

• **Summary:** An excellent history of the Vegetarian Society. A list of towns in which Annual Meetings of the Society have been held: Manchester, Salford, Liverpool, Leeds, Glasgow, Sheffield, and London. “How many of the public visitors to the commodious Vegetarian Restaurants of to-day, in various parts of the country, have any idea that so long ago as 1848 the need of some such provision was felt... In the first annual report, prepared after nine months’ existence of the Society, ‘the establishment of *Vegetarian Ordinaries*’ is recommended for consideration’... [On] January 1850, the accomplishment was announced thus: ‘A Vegetarian Ordinary is served every day at ¼ to 2 o’clock at Mrs. Hollinworth’s, 2, St. Ann’s Place, Manchester.’” Note: In British English, an “ordinary” means: (1) A meal served to all customers at a fixed price; (2) A tavern or eating house serving regular meals.

“The enthusiasm and large attendance of the meetings in the Society’s early days have not been uninterrupted... The tide of prosperity indicated by the success of the meetings already detailed... was followed by a period of decline and comparative quiescence. This may be seen from the fact that in the six years ending September, 1868, only 42 new

members were registered... The total number of registrations for the forty years ending Sept. 30, 1887, is 3,172 members. This does not, of course, indicate the number of Vegetarians, as many do not join the Society at all, and in many more cases an entire household may be represented by a single name on the roll of membership.

“In the year 1874, on the suggestion of Professor F.W. Newman, a new grade of supporters [called Associates] was instituted.” They are non-vegetarian members who support the cause. A table titled, “Number of registrations for the twelve months ending September 30th, in each of the following years,” gives statistics for members from 1848 to 1874 and for members plus associates from 1875 to 1887. The number of new members fluctuated dramatically over the years. The 5 years with the largest increases in membership were: 1848–331. 1876–203. 1851–196. 1852–149. 1849–148. The 5 years with the smallest increases in membership were: 1864–1. 1865–6. 1868–6. 1863–7. 1866–14.

“The growing interest in the movement having excited a desire to bring Vegetarian children into connexion [sic] with the Society, a children’s branch, ‘The Daisy Society,’ was commenced in 1882... Methods of propaganda have included banquets, lectures, debates, public meetings, the issue of a magazine, the publication of general literature, letters to the press, &c... The Vegetarian Society has been favoured with the services of able and earnest men in the Presidential chair. First, Mr. [James] Simpson, who occupied the position from 1847 until his death in 1859, and who was succeeded by Mr. Alderman Harvey, J.P.”

“The Society’s official organ has continued with but a brief interruption from its commencement to the present time. Under the title of the *Vegetarian Messenger*, and intended for occasional use only, its first number appeared in September, 1849. With the second number, issued in December, it became a monthly, continuing until the end of 1859, when an interval of a year occurred, during which time, by arrangements with the publishers of the *Journal of Health*, a section of that magazine was allotted [sic, allotted] to The Vegetarian Society, and for the year 1860 it was published as the *Journal of Health and Vegetarian Messenger*. In January, 1861, the publication of its own organ was resumed by the Society, and continued for twenty-six years under the title of the *Dietetic Reformer and Vegetarian Messenger*; as a quarterly for eleven years, to the end of 1871, and a monthly for fifteen years, i.e., to the end of 1886. The title was then altered to the *Vegetarian Messenger*, its monthly issue and general features being maintained, and thus continuing at the present time.” A table shows number of contributors in each year and income from subscriptions and donations; sales of publications, &c.; advertisements and other sources; and total income for the years 1870-87.

“Work of a special nature has been done in recent years. In 1884 the Society succeeded in obtaining space in the

International Health Exhibition, London, for a Vegetarian dining room, which proved a thorough success, no fewer than 161,000 meals being there supplied." Three tables show the date, nature of meeting, lecturer, subject, and chairman for the three series of Manchester vegetarian lectures held all save one in Brotherton Hall, 5, Fountain Street, Manchester.

"In May, 1885, the Executive decided to open a branch office in London, and shortly afterward negotiations were opened with the National Food Reform Society, by request of its Executive under date June 4th, resulting in its incorporation with The Vegetarian Society, and the establishment of a London Auxiliary. This proved a heavy tax on the Society's funds and in other ways, and would have been discontinued at the end of 1886 but for the earnestness of the London friends, and their determination not to allow the work to drop. A working basis was arranged, but the Auxiliary was unwilling to adhere to the settled policy and constitution of The Vegetarian Society, and last month (April, 1888), it separated from the Parent Society, and formed a separate organisation called the London Vegetarian Society, constituted on a different basis from that of The Vegetarian Society. There can be no doubt that the work done by the London friends has been productive of much good."

1388. Knight, Joseph. 1888. A letter to the Daisies. *Vegetarian Messenger (Manchester, England)*. June. p. 235-36.

• **Summary:** A letter to the Daisies, the children's branch of the Vegetarian Society, dated 9th April, 1888 and signed "Uncle Joseph."

1389. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: The late London Auxiliary. June. p. 157-60.

• **Summary:** "The Vegetarian Society paid to the National Food Reform society the sum of £60 12s. 6d. 'in the nature of a payment for the goodwill, stock, furniture and fixtures; the subscription list of the National Food Reform Society to be handed over with full possession to The Vegetarian Society on 29th September,' 1885. This arrangement was carried through, and the incorporation announced to members of the National Food Reform Society by circulars from that organisation and The Vegetarian Society, the former being as follows: National Food Reform Society, 1 and 2, Chiswell Street, London, E.C., September 29th, 1885... Two circulars were also copied into the *Dietetic Reformer*." Contains a copy of the document titled "London Auxiliary of the Vegetarian Society: Amended basis of agreement," received from the London Auxiliary, dated March 13th, 1888.

1390. *Vegetarian Messenger (Manchester, England)*. 1888. Suggested rules for local societies. June. p. 160-61.

• **Summary:** "The following rules are suggested for the use

of local Vegetarian Societies." Nine rules follow.

1391. *Vegetarian Messenger (Manchester, England)*. 1888. London Vegetarian Society. June. p. 163.

• **Summary:** "We take the following from *The Danielite Star* of May 15th, 1888...: 'The "Vegetarian Society," a few years ago, "bought up" the "Food Reform Society," and formed in its place a "London Auxiliary." The London Auxiliary of The Vegetarian Society has recently declared its independence and adopted the title of "London Vegetarian Society."... For we find, by the new rules, any position or office in the Society may be held by the most "riotous eater of flesh."... We hope that the name will be altered to agree with the rule or the rule to the name, preferably the latter.'"

1392. *Vegetarian Messenger (Manchester, England)*. 1888. Testimonial to Mr. William E.A. Axon, F.R.S.L. June. p. 163-65.

• **Summary:** "An interesting gathering of a number of the friends of Mr. W.E.A. Axon, F.R.S.L., the Honorary Secretary of The Vegetarian Society, took place at the Vegetarian Restaurant, 5, Fountain Street, Manchester, on Wednesday evening, May 10th, 1888. The meeting was arranged for the purpose of presenting to Mr. Axon a testimonial, as a mark of appreciation of his services to the Vegetarian, temperance, and educational movements... Mr. Axon briefly replied... Our Vegetarian cause was a tree that had many branches; and just in proportion as it flourished so there flourished peace, content, and the purity and prosperity of our own nation and the world at large. It was a bond of union, embracing in one circle of brotherhood not only all mankind, but every living creature that was capable of joy or sorrow."

1393. *Vegetarian Messenger (Manchester, England)*. 1888. May meetings. June. p. 177-234.

• **Summary:** "Two conferences of members and associates, followed by a Vegetarian dinner and public meeting, were held on Tuesday, May 15th, at the Memorial Hall, Farringdon Street, London." Contents: Morning conference. "The morning conference was presided over by the Rev. Prof. J.E.B. Mayor, M.A., President of the Society. The chairman said: 'We had a conference last night between The Vegetarian Society and the London Vegetarian Society, and agreed to be perfect friends and to work together... Consider the progress which has been made by the movement. Fifteen years ago, if anyone had told Mr. Foxcroft that in this year of grace, 1888, there would be two weekly Vegetarian papers, two monthly papers, and fifty Vegetarian restaurants, he would have been thought crazy.'

Papers presented: The cost of the national food supply, by Mr. Wm. E.A. Axon, F.R.S.L. Woman's mission in vegetarianism, by Mrs. Wm. Harrison (Manchester). Women and vegetarianism, by Mrs. Joseph Knight (Manchester).

Food and the Bible, by Rev. Alfred Bodington.

Afternoon conference. Papers presented: The vegetarian reform movement in Great Britain, by Mr. Alfred Lill von Lilienbach. Forty years of the Vegetarian Society, by Mr. Joseph Knight. Closing remarks were given by Mr. Wm. Harrison, Rev. Prof. Mayor, Mr. Peter Foxcroft, Mr. Alderman H. Phillips, Mr. W.M. Wright, Mr. Thomas Turner, Mr. C.W. Forward, Mr. Alfred M. Box, Mr. S.A.M. Farnworth, and Lieutenant T.W. Richardson. Menu. Public meeting.

1394. Hompes, M. 1888. Foreign: Germany. *Vegetarian Messenger (Manchester, England)*. July. p. 258-59.

• **Summary:** Gives summaries of the May issues of *Vegetarische Rundschau* and *Thalysia*.

1395. *Vegetarian Messenger (Manchester, England)*. 1888. Official announcements: Certificates for local societies. July. p. 237.

• **Summary:** "Certificates of Membership and Associateship have been prepared for the use of local societies."

1396. *Vegetarian Messenger (Manchester, England)*. 1888. Correspondence: Notes and queries—Vegetable albumens. July. p. 249-50.

• **Summary:** "In a recent number of the *Lancet* the question is put: Do vegetable albumens constitute as good a diet for man as those derived from the animal kingdom? The writer states that in a paper contained in the *Zeitschrift für Biologie*, Dr. Rutgers gives the following reply as the result of his experiments: 'First, vegetable albumens are capable of supplying the place of the ordinary albumens we are accustomed to consume as food, without causing any disturbance to the nitrogenous balance in the economy; secondly, beans and peas overcharge the alimentary tract, not only owing to their solids, but to their disposition to develop gas; whilst meat and rice cause no disturbance, and therefore contrast favorably with them. There are consequently various contra-indications to an exclusively vegetable diet.'"

1397. *Vegetarian Messenger (Manchester, England)*. 1888. Scraps from the press: The Hampstead Vegetarian Society. July. p. 254.

• **Summary:** "The Hampstead Vegetarian Society pushes on vigorously." Source: *Hornsey Journal*.

1398. *Vegetarian Messenger (Manchester, England)*. 1888. Home: London—A vegetarian hotel. July. p. 254.

• **Summary:** "A spirited attempt to spread the doctrine of Vegetarianism has successfully been launched by the Charing Cross Vegetarian Hotel and Restaurant Company (Limited), who have acquired the extensive premises lately known as the Northumberland Club, near Charing Cross Station. The company have set about their work in a business-like

manner, their grand saloon being calculated to dine eighty guests, and upwards of one hundred in the basement. All the appointments are carried out in the best taste, the culinary apparatus being designed by Messrs. T. Waller and Co. The kitchen is situated on the top floor, and is connected with the lower departments by lifts. The hotel establishment is arranged with every comfort for travellers, and the electric light is laid on throughout the edifice." Source: *Holborn Guardian*.

1399. *Vegetarian Messenger (Manchester, England)*. 1888. Home: Manchester. July. p. 255.

• **Summary:** "On Wednesday, 25th April, a lecture was delivered in the Victoria Temperance Hall, Mount Street, Salford, by Mr. Joseph Knight, the subject being 'Vegetarianism.' The chair was occupied by Mr. R. Cobden Phillips, who gave an interesting account of his former experiences of the practice. The lecturer first explained what Vegetarianism is, and then entered into some of its characteristics, advantages, or results, by saying a few words about each letter in the title of the lecture, under the following heads, showing that if wisely practised it will be found—Valuable to the pocket. Energising to the physical frame. Gratifying to the senses. Elevating to the character. Tranquilising to the mind. Advantageous generally to the individual. Righteous in its teachings and tendencies. Invaluable to the kingdom. Agriculturally beneficial. Nationally promotive of prosperity. Indisputably based upon principles of truth. Supported by science—experience—conscience—justice—humaneness, &c. Mighty—in its simplicity, its ease, its integrity—mighty to prevail."

1400. *Vegetarian Messenger (Manchester, England)*. 1888. Gleanings: The Trappist monastery of Mount Mellebay. July. p. 260.

• **Summary:** "The Rev. Elvery Dothie... contributes to this week's *Christian World* on account of 'A Day in a Monastery,' in which he says: 'Some of your readers, though I expect not many, may be aware that there is a community of Trappist monks in Ireland. The order of La Trappe is a reformed branch of the ancient and well-known order of the Cistercians, to which many of the oldest abbeys in England belonged. St. Benedict is the patron of Cistercian and Trappist alike. The reformation was inaugurated by the Abbot of La Trappe, in the town of Melleray, in the province of 'Loire Inferieure,' in France, somewhere about two centuries ago... *It must be remembered that the monks are strict vegetarians, bread, common garden vegetables, and water, forming their regular diet; from which there is, I believe, no deviation, except in the case of illness or of debility arising from old age.*'"

Note: This is the earliest English-language document seen (March 2022) that uses the term "strict vegetarians" to refer to those who eat a vegan diet—one containing no animal

products (including dairy products, eggs, and honey).

1401. *Vegetarian Messenger* (Manchester, England). 1888. Vegetarian cookery books. July. p. ix.

• **Summary:** Lists three free cookbooks and: “One Penny each—The Penny Vegetarian Cookery, with introduction and eighty recipes; 8th edition. How to Spend Sixpence, with 72 cookery recipes, by W.M. Wright; 3rd edition. Food Reform Cookery, 104 recipes; 6th edition; by post, 1½d. each. Dr. Nichols’ Penny Cookery Book; by post, 2d.

“Three pence—The Hygeian Home Cook-Book; or, Food Healthful and Palatable without Condiments, by Dr. [Russell] Trall; with appendix on Bread-Making, by Mrs. Mattie Jones; 2nd English edition; by post, 3½d.

“Sixpence—The Vegetist’s Dietary and Manual of Cookery, with valuable directions and numerous recipes. Fruits in season, &c.; 72 pages; ninth thousand; by post, 7d.

“One Shilling—The Vegetists’ Dietary; bound in cloth; by post, 1s. 1½d.

“Two Shillings each—Vegetable Cookery, by John Smith, of Malton, with nearly 500 recipes; by post, 2s. 2d. Vegetarian Cookery, by a lady (the late Mrs. Brotherton); eighth edition, with Introduction, by the late James Simpson; 762 recipes; by post, 2s. 2½d.”

1402. Watters, George T.B. 1888. Is the flesh of animals proper food for man? *Vegetarian Messenger* (Manchester, England). July. p. 243-44.

• **Summary:** “At a meeting of the Gloucestershire Branch of the British Medical Association, 15th Nov., 1887, a discussion took place on the question, ‘Is the Flesh of Animals a proper Food for Man.’ The discussion was opened by Dr. Watters, of Stonehouse. We regret that we have not a full report of his remarks, but have great pleasure in laying before our readers a brief abstract of his excellent discourse.—Eds. V.M.” Address: M.D.

1403. Axon, William E.A. 1888. Anna (Ninon) Kingsford, M.D. *Vegetarian Messenger* (Manchester, England). Aug. p. 260-61.

• **Summary:** An ode to the recently deceased Dr. Kingsford spells out her name “Ninon Kingsford” vertically in the capitalized first letters of each verse. A black and white oval portrait of her appears on the opposite page with birth and death dates.

1404. Einsiedler. 1888. Correspondence: Letters—Continental tours. *Vegetarian Messenger* (Manchester, England). Aug. p. 279.

• **Summary:** A reader offers vegetarian tours through Brussels, Dusseldorf, Cöln (Cologne), Switzerland, Dresden, Berlin, and other German destinations. Address: 16, Norfolk Road, Littlehampton [England].

1405. Foxcroft, Peter. 1888. Manchester Vegetarian Lectures: No. 9.—The national food supply. *Vegetarian Messenger* (Manchester, England). Aug. p. 264-69.

• **Summary:** “The meeting on March 27 was a social gathering. Mr. Joseph T.F. Bishop occupied the chair, and there was a large attendance. Mr. Foxcroft said: ‘The grain grown in different countries varies; whilst with us it is chiefly wheat or oats... It would be a difficult task, we think, to refer to any civilised country whose people are so dependent upon their neighbors as we are for that which is the staff of life in every household... If we in this country were to change the national agriculture from the feeding of cattle to the growing of food direct for man in the form of grain and fruit, the employment on the land would absorb the surplus labourers in the country districts... Owing to the increased demand for flesh-foods, cows and sheep enhanced in price, and farmers in some districts turned their attention to the rearing and fattening of cattle... This system of cattle-feeding farms deprives the husbandman of labour. Cattle raisers with a farm of 200 or 250 acres would not employ more than one man... Waste not, want not. There are different ways in which food is wasted. The land that produces barley and hops for the manufacture of intoxicants may be considered as worse than lost... To compensate for this wanton and wicked waste of food the nation imports from abroad £40 million worth of corn and flour, and yet millions of the population are constantly on the verge of famine.’”

1406. Lacey, D. 1888. Tasmania as a vegetarian colony. *Vegetarian Messenger* (Manchester, England). Aug. p. 270-78.

• **Summary:** In a letter dated 10 September, 1887, Mr. Lacey proposes a new vegetarian colony. Address: St. Leonard’s, New Town, Hobart, Tasmania, [Australia].

1407. *Vegetarian Messenger* (Manchester, England). 1888. Summary: Carlyle on vegetarianism. Aug. p. 262.

• **Summary:** “When [Amos Bronson] Alcott, one of Emerson’s most faithful disciples, visited England [in 1842], he brought letters of introduction to Carlyle, who acted as his ‘guide, philosopher, and friend’ during his stay in London.”

1408. *Vegetarian Messenger* (Manchester, England). 1888. Summary: Vegetarian Society of Australia. Aug. p. 262.

• **Summary:** “The annual report of the Australian Society shows that ‘the cause of Vegetarianism has made evident and undoubted progress.’ Monthly meetings have been held, and discussions have taken place on various aspects of the question.”

1409. *Vegetarian Messenger* (Manchester, England). 1888. Vegetarianism at Mr. Fegan’s homes. Aug. p. 263.

• **Summary:** “We take the following from *The Rescue* for July, the organ of Mr. J.W.C. Fegan’s ‘Homes’: ‘I am often

asked if the boys in our Homes are still fed on a “non-flesh” diet, and if so, how we find this system (for after three years’ experience it can hardly be still called an experiment) answer. I therefore take this opportunity of explaining that our boys have been living on a “Vegetarian” dietary since the spring of 1885, with great advantage to their general health.”

1410. *Vegetarian Messenger (Manchester, England)*. 1888. Chit-chat for the ladies: The foundress of the Red Cross Society. Aug. p. 278-79.

• **Summary:** “Miss Clara Barton, the foundress of the ‘Red Cross Society,’ was present at the Women’s International Council, held at Washington in April. This is an intimate of Dr. Jackson’s ‘Home on the Hillside,’ and is a Vegetarian; her food consisting of grains, vegetables, and fruits, prepared in the simplest manner.”

1411. *Vegetarian Messenger (Manchester, England)*. 1888. Home: Vegetarian Cyclists’ Club. Aug. p. 283.

• **Summary:** “The V.C.C. already numbers seventy-one members. The evidence of such performances in favour of a non-flesh diet is not to be gainsaid, and when the club is properly organised it is believed there will be forthcoming champions of the Diet of Humanity and Health to assert its superiority in the athletic world also.” Source: *Weekly Times and Echo*, June 24.

1412. *Advent Review and Sabbath Herald*. 1888. Camp-meeting hygiene. 65(36):569. Sept. 4.

• **Summary:** “2. The diet while attending a camp meeting, should be the most wholesome possible, and simple in character. Good graham bread, well cooked grains, particularly such preparations as boiled rice, oatmeal, cornmeal, or graham porridge, rice puddings, milk toast, granola, potatoes, baked or boiled, with an abundance of good milk and ripe fruit,...”

Note: This is the earliest article seen (Aug. 2010) in this Seventh-day Adventist periodical that mentions “granola.”

1413. Alcott, Wm. P. 1888. Correspondence: Letters—American notes. *Vegetarian Messenger (Manchester, England)*. Sept. p. 300.

• **Summary:** “There is, so far as I am aware, not one Vegetarian restaurant in all this broad land, and those who have adopted our diet are rarely met... Permit me to advise caution in the assertion that Vegetarians are free from rheumatism. Although I have never, in my life of nearly fifty years, tasted flesh of any kind, I have had at times considerable rheumatic lameness, and I know others of like diet who have shared my experience. But it is a fact of interest, as far as it goes, that for nearly two years, since entirely abandoning bolted flour for ‘whole-wheat flour,’ I have had scarcely a twinge of the malady.” Address:

Boxford, Massachusetts [U.S.].

1414. Craik, D.M. Muloch (Mrs.). 1888. Gleanings: Scottish sports. *Vegetarian Messenger (Manchester, England)*. Sept. p. 307.

• **Summary:** “Putting the stone and throwing the caber are performances exclusively Scottish. Only Highland thews [muscles] and sinews, frames hardened by mountain air and porridge, and innocent of beef and beer.” Describes feats of great strength by brawny fellows who “putted” so accurately and so far twenty-pound lumps of solid granite, and who balanced the caber, ran along with it for a few yards, then threw over in a double somersault huge pine trees and enormous logs.

1415. Hompes, M. 1888. Foreign: [Germany]. *Vegetarian Messenger (Manchester, England)*. Sept. p. 302-04.

• **Summary:** Contains abstracts of June and July issues of *Rundschau* and *Thalysia*.

1416. Kellogg, John Harvey. 1888. [Vegetable diet capable of maintaining strength]. *Good Health (Battle Creek, Michigan)* 23(11):351. Sept.

• **Summary:** Dr. Rutgers of England has been conducting a series of dietetic experiments comparing the effects of a mixed diet and a vegetable diet. “He reported as the result, that he found a vegetable diet wholly capable of maintaining the strength of the body, and that vegetable albumen was equivalent, weight for weight, to animal albumen.”

“Such experiments are interesting, but at this age of the world, are not really necessary, as the question of the capability of vegetable food to sustain life, even in its highest vigor, was settled so long ago as the time of Pythagoras, who, with his followers, was a radical vegetarian. Indeed, we may say that this question was experimentally settled by Adam and his immediate descendants, who proved that long and vigorous life may be maintained upon a diet from which animal food is excluded.”

Note: This is the earliest document seen (Feb. 2022) concerning protein [vegetable albumen] and vegetarian diets.

1417. Knight, Joseph. 1888. Cellular cloth. *Vegetarian Messenger (Manchester, England)*. Sept. p. 295-96.

• **Summary:** “Ludicrous as is the charge of inconsistency made by flesh-eaters against Vegetarians because of the wearing by the latter of leather boots and woollen garments, the question of the non-use of such materials is not unworthy of receiving consideration... Vegetable leather and non-woollen materials will be abundantly available when a sufficient demand arises for them. If evidence be needed, it is found in the fact that there are already substitutes for leather and wool which are quite innocent of the animal kingdom. The most recent, and perhaps the most important step in this direction, is the introduction of ‘cellular cloth,’ a material

invented chiefly for underclothing, having the advantages of woollen fabric without the disadvantages of being of animal origin, and with the additional advantage of being constructed on sound hygienic principles. The distinctive feature in this material is that it is so woven as to comprise a tissue of cells by which air is kept in constant circulation around the body, forming a natural and most efficient non-conductor of heat. The open cells also permit of free egress of perspiration.”

1418. *Vegetarian Messenger* (Manchester, England). 1888. Amongst the Good Templars of South-East Lancashire. Sept. p. 292-94.

• **Summary:** “Many of the Lodges in the South-East Lancashire district, I.O.G.T., have had meetings devoted to hearing and discussing lectures on Vegetarianism by Vegetarian members of the Order. The first lecture in the past quarter was delivered by Brother Joseph Knight.”

1419. *Vegetarian Messenger* (Manchester, England). 1888. Home: West London. Sept. p. 301.

• **Summary:** “On Monday, July 16, at the Shepherd’s Bush Mission Hall, Goldhawk Road, the West London Vegetarian Society held its first annual meeting, elected officers, and passed rules. Mr. J. Oldfield, who presided, explained the objects of the meeting, from which it appeared that, in consequence of the rapid spread of Vegetarian principles, especially in the metropolis, it had been found desirable to form a number of local centers, thereby facilitating the intercourse of members and friends, and assisting beginners in the system.”

1420. *Vegetarian Messenger* (Manchester, England). 1888. Foreign: Melbourne, Victoria. Sept. p. 305-06.

• **Summary:** “The *Argus* reports the April meeting of the Australian Vegetarian Society; Mr. Robert Jones (the president) in the chair. The president delivered an address on ‘Ancient and Modern Testimony in Favour of Vegetarian Diet’... The Vegetarian Society of Australia held a social meeting last evening at the Thistle Co.’s Hall.” Source: *Melbourne Daily Telegraph*, May 25.

1421. Bonnejoy. 1888. Scraps from the press: [Cycling]. *Vegetarian Messenger* (Manchester, England). Oct. p. 334.

• **Summary:** “The *Bicycling News* of August 18 published a letter addressed by Mr. Paul Hardy to Dr. Bonnejoy, urging the good effect of athletic exercises in general and of cycling in particular. The following is Dr. Bonnejoy’s reply: ‘Exercise and sports are not everything—diet is also important. Vegetarian food possesses three times the amount of nutrition contained in other food. Nevertheless, it cannot be denied that whilst round London on Sundays the roads swarm with cyclists, the excursions of Parisians are made in the confinement of stuffy railway carriages. Certainly

cycling is a far healthier mode of recreation than that offered by the cafés, theatres, and cramped urban gardens of Paris. The blind opposition to cycling prevalent in France is quite unknown in England. In conclusion, it would seem likely that by combining *Vegetarianism* and temperance with cycling exercise in pure air, a man might prolong his period of life, not merely to 100, but to 150 years.—Amical shake-hand, Docteur Bonnejoy (Du Vexin).’”

1422. Fegan, J.W.C. 1888. Summary: Mr. Fegan’s home for boys. *Vegetarian Messenger* (Manchester, England). Oct. p. 311.

• **Summary:** “The following interesting letter has been received by the Secretary of the Vegetarian Society: ‘Dear Mr. Knight, I have to thank you for the *Vegetarian Messenger*, which I always look through with interest. You will be glad to know that our system—for after three years’ trial we can hardly continue the term experiment—of non-flesh diet has proved so successful that we never think for a moment of going back to the old regime. I am sure that if wisely and thoughtfully introduced into any institution for young people it will be found of advantage, both physically and morally. We have never had anything like such good health before as in the last three years. Our medical officer has almost a sinecure—this is wonderful, considering the stock and antecedents of our boys. With kind regards, yours very faithfully, J.W.C. Fegan.’”

1423. Knight, Joseph. 1888. Manchester Vegetarian Lectures: No. 11.—Vegetarianism in practice. *Vegetarian Messenger* (Manchester, England). Oct. p. 315.

• **Summary:** “On Tuesday, the 24th of April, a lecture on ‘Vegetarianism in Practice’ was delivered by Mr. Joseph Knight. The chair was occupied by Mr. W.E.A. Axon. The lecture was followed by discussion, and the meeting closed with the usual votes of thanks.”

1424. Mansell, Thomas. 1888. Manchester Vegetarian Lectures: No. 10.—Vegetarianism and manual labor. *Vegetarian Messenger* (Manchester, England). Oct. p. 312-15.

• **Summary:** “Mr. Thomas Mansell, foreman at the Thames Ironworks, a large shipbuilding yard in London, delivered a lecture upon the above subject on Tuesday, April 10, at the Brotherton Hall, Fountain Street, Manchester. The audience consisted of working men, employers of labour, &c.”

“Mr. Mansell said: ‘Because I believe it is right and just to be a Vegetarian. The first thing that influenced me in the direction of Vegetarianism was the beneficial effect which Vegetarianism produced in my wife’s health... Now, when I saw the improvement in my wife’s health, I reasoned this way: If Vegetarianism did so much for a person whose constitution was so far broken up, what would it do for me, who was in tolerably good health? Therefore, I thought it

was right for me to give Vegetarianism a trial. I maintained my health and strength on the new diet, and, of course, began to be talked about. Of course I met with a great deal of opposition, but I am glad to tell you that some of the men who were most bitter against the Vegetarian system then are Vegetarians themselves now.”

1425. *Vegetarian Messenger* (Manchester, England). 1888. Correspondence: Notes and queries—*Almonds and Raisins*. Oct. p. 329.

• **Summary:** “The publication of the annual will not be continued for the ensuing year.”

1426. *Vegetarian Messenger* (Manchester, England). 1888. Reviews. Oct. p. 336.

• **Summary:** “We have received from Australia a little pamphlet on *Vegetarianism, with Special Reference to its Connection with Temperance in Drinking; a lecture delivered by Rupert Jones, president of the Australian Vegetarian Society; Melbourne, George Robertson and Co.*”

1427. *Vegetarian Messenger* (Manchester, England). 1888. Home: London—Food reform meeting at Islington. Oct. p. 338.

• **Summary:** “The first of a series of meetings in North London, organised by the London Vegetarian Society, was held on Monday night in the Memorial Hall, Church Street, Islington, under the presidency of the Rev. R.B. De Wolf, who stated, in opening the meeting, that he had been a Vegetarian to a very considerable extent during the last twelve months, and he was very much in favour of the Food Reform movement. Mr. Jeffery said he and all his family were Vegetarians, and they were all healthy and strong, and never had a doctor. The hardest work could be done on a diet of fruit, bread, and nuts. There were puddlers and blacksmiths who lived entirely on such food. Mr. E.W. Richardson, jun., remarked that more than three-fourths of the people of the world live without butcher’s food, so that, on the whole, Vegetarians were on the winning side. Animals got their bone from vegetable stuffs, and men could do it also.” Source: *Weekly Times and Echo*, Sept. 9.

1428. Sanskrita, Pandita Ramabai. 1888. Letters: [San Francisco]. *Vegetarian Messenger* (Manchester, England). Nov. p. 371.

• **Summary:** “Pandita Ramabai Sanskrita writes from San Francisco: ‘I rejoice that such a society as yours exists to demonstrate a righteous cause. It is vain to hope that we shall have peace on earth until we begin to behave like human beings, humanely treating our fellow-creatures, instead of devouring them, like tigers and wolves.

“It seems to me that temperance, social purity, and humane treatment of animals are members of the same great body of reform; if one of them is neglected, the

whole body must suffer. All people ought to be educated to equally reverence and follow them all. It is a matter of great thankfulness that the Vegetarian Society is forwarding the cause of humane education, and is keeping pace with other great movements, helping to perfect humanity. I am in deep sympathy with your noble society, and wish you a hearty God-speed in your good work.” Address: San Francisco, [California].

1429. *Vegetarian Messenger* (Manchester, England). 1888. Annual meetings of the Vegetarian Society. Nov. p. 341-69.

• **Summary:** Contents: I. Sermons preceding the annual meetings. Morning conference. Cycling on a vegetarian diet, by Dr. Watters. Fruit as food, by Samson Morgan. “After some further discussion, the chairman, in explaining the new arrangements that have been made... our books... have... been placed in the Manchester Free Library. A catalogue will be printed shortly, and any book will be available for the use of members of the Vegetarian Society in any part of England on making arrangements with the secretary or librarian of the Society... These special libraries are of very great importance and utility. We ought, in a Vegetarian library, really to have all that has been written respecting Vegetarianism and the food question in all its aspects. (Hear, hear.)”

Contents continued: Afternoon conference. Annual report. Roll of the Society. The magazine and publications. The Society’s library “has been transferred to the Free Library, King Street, Manchester.” The May meetings. Lecturing operations. Exhibition dining rooms. Vegetarian restaurants. London Auxiliary. The Daisy Society. The general press. The movement in other lands—“Australia especially do we hear of growing interest and earnest work. The movement in Germany is holding steadily on its way, and occasional signs of activity reach us from other parts of Europe. Our American cousins are contending with the difficulties inseparable from a paucity of funds, but are persevering in the cause. India sends tidings of progress...” Our financial position. The outlook. Statistics.

Concerning statistics, tables show: (1) For the years 1879-88, letters, postcards, and parcels / books received and sent / posted. For example in 1888, the Society received 7,642 letters, 1,407 postcards, and 1,857 parcels / books. They sent 2,688 postcards, 925 parcels, 5,848 circulars and books, 38,934 magazines, and 6,609 letters. (2) From 1870-88: Number of contributors, members enrolled, associates enrolled each year. Income from subscriptions and donations, sales of publications, advertisements, from other sources, and total. For 1887-88, 1,766 contributed, 131 enrolled as members and 85 as associates. Income: £626 in subscriptions and donations, £372 in sales, £139 in ads, £32 other, totalling £1,169.

1430. Von Seefeld, Alfred. 1888. Letters: [Hanover]. *Vegetarian Messenger* (Manchester, England). Nov. p. 372.

• **Summary:** In a letter dated 5 October 1888, Mr. von Seefeld writes: “The Vegetarian Society of Hanover begs to send most hearty greetings to the forty first anniversary of the English Vegetarian Society, with many thanks for the benefit received by your excellent magazine, *The Vegetarian Messenger*, and with the best wishes for the further success of your really humane work.” Address: Hanover, [Germany].

1431. Weilshaeuser, Emil. 1888. Letters: [Silesia]. *Vegetarian Messenger (Manchester, England)*. Nov. p. 371.

• **Summary:** “To the Forty-first Anniversary of the Vegetarian Society. Allow me, from my heart, to congratulate you.” Note: In 1888 Oppeln was in Prussia, in northeast Germany. As of 2005, Oppeln is in Silesia in western Poland. Address: Oppeln, Silesia.

1432. Clark, James. 1888. The anniversary sermons. *Vegetarian Messenger (Manchester, England)*. Dec. p. 394-400.

• **Summary:** Preached at the Bible Christian Church, Salford. “He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.”—Psalm xiv, verses 14 and 15.”

“It may be that the Psalmist, together with many others, was in the habit of using animal food for his own subsistence, but if it were so, I say he finds no suitable expression, in which to praise God for giving him the power to destroy his fellow-creatures in order that he may subsist upon their bodies.”

God has given the 38 million English people about 51 million acres of land that is suitable for cultivation. But in addition to the people there are 3 million horses, 10 million cattle, 30 million sheep, and 4 million pigs to be kept—“almost entirely that man may have animal food.” The number of animals is more than the number of people, and they eat vastly more than the people. “So it is clear that if we can feed all of these in addition to ourselves, God has given un enough to provide for all our wants in bringing forth fruit from the earth. But in addition to having to keep these creatures instead of mankind, we are under the necessity of importing from abroad vast quantities of food, of which the most considerable is 140,000,000 cwt. [1 cwt. or hundredweight = 112 lb] of grain, out of which about 80,000,000 comes in the shape of flour. This quantity is nearly 3 cwt. [336 lb] of food imported from abroad for each human being living in the United Kingdom every year...”

We have great sympathy for dignitaries in high places, and sometimes for our neighbors. “Is it not possible to go a little further, and to feel that our lives would be richer, and more precious and more Godlike, if we had more sympathy with creatures humbler than humanity... For instance, when

we have little ones under our care, we experience a new kind of love and sympathy, and are capable of loving each other better. But if we harden our hearts against the humbler creatures, will it not surely make it easier for us to harden our hearts against the humbler ones in human society, and we may even progress from that until our hearts are entirely hardened, and we have no sympathies with suffering or with each other, but become quite indifferent, and therefore inhuman.” Address: Rev.

1433. Hompes, J.W. 1888. Foreign: Germany. *Vegetarian Messenger (Manchester, England)*. Dec. p. 404.

• **Summary:** Contains abstracts of November 1888 issues of *Thalysia* and *Rundschau*.

1434. The health almanac and vegetarian year-book for 1889. 1888. London: Sydney Young. *

• **Summary:** Contents: A vegetarian calendar. Vegetarian principles explained. The æsthetic argument. The anatomical argument. The arguments from chemistry. Chemical analyses of vegetable and animal foods. Food and climate. Food and disease. Vegetarianism and economy. Vegetarian experience. The health argument. Humanity—Purity—Temperance. History—Philosophy and physiology. Over-population—Simplicity. A list of books for inquirers. Lists of vegetarian restaurants, societies, clubs, &c. A retrospect of vegetarian work. Vegetables and fruits for each month. Digestion—Feeding of children—Water in foods—Fat in foods—Bread analysis—Mortality amongst butchers—Extract of meat—Milk, &c., &c.

“Opinions of the press: ‘In the work before us an attempt has evidently been made to place in the hands of Vegetarians an official and responsible Annual in which are focused the various statistics and facts bearing on the diet question in such a form that the reader may find not only a condensation of his reading upon this question, but a practical sketch of the progress of the movement.’—*The Herald of Health*, ‘Cram full of useful information of every kind for Vegetarians... statistical tables for every possible thing that can turn up in the Vegetarian kaleidoscope.’—*The Vegetarian*. Price 3d., or post free for 3½d., also *The ABC of Vegetarianism*, price 2d., or by Post 2½d., from Sydney Young, 29, Mark Lane, London.

“On sale at the London Vegetarian Society, 18, St. Bride St., London, E.C.; and at The Vegetarian Society, 75, Princess St., Manchester.”

1435. Tongue, Alfred. 1888. Statement of accounts of the Vegetarian Society, for the financial year ending 30th September, 1888. *Vegetarian Messenger (Manchester, England)*. Dec. p. 392.

• **Summary:** A table titled “General Fund,” shows receipts, totalling £1,192, and payments, totalling £1,192, dated 17 November 1888. Address: F.C.A., Auditor.

1436. *Vegetarian Messenger* (Manchester, England). 1888. Official announcements: Paris Exhibition guarantee. Dec. p. 373.

• **Summary:** “Many friends will remember with interest the work of the Society in connection with the Vegetarian Dining rooms which it established at the International Health Exhibition, London, 1884, and the Liverpool Exhibition, 1886. The Executive desire, if possible, to carry out similar operations at the Paris Universal Exhibition, 1889, and have therefore decided to start a Guarantee Fund of £500, and to seek for it the financial support of all friends of the movement.”

1437. *Vegetarian Messenger* (Manchester, England). 1888. Summary: Ourselves as others see us. Dec. p. 374.

• **Summary:** “‘The Vegetarian Society,’ says the *Dundee Advertiser* of September 28, ‘is the least turbulent and aggressive of the many associations devoted to reform.’ After reading the columns of ridicule which the press has of late devoted to our movement, a word of commendation from outsiders is worth noting. We trust it is a correct description of the past, and hope it may prove a correct prophecy of the future.”

1438. *Vegetarian Messenger* (Manchester, England). 1888. Annual meetings of the Vegetarian Society: Evening meeting. Dec. p. 374-91.

• **Summary:** “The chairman (Rev. Jas. Clark), in opening the meeting...complimented the audience on their intelligence and good looks.”

“Professor Mayor moved the adoption of the ‘First Resolution: That, having regard to the testimony of those who have thoughtfully adopted and practised the Vegetarian system of diet, by which its superiority in nutritiveness and healthfulness is evidenced, and having in view also its lesser costliness, the attention of the governing, executive, and managing authorities of philanthropic and other institutions responsible for providing food for large numbers, and of all who are interested in such movements is earnestly directed to this dietary system as affording an important aid towards increasing the efficiency and extent of their operations.’”

“The witness whom I produce this evening is known to German Vegetarians by the citations of Balzer, but has not, I believe, been introduced to our English society. Indeed, considering his fame in America, France, and Germany, and the originality of his doctrines, it is strange how little he is read in this country.

“Henry Charles Carey, son of Matthew Carey, the publisher, was born at Philadelphia, [Pennsylvania] 15th December, 1793, and died there 12th October, 1879. He became the leading partner in the firm of Carey, Lea and Carey, then the chief publishing house in America. In 1824 he established the system of trade sales, and in 1835

withdrew from business. The rest of his life was devoted to study.” There follow six and a half pages of excerpts from Carey’s masterwork, *Principles of Social Science*, Philadelphia, 1883, 3 vols.

“The Manchester Vegetarians first hit the nail on the head when they provided sixpenny dinners at the ‘Healtheries.’ That was the keynote of the success of the Vegetarian restaurants in London. There were now several Vegetarian restaurants in London serving sixpenny dinners.”

“Mr. E.J. Baillie, of Chester, proposed the ‘Second Resolution: That this meeting rejoices in the many evidences of advancement in horticulture and commends the national and universal encouragement of fruit and vegetable farming as fraught with benefits to the health, morals, and welfare of the community.’”

“Miss Lindsay (Editor of the *Vegetarian Messenger*) proposed: ‘Third Resolution: That believing most of the cruelties perpetrated upon animals in subjection to mankind to be intimately related to the practice of using animal flesh as food, this meeting urges upon the members of all organisations which are established for the prevention of such cruelties an examination of the principles of Vegetarianism as an important auxiliary to their labours.’”

“Mr. James Burns, of London, moved the ‘Fourth Resolution: That this meeting, recognising the great value of the work done by temperance reformers, in order to facilitate the completion of that work, urges all temperance workers to give trial to a simple and unstimulating non-flesh diet as offering an auxiliary of great service both in preventing the acquirement of an appetite for alcoholic drink, and in the reformation of the intemperate.’”

1439. *Vegetarian Messenger* (Manchester, England). 1888. Receipts and payments for the year ending Sept. 30th, 1888. Dec. p. 393.

• **Summary:** Two tables, one titled “Special Funds Account” and the other “Approximate statement of assets and liabilities of the Vegetarian Society, on 30th September, 1888,” show two columns, receipts and payments for the former, assets and liabilities for the latter, with equal totals.

1440. *Vegetarian Messenger* (Manchester, England). 1888. Home: Oxford. Dec. p. 403.

• **Summary:** “On the 8th November, the ‘Union’ Debate Club of the University discussed the question of Vegetarianism. ‘That Vegetarianism represents the Ideal in food and drink, and provides a remedy for the majority of social diseases,’ was moved by R.J. Walker, of Balliol, and opposed by F.H. Collier, of Christchurch. The motion was gallantly supported by A.F. Hills, who apologised for the absence of Prof. Mayor. The results of the voting were:—Ayes, 23; noes, 36.”

1441. Foster, Michael. 1888-1890. A text book of physiology. 3 vols. 5th ed., largely revised. London and New

York: Macmillan and Co. See vol. II (1889), p. 839. *

• **Summary:** “The several food-stuffs of a diet may be drawn from the animal or from the vegetable kingdom. Vegetable proteids appear to undergo the same changes in the alimentary canal as do animal proteids, and the main effects on the body of proteids from the two sources seem to be the same.”

Note: Sir Michael Foster lived 1836-1907. Address: Prof., M.A., M.D, LL.D., F.R.S., England.

1442. Vegetarian Cyclists’ Club. Renamed Vegetarian Cycling and Athletic Club in 1909. 1888. New vegetarian society. London, England.

• **Summary:** Source: Large, Leslie. 1888. “Correspondence: Notes and queries—The Vegetarian Cycling Club.” *Vegetarian Messenger* (Manchester, England). Jan. p. 17-18. “At the conclusion of the first season I have to express my thanks to the few gentlemen who have co-operated with me to make the Vegetarian Cyclists’ Club an accomplished fact. I have at present the names of 14 members resident in London...”

Vegetarian Cycling and Athletic Club. 2004. <http://www.ivu.org/history/societies/vegacac.html>. The first formal meeting of the Vegetarian Cyclists’ Club was held in 1888 and the first president was Mr. Arnold Hills. The name was changed to the Vegetarian Cycling and Athletic Club in 1909 to reflect the expanded interests of its members. Address: London, England.

1443. Vegetarian Federal Union 1888. New vegetarian society. London, England.

• **Summary:** This was the forerunner of the International Vegetarian Union (IVU). The first congress was held in Cologne, Germany (see www.ivu.org/history).

Vegetarian (The) (London). 1889. Oct. 3. “About The Vegetarian Federal Union.” “The treasurer of the Vegetarian Federal Union writes: ‘From Australia constantly come cheering reports from our old friend Mr. Newton Wood,...’”

Vegetarian (The) (London). 1889. Dec. 21. p. 816-17. “The Vegetarian Federal Union: Its possibilities and its policy.” “Of all the many social developments of the past year, none is more likely to prove more fruitful in far-reaching influences than the establishment of the Vegetarian Federal Union. The work wrought out in a short two hours’ conference, by the assembled representatives of English Vegetarian Societies, on Tuesday, October 6th, 1889, will I believe mark an epoch, not only in the history of Vegetarian advance, but also in the annals of political evolution...”

“The first suggestion for this splendid concentration of our scattered, and too often isolated, forces, came from one of our most capable workers, Mr. Charles Forward, who developed, in a paper read at our second Quarterly Conference, a scheme for the further organisation of Vegetarian activity.” A.F. Hills is chairman and W.E.A. Axon is vice-chairman of the Vegetarian Federal Union; a large

portrait (illustration, line drawing) of each is shown.

Details of the organization of the new union are then discussed: Name, definition, officers, election of representatives, and function. Address: London.

1444. Darwin, Charles Robert. 1888. *The descent of man, and selection in relation to sex*. 2 vols. London: J. Murray. Illust. 19 cm. *

Address: M.A., LL.D., F.R.S., England.

1445. Herron, J.S. 1888. *The vegetarian almanack*. *

• **Summary:** *The Vegetarian Almanack* for 1888, issued by Mr. J.S. Herron, of Belfast, contains a number of interesting articles, including a notice of Swedenborg and Cowherd as pioneers of progress. Address: Belfast, [Ireland].

1446. Holbrook, Martin L. 1888. *Eating for strength: or, Food and diet in their relation to health and work, together with several hundred recipes for wholesome foods and drinks*. New York: M.L. Holbrook & Co. 236 p. No index. 20 cm.

• **Summary:** The author, a health reformer, advocates a vegetarian diet. Chapter 9, titled “Alimentary products of the vegetable kingdom,” has a section on “Peas, beans and lentils” which states (p. 117): “The special characteristic of the bean, as compared with cereals, is a less amount of starch and a larger amount of nitrogenous matter. This renders it an excellent substitute for flesh meat. All experience goes to show that it is a more satisfying vegetable product for hard-working men than almost any other. In Catholic countries, especially France, where flesh food is less used, and where during Lent and on Fridays it is proscribed, leguminous products are more extensively used than elsewhere. They are much used by the vegetarians of India and China...”

“In Japan the bean is made into a curd [tofu], a most nutritious article of diet, and the nearest approach in its chemical constituents to animal food of any of the vegetable foods. A very full account of the mode of preparing and using it was published by the United States Government in the consular reports for 1886. This curd is used in soup, croquettes [croquettes] and a hundred other ways, and is said to be well liked. It might to our advantage be introduced into our country, and so might the soy bean generally used in Japan and China, which is richer in fat than our own beans are.” A table (p. 118, based on Kinch 1880) gives the composition of the soy bean.

Note 1. This is the earliest English-language document seen (March 2022) that contains the term “substitute for flesh” or the term “substitute for flesh meat” used to refer to a meat alternative.

Note 2. This is also earliest document seen (March 2001) concerning the etymology of meat alternatives.

The chapter on “Food in various diseases” recommends remedies for constipation (brown bread, fruit, and fresh

vegetables), chronic rheumatism (a vegetarian diet), diabetes (gluten bread, “made now by many health food companies”), food for orphan asylums, prisons, etc. (“a rightly constituted vegetable diet,” ‘non-flesh’ diet, or ‘Vegetarian’ dietary).

Note 3. This is the earliest English-language document seen (Sept. 2006) that contains the term “health food” (or “health-food” or “health foods”). Address: M.D., Prof. of Hygiene in the New York Medical College and Hospital for Women, Editor of the *Herald of Health*, etc.

1447. *Petits remèdes, par un végétarien* [Little remedies, by a vegetarian]. 1888. Paris: Carré. 112 p. [Fre]*

1448. Richardson, Benjamin Ward. 1888. Foods for man—animal and vegetable: a comparison. *Longman's Magazine* 12:26-45.

• **Summary:** This is the text of a lecture delivered in the Free Trade Hall, Manchester, England, on 20 Jan. 1888 (Friday). Contents: Introduction. 1. The first comparison—Man and animals: Man. The second comparison—Animal and vegetable foods. 3. The comparison of supplies. 4. Health and strength from food.

All animals are herbivores or carnivores. All the higher animals and all useful animals are herbivores. Carnivores live on herbivores. The writer concludes that a properly constituted fruit and vegetable is best for humans. Address: M.D., LL.D., F.R.S., England.

1449. Salt, Henry Stephens. 1888. *Flesh or fruit? An essay on food reform* (Reprinted from the “Westminster Review”). London: W. Reeves. 48 p. 16°. *

1450. Salzer, Leopold. 1888. The psychic aspect of vegetarianism. A lecture delivered... at the inaugural meeting of the Calcutta Vegetarian Society, in March 1887. With additional notes and appendices. 2nd ed. Calcutta, India: C. Ringer & Co. ii + 104 p. 20 cm. *

1451. *Vegetarian Almanack*. 1888? Serial/periodical. Belfast Ireland. *
Address: Belfast, Ireland.

1452. *Food, Home and Garden* (Philadelphia). 1889-1900. Serial/periodical. Philadelphia, Pennsylvania: Published for the Vegetarian Society of America by the Milliette printing and publishing house. Vol. 1, No. 1 Jan. 1889 to Jan. 1900. Henry Stephen Clubb, editor. Frequency: Monthly. 19 cm.
• **Summary:** The cover of Vol. 1, No. 1, Jan. 1889, states: “Thou shalt not hurt nor destroy in all my holy mountain,” *Isaiah* XI, 9. Edited by the President of the Vegetarian Society of America [Rev. Henry S. Clubb]. Society’s offices: 936 Franklin Street, Philadelphia, Pennsylvania. Printed and published for the Vegetarian Society of America by the Milliette Printing Company, 17 North Front St., Camden,

New Jersey.”

By Jan. 1890 (Vol. 3, No. 13) the magazine was 16 pages long with viii (8) pages of front and back matter. The printer was C.M. Loomis, Grand Rapids, Michigan, who published the monthly magazine for The Vegetarian Society of America. In Jan. 1891 (Vol. 1, No. 25) the motto on the cover has changed to: “Good health can be best attained by building up the body with pure food.” The circulation is ten thousand a month, and the magazine is now published in Philadelphia by the Vegetarian Society of America. Thereafter this magazine continued to be published monthly without any basic changes until early 1895, when problems began. Vol. 7 began with 5 “weekly issues” (total 16 + iv pages) published as “Monthly No. 73” from Jan. 26 to Feb. 23. The next issue, May 1896, was Vol. 1, No. 1 of a new series; it was also described as 8th year, whole number 73. In early 1900 this magazine merged into *The Vegetarian Magazine* (Chicago), with Vol. 4, No. 6.

Ad in C. Wachtmeister and K.B. Davis. 1897. *Practical Vegetarian Cookery*. This is a monthly vegetarian magazine edited by Rev. Henry S. Clubb. The Vegetarian Society of America is located at 310 Chestnut St. in Philadelphia, Pennsylvania.

Run: Union List of Serials indicates that this periodical began publication in Jan. 1889 through 1895, then began a new series with May 1896 through Jan. 1900.

Holdings: Library of Congress has Jan. to Dec. 1889, then Jan. 1898 to Jan. 1900. The Kansas Historical Society has the best collection—all volumes and issues of both the original series and new series. Incomplete sets of this journal are held by the University of Chicago, University of Michigan, and the Philadelphia Free Library (has only Jan-Dec. 1889).

Note: Both *Food, Home and Garden* (Philadelphia) and *The Vegetarian* (Chicago) were published in Oct., Nov. and Dec. 1899, and in Jan. 1900. Address: 936 Franklin St., Philadelphia, Pennsylvania; 17 North Front St., Camden, New Jersey.

1453. *Food, Home and Garden* (Philadelphia). 1889. The Vegetarian Society of America. 1(1):1. Jan.

• **Summary:** The president of the Society is Rev. Henry S. Clubb, 2915 Fairhill St., Philadelphia, Pennsylvania. Secretary: Dr. J. Harvey Lovell, 936 Franklin St., Philadelphia.

In smaller print: “All communications and exchanges should be addressed to *Food, Home and Garden*, 936 Franklin St., Philadelphia, Pennsylvania.”

“Terms of subscription.—*Food, Home and Garden* will be sent to any address one year, 12 numbers for 50 cts. To Clubs of 4 subscribers, \$1.00. Single copy 5 cts.”

“Friends desirous of aiding the Society will please send the names and addresses of those to whom they desire the publication sent. For every 25 cents contributed a copy will

be sent one year to each address so sent.

“Membership Dues.—Members of the Society receiving this number with a cross (X) attached to this notice will please regard it as a reminder that their annual subscription is now due, and will greatly aid the Society by responding promptly. Postage stamps received for small amounts.

“Kindred Societies.—The President will, on application, enclosing stamp, forward information regarding the Christian Kingdom Society; The International Council of Education for the promotion of Peace; the Bible Christian Church, (Vegetarian) the Christian Peace Society; the Philadelphia Board of Arbitration; the Vegetarian Society, (of England), the Universal Peace Union, and the Penna. Peace Society, of all of which he is a member.”

“Advertising.—We shall add space for advertising as required and we invite all who have hygienic food, plants, trees, flowers, seeds and garden implements; also useful books on gardening, on food or on health and physiology to avail themselves of our columns. Our issue in Philadelphia alone will make it valuable for local dealers.”

1454. *Food, Home and Garden (Philadelphia)*. 1889. To subscribers and friends. 1(1):2. Jan.

• **Summary:** “A year ago an experimental number called the *Vegetarian* was issued by the Vegetarian Society [of America]. It was then intended to issue quarterly, but experience and correspondence have shown that a smaller paper issued monthly would better meet the wishes of Vegetarians, and we now expect to start a monthly issue with a good subscription list and a good prospect of permanent usefulness. The number of pages of each number [now 8] will be increased as soon as the income of the Society and the subscription list shall warrant the outlay. To accomplish this we invite the cordial co-operation and support of our friends throughout the American Continent.”

1455. *Food, Home and Garden (Philadelphia)*. 1889. From our contributors: Five years’ experience. 1(1):3. Jan.

• **Summary:** “John B. Campbell, Red Lands [Redlands, San Bernardino Co.], California, writes: ‘My wife and I are vegetarians of five years’ standing, and the benefits to both of us have been so decided that nothing could induce us to go back. I sincerely hope that your society may grow and prosper, as I feel nothing in this land is more needed just now.’”

1456. *Food, Home and Garden (Philadelphia)*. 1889. From our contributors: Faithful in advocacy, if not in practice. 1(1):3. Jan.

• **Summary:** “Dr. J. Lundy Brotherton, since deceased, wrote to our annual meeting: ‘It would have been an especial interest to me to have been present and joined you in the commemoration of those humane sentiments that recognize the right to life of all sentient creatures... Your gathering

recalls the expressions of thirty-five years ago when Dr. John Grimes of Boonton, New Jersey, had his yearly vegetarian gatherings in which the saintly Mr. Metcalfe gave us his presence and benediction.’

“Mrs. Brotherton, widow of the above correspondent, and till recently, Treasurer of the Vegetarian Society of America, has recently returned to England with the aid and benediction of several Manchester friends who have become members of the American Society.”

1457. *Food, Home and Garden (Philadelphia)*. 1889. Savory dishes. 1(1):4-5. Jan.

• **Summary:** “Persons on first dismissing the flesh of animals from their daily supply of food are apt to miss the savory, appetizing dishes which the varieties of butchers’ meat, poultry and fish afford, and by which the disease germs are disguised...” There follow 12 recipes, such as: Savory fritters, Savory pie, Brown sauce, Mincemeat, etc.

1458. *Food, Home and Garden (Philadelphia)*. 1889. Organization of the Vegetarian Society of America. 1(1):8. Jan. [1 ref]

• **Summary:** “At the close of an excellent report of the address of its president, the *Philadelphia Public Ledger* stated: The Vegetarian Society was formed in Alnwick, Pennsylvania, in June 1886, for the purpose of promoting temperance and health by the use of the productions of the vegetable kingdom, such as fruit, cereals and vegetables, and the ultimate disuse of the flesh of animals, birds and fishes. It now has many members of the States of the Union.”

Note 1. This is the earliest document seen (June 2005) that mentions the founding date or place of the Vegetarian Society of America. Note 2. Alnwick, in Montgomery County, Pennsylvania, is a tiny rural grove by the railroad about 20 miles north of Philadelphia, approximately equidistant from Willow Grove, Jenkintown, and Feasterville, which are all in Montgomery Co., Pennsylvania.

1459. Knight, Joseph. 1889. Official announcements: Annual parcel. *Vegetarian Messenger (Manchester, England)*. Jan. p. 3.

• **Summary:** “We are about to issue, as a volume, the second series of *Manchester Vegetarian Lectures*, also an English reprint of a pamphlet by Mr. Robert Jones, President of the Vegetarian Society of Australia, on *Vegetarianism, with Special Reference to its connection with Temperance in Drinking*. These we hope to have ready to send to subscribers of ten shillings and upwards, with the February number of the magazine, and they will be accompanied by *Daisy Leaves*, No. 3, and one or two other small papers.” Address: Secretary [of the Vegetarian Society].

1460. Phillips, I.H. 1889. Letters: From I.H. Phillips. *Vegetarian Messenger (Manchester, England)*. Jan. p. 17.

• **Summary:** “I am compiling a ‘Vegetarian Handbook and Directory.’ This work is intended to form a ready-reference book for Vegetarians, and will embrace several special features, and certain statistics and information upon various subjects never before published.” Address: 85, Lamb’s Conduit Street, Mecklenburgh Square, W.C.

1461. *Vegetarian Messenger* (Manchester, England). 1889. Official announcements: A new year’s greeting and invitation. Jan. p. 1-2.

• **Summary:** “For the guidance of those requiring information we append the rules relating to membership and associateship: 3. Constitution and definitions. 4. Qualification for admission. 5. Members’ declaration. 6. Associates’ declaration. 7. Privileges. 8. Magazines and publications.”

1462. *Vegetarian Messenger* (Manchester, England). 1889. Reviews. Jan. p. 10-11.

• **Summary:** “*Dreams and Dream Stories*; by Anna Bonus Kingsford, M.D., of Paris; President of the Hermetic Society; Author of ‘The Perfect Way in Diet,’ &c., &c., and part author of ‘The Perfect Way, or the Finding of Christ.’ Edited by Edward Maitland. London: George Redway, 15, York Street, Covent Garden; 1888; price 6s.”

“*The National Temperance Mirror*; London: National Temperance Publication Depôt, 33, Paternoster Row, E.C.”

“*The Onward Reciter*; Edited by Thomas E. Halesworth (Vol. XVII.); London: S.W. Partridge & Co.;... especially suited for those who take an active part in temperance work. It contains pieces suitable for recitation at temperance meetings, both for adults and juveniles.

“*Onward; a Band of Hope, Temperance, and Family Magazine* (same editor and publishers)...intended to teach children the composition and chemical nature of alcohol.”

“*The National Temperance League’s Annual for 1889*; Edited by Robert Rae (same publishers).”

“*The Alcohol Habit and Medical Authority*; by Henry W. Williams, M.D., C.M., London. National Temperance Reform Depôt.”

1463. *Vegetarian Messenger* (Manchester, England). 1889. Home: Bristol Vegetarian Society. Jan. p. 18.

• **Summary:** “Under the auspices of this society, a lecture was delivered at the Blind Asylum Lecture Hall...by Professor F.W. Newman, whose subject was ‘Vegetarianism—a look backwards and forwards.’” Source: *Bristol Mercury*.

1464. *Vegetarian Messenger* (Manchester, England). 1889. Home: Douglas, Isle of Man. Jan. p. 18-20.

• **Summary:** “On Tuesday evening, December 17, a popular lecture on Vegetarianism was given by Miss Lindsay (graduate of Girton College Cambridge, and editor of the *Vegetarian Messenger*, Manchester).” Source: *Isle of Man*

Sun, December 21.

1465. *Vegetarian Messenger* (Manchester, England). 1889. New members. New associates. Jan. p. ix.

• **Summary:** Lists the names and addresses of the 10 members of the Vegetarian Society who have joined during the last month (since the last issue was published), with total members at 3,325. The Society gives a number to every new member. Six new associates joined, totalling 1,465.

1466. *Food, Home and Garden* (Philadelphia). 1889. Reception of Miss Lucy Edmunds. 1(2):10-12. Feb.

• **Summary:** “A very pleasant gathering of the members and friends of the Vegetarian Society of America took place at the residence of the Secretary, Dr. J. Harvey Lovell, 936 Franklin street, Philadelphia, on Tuesday evening, January 15, 1889.

“Rev. Henry S. Clubb presided and expressed the cordial welcome tendered by the Society to Miss Edmunds, who he said represented the best element of English life—that which sought to elevate mankind to the higher plane of moral and spiritual excellence. About forty years ago he said the Vegetarian Society originated in England and it was his good fortune to be associated with its early president, James Simpson, whose memory is held in great esteem and veneration. At that time he was requested by the President to draw up a Synopsis of Vegetarian principles which he did, and it was soon after adopted by the Society and published.”

“Synopsis of Vegetarian Principles. That Man, as a physical, intellectual, and moral being, becomes best developed in all his faculties when subsisting upon the direct productions of the vegetable kingdom. Our *Reasons* for entertaining this conviction are various, but they are chiefly based -

“I.—On the *Anatomy of Man*, as described by *Linnaeus*, *Cuvier*, *Owen*, and other eminent scientists, who express their conviction that man was designed to live on the fruits of the earth.

“II.—On *Physiology*, which shows that the healthiest and least laborious action of the digestive organs, the purest blood, and the most substantial muscle and bone, are produced upon this diet.

“III.—On *Chemistry*, it being an undisputed fact that flesh food contains no nutriment which cannot be obtained in its purest form from grains, pulse, fruits and vegetables.

“IV.—On *Economy*, which is every way promoted by a system providing more sustenance for a *penny* from farinaceous foods than for a *shilling* from the flesh of animals.

“V.—On *Agriculture*, which shows that the cultivation of land provides healthful employment for a much greater number of persons than land devoted to pasture, and that a cultivated acre will yield from three to four times as much food as an acre used for grazing purposes.

“VI.—On *Psychology*, which shows that this system is favorable to the subjection of the passions to the higher moral and intellectual faculties.

“VII.—On *Aesthetics*, which seek to cherish and promote all that is sublime and beautiful on earth, to dispense with the slaughterhouse and to liberate from degrading occupations the butcher, drover and the cook.

“VIII.—On *Humaneness*, which is founded upon the irrefragable principles of justice and compassion—universal justice and universal compassion—the two principles most essential in any system of ethics worthy of the name.

“IX.—On the *Appointment* of man’s food at the Creation. ‘And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.’—Genesis i, 29.

“X.—On *History*, which shows that wherever it has been adopted it has proved beneficial to the human race.

“XI.—On the *Experience* and *Testimony* of great and good men, in ancient, modern, and present times.

“XII.—On the *Individual Consciousness* of these truths, which becomes more and more powerful in proportion as adhered to in practice.”

Note: These 12 points were first published in 1849 by the Vegetarian Society in England. As of 1889, after 50 years, they are still circulated as a tract by that Society.

1467. *Food, Home and Garden (Philadelphia)*. 1889. Vegetarianism in Washington. 1(2):12-13. Feb.

• **Summary:** “A new vegetarian society.—Dr. Pflöging is creating quite an interest at the capital in Vegetarianism. The *Washington Post* publishes a column in reference to what it calls ‘something new to talk about,’ in which it states: ‘An apostle of vegetarianism has come among us and already he numbers his converts by scores. Twelve years ago he took a vow never to eat flesh, fish or fowl, and he has kept the oath. His name is Pflöging. He is a native of Germany, has traveled all over Europe, lived a good while in London, crossed over to New York, and finally drifted to Washington, because, as he says, the capital of the nation ought to be the best place to make known his views...’ ‘The society of vegetarians which I propose to start in Washington,’ said Mr. Pflöging to the *Post* reporter, ‘is the second one of its kind in the United States. Philadelphia is the only city which has such a society at present. I think there will be a hundred members to begin with. It will be modelled after the great English city of the same name, an organization which has over 3000 members who have taken its vow and about 1000 associate members. The latter hover on the outer edge. They are almost entirely vegetarians, but are afraid to cut loose completely from the flesh pots which the Israelites longed for after they left Egypt.’

“Vegetarianism among the Christian scientists.—The Christian Science Theosophists in Philadelphia declare that

it makes no difference what is eaten or drank so long as their Science is mentally observed. A very prominent exception to this was the position of Dr. Anna Kingsford in England. And now Miss Adelaide Johnson, of Washington, has published one of her conversations on ‘Harmony the Real Secret of Health, Beauty, Happiness or Vegetarianism from Principle,’ in which she takes a very strong vegetarian ground.”

1468. *Food, Home and Garden (Philadelphia)*. 1889.

Vegetarian Society of America [Officers]. 1(3):back cover. Feb.

• **Summary:** President: Henry S. Clubb, 2915 Fairhill Street, Philadelphia [Pennsylvania].

Vice-presidents: John B. Campbell, Attorney, Redlands, California. Alexander M. Ross, M.D., F.R.S.L., Toronto, Canada. Joseph Knight, 75 Princess Street, Manchester, England. M. Joshee, Poona, India. Pusey Heald, M.D., Wilmington, Delaware. Dr. J.S. Galloway, Montgomery, Har. Co., Ohio. Elder F.W. Evans, Mt. Lebanon, Columbia Co., New York. Elder Robert Aitken, Shaker Station, Connecticut. F.P. Doremus, 499 Carlton Ave., Brooklyn, New York. Wm. Penn Alcott [a brother of Amos Bronson Alcott], Boxford, Massachusetts. Susanna W. Dodds, M.D., St. Louis, Missouri. J.H. Jackson, M.D., Dansville, New York [James H., son of James Caleb Jackson]. M.L. Holbrook, M.D., 15 Lighthouse Street, New York. James Crutchett, C.E., Cooper Union, New York. Dr. W.H. Van Swartwout, Box 248, New York City. Wilmer Atkinson, 544 N. Tenth Street, Philadelphia. Dr. Chas. E. Page, 47 Rutland Street, Boston, Massachusetts. Dr. U.V. Robinson, Atlanta, Georgia. Mrs. Rachel Swain, M.D., Indianapolis, Indiana. Dr. C.S. McKinney, Ripley, Tennessee. R.L. Lamb, Ransomville, Niagara Co., New York. A.E. MacBean, Lakewood, Ocean Co., New Jersey.

Treasurer: Harrison C. Sellers, 2002 Norris St., Philadelphia.

Secretary: Dr. J. Harry Lovell, 936 Franklin St., Philadelphia.

Executive Committee: Wilmer Atkinson, 544 N. Tenth St., Philadelphia. Henry M. Taylor, 1606 Chestnut St., Philadelphia. Victor B. Hall, 713 N. Seventh St., Philadelphia. Mrs. Brotherton, 533 N. Sixteenth St., Philadelphia. Charles M. Stiles, P.O. Box, 171, Philadelphia. Mrs. Metcalfe, 1219 N. Third St., Philadelphia. Harrison C. Sellers, 2002 Norris St., Philadelphia.

Life Members.—Several persons have already become Life Members of the Society, their donations having reached the amount of ten dollars and over. Wilmer Atkinson, of Philadelphia; A.E. MacBean, Lakewood, New Jersey, and Edgar Bradford have earned this distinction by their liberal donations. Several others have nearly come up to this requirement and will soon increase our list of Life Members. Who will be next on the list?

1469. Knight, Joseph. 1889. Manchester Vegetarian Lectures: No. 11.—Vegetarianism in practice. *Vegetarian Messenger* (Manchester, England). Feb. p. 35-44.

• **Summary:** “The last but one of the last series of Manchester Vegetarian Lectures was delivered on Tuesday evening, April, 10, at the Brotherton Hall, Fountain Street, before a good audience. After the dinner, Mr. W.E.A. Axon took the chair, and introduced Mr. Knight.

“Mr. Knight said: so many errors are made by those who take up the practice of Vegetarianism that a reference to some of them, and a few suggestions as to the judicious practice of the system, maybe profitable to those who wish to enter upon the practice. I must ask your forbearance should I appear egotistic in my remarks, and to draw freely from personal experience; but occupying, as I do, an official position, it behoves me to exercise due care that my opinions which I as an individual may hold, not be put forth in such a way as to commit my fellow-members, or place any responsibility upon the Vegetarian Society. The views and statements put forth in this lecture I am personally responsible for.

“I have spoken of errors being made. In saying this, I hope, no one will think that I am speaking slightly of those who make the mistakes. My remarks are not intended to be in the least derogatory of any who take up the Vegetarian practice simply because they err. There exist too many causes for stumbling. Probably the majority of blunders in practice arise out of errors in theory, and misleading theories are too prevalent to admit in many cases of an accurate and judicious practice being adopted with ease, or without the exercise of great care and judgment. It will therefore be advisable to look at some of these theories, and try to discover how they are erroneous, and why the errors exist. It is not altogether to be wondered at that those who are inquiring into the practice should sometimes go astray when dictionaries with all the weight of learning which has entered into their construction give forth to the world such vague and misleading definitions as they often contain. Chambers’s Etymological English Dictionary, for instance, calls Vegetarianism ‘the theory and practice of a Vegetarian,’ defining that individual as ‘one who holds that vegetables are the only proper food for man.’ Again, Stormouth’s Dictionary says that Vegetarianism is ‘the theory and practice of living solely on vegetables.’ The idea pertaining to the word ‘vegetable’ in the public mind is rather confined, seldom getting beyond the greengrocer’s store.

“I merely mention these as instances. Others can be found in a very interesting and useful pamphlet by Professor Mayor, entitled, ‘What is Vegetarianism?’ The difficulty is aggravated when we think of the press—of newspapers, books, magazines—in a word, that great educator of the public mind, current literature. I do not here speak of those statements which are sometimes made, and are so transparently fictitious as to offer no difficulty in seeing at once that they are incorrect; but I refer to such statements

as go forth with a semblance of authority in well conducted journals, statements which appear to be written with some knowledge’ of the subject, and have emanated from writers of influence. There may be a certain amount of knowledge, but it is not always accurate, and may lead astray. Let me instance what I mean. We are indebted to the writer of *Men and Manners*, in *Cassel’s Saturday Journal* for an ingenious description. This writer had been condemning those who were Vegetarians, and who used milk and eggs. He was taken to task by correspondents who were themselves Vegetarians and had a practical experience of Vegetarianism. In the course of his reply in the columns of the journal, this passage occurs, ‘Now I know quite well what the Vegetarian Society does and wants to do; but there is a vast deal of difference between Vegetarianism with a large V and Vegetarianism with a small one... Vegetarianism with a large V means, according to the etymologists of the Vegetarian Society; the science, or system, of wholesome feeding and living; Vegetarianism with a small V means, in popular language; the ‘eating of an exclusively vegetable diet.’

“It is a pity he should have called that by the name of Vegetarianism. He further goes on to say: ‘For valetudinarians of a certain type Vegetarianism with a big V may be excellent; for some even Vegetarianism with a little V may be advisable.’ So the would-be Vegetarian is here confronted with another difficulty. Different descriptions of Vegetarianism have been previously given, but by authors as various; now he meets with one presumable authority’ who gives two several definitions, each...”

1470. Knight, Joseph. 1889. What does vegetarian mean? *Vegetarian Messenger* (Manchester, England). Feb. p. 36-37.

• **Summary:** “What does Vegetarian mean? Turn to the dictionaries. *The Imperial Dictionary of the English Language*. By John Ogilvie. New edition. By Charles Annandale. London: Blackie and Son.—Vegetarian: 1. One who abstains from animal food, and lives exclusively on vegetables, eggs, milk, &c. Strict Vegetarians eat vegetable and farinaceous food only, and will not eat butter, eggs, or even milk. 2. One who maintains that vegetable and farinaceous substances constitute the only proper food for man. Vegetarianism: The theory and practice of living solely on vegetables. No lexicographer has learnt our secret, ‘fruits and *farinacea*.’” Examines definitions from other English, German, and French dictionaries as well, bemoaning their bias.

1471. Mayor, John E.B. 1889. Sermon preached at St. Peter’s Church, Manchester. *Vegetarian Messenger* (Manchester, England). Feb. p. 27-35.

• **Summary:** “‘For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.’—Romans xiv., 17. I adopt the revised version here, because the ‘meat’ of the authorised version might lead to

error. Enough to say, that of the many words rendered 'meat' in the Bible of 1611, no one necessarily denotes fleshmeat exclusively."

1472. Newman, F.W. 1889. Letters: From Prof. F.W. Newman—A reply. *Vegetarian Messenger* (Manchester, England). Feb. p. 46-47.

• **Summary:** A letter dated 4 January 1889 states: "My letter, read at your anniversary and printed in your November number, contained three paragraphs. The *first* expressed congratulation to all Vegetarians, with thanks and honour to those in London, and specially to Mr. A.F. Hills, for his enthusiasm and liberality.

"The *second* pointed out the fact that he perniciously *enlarged* the meaning of Vegetarianism so as to confine it to the believers of a definite theological creed: and this called on us to protest that that had never been, and is not, *our* meaning of the word. The *third* paragraph pointed out that not from Mr. Hills only, but from many quarters, a new definition is put forward as to the food of the Vegetarians. I showed in detail how widely this differs from *our* rules. Therefore it is necessary that we pointedly keep before the public that our rule does not cripple its members, as the new formula does, by forbidding eggs, milk, cheese, butter, condiments, salads, leaves in general, onions, and all roots, pulse, &c." Address: Norwood Villa, 15, Arundel Crescent, Weston-Super-Mare.

1473. *Food, Home and Garden* (Philadelphia). 1889. Parlor meeting: Lincoln's Birthday. 1(3):18-19. March.

• **Summary:** "A parlor meeting of the members and friends of the Vegetarian Society of America, took place on Tuesday evening Feb'y 12th, 1889." Contents: Lincoln's Birthday. As a question of family discipline. Mrs. Anna Kingsford. Feats of Dexterity (Mr. Edgar Bradford as "Melton the American Juggler").

Lincoln's Birthday: "The same year [1809] that gave birth to Lincoln in the Western wilds of America, gave birth to the *first organized society* that proclaimed the freedom of the race from necessity to consume either intoxicating liquors or the flesh of animals. It was in that great center of English industry, Manchester, that the Bible Christian Church was organized as an unsectarian Church on the principle of entire abstinence from stimulating food and drink—flesh and alcohol.

"The principle of total abstinence from intoxicating liquors has been publicly discussed ever since, and has gained many adherents, and next June the Commonwealth of Pennsylvania will decide at the ballot-box whether the sale of intoxicating liquors shall be prohibited by the constitution of the state.

"It is true the other principle promulgated by the Bible Christian Church had not attained equal prominence, although the sale of certain descriptions of flesh is prohibited

by law.

"We do not desire a law to prohibit the sale of flesh, but we do desire to do develop the law of kindness in the human heart, as to make the destruction of the life of any animal for the gratification of the appetite exceedingly distasteful."

1474. *Food, Home and Garden* (Philadelphia). 1889. Parlor meeting: Mrs. Anna Kingsford. 1(3):18-19. March.

• **Summary:** "A parlor meeting of the members and friends of the Vegetarian Society of America, took place on Tuesday evening Feb'y 12th, 1889."

"Mrs. Anna Kingsford: Mr. Albert J. Edmunds said that Mrs. Anna Kingsford believed that she came voluntarily to dwell on this earth for a short time on a special mission of humanity towards the lower animals, for which there appeared a great necessity. Whether she came of her own volition, as she believed, or not, her mission was well performed. Her death, she believed, would have taken place at 20 years of age owing to a consumptive constitution, inherited from her parents, had it not been for her vegetarian habits of life. She made good use of the time during which her life was thus prolonged, in the production of works on the *Perfect Way or Finding of Christ, The Perfect Way in Diet and Health, Beauty and the Toilet*, etc. Her book of Etiquette was from the stand-point of interior perfection of character, rather than form the outward observance of society rules. She was born at Stratford, Essex, England, 16 Sept. 1846, and died in London, of phthisis, 21 Feb. 1888. No woman of modern times has produced such a strong impression, both in science and theology, and her books are attaining a very high celebrity in cultured circles."

1475. *Food, Home and Garden* (Philadelphia). 1889. The "father of vegetarianism." 1(4):26. April.

• **Summary:** "It is commonly supposed that Sylvester Graham was the 'father of modern Vegetarians.' We see so intelligent a writer as the editor of the *Vegetarian Almanack*, published at Belfast, Ireland has fallen into this error. Sylvester Graham learned Vegetarianism from Rev. William Metcalfe, M.D., pastor of the Bible Christian Church, Philadelphia, who publicly advocated Vegetarianism in this country as early as 1817, and it was not till 1830, that Sylvester Graham, then a temperance lecturer, came to Philadelphia and formed the acquaintance of the Bible Christians. He investigated the subject of diet more thoroughly, after making this acquaintance, and became convinced of the truth of the Vegetarian principle, which he then incorporated in his teachings and ably sustained it in his lectures on the *Science of Human Life*. He advocated the Vegetarian principle in the *Graham Journal* published in Boston [Massachusetts] 1838-9, more than twenty years after Dr. Metcalfe had promulgated it, both in the pulpit and the press. Dr. Metcalfe learned his Vegetarianism from Rev. William Cowherd, a curate in St. John's Episcopal Church,

Manchester, and afterwards founder of the Bible Christian Church, Salford.”

1476. *Food, Home and Garden (Philadelphia)*. 1889. What does history teach? 1(4):26. April.

• **Summary:** “Senator Vest is reported to have asserted that the history of the whole world shows that the beef-eating people of the world are foremost in peace and war, in art and science. The inference he draws is that beef-eating is favorable to the development of both war and peace as well as art and science. Such wholesale remarks show a very superficial view of history. The greatest and most intelligent nations of antiquity, on the contrary, have been mainly vegetarian in their habits and it was only when, by the accumulation of wealth which their intelligence enabled them to acquire, that they fell into luxurious livings; indulging the costly appetite of that indulgence. The great Empires, Egypt, Assyria, Greece and Rome are striking examples of this decline as the effect of luxurious indulgences. While these empires have fallen, China, under the benign influence of Confucius, still maintaining its simple, rice-eating habits, has remained intact the oldest and greatest compact empire of the world.

“The greatest intellects of the world have not been beef-eaters but vegetarians, the ancient prophets and philosophers, Milton, Shakespeare, Newton, Wesley, Franklin &c., can all be quoted as opposed to beef-eating and as living on the direct productions of the earth. The Anglo-Saxon race may be showing its greatness in spite of its tendency to beef-eating, which, as Shakespeare says, ‘does harm to the wits.’”

1477. *Food, Home and Garden (Philadelphia)*. 1889. Contributors. 1(5):40. May.

• **Summary:** “Vegetarianism in Toronto.—Dr. A.M. Ross, F.R.S.L., Toronto, Canada, writes: ‘I have been a strict vegetarian for 30 years and have a following of between one and two hundred men and women in Canada.’”

Mr. Stillman accepts the election of vice-president for Maryland. Elder F.W. Evans, Mt. Lebanon, New Jersey, is now age 80. “For over fifty years I have lived, whether at home or abroad, a strict abstainer from food obtained by taking life.”

Dr. James C. [Caleb] Jackson, Dansville, New York, writes: “Were the food of the human race made up exclusively of grains, fruits and vegetables, eaten without cooking, or simply cooked, the desire for intoxicating liquor would not exist to the degree that it does now, because it could not; so you can readily understand why I sympathize with the objects of your society.”

Mrs. Eliza B. Burnz, 24 Clinton Place, New York, describes her diet that diminishes the craving for meat.

1478. *Vegetarian (The) (London)*. 1889. About The Vegetarian Federal Union. Oct. 3. *

• **Summary:** The treasurer of the Vegetarian Federal Union writes: “From Australia constantly come cheering reports from our old friend Mr. Newton Wood, whose wife has now gone out to him, so that he has settled down as a sort of household pillar in the growing district of Mildura, with its promising wealth of every kind of fruit in luxuriant plenty. Mr. Wood is anxious to start a colonial edition of *The Vegetarian*, so that if this proves to be feasible we shall have an immense link of communication between Victoria and England. Just this morning too there comes a letter from New South Wales with a card, charmingly got up, of rules, officers, etc.

“Mr. Lawson (the Secretary) writes from 14, Goodhope-street, Paddington, Sydney: ‘Permit me to ask the insertion of this letter in your next issue, in the hopes that if any of your readers should come to the Colony, or if they know of others here who practise Vegetarianism they will inform me, for I should be pleased to hear from such with the view of their becoming members of our newly formed New South Wales Vegetarian Society, a copy of the rules of which I send herewith.

“I am glad to notice the increased interest being taken in London on the subject of Food reform as shown by the meetings announced in your paper. In one sense you have a great advantage over us in advocating Vegetarianism, namely, ‘The economic view,’ we cannot advocate that, as mutton is sold here retail from 1d per lb., and it is seldom that legs of mutton are over 3d per lb.

“Might I suggest that it would better to insert ‘London’ with the date on the front page as you cannot tell where the paper may go to?”

“There will be another star on the banner of the Federal Union, and from the whole tone of Mr. Lawton’s letter and the style of his enclosures it looks as if this new Society intends work.”

Note 1. This is the earliest English-language document seen (July 2005) that contains the term “Vegetarian Federal Union.” Note 2. According to the International Vegetarian Union (IVU) website (www.ivu.org 2004/07), the Vegetarian Federal Union existed from 1889 to 1911, and was the forerunner of the IVU.

1479. Sunshine, Susan. 1889. Various dietary systems. *Los Angeles Times*. Oct. 6. p. 10.

• **Summary:** “The Greatest Study of Mankind is Man?”

“I will confess to having been busy in reading up the food question since my last talk with you and I am simply overwhelmed by its immensity -

“‘What shall I eat and what shall I drink?’ is one of the great solemn problems of human life—solemn, I say, because so much hinges upon it—so many vital consequences. ‘The greatest study of mankind is man,’ not alone in his spiritual and moral aspects, but the material, animal part of his nature. As I study the subject more clearly I do not look upon

intemperance in drinking as any worse in its effect upon the individual than intemperance in eating. The drunkard makes no more of a beast of himself than does the glutton. They both of them alike subordinate the intellectual and spiritual in their natures to the tyranny of appetite.

"Others there are who commit suicide through improper diet, or who make themselves a holy terror in their households by the spleen and passion which are stirred up by dyspeptic influences.

"Sometimes I am actually overwhelmed by the awful dangers which are set forth by the defenders of certain theories, as possible to overtake us if we vary in the least from the precepts set down in their culinary theology. I was reading but the other day the following from the pen of some vegetarian apostle which was certainly enough to fill the soul with fear and trembling: 'Man is a frugivorous, not a carnivorous, animal. The animals we eat suffer from disease, as we do. Your shop may have belonged to a consumptive sheep; your steak to a scrofulous ox; your pork tenderloin to a gouty pig; your best cut of wild fowl to a lunatic canvas-back; your dainty wing to dyspeptic prairie-chicken and your mayonnaise cutlet to a salmon with incipient paralysis.'

"Howly Moses!' exclaimed my hired Paddy, 'its a thousand deaths that yees been sting with the dinner if that be true that yees a rading.'

"The world is given a good deal of theorizing. Cranks are found in every reform movement who are led by fancy rather than by logical fact, but I cannot doubt but that the majority of us eat too much meat and flesh food in general, and that an occasional lenten abstinence would bring with it beneficial effects.

"But I do not believe it is possible,' says one, to present a really sumptuous and appetizing bill of fare for a single day without meats of some kind.' As a refutation of that assertion I clip from an article in 'The Household' from the pen of Alice Chittenden, the following description of a vegetarian fare while in the house of a friend.

"There was one noticeable peculiarity about a dinner in my friend's house. Ordinarily a dinner is an event which casts its shadow before. Not so here. The smell of a cooking dinner was conspicuous by its absence, unless it might be sundry delicious whiffs of odors of delicate peas, or spicy tomatoes Although the most delectable vegetable soups generally made their appearance at dinner, on this day, which was an unusually hot one, there was none. There were baked tomatoes, with a cream sauce for which I must give you my friend's formula.

"Cut large, round, ripe tomatoes in halves and lay them side by side in a baking pan, seasoning with salt and pepper, and dotting each with a bit of butter. Bake in a moderate oven until tender, and lift all but two carefully into a hot dish. Mash from the skin those left in the pan, and mix well with the gravy a large cup of hot milk or cream; stir constantly while you add a large tablespoon of flour that has been mixed

with cold milk This must not come to a boil, but be stirred long enough to cook the flour, which can be determined by tasting. Pour over the tomatoes.

"A dish of new potatoes has been boiled, and then steamed and shaken until each was like a ball of snow, with tiny flecks of chopped parsley sprinkled over them. Two tablespoonfuls of melted butter, a teaspoonful of lemon juice, and a seasoning of salt and pepper had also been poured over them.

"There was corn cut from the cob, and stewed with a very little water until 10 minutes before it was done, when a cup of milk or cream, butter, salt and pepper were added. By way of a salad, crimson tomatoes were sliced and alternated with the pal green cucumber, over which were dotted of mayonnaise-like amber beads. We had delicate, white home-made bread, triangular cuts of French bread, and Boston brown bread cut in thin, half moon slices.

"The dessert was simply cake and fruit, but such cake and such fruit! Great dewey blackberries, luscious in their sweet coolness, served in rose-colored glass dishes, raspberries, too, fresh from their own garden, with their beauty cunningly enhanced by the dishes of palest sea-green from which they were served."

1480. *Manchester Guardian (England)*. 1889. The Vegetarian Society. Oct. 22. p. 10.

• **Summary:** "The annual meetings of the Vegetarian Society were held yesterday, in the Brotherton Hall, Fountain-street. The morning conference was presided over by Professor J.E.B. Mayor." Various papers were contributed; their titles and authors are listed.

"The Rev. James Clark submitted the annual report and statement of accounts. The report referred to... the Cologne Vegetarian Congress [*Köln*; in Germany], to the progress of the movement abroad, and especially in the United States and Australia."

"The first council meeting was held of the newly formed Vegetarian Federal Union, which is intended as a committee of representatives of all existing societies established for vegetarian propaganda, whether at home or abroad. Mr. A.F. Hills, London, occupied the chair, and a discussion took place as to the best methods of organization and work."

1481. Carter, Robert. 1889. The "Newness." *Century (The) magazine* 39(1):124-31. Nov.

• **Summary:** Brook Farm (1841) was "not the only community which was founded by the disciples of the 'Newness.' There was one established in 1843 on a farm called Fruitlands, in the town of Harvard, about forty miles from Boston [Massachusetts]. This was of a much more ultra and grotesque character than Brook Farm. Here were gathered the men and women who based their hopes of reforming the world, and of making all things new, on dress and diet. They revived the Pythagorean, the Essenian, and

the monkish notions of asceticism, with some variations and improvements peculiarly American. The head of the institution was Bronson Alcott, a very remarkable man, whose singularities of character, conduct, and opinion would alone afford sufficient topics for a long lecture. His friend Emerson defined him to be a philosopher devoted to the science of education, and declared that he had singular gifts for awakening contemplation and aspiration in simple and cultivated persons. He was self-educated, but had acquired a rare mastery of English in speech, though his force and subtlety of expression seemed to fail him when he wrote.”

“Mr. Alcott was one of the foremost leaders of the ‘Newness.’ He swung round the circle of schemes very rapidly, and after going through a great variety of phases he maintained, at the time of the foundation of Fruitlands, that the evils of life were not so much social or political as personal, and that a personal reform only could eradicate them; that self-denial was the road to an eternal life, and that property was an evil, and animal food of all kinds an abomination. No animal substance, neither flesh, fish, butter, cheese, eggs, nor milk,—was allowed to be used at Fruitlands. They were all denounced as pollution, and as tending to corrupt the body and through that the soul. Tea and coffee, molasses and rice, were also proscribed,—the last two as foreign luxuries,—and only water was used as a beverage.

“Mr. Alcott would not allow the land to be manured, which he regarded as a base and corrupting and unjust mode of forcing Nature. He made also a distinction between vegetables which aspired or grew into the air, as wheat, apples, and other fruits, and the base products which grew downwards into the earth, such as potatoes, beets, radishes, and the like. These latter he would not allow to be used. The bread of the community he himself made of unbolted flour, and sought to render it palatable by forming the loaves into the shape of animals and other pleasant images. He was very strict, indeed rather despotic, in his rule of the community, and some of his members have told me that they were nearly starved to death there; nay, absolutely would have perished from hunger if they had not furtively gone among the surrounding farmers and begged for food.”

1482. Kellogg, Ella Eaton. 1889. Cooking school for instruction in Mrs. Dr. Kellogg’s system of scientific cookery. Battle Creek, Michigan. 3 p. 21 cm.

• **Summary:** Describes “Mrs. Kellogg’s System of Scientific Cookery.” “As the result of many years’ experience in the management of a School of Cookery and an ‘Experimental Kitchen,’ Mrs. Dr. J.H. Kellogg has developed a system of cookery, the leading features of which are so entirely novel and so much in advance of the methods heretofore in use, that it may be justly styled A New System of Cookery. It is a singular and lamentable fact, the evil consequences of which are wide-spread, that the preparation of food, although involving both chemical and physical processes,

has been less advanced by the results of modern researches and discoveries in chemistry and physics than any other department of human industry. Iron-making, glass-making, even the homely art of brick-making, and many of the operations of the farm and the dairy, have been advantageously modified by the results of the fruitful labors of modern scientific investigators; but the art of cookery is at least a century behind in the march of scientific progress. The mistress of the kitchen is still groping her way amid the uncertainty of mediæval [medieval] methods, and daily bemoaning the sad results of the ‘rule of thumb.’”

The course of instruction will consist of eight lessons, to be given at 21 East Jefferson St. on June 14-23 at 3 p.m. The instructor is Mrs. D.H. Kress. The eight sessions will comprise the following subjects: 1. Soups. 2. Grains. 3. Breakfast dishes. 4. The possibilities of yeast. 5. Unfermented breads. 6. Vegetables. 7. Invalid foods. 8. Desserts.

Note: This is the earliest Seventh-day Adventist cookbook seen (Sept. 1999). However soy is not mentioned in a SDA cookbook until 1919 or 1924. Address: Battle Creek, Michigan.

1483. Vegetarian Society of America—Chicago Branch. 1889. New vegetarian society. Chicago, Illinois. Nov. 15.

• **Summary:** *Food, Home and Garden* (Philadelphia). 1889. Dec. p. 91. “The Vegetarian Society of America.” “Chicago Branch.- A Branch of the Vegetarian Society of America was formed at a meeting at the Grand Pacific Hotel, Chicago, on Friday, 15 Nov. 1889. Eight persons enrolled their names, and paid the entrance fee of \$1.00, and the officers of the Society were elected. Mr. Edgar Bradford, Traveling Representative of the V.S.A. [Vegetarian Society of America], was present, and delivered an address, which was well applauded, and for which he received a vote of thanks. Mrs. LeFavre, Hotel Windsor, also addressed the meeting with much earnestness and eloquence.”

Associated Press. 1893. *Los Angeles Times*. June 8. p. 2. “Various meetings: Vegetarians, millers, and total abstainers [from alcohol at Temperance Congress] air their views.” Chicago: “The World’s Vegetarian Congress opened this evening at the Art Institute, and a reception was tendered by the Chicago society in honor of the visiting vegetarians, who came from all sections of the country.”

Vegetarian (The) (New York City). 1895. Dec. 15. p. 113-14. “Chicago notes.” “The inaugural holiday banquet of the Chicago Vegetarian Society, to be given Saturday evening, Dec. 28, at the Great Northern Hotel, promises to be one of the most notable gatherings of vegetarians ever held in this country. It will be more than a local affair. Members of out-of-town societies will be present, and the prospects for a very large attendance are encouraging indeed. The president of the Vegetarian Society of America, Rev. Henry S. Clubb of Pennsylvania, will respond to a toast...” Note:

The Chicago Branch has now been renamed the Chicago Vegetarian Society. Address: Chicago, Illinois.

1484. *Los Angeles Times*. 1889. Smiles. Dec. 3. p. 7.

• **Summary:** “The vegetarians may say what they please, but Adam was fond of spare ribs.—[Drake’s Magazine].”

1485. *Vegetarian (The) (London)*. 1889. The Vegetarian Federal Union: Its possibilities and its policy. Dec. 21. p. 816-17.

• **Summary:** “Of all the many social developments of the past year, none is more likely to prove more fruitful in far-reaching influences than the establishment of the Vegetarian Federal Union. The work wrought out in a short two hours’ conference, by the assembled representatives of English Vegetarian Societies, on Tuesday, October 6th, 1889, will I believe mark an epoch, not only in the history of Vegetarian advance, but also in the annals of political evolution...

“The first suggestion for this splendid concentration of our scattered, and too often isolated, forces, came from one of our most capable workers, Mr. Charles Forward, who developed, in a paper read at our second Quarterly Conference, a scheme for the further organisation of Vegetarian activity.” A.F. Hills is chairman and W.E.A. Axon is vice-chairman of the Vegetarian Federal Union; a large portrait (illustration, line drawing) of each is shown.

Details of the organization of the new union are then discussed: Name, definition, officers, election of representatives, and function. Address: London, England.

1486. *Food, Home and Garden (Philadelphia)*. 1889. The Vegetarian Society of America. 1(12):91. Dec.

• **Summary:** “Chicago Branch.- A Branch of the Vegetarian Society of America was formed at a meeting at the Grand Pacific Hotel, Chicago, on Friday, 15 Nov. 1889. Eight persons enrolled their names, and paid the entrance fee of \$1.00, and the officers of the Society were elected. Mr. Edgar Bradford, Traveling Representative of the V.S.A. [Vegetarian Society of America], was present, and delivered an address, which was well applauded, and for which he received a vote of thanks. Mrs. LeFavre, Hotel Windsor, also addressed the meeting with much earnestness and eloquence.”

Note: This is the earliest document seen (Feb. 2022) that mentions America’s 4th vegetarian society, established in 1889 in Chicago, Illinois.

1487. Manchester Vegetarian Lectures. 1889. Manchester, England: Vegetarian Society. 112 p. *

1488. Paton, Diarmid Noël. 1889-1890. Vegetarianism and the use of vegetables in diet. *Edinburgh Health Society, Health Lectures for the People* 10:65-88. *

• **Summary:** The author lived 1859-1928. Address: UK.

1489. *Vegetarier (Der): Zeitschrift fuer Harmonische Lebensweise*. 1889-1892. Serial/periodical. Formerly titled Thalysia. Organ der Deutschen Vereins fuer naturgemaeße Lebensweise und seiner Zweigvereine, sowie der Thalysia- (Waisenhaus-) Stiftung. Published by Hugo and Herman Zeidler in Berlin. Editor: Herm. Zeidler. Founded by Ed. Baltzer. Vol. 22(1889)-25(1892). [Ger]*

• **Summary:** Published previously under the title *Vegetarische Rundschau* (Vols. 1-12). Also subsequently published under the title *Vegetarische Rundschau* 26(1893)--. Address: Berlin, Germany.

1490. Avsitidijski, Sergius. 1889. [Nitrogenous secretions and excretion by skin and lungs during vegetable diet]. *Voyenno-meditsinskii Journal (St. Petersburg, Russia)* 165(Part 3):505, 605. [Rus]*

1491. Little, A.K. 1889. Chronicle: Meta Wellmer [obituary]. *Vegetarisches Rundschau [Vegetarian Review]* 9(8):251-52. *

• **Summary:** History [of the periodical] (https://en.wikipedia.org/wiki/ProVeg_Deutschland): The beginning of the vegetarian movement in Germany lies in the 19th century. In 1867 in Nordhausen, Eduard Baltzer founded the *Deutsche Verein für natürliche Lebensweise* (“German Association for Natural Lifestyle”), which was followed by a series of other vegetarian associations. This association merged on 7 June 1892 with the *Hamburger Vegetarierverein* (“Hamburg Vegetarian Association”) to form the *Deutschen Vegetarierbund* (“German Vegetarian League”). This association was founded in Leipzig with the goal of significantly reducing meat consumption in Germany, in order to contribute to a global improvement in ecological and health-related problems. At the time, the association’s magazine was called *Vegetarische Rundschau* (“Vegetarian Review”), later *Vegetarische Warte* (“Vegetarian Lookout”) [9].

In 1932, vegetarians from across the world attended a conference in Oranienburg. However, the member magazine could no longer appear since 1933. Under pressure from the Nazis, who accused vegetarian organisations of “promoting pacifism”, the association had to dissolve itself on 18 February 1935 [9].

After the World War II, a re-establishment took place in 1946, although it was hindered by the separation of the Allied occupation zones of Germany. Therefore, at the instigation of Adolf Briest, initially two clubs emerged, the *Vegetarier-Union Deutschlands* (“Vegetarian Union of Germany”; VUD) on 29 May 1946 in Sontra near Kassel (American occupation zone) and the *Deutsche Vegetarier-Union* (“German Vegetarian Union”; DVU) in the French occupation zone, which lasted until the 1970s. The new magazine *Der Vegetarier* (“The Vegetarian”) was founded in 1956, and the same year the *Deutscher-Vegetarier-Rat* (“German Vegetarian Council”) was established. From there,

many local branches were formed in West Germany [9].
Address: Germany.

1492. Avsitudijski, Sergius. 1889. [Contributions to the question of nitrogenous interchanges and cutaneous pulmonary losses during a vegetable diet]. St. Petersburg, Russia: S. Volpjansji. 31 p. 8°. 8 tables. [Rus]*

1493. Allen, Grant. 1889. *Falling in love, with other essays on more exact branches of science*. London: Smith, Elder & Co. 356 p. See p. 205. 22 cm.

• **Summary:** The chapter titled “Food and Feeding” states (p. 205): Foods that taste bitter, pungent, fiery, or acrid are usually poisonous or bad for humans to eat. The fore part of the tongue warns us. If so, then why do we purposely use such things as mustard, pepper, curry-powder, and vinegar? Because, in small quantities, used as condiments, they act as agreeable stimulants. “Still, very young children dislike all these violent stimulants, even in small quantities; they won’t touch mustard, pepper, or vinegar, and they recoil at once from wine or spirits. It is only by slow degrees that we learn these unnatural tastes, as our nerves get blunted and our palates jaded; and we all know that the old Indian who can eat nothing but dry curries, devilled biscuits, anchovy paste, pepper-pot, mulligatawny soup, Worcestershire sauce, preserved ginger, hot pickles, fiery sherry, and neat cognac, is also a person with no digestion, a fragmentary liver, and very little chance of getting himself accepted by any safe and solvent insurance office. Throughout, the warning is a useful one; it is we who foolishly and persistently disregard it. Alcohol, for example, tells us at once that it is bad for us; yet we manage to dress it up...”

“The middle region of the tongue is the part with which we experience sensations of taste proper—that is to say, of sweetness and bitterness. In a healthy, natural state all sweet things are pleasant to us, and all bitters... unpleasant. The reason for this is easy enough to understand. It carries us back at once into those primæval tropical forests, where our ‘hairy ancestor’ used to diet himself upon the fruits of the earth in due season. Now, almost all edible fruits, roots, and tubers contain sugar; and therefore the presence of sugar is, in the wild condition, as good a rough test of whether anything is good to eat as one could easily find. In fact, the argument cuts both ways: edible fruits are sweet because they are intended for man and other animals to eat; and man and other animals have a tongue pleasurably affected by sugar because sugary things in nature are for them in the highest degree edible. Our early progenitors formed their taste upon oranges, mangoes, bananas, and grapes; upon sweet potatoes, sugar-cane, dates, and wild honey. There is scarcely anything fitted for human food in the vegetable world (and our earliest ancestors were most undoubted vegetarians) which does not contain sugar in considerable quantities.”

“But besides the natural sweets, we have also taken to producing artificial ones. Has any housewife ever realised the alarming condition of cookery in the benighted generations before the invention of sugar? It is really almost too appalling to think about. So many things that we now look upon as all but necessities—cakes, puddings, made dishes, confectionery, preserves, sweet biscuits, jellies, cooked fruits, tarts, and so forth—were then practically quite impossible. Fancy attempting nowadays to live a single day without sugar; no tea, no coffee, no jam, no pudding, no cake, no sweets, no hot toddy before one goes to bed; the bare idea of it is too terrible.”

Note: Grant Allen lived 1849-1899. Address: The Nook, Dorking [Surrey, England].

1494. Allinson, Thomas Richard. 1889. *The advantages of wholemeal bread*. Reprinted from “Food.” London: Frederik Pitman. 16 p. 19 cm. Reprinted in 1892. *

• **Summary:** Discusses the importance of the bran (dietary fiber) in wholemeal bread. The author preached that brown bread was the true staff of life. Note 1. His direct approach to the public and his vigorous condemnation of the current medical treatments led to his being struck off the medical register. His ideas were associated with faddism and crankery by the medical profession but gained considerable support from the general public.

Note 2. Biography—Thomas Richard Allinson (1858-1918) was born at Grange-Over-Sands, in central western England, just north of Lancaster, on Morecambe Bay. At age 15 he became a chemist’s assistant. In 1881 he qualified as a doctor from Edinburgh University. Dr. Allinson believed that diet influenced people’s health and encouraged his patients to eat wholemeal bread as part of a vegetarian diet. He explained his theories on the importance of diet and exercise in his book *A System of Hygienic Medicine* (1886). He also wrote *The advantages of Wholemeal Bread* and books on stomach diseases, rheumatism, and vegetarian cookery.

In 1892 Dr. Allinson decided to establish his own Natural Food Company, with the slogan “Health without Medicine.” He also acquired a mill in Bethnal Green (in London), where he began producing his own wholemeal flour and selling it to his patients. He also sold it to bakers and gradually wholemeal bread became available in shops throughout Britain. It wasn’t long before Dr. Allinson’s milling company diversified into baking its own wholemeal bread, a tradition kept alive to this day. (Source: www.spartacus.schoolnet.co.uk. www.allinsonbread.com). Address: England.

1495. Bonnejoy, Ernest. 1889. *Les végétarisme rationnel scientifique* [Rational and scientific vegetarianism]. Bordeaux: Gounouilhou. 53 p. 8°. [Fre]*

1496. Forward, Charles Walter. 1889. *The art of longevity*.

London: Nichols & Co. 50 p. 8°. *

1497. Jones, Robert. 1889. Vegetarianism, with special reference to its connection with temperance in drinking. 2nd ed. Melbourne and Sydney [Australia]: George Robertson & Co.; Manchester, England: The Vegetarian Society, 75, Princess Street. John Heywood, Deansgate and Ridgefield. London: F. Pitman, 20, Paternoster Row. 32 p. 18 cm. [30 ref]

• **Summary:** The title page states: "Lecture (enlarged) delivered before the Melbourne Total Abstinence Society at Temperance Hall, Russell-St., on the 10th April, 1888... Edited by Joseph Knight (Manchester, England). Secretary of the Vegetarian Society."

The author believes that meat creates the craving for alcoholic beverages. Stop eating meat and you lose the desire to drink alcohol.

The pamphlet begins (p. 5): "I have long felt it a duty to stand on this platform—historical as it is now—to deliver an address on the subject of Vegetarianism. For the evil effects of strong drink are so immense and destructive, that for those who wage unceasing and heroic war upon the drinking habits of society, I have long had a respect amounting almost to reverence. And with that respect I have also had a profound conviction, that flesh-eating and alcohol-drinking were united by firm and indissoluble bonds. Yet I shrank from the performance of that duty, because here in Melbourne the subject was little understood and the probability was great that my audience would be unsympathetic and, perhaps, impatient. Conscience, however, plainly called this cowardice, and forced me at least to offer to speak on this subject; and, now I am here, I am sure that if a weak and feeble presentation of the case be mine, all kind consideration and generous indulgence will be yours."

"At the outset, then, permit me to say that vegetarianism has made good its claim to be treated with respect; its opponents in England admit that *its position is almost impregnable*, and content themselves with rather feeble attacks on its name or its presumed asceticism, or on some trivial matter outside of its true principles. Sir Henry Thompson (1) the most eminent of English physicians, for example, asserts 'that it is a vulgar error to regard flesh in any form as necessary to life...'

(1) "Article on 'Diet' in the 19th Century Magazine for May 1885." Address: President of the Vegetarian Society of Australia.

1498. Kellner, O.J.; Mori, Y[ôtârô]. 1889. Untersuchungen ueber die Ernaehrung der Japaner [Investigations on the nutrition of the Japanese]. *Zeitschrift fuer Biologie* 25:102-22. [16 ref. Ger]

• **Summary:** Note: This excellent article is very similar to one published by the same authors under a similar title in the Aug. 1887 issue (p. 305-21) of *Mittheilungen der Deutschen*

Gesellschaft fuer Natur- und Voelkerkunde Ostasiens in Tokio (Yokohama).

The Japanese practice a near-vegetarian diet and consume very little meat. In 1882 only 36,288 cattle were slaughtered and the 37 million inhabitants consumed less than 1 kg per capita each year. The authors found that rice constitutes about 50% of the total vegetable food of the Japanese, followed by barley and wheat (27%), other small grains such as millet and buckwheat (13.9%), with green vegetables, roots, tubers, etc. making up the remainder. Soybeans, which are rich in protein and fat, are not widely consumed as such directly, but are made into other unique foods such as tofu and miso, and a tasty sauce, shoyu. Miso is made in almost every household in Japan. The process for making miso, tofu (*Bohnenkäse*), and shoyu is described (p. 103-04).

A table (p. 121) gives the chemical composition of various Japanese foods (on a moisture-free basis), including soybeans cooked with shoyu, and tofu (*Bohnenkäse*).

Address: Tokyo, Japan.

1499. Kingsford, Anna (Bonus). 1889. Die Pflanzennahrung bei dem Menschen. Nach dem franzoesischen Original von A. Aderholdt. 2. wesentlich vermehrte und durch ein Namen- und Sach-Register vervollstaendigte Auflage [The vegetarian diet for humans. Translated from the French by A. Aderholdt. 2nd enlarged ed. with a name and subject index]. Rudolstadt i. Th., Germany: H. Hartung & Sohn (Bruno Meyer). vi + 114 p. Index. 20 cm. [Ger]

• **Summary:** This German-language book is based on the author's 1880 French-language thesis for Doctor of Medicine, Faculty of Medicine, University of Paris, issued under the title *De l'alimentation végétale chez l'homme*. Address: Dr. Med. der Pariser Fakultaet.

1500. Manchester vegetarian lectures. 2nd series. 1889. Manchester, England: Vegetarian Society. 112 p. 22 cm. No index.

• **Summary:** These 14 lectures, delivered in 1887 and 1888 in the Brotherton Hall, Manchester, under the auspices of the Manchester Vegetarian Society, cover a wide range of practical and philosophical issues of interest to vegetarians. 1. Foods from the vegetable world, by E.J. Baillie. 2. Vegetarianism and the intellectual life, by W.E.A. Axon. 3. Address, by Mrs. William Harrison. 4. The church and the life of the poor, by the Rev. Prof. J.E.B. Mayor. 5. Vegetarianism as a phase of humanitarianism, by the Rev. James Clark. 6. Foods, by Dr. B.W. Richardson. 7. The cereals and other plants supplying farinaceous foods, by Mr. Leo H. Grindon. 8. The mission and claims of vegetarianism, by Mr. William Harrison. 9. Foods and their comparative values, by A.W. Duncan. 10. Esculent vegetables, by Mr. Leo H. Grindon. 11. The national food supply, by Mr. Peter Foxcroft. 12. Vegetarianism and manual labour, by Mr.

Thomas Mansell. 13. Vegetarianism in practice, by Mr. Joseph Knight. 14. Fruits used by man as food, by Mr. Leo H. Grindon. Address: Manchester, England.

1501. O'Callaghan, R.E. 1889. The best diet for a working man. With month's dietary. London: London Vegetarian Society. 32 p. 19 cm. *

1502. Parkes, Louis Coltman. 1889. Hygiene and public health. Philadelphia, Pennsylvania: P. Blakiston, Son & Co.; London: H.K. Lewis. xvi + 471 p. Illust. 19 cm. See p. 300. Series: Practical series. *

• **Summary:** Louis Coltman Parkes lived 1857-1942. Address: M.D., England.

1503. Presley, Leister E. (Mrs.). 1889. History of Benton, Washington, Carroll, Madison, Crawford, Franklin, and Sebastian counties, Arkansas: From the earliest time to the present... Chicago, Illinois: The Goodspeed Publishing Co. xi + 1382 p. See p. 63-64. Illust. 24 cm. Reprinted in 1978 by Southern Historical Press (Easley, South Carolina).

• **Summary:** "Harmonial Vegetarian Society.—This society was organized in 1860, and on the 29th day of October, in that year, J.E. Spencer and Martha, his wife, for the consideration of \$6,000, conveyed by warranty deed to A.D. Tenney, John Murphy and Milton Vale, trustees of the society, the following parcels or tracts of land,..." A range and township surveyor's description is given, followed by the names of all 17 members of the society. The land will be used for agricultural, mechanical, mercantile, and manufacturing purposes.

The members "had all things in common" and had to renounce their marriage contracts and contribute all their property to the society. Marriage was not recognized by the society, yet members were allowed to select their mates by lot. Children born of members were considered the offspring of the society rather than of the parents. "No meats or greasy substances therefrom were allowed to be used for food—the diet was strictly vegetable, as it was believed that a purely vegetable diet would prolong life."

Immediately after purchasing the lands, the society took possession and as soon as possible erected a large three-story building containing from 80 to 90 rooms, for many uses. "For about one year they published a paper titled *Theocrat*, in which they advocated the theory of living in societies, with all things in common, and upon a purely vegetable diet.

"They lived exclusively to themselves in a social way, and had but little to do with the outside world except in a commercial capacity. They had their own physicians and teachers, and while marriage was not recognized, strict order and strict rules were enforced for their government. The society was in operation about four years, during which time they were not known to have a death. In case of sickness they would admit 'outsiders' into the hospital, where they would

treat them for a consideration [fee]. Water was pumped from the spring by means of a hydraulic ram, to every room in the home and hospital.

"During the Civil War the buildings of this society were used part of the time by the armies, and about the close of the war they were all burned. Soon thereafter the property was sold and the proceeds divided among the members, all of whom left the county except Henry E. Dewey, who remained and ran a grist mill for a few years at Honey Creek. The male members of the society dressed in the Quaker style, and the females wore 'bloomers.' They were all active and industrious and had no drones."

Note 1. Rudolph (1944), in an excellent, carefully researched and well documented article in *The Arkansas Historical Quarterly* called this 1889 version "the longest and most misleading account of the Harmonial Vegetarian Society..."

Note 2. This 1889 book is usually cited as Goodspeed's *History of Northwest Arkansas*.

1504. Punjab Vegetarian Society. 1889. New vegetarian society. Lahore, India.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1892. "The Punjab vegetarian society." Sept. p. 259. "The Punjab Vegetarian Society... has headquarters at Lahore and publishes the *Harbinger of Health* in English and Urdu."

Vegetarian Messenger (Manchester, England). 1900. "Punjab Vegetarian Society." Nov. p. 355. "This Society, originally established in 1889, and which became dormant in 1895, was revived last year... Mr. Durga Prasad continues his labors for the Society, publishing at his own risk its two organs, the *Harbinger* (in English), and the *Rahnuma* (in Urdu). The *Harbinger* is about 10 years old, the *Rahnuma* was started in July, 1889."

History of Indian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/indian.html>.

Note: This is the earliest record seen (Feb. 2022) of a vegetarian society in Asia. Address: Lahore, India.

1505. Vegetarier-Kalender fuer 1890 [Vegetarian calendar for 1890]. 1889. Berlin: Alwin Kaemmerer. 62 p. (Leipzig: Graubner). [Ger]*
Address: Berlin and Leipzig, Germany.

1506. Voit, Carl. 1889. Ueber die Kost eines Vegetariers [On the food and diet of a vegetarian]. *Zeitschrift fuer Biologie* 25:232-88. Plus 2 large fold-out tables at end. [33 ref. Ger]

• **Summary:** Voit studied a young vegetarian man, an upholsterer, living in Munich. For 3 years he had lived on a diet of coarse bread (pumpernickel and Graham), fresh and dry fruits, and oil. He ate no nuts. He ate no warm cooked food. His average daily diet consisted of 131 gm pumpernickel bread, 438 gm Graham bread, 777 gm apples,

114 gm dried figs, 247 gm dates, 66 gm oranges, 8 gm olives, and 21 gm olive oil. Address: Nach dem Physiologischen Institut zu Muenchen [Germany].

1507. Wellmer, Meta. 1889. Die vegetarische Lebensweise und die Vegetarier [The vegetarian way of life and the vegetarians]. Berlin: [Ger]*
Address: Germany.

1508. Wellmer, Meta. 1889. Die vegetarische Lebensweise und die Vegetarier. Dritte vermehrte und durchgesene Auflage [The vegetarian way of life, and the vegetarians. 3rd expanded and revised ed.]. Berlin: Hugo & Herman Zeidler. 61 p. Index. 19 cm. [Ger]*

• **Summary:** “Motto—Humans no longer understand the speech of Nature—because it is too simple.” Contents: Introduction (p. 1-10). Vegetarianism in history (p. 10-23). Vegetarians on religious grounds (p. 24). Vegetarians on scientific grounds (p. 26). Vegetarians on health grounds (p. 29). How do vegetarians live? (p. 40). Vegetarians on aesthetic, humane, and moral grounds (p. 45). Vegetarians on economic grounds (p. 54). Conclusion (p. 60).

1509. Yeo, I. Burney. 1889. Food in health and disease. London, Paris, New York and Melbourne: Cassell & Company, Ltd. x + 583 p. See p. 432-33, 440. Illust. Index. 19 cm. Series: Clinical Manuals for Practitioners and Students of Medicine. Reissued in 1890 in Philadelphia by Lea Brothers & Co.

• **Summary:** In Part II, “Food in disease,” Chapter 3 is titled “Food in diabetes.” “Soya” is mentioned on pages 432-33. “Dujardin-Beaumetz also objects both to gluten bread and to almond cakes; the former he maintains is often found to contain a considerable percentage of starch.”

“Quite recently Dujardin-Beaumetz has advocated (Footnote: ‘L’Hygiène Alimentaire.’ Second edition) the use of ‘soya’ bread for diabetics, of which he gives the following as the composition:—Soya Bread: Water 45.000. Proteids 20.168. Fats 9.350. Starch and sugar 2.795. Phosphoric acid 0.863.

“This bread, he states, keeps well, and has an agreeable taste, and contains much less sugar-forming material than gluten bread, the best kind of which, he asserts, contains at least 16 per cent. of starch and saccharine substances.

“Lecerf (Footnote: *Journal de Médecine Pratique*, 10 June 1888, p. 923) was one of the first to call attention to the value of the meal of the *Soya hispida* in dietetics. It has a leguminous fruit like the haricot, and is a native of China and Japan, but is now cultivated in Austria. The Chinese extract from soya a fatty substance which they use as milk [soymilk], and even make cheese [tofu] with it. The meal is very rich in nitrogenous substances, more so than animal flesh, and the amount of starch and saccharine substance is very small.”

The section on “Diabetic dietaries” contains “5.—Dujardin-Beaumetz’s” (p. 440) which begins: “He adopts with little modification the dietary of Bouchardat. He strongly recommends... *the use of soya bread.*”

The author (who lived 1835-1914) mentions gluten on pages 7, 10, 74, 76, 78-83, 184, 186, 193, 194, 428-33, 437, 439-40, 541, and 556.

He seems favor a non-vegetarian diet Chapter 4 (p. 73+), which is titled “Vegetable foods,” begins: “We derive from the vegetable kingdom a great variety of foods, many of them of a highly nutritious character, and therefore of great importance to the human race... but as a rule, in vegetable foods the non-nitrogenous constituents are greatly in excess of the nitrogenous ones, and occur chiefly as carbo-hydrates; and, save in the case of certain fruits and seeds, they contain but little fat.”

“There is legumin or vegetable casein, abundant in the seeds of the leguminosae, and resembling in all essential particulars the casein of milk” (p. 74). Chapter 12 (p. 341-54), which is titled “The relative advantages of animal and vegetable foods—Vegetarianism (Beneke’s diet for carcinoma),” contains a fair and balanced review of the literature on vegetarian and non-vegetarian diets. He states (p. 344-45): “There are few persons in the present day who advocate the practice of limiting the human dietary to substances of exclusively *vegetable* origin. The majority of the so-called ‘vegetarians’ of modern times adopt no such exclusive diet, but take, together with the more highly nutritive forms of vegetable food, such typical animal foods as eggs, milk, cream, butter, and cheese. They object only to animal flesh. But those who take for their food the egg and the milk prepared by animals from the vegetable substances they feed on, and reject only animal flesh, have no claim to call themselves ‘vegetarians.’ They feed, as has just been said, on the most typical and concentrated of animal foods. They have a *sentimental* objection to killing animals for food, and they found upon it a scheme of diet which we believe to be utterly impracticable on an extensive scale, and irreconcilable with the existing state of civilised man, not so much on strictly physiological grounds as on general economical considerations. There can be no objection to individuals adopting any kind of diet which they may find answer their needs and minister to their comfort; it is only when they attempt to enforce what they practise on others that they must expect to encounter a rational opposition.”

“But there exists also abundance of evidence that a purely vegetable diet is not the most appropriate for the production of either physical or intellectual effort.

“Jules Bécclard has recorded in his well-known text-book on Physiology that ‘the workmen employed at the forges of Tarn were for a long period fed with vegetable substances. It was then found that all the workmen lost, on an average, fifteen days’ work a year on account of exhaustion or illness. In 1883, Mons. Talabot, deputy of La Haute Vienne, took

charge of the forges. Meat was then made an important part of the diet. The health of the men afterwards improved so greatly that they did not lose more, on an average, than three days' labour a year. Animal food produced a gain on each man of twelve days' work a year.'

"It has also been stated that the Italian labourers from Lombardy, with their largely vegetable dietary, performed much less work when engaged in piercing the St. Gothard Tunnel than their Swiss co-labourers with a more richly animalised scale of diet."

The author also mentions the words "vegetarian," "vegetarianism," or "vegetable diet / dietary, / foods / kingdom / origin / substances" on pages vii, x, 32, and 406-408. Address: M.D., F.R.C.P., Prof. of Clinical Therapeutics, King's College, London, and Physician to King's College Hospital [London, England].

1510. Clubb, Henry Stephen. 1889? Synopsis of the vegetarian system. Philadelphia, Pennsylvania: Vegetarian Society of America. 4 p. Undated.

• **Summary:** An 18-point synopsis. The introduction and the first 12 points are very similar to those published in Jan. 1889 in *Food, Home and Garden* (Vol. 1, No. 1, p. 10-12). One difference is that to the end of II, Physiology, is added "if well masticated." Also discusses six new points: Biology, moral purity, the senses, common sense, the post mortem examination of animals, and temperance.

"From I to XII of the above were published by the Vegetarian Society, England, in 1849 and now after nearly 50 years we find them still circulated as a tract by that Society. We have added six more items to bring the summary up to date.

"For further information on this subject the reader is referred to *Food, Home & Garden*, the monthly publication of the Vegetarian Society of America, 50 cts. a year, at 310 Chestnut St., Philadelphia, Pa. [Pennsylvania] where this tract can be had by mail as follows: 5 for 2 cts.; 25 for 10 cts.; 100 for 25 cts.; 1000 for \$1.00." Address: 310 Chestnut St., Philadelphia.

1511. *Hygienic Review (The)* (London). 1890-1893. Serial/periodical. London, England. Imprint: John Heywood. No. 1 (Jan. 1890)-No. 22 (Oct. 1892). New Series. Vol. 1 (Jan. 1893)-Vol. 2 (Dec. 1893). 4°. *

• **Summary:** Full title: *The Hygienic Review: A Journal of Hygiene, Dietetics, and Social Reform*. Continued by *The Vegetarian Review*, starting in Jan. 1894. Address: London, England.

1512. *Vegetarian (The)* (London). 1890. The work in Australia. Jan. 25. p. 63.

• **Summary:** "Right cheering are the accounts that come to us of the progress of the movement and its allied interests at the antipodes. The third number of our little Melbourne

contemporary, *Progress*, is just to hand, and warrants our warmest congratulations. Its pages are instinct with the broad and fraternal spirit that inspires the recently established Vegetarian Federal Union, into whose embrace we look confidently to welcome the Australian Societies; and in the fact that the new paper stands pledged, not only to the first principles of Vegetarianism so-called, but to these great and progressive movements which are in vital union with it, we recognise the development of a powerful advocacy in the near future which shall join hands with us in lifting Vegetarianism out of the narrow ruts into which it had gotten well-nigh fixed, out on to the broad road of progressive reform, and into the forefront of physical, intellectual, and spiritual development. The word, 'come forth!' rings over land and sea in the name of the Federal Union, and our grave clothes are falling off, and revealing, in its native manhood and its divine right, the real spirit and life of the movement.

"Speaking of Co-operation, Mr. Henry Murphy, president of the Lanark Co-operative Institute, says:

"Mankind have [sic] set up many graven images and false gods which they worship. Instead of truth, benevolence, and justice being their rule of conduct, they have forsaken the spirit of divinity and, to the utter neglect of all consequences, have established the idea of 'Will it pay me in hard cash? Will it yield a profit to me, no matter what it yields to others?' Harmony is the highest law of nature; towards this end all the efforts of reformers are ever directed, not to destroy, but to build up; not to annihilate but to recreate; to build a new world in which the individual selfishness shall be utilised, and find ample scope, not in antagonism to, but in conjunction with, the well-being of others. This is the highest aim of all true reformers.'

"At a meeting of the Vegetarian Society of Australia, Mr. Robert Jones presiding, after a few introductory remarks from the Chairman on the great spread of the movement in England and America:

"Miss Fanny E. Samuel delivered an address on 'The Influence of the Reformed Diet on the Senses.' She said that man's anatomical structure proclaimed him a fruit and grain eater. This was the opinion of the highest authorities, from Linnaeus and Gassendi down to Haeckel and Darwin, who all classified man amongst the frugivora, or fruit-eaters. The apes, which most nearly approached man in structure, were non-flesh eaters, and developed prodigious strength. Man was probably driven into eating flesh during the glacial period, when grains and fruits had been destroyed by the intense cold. He was now, however, emerging from that savage condition, and was destined to develop powers of mind and body of which we could barely form a conception. Food would play a great part in this development: Our bodies were built up of the food we ate. Now, all experience showed that man lived a healthier and a longer life on a non-flesh diet; for very many diseases had been directly or indirectly traced to the practice of flesh-eating. But there was

another benefit derivable from the reformed diet. This was the improvement in the senses. Sight, smell, taste, touch, and hearing all became more acute under the new regimen. And this was something far more than a mere addition to the pleasure of life. It meant increase protection from disease. Thus a person with a weak sense of smell would go into, and remain in, an atmosphere whose foulness would be, recognised and avoided by one with a keen scent. One great cause of disease was the breathing of vitiated air. This was a matter on which the pure feeder was very sensitive, and it generally happened that he lived habitually with windows open night and day. In the same way a person with a keen taste often rejected food which another partook of heartily. He thus avoided the painful consequences which the other endured. Man's intuitive powers were also increased, even in the course of his own life, and were destined to increase much more during the progress of the race, by adopting a simple dietary. Such people could tell instinctively whether a person or a thing was dangerous or not, and thus escaped many dangers. But it was irrational to expect that a state of health which was the outcome of many years' practice of false habits of life could be entirely changed by the adoption for a few weeks or months of the better habits. Poisons accumulated for years in the blood, and time was required to expel them. Unfortunately the great mass of people were so apathetic, and so bent upon pursuing 'pleasure,' that they could not be induced to consider diet until they had lost their health. Then they got alarmed and became Teetotalers or Vegetarians, or both, and the opponents of these reforms pointed to their weak appearance as a strong argument against the adoption of the new course. Thus the good habits were blamed for the ill-health which had been produced before those good habits had been adopted. Let no one be deceived by this false logic, but examine the case fully and impartially. She had no doubt of the conclusion which would be arrived at."

1513. *Food, Home and Garden (Philadelphia)*. 1890. The Vegetarian Society of America (Limited). 2:ii-iv. Jan. Whole No. 13.

• **Summary:** "Organized 1886. Incorporated 1890. President: Rev. Henry S. Clubb, 2915 Fairhill St., Philadelphia." Treasurer: Harrison C. Sellers, Philadelphia. Secretary: Dr. J. Harvey Lovell, Philadelphia. Vice presidents for each state: One person's name (with city and state) is listed for each of the following: Arkansas, California, Columbia, Dist. of (DC), Connecticut, Delaware, Florida, Georgia, Indiana, Iowa, Illinois, New Hampshire, New Jersey, New York, North Carolina, Kansas, Louisiana, Maryland, Massachusetts, Maine, Michigan, Missouri, Ohio, Pennsylvania, Tennessee, Wisconsin.

Foreign vice presidents: England, Canada, India. Local vice presidents. Traveling commissioner. Editors. Publisher. Board of Directors (provisional—all from Philadelphia).

"Branches: Chicago Vegetarian Association—President, Mrs. Le Favre, Hotel Windsor. Kansas City Vegetarian Society [Missouri]—President, Prof. Leo Weiner, 1208 Tracey Ave., Kansas City; Secretary, Ella Luborchez, 102 E. 6th St., Kansas City.

Articles of incorporation—The Vegetarian Society of America. 18 articles—Incorporated in the state of Michigan. At the end: "Friends of the cause will please write, stating how many shares they will take, and whether they desire to pay in cash, or in monthly installments. Address: Henry S. Clubb, 2915 Fairhill St., Philadelphia."

1514. Dujardin-Beaumetz, —1890. Lecture IV.—On vegetarianism from a therapeutic point of view: New Therapeutic Agencies. Original communication. *Therapeutic Gazette (Philadelphia)* 14:145-52. March 15. (Third Series, Vol. VI, No. 3). [1 ref]

• **Summary:** This article begins: The subject which I have chosen for this lecture is one of utmost importance in connection with the question of the application of diet to the treatment disease. I hope to show you that if vegetarianism is not adapted to the well man and to our climate, a vegetable diet may, nevertheless, be most appropriate in a large number of affections of the stomach and kidneys. This subject has, moreover, given rise to numerous disputations, the literature of which would constitute a library by itself; from these writings, in fact, I have derived the principal materials for this lecture (Footnote: See and compare:

Dock, "Du Végétarisme, ou de la Manière de vivre selon les Lois de la Nature," Saint-Gall;

Docteur Théodor Hahn, "Der Vegetarianer" (Recueil Mensuel, Saint-Gall);

Meta Welmer, "Les Végétaarisme," Lausanne);

Bonnejoy, "Principes d'Alimentation rationnelle;"

Cocchi, "Le Regime de Pythagore;"

Algernon Kingsford, "Alimentation végétale chez l'Homme" (Vegetarisme, Thèse de Paris, 1880); La Réforme Alimentaire, January, 1887.

* Edmond Pivion, "A Study on the Regimen of Pythagoras: Vegetarianism and its Advantages." Paris, 1885.

Page 150: "But I must speak here more especially of the new amylaceous products,—soja, fromentine, and legumine,—which are proved to be superior, as you will see, to meat itself in the proportion of nitrogen which they contain.

"The soja is the Japanese bean (*Glycine hispida*), to-day much cultivated in certain counties of Europe, and, in particular, in Hungary, since 1875. This bean, which contains extremely little starch, and has been employed in the dietetic treatment of diabetes by Lecerf, contains a very large amount of azotized matters; and, on referring to the different analyses published by Steuff [Steuf], Capan [Caplan], Pellet, and Muntz, we find the following percentage of the alimentary principles contained in this bean:

"Per cent.

"Protein matters: 36.67

"Fatty matters: 17.60

"Starchy matters: 6.40

"If now you compare this analysis with that of meat, you obtain the following result: Note: The two columns are for Beef and Soja.

"Water: 74.00 9.37

"Proteinaceous matters: 22.74 36.67

"Fatty matters: 2.30 17.60

"Potassium: 0.54 3.10

"Phosphoric acid: 0.66 1.47

"As you see by these figures, the Japanese bean has the decided advantage over beef.

"From an alimentary point of view, soja serves several uses. A sauce is made from it which bears the name of stiso [miso?] and soju, but the most curious and interesting point in the application of soja to dietetics is that a kind of cheese [tofu] can be made from it—it is the pea or bean cheese, very much prized in Japan; and those who would like to know more about the fabrication of this cheese will find all the information they desire in the article of Egasse, "On the Economic and Therapeutic Applications of Soja," in the *Bulletin de Thérapeutique*, vol. cxv. p. 133 [Nov. 1888].

"In Europe the soja has been utilized for the food of men and animals, and in the last few years the attempt has been made to make bread of it, which is a matter of considerable difficulty by reason of the large proportion of oil which this bean contains. This oil, as Leon Petit has shown, is very purgative, and might replace castor oil in medical practice. Hence it becomes necessary to rid the meal of this oil in order to render it fit for our domestic usages. Lecerf, in Paris, and Bourdin, in Rheims, have succeeded in rendering the bread fabricated from this meal very well supported by the stomach.

"Here, then, we have a bean which is more nutritive than meat, and which serves for nourishment to a great country like Japan under the different forms of sauce, of cheese, of farina, and even of a real artificial milk. You will see all the advantage which the vegetarian regimen may derive from such a food." Address: Prof., Paris, France.

1515. Irish Vegetarian Union. 1890. New vegetarian society. Belfast, Ireland.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1892. "Home: Belfast." July. p. 216. "Belfast.—The members of the Irish Vegetarian Union held their second annual meeting in Crown Chambers, Royal Avenue, Belfast, on May 19."

History of Irish Vegetarian Society. 2004. <http://www.ivu.org/history/societies/ireland.html>. "The Irish Vegetarian Union was founded in March 1890, and based in Belfast... In September that year the Irish Union joined the Vegetarian Federal Union which was largely run by the London Vegetarian Society." In 1910 the *Vegetarian Messenger*

reported that the Irish Vegetarian Union had its headquarters in Dublin. In a later issue from that same year "a letter from a committee member in Dublin refers to the Irish Vegetarian Society, rather than 'Union.' A report in the January 1911 issue also describes it as a 'Society.' It is possible that the name was changed to avoid it being called 'IVU,'" which would conflict with the International Vegetarian Union. In 1912, however, the *Vegetarian Messenger* cites the formation date of the Irish Vegetarian Society as 1901, which suggests that it is also possible that this Society was entirely separate from the Union formed in Belfast, or that the first union closed and this was a new one. Address: Belfast, Ireland.

1516. Foerster, Paul. 1890. The vegetarian movement in Germany. *Vegetarian (The) (London)*. April 26.

• **Summary:** This letter is in response to an invitation to occasionally report on the movement in Germany. There are now two vegetarian journals: The monthly *Vegetarische Rundschau*, organ of the German Vegetarian Society, and the fortnightly *Vegetarier*, organ of the Natural Living Society. Both are excellent and tend to assist each other. "The dust raised by the apostasy of Dr. Alanus is now, at length, settling." Address: Dr., Germany.

1517. *Vegetarian (The) (London)*. 1890. Vegetarian Society of Australia. May 3. p. 288.

• **Summary:** "At the usual monthly meeting of the Vegetarian Society of Australia, held in the Thistle Co.'s Hall, Little Collins-street, the Rev. W.E. Addis in the chair, Mr. Robert Jones was first called upon to give 'news anent the movement.'" In a holiday trip to Tasmania, he found that "vegetarian principles were gaining ground."

Mr. Dun then gave an address on "The Food Question in the Voluntary Socialisms of America." Those who lived in these communities he called "communists." He "referred to the Shakers as being the oldest and most numerous body of religious socialists in America. Mr. Chas. Nordhoff, in his work on the 'Communitic Societies of the United States,' says: 'Their diet is simple but sufficient. Pork is never eaten and only part of the Shaker people eat any meat at all. Many use no food produced by animals, denying themselves even milk, butter, and eggs. At Mount Lebanon, and in some of the other societies, two tables are set, one with, the other without, meat. They consume much fruit, eating it at every meal, and the Shakers have always fine and extensive gardens and orchards.' With regard to their appearance he says: 'Fine, fresh complexions are characteristic of most of the Shaker men and women, particularly the latter.'" Temperance is universally practiced.

"The Skaneateles Community [in New York State] was founded by J.A. Collins, of Boston, [Massachusetts], in 1843. In its manifesto, under the heading of dietetics, is found the following clause: 'That a vegetable and fruit diet is essential to the health of the body, the purity of the mind, and

the happiness of the society; therefore the killing and eating of animals is essentially wrong, and should be renounced as soon as possible, with the use of narcotics and stimulants.”

Source: *Progress*.

1518. *Good Health (Battle Creek, Michigan)*. 1890. Vegetable milk. 25(5):153. May.

• **Summary:** An English periodical notes: There are several trees which produce milk, the best known being the *Palo de Vaco* or “cow-tree,” of the Cordilleras of the coast of Caracas [Venezuela] in South America. “Humboldt says of this tree, ‘Among the many curious phenomena that I beheld during my journey, there was hardly any that struck my imagination so forcibly as did the “cow-tree...”’ pierce the trunk and a sweet and nourishing milk flows. At sunrise this vegetable source is most abundant; then the blacks and native people hurry from all parts, provided with jugs to catch the milk, which turns thick and yellow on the surface.’ M. Boussingault has analysed this vegetable milk, and declared before the Academy of France that it most certainly approaches in its composition to the milk of a cow...”

Note: This is the earliest English-language document seen (April 2010) that contains the term “Vegetable milk.” However it does not refer to (or even mention) soymilk.

1519. *Good Health (Battle Creek, Michigan)*. 1890. The vegetarian cannibal. 25(5):152. May.

• **Summary:** The great actor Booth was a vegetarian. But when he met a Quaker on a steamboat on one of the Western rivers, the Quaker offered him various types of meat. Booth refused each, then finally said in a booming voice: “I never eat any flesh but human flesh, and I prefer that raw.”

1520. *Los Angeles Times*. 1890. Grass eaters: The Anaheim curiosities in trouble. Refuse to see enumerators. Supervisor Mosher orders their arrest—A chance for sensational developments—After their scalps. June 18. p. 3.

• **Summary:** A census enumerator ran into a “gang of men, women and children living in one house a few miles from Anaheim. They live on vegetables exclusively and will have nothing to do with their neighbors.

“When the enumerator called at the house the manager of the place or whatever he is, refused point blank to answer a single a single question. he letter to Mr. Mosher reads as follows:

“I have struck a snag in the shape of a community of vegetarians, spiritualists, free-lovers, or whatever name one might give to them... there were thirteen of them in one residence.”

“George R. Hinds is the name of the head man, and I think the owner of the place. Another is named Thales. There is one more man besides women and children.”

“The United States District Attorney was consulted, and last evening warrants were taken out on the whole gang, and

they will be arrested and brought to this city this morning. If the case ever goes to trial...”

1521. *Los Angeles Times*. 1890. Hints for vegetarians. June 18. p. 3.

• **Summary:** From New York Telegram: “We were talking about good dinners at the club one night, and one of the party regaled us with a story about an elaborate meal he had had at the home of a vegetarian. Then the doctor broke in and said:

“It is all very well for vegetarians to claim that their diet is more cleanly, more refined, more economical and more healthful than ours, but you will find that very few of them thrive on it. In fact, obesity and diabetes can be traced directly to living on potatoes and cereals, which are the unsuspected cause of much of the illness of modern life. Brown bread sets up an inflammation of the intestines, and, if constantly eaten, slowly produces a permanent derangement of digestion.

“Hominy and cracked wheat—mainstays of vegetarian diet—cause a strain upon the vital powers, ending at times in the breaking down of the nervous system. Cereals are laden with earthy matter which finally stiffens the joints. In fact, a proper diet would include these articles in comparatively small proportions, but meat and fruit in abundance.”

“This is the opinion of but one physician; there may be others who would tell you something entirely different. You pay your money and you take your choice.”

1522. *Good Health (Battle Creek, Michigan)*. 1890. Vegetarianism in England. 25(6):183. June.

• **Summary:** Vegetarian principles appear to be gaining ground in beef-eating England, as evidence by a long article reproduced from the *London Christian* magazine.

1523. *Good Health (Battle Creek, Michigan)*. 1890. Vegetarian diet. 25(9):279. Sept.

• **Summary:** A vegetarian diet consists of “the productions of the vegetable kingdom, the best of which are the various grains and fruits. Milk is usually added, as it is quite free from the unwholesome qualities that render flesh food objectionable. Dr. Dujardin-Beaumetz, the renowned Parisian physician, maintains that the body may be thoroughly well supported on a diet from which meat is wholly excluded.” He adds that “this diet is of therapeutic importance in certain diseases.”

1524. *Good Health (Battle Creek, Michigan)*. 1890. Vegetarianism and old age. 25(12):372-74. Dec. [1 ref]

• **Summary:** The first half is a long excerpt of an article by Dr. Alanus first published in the *Rhenish Courier* (in German) entitled “Why I no longer live as a vegetarian.” It argues that a vegetarian diet ruins the blood vessels and makes them prematurely old. The second half is an analysis of the article.

1525. *Good Health (Battle Creek, Michigan)*. 1890. A noted vegetarian. 25(12):376. Dec.

• **Summary:** Mr. Isaac Pittman, of Bath, England, the inventor of phonography [a system of shorthand writing based on sound], is a vegetarian in his 78th year, is still in the enjoyment of excellent health, and able to supervise correspondence of about 40,000 letters per year, to edit a phonographic journal, and to compile and publish annually a number of works. He is a teetotaler and a total abstainer from tobacco and other narcotics. His life is being written by Mr. Reed.

1526. *Natural Food (London)*. 1890-1896. Serial/periodical. London, England. Published by L.N. Fowler. Frequency: Monthly. folio. *

• **Summary:** About natural foods and vegetarianism. Note: This is the earliest periodical seen (March 2020) with the term “Natural Food” (or “Natural Foods”) in the title. It is also the earliest document seen related to the natural foods movement, worldwide.

Densmore, Emmet. 1892. “How Nature Cures, Comprising a New System of Hygiene...” On p. 415-16 is an advertisement for *Natural Food*, a monthly journal devoted to health and the higher life, owned and edited by Emmet and Helen Densmore (both medical doctors), published by L.N. Fowler, Ludgate Circus, London. This magazine is the organ of the Natural Food Society and it advocates a vegetarian diet, based on fruits and nuts (no cereals or pulses/beans), supplemented with milk, dairy products, and eggs. Address: London, England.

1527. Dujardin-Beaumetz, Georges Octave. 1890. On the vegetarian diet from a therapeutic point of view. Translated by E.P. Hurd. *Therapeutical Gazette (Detroit, Michigan)* 6:145-52. Series 3. Reprinted in *J. de Medicine de Paris* 2:148-52. Series 2. * Address: Paris, France.

1528. Dujardin-Beaumetz, Georges Octave. 1890. Du régime végétarien au point de vue thérapeutique [On the vegetarian diet from a therapeutic point of view]. *Journal de Medecine de Paris* 2:148-52. Series 2. [Fre]* Address: Paris, France.

1529. Allinson, Thomas Richard. 1890. Wholesome cookery: Being recipes for vegetarian dishes. Reprinted from “Weekly Times & Echo.” London: F. Pitman. 32 p. 8°. *

• **Summary:** Mohandas K. Gandhi wrote in his autobiography (1927, p. 118-21) that when he was in London in the 1880s, he liked the writings of the vegetarian Dr. Allinson.

1530. Chamberlain, Basil Hall. 1890. Things Japanese:

Being notes on various subjects connected with Japan.

London, K. Paul, Trench, Trübner & Co.; Tokyo, the Hakubunsha, Ginza; etc. ii + 408 p. Index. 21 cm. 2nd ed. 1891. Slightly revised edition published 1905. Reprinted in 1970 by Charles E. Tuttle Co., Inc. (Rutland, Vermont, and Tokyo). [50+* ref]

• **Summary:** The author, who arrived in Japan in 1873 and was first introduced to the mysteries of the Japanese language by a dear old samurai, has lived through the transition stage of modern Japan.

This book is arranged alphabetically by subject. An extensively revised 2nd edition was published in 1891. Food (p. 122-25): “The following is a specimen of the bill of fare at a Japanese banquet. The reader must understand that everything is served in small portions, as each guest has a little table to himself, in front of which he squats on the floor:—Preliminary course, served with sake:—*suimono*, that is, a kind of bean-curd [tofu] soup;... *sashimi*, minced raw fish; *hachi-zakana*, a fine, large fish, either boiled with salt or boiled with soy [sauce]; *uma-ni*, bits of fish or sometimes fowl, boiled with lotus-roots or potatoes in soy and in a sort of liqueur called *mirin*;...

“First course (*Zembu*):—*Shiru*, soup which may be made of bean-curd [tofu], of fish, of sea-weed or of some other material;... *aemono*, a sort of salad made with bean sauce [miso] or pounded sesamum seeds;...”

“It is the custom, too, to set food before a guest, at whatever time of day he calls. On such occasions *soba* is in request—a sort of buckwheat vermicelli, served with soy [sauce] and the sweet liqueur called *mirin*; or else *shiruko*, that is, rice-cakes [mochi] with a sauce made of red beans [azuki] and sugar.”

On Buddhism and vegetarianism in Japan (at Food, p. 122-23): Beans are a constant part of the daily diet. Buddhism has left its impress here, as on everything in Japan. To Buddhism was due the abandonment of a meat diet, now over a thousand years ago. The permission to eat fish, though that too entailed the taking of life, which is contrary to strict Buddhist tenets, seems to have been a concession to human frailty. Pious frauds, moreover, came to the rescue. One may even now see the term ‘mountain whale’ (*yama-kujira*) written up over certain eating-houses, which means that venison is there for sale. The logical process is this:—A whale is a fish. Fish may be eaten. Therefore, if you call venison ‘mountain whale,’ you may eat venison. Of course no actual prohibition against eating flesh, such as existed under the old *régime*, exists now. But the custom of abstaining from it remains pretty general; and though beef and pork were introduced at the time of the late revolution,... recent statistics show that meat-eating is again on the wane.”

There are also interesting sections on Kaempfer, Engelbert (p. 187-88), Perry (Commodore) (267-69), and Siebold, Philipp Franz, Freiherr (p. 320-22).

For an excellent, later book with the same title, written

by a Japanese in English, see Mock Joya (1960). Address: Prof. of Japanese and Philology in the Imperial Univ. of Tokyo, Tokyo [Japan].

1531. Densmore, Emmet. 1890. The natural food of man: A brief statement of the principal arguments against the use of bread, cereals, pulses, and all other starch foods. London: Pewtress & Co. iv + 66 p. No index. 22 cm. Preface dated 1890.

• **Summary:** The author (a practicing physician who is active in the temperance movement) advocates a non-starch vegetarian diet based on fruits and nuts, and free of bread, cereal grains, legumes, etc. Believing that “starch foods are unnatural and injurious,” he allows the use of milk, dairy products, and eggs, and dislikes starchy vegetables and vegetables which require cooking—though he doesn’t talk much about them. The evidence for his position is based on the response of his patients (and himself and his wife) to various diets, plus his study of physiology (“starch foods are not adapted to stomach digestion”), and the writings of other physicians, such as Dr. J.H. Salisbury and Dr. Chas. W. De Lacy Evans—all of whom believe that a good diet is essential to good health. In particular, his “obese patients, confined to an exclusively meat and non-starch diet, gained in health as they lost in weight...” (p. 5).

After the Introduction, the section titled “The natural food of man” (p. 23) begins: “I use the word natural, in the sense of God-designed. I am one of those unfashionable scientists who perceive design in the universe. It does not matter what title we give the Supreme Ruler: Natural Law, or God, or what you will: there seems to me conclusive evidence of intelligent design in the Great Artificer... it has occurred to me that the Divine Architect, in contriving the several organs of the human body, has necessarily adapted that organism to a procurable food; that there is at hand a food for man exactly adapted to the needs of his organism; and it is in this sense that I use the term natural food.

“We observe that all animals below man are supported by food spontaneously produced. Moreover, the careful observer of Nature will notice that those animals, and birds and fishes, which are subsisting on food spontaneously produced, are quite universally in perfect physical health and vigour.” Man has to “find his natural food, and to learn to obey the laws of his being, to banish sickness from the race.” He concludes that “nuts and fruits were the food of primal man” (p. 24). Sweet fruits satisfy man’s “persistent demand for sweets” and nuts satisfy his persistent craving for oily foods. The famous cures in Europe (“The Grape Cure,” “Milk Cure,” “Cherry Cure,” etc.) are all free of starch (p. 25).

Page 44: Gives long quotations about “the Macrobiotic, or the art of prolonging life,” from Dr. De Lacy Evans—who acknowledges his indebtedness to Hufeland’s [1805] *Art of Prolonging Life*.

In Part IV (p. 59-66) he explains that he advocates “raw foods” (also called “Vital Food” by Mr. Hills of the London Vegetarian Society)—mainly because “fruits and nuts are exquisitely adapted to our needs and desires, in a state of nature.” All cereals and pulses must be cooked, and require the addition of salt or other seasonings. “It is my firm resolve to plead with Vegetarians to open their eyes to the plain fact, that the results of Vegetarian propaganda are a comparative failure; compared to its importance, it has made no progress. There must be a cause for this; let us all join hands in an effort to discover it. My suggestion and claim, that cereals and pulses are the great stumbling block—the scorpion which we have been hugging as it stings—demands an earnest investigation of the foundation and reasonings on which this claim is based, rather than a resort to personalities and invective. If it shall be proven, as I believe, that the starch foods are the *bête-noir* of Vegetarianism, as well as of the race, and if the abandonment of these foods leads the race back to health, then Vegetarianism—opposition to taking the life of animals—will make rapid progress, and there will be ushered in a reign of real humaneness, to man and animals alike.”

A table (facing the inside back cover) titled “comparative anatomy” lists the anatomical differences between flesh-eating and fruit-eating animals. The four groups compared are the carnivores, the anthropoid ape, man, and the omnivores. The author lived 1837-1911.

Note 1. This is the earliest English-language document seen (Feb. 2022) with the term “natural food” or the term “natural food of man” in the title. This latter term refers to the food that man was designed by God to eat and that is spontaneously produced by nature to support man, namely raw fruits and nuts (p. 23-24).

Note 2. This is the earliest document seen (Feb. 2022) that advocates (in detail) a fruitarian diet (primarily fruit and nuts).

Note 3. This is the earliest document seen (Feb. 2022) that advocates a raw-food diet.

Note 4. This is the earliest English-language document seen (Feb. 2022) that contains the term “raw foods” (or “raw food”). Address: M.D., London.

1532. Dujardin-Beaumetz, Georges Octave. 1890. Du régime végétarien au point de vue thérapeutique [On the vegetarian diet from a therapeutic point of view]. *Bulletin General de Therapeutique Medicale et Chirurgicale* 118:97-112. Reprinted in *J. de Medicine de Paris* 2:148-52. Series 2. [Fre]

• **Summary:** This article begins: This question of the vegetarian diet is one of the most important questions raised by the application of the diet in the cure of diseases. Address: Paris, France.

1533. Engel, Louis. 1890. Biographical sketches from

Handel to Hallé. London: Swan, Sonnenschein. *

• **Summary:** Includes an autobiography of Prof. Hubert Herkomer, a vegetarian for economy as he bravely struggled with poverty.

1534. Kuhne, Louis. 1890. Die neue Heilwissenschaft: oder, Die Lehre von der Einheit aller Krankheiten und deren darauf begründete einheitliche, arzneilose und operationslose Heilung [The new science of healing: or, The doctrine of the oneness of all diseases forming the basis of a uniform method of cure, without medicines and without operations]. Leipzig, Germany: Kuhne. [Ger]*

• **Summary:** This book enjoyed worldwide success, eventually appearing in 24 languages. Louis Kuhne, born in 1853, was the first nature-cure doctor to practice outside the villages in Germany. He advocated a vegetarian diet.

1535. Mason, Marie Louise. 1890. Right living, by M.L.M. Chicago, Illinois: Printed for the author by the Commercial Printing Company. 16 p. 19 cm.

• **Summary:** About vegetarianism and sun-cooked food, with a strong influence from Oriental Religions.

1536. Salt, Henry Stephens. 1890. The life of Henry David Thoreau. London: Richard Bentley & Son. x + 315 p. Portrait. 23 cm. *



• **Summary:** The author of *Walden* was born in Concord, Massachusetts. After graduating from Harvard University, he passed almost the whole of his life in his native village, where he enjoyed the friendship of Ralph Waldo Emerson—the most uncompromising modern eulogist of Plato—and other leaders of the Transcendentalist movement.

Page 89: “He has sometimes been called an ascetic; but if he seldom used flesh or wine, tea or coffee, and other supposed ‘necessaries’ of diet, this abstinence was assuredly

due to the fact that he found he thus increased, rather than diminished, the pleasure of existence.”

Page 165: “As a matter of fact, he seldom recommended his own way of living to his neighbours or fellow-townsmen, being convinced that each man must shape his own career; though in one or two cases, as in the conversation with a thriftless Irish labourer, recorded in *Walden*, we find him pointing out the advantages of a frugal diet, since those who can dispense with tea, coffee, butter, milk, and flesh-meat can also spare themselves the heavy labour which is required to purchase these unnecessary ‘comforts.’ But in so far as Thoreau addressed his doctrines to the general public, it was distinctly not with the intent of persuading them to live as he did, but in the hope of stimulating independent thought by the force of his example and admonition, and of drawing attention to those simple common-sense principles without which there can be no lasting health or contentment either for individual or community.”

Williams 1896 (p. 522) notes that “The author of *Walden* seems, during the greater part of his career, to have been practically a food reformer... His final verdict in favour of abstinence from flesh is given in no uncertain language” in *Walden*, in the chapter titled “Higher Laws.”

Note: An abridged edition (208 p.) was published in London in 1896, and New York in about 1897.

1537. The manual of vegetarianism... 1890. London: Hygienic Publishing Union. 79 p. 19 cm. *

1538. Vegetarier-Kalender fuer 1891 [Vegetarian calendar for 1891]. 1890. Berlin: Deutschen Vegetarier-Verein. Versorgt von M. Klein and H. Stoss. 51 p. (Leipzig: Graubner). [Ger]*

• **Summary:** This is the last year this calendar appeared for a while. The first edition was 1899 and the 3rd was this one, 1901. Address: Berlin and Leipzig, Germany.

1539. O., I.; A., M. 1890? Arguments from scripture for pure diet and living. By. I.O. and M.A. [i.e. by G.J.R. Ouseley]. Being a reply to alleged objections to vegetarianism. (The Jewish Mazza and the Christian Mass; or, the mission of Jesus in the abolition of flesh-eating, etc.). Paris: Order of the Golden Age. 12 p. Undated. 19 cm. *

• **Summary:** About vegetarianism. Address: England.

1540. *Los Angeles Times*. 1891. Some little items. Feb. 19. p. 4.

• **Summary:** “London has a vegetarian society of 541 members.”

1541. Clubb, Henry S. 1891. A vegetarian talk. *Food, Home and Garden (Philadelphia)* 3:19-20. Feb. Whole No. 26.

• **Summary:** From the *Hillsdale Standard*. This talk was given on Tuesday, Dec. 9, 1890, at Beethoven Hall, Hillsdale College (Hillsdale, Michigan). The speaker, “formerly state

senator from the Ottawa and Muskegon district, was one of the organizers of the Michigan 'Pomological Society' (now 'Horticultural Society'); and who is now a resident of Philadelphia, president of the Vegetarian Society of America, and editor of *Food, Home and Garden*, one of the publications of that Society.

"The proceedings opened by 'The Day is Dawning,' which was sweetly sung by Miss Lantsden, who is a good example of the Vegetarian practice. Prof. A. Graves, who has charge of the musical department of the college and is a zealous member of the Vegetarian Society of America, expressed the pleasure he had in introducing Mr. Clubb, having himself experienced great benefit from the adoption of Vegetarian diet being in the actual, healthful and vigorous enjoyment of all his faculties.

"Mr. Clubb said his visit to Hillsdale had already afforded him great pleasure being delighted with the many beautiful homes surrounded with trees, many of which were evergreen, evincing the good taste of the inhabitants, reminding him that the subject of taste was connected with food both in its selection and enjoyment. He then commenced his address by reading the first chapter of Daniel, which relates how Daniel and his three companions in captivity refused to partake of the king's meat and wine and requested to be supplied with pulse and water, and when this was objected to, asked for a ten days' trial and that proving highly satisfactory, the privilege of living on pulse and water instead of the king's meat and wine, was granted and at the end of three years they were fatter and fairer and adjudged ten times more skillful in the arts and sciences of the Chaldeans than the children that did eat of the king's meat. Mr. Clubb then showed some of the reasons which the Vegetarians have for abstaining from the flesh of animals and living on the fruit, grain and other direct products of the vegetable kingdom.

"The depuration which was constantly going on in all animal bodies, even in a healthy condition, rendered some of the fluids of the animal body poisonous as they were provided to carry off the dead and decomposed portion to make room for the new material which was supplied by the food. This decomposed material is so poisonous that if it come in contact with the arterial circulation of the human body it will produce the disease known as 'blood poisoning,' one of the most fatal diseases known. Butchers and others who handle meat have to be very careful to avoid this disease. This poison permeates all the lean portion of butchers' meat and is a source of feverish and unhealthy stimulation and irritation exceedingly unfavorable to calm thought, and temper. A piece of such meat thrown to a cat or other carnivorous animal usually causes excitement which if not swearing is something very much like it. On the other hand fruit, grain and nuts have no depurating process in their growth towards perfection having no occasion for exertion as animals have. The same remark applies to what

is appropriately called 'hen fruit,' eggs, for although they are animal food they are less objectionable than flesh on account of this difference and they form a very useful article of food to those who have long been accustomed to a flesh diet but who desire to dispense with it and adopt a less stimulating food. Eggs are especially useful in the transition from a flesh diet to one of fruits and farinacea.

"All the senses, Mr. Clubb contended, were injured by a flesh diet and became exceedingly keen when Vegetarian habits are established. In the case of Daniel a sixth sense became developed for he was an expert in interpreting visions and dreams, and was a seer and prophet of the highest order.

"Mr. Clubb also referred to the inhuman treatment of animals when driven from their prairie homes, put in disease-infected cars for a long journey with little or no food and insufficient water; then sometimes excited by dogs biting their legs and goads piercing their bodies until a condition of frenzy and madness frequently ensues. This excitement causes the bile to enter the circulation, and that yellow condition of the carcass shows, as Dr. Kellogg has declared, that the animal was afflicted with jaundice at the time of its death. Can such material be suitable for human food?

"Animals frequently have tumors of large dimensions cut from their bodies so that they can pass inspection. In this way many of the diseases such as tuberculoses, pneumonia, consumption, scrofula, and other skin diseases are especially attributable to the eating of animal bodies and cause a large bill of mortality in all our large centres of population. Mr. Chihli also related pleasing instances of the effect of a pure milk, bread and fruit diet on the temper and disposition of children, rendering them docile, intelligent and successful in their studies, especially instancing the Kellogg Orphan School at Battle Creek. The bad boy problem is solved by Vegetarianism. Franklin and Edison, the two great electricians of America, exemplify the truth of these statements. So did Newton, Wesley, Milton, Whitfield, Shelley as well as Pythagoras and other philosophers of Greece and Rome and the seers and prophets of every age.

"Prof. Graves said he had enjoyed an exuberance of health and spirits since becoming a Vegetarian such as he did not formerly. The quartette of Prof. Graves's pupils, Misses Smith, Squires, Reynolds and Seeley, rendered 'Oft in the Stilly Night' with exquisite effect and were warmly applauded as they well deserved to be.

"Mr. Clubb as we see by the papers, delivered several addresses in Chicago under the auspices of the Chicago Vegetarian Society."

1542. *Food, Home and Garden (Philadelphia)*. 1891. The Jackson Sanatorium. 3:18. Feb. Whole No. 26.

• **Summary:** "A recent visit to the neighborhood of Dansville, New York, enabled us to pay our respects to Drs. James H. and Kate Jackson and to visit the great Sanatorium

which has been to so many people in this country a turning point on the road to physical and spiritual health.

"The scenery above and below, and for many miles around the Sanatorium is of a most romantic, picturesque and delightful character. When we stood on the roof of the main building and looked around, although the weather was unfavorable, we were fascinated with the views presented in every direction. Some of the hills in the distance were capped with snow, forming a beautiful contrast to the intervening pastures of green or the ripened corn-fields where the shocks of corn still testified to the abundance of the harvest and fertility of the soil.

"But it was within the building we found concentrated so many features of interest that we can only slightly allude to them.

"There are over 500 rooms for guests only one of which was vacant on our arrival. The winter appears to be as much 'the season' at this beautiful side hill home as the summer,

"Dr. J.H. Jackson was very much engaged with this large family, many of whom are patients requiring his personal attention. But he kindly gave us an interview in which he expressed his sympathy with the Vegetarian movement and his earnest desire to render it support, only regretting he could not do more owing to the heavy expense incurred in the erection of this new Sanatorium.

"Our interview with his very intelligent and devoted consort, Dr. Kate Jackson, was even more delightful and assuring in the same direction,

"The secret of the wonderful success of the Jackson Sanatorium is soon discovered by making the personal acquaintance of these managing physicians who infuse their own spirit of healing into all their staff of assistants.

"The homelike, genial, Christian spirit diffused throughout the whole establishment shows in a marked degree, the effect of the master mind, the elder Jackson, in transmitting unimpaired the power of working out his ideal of a genuine Health Home.

"The appliances of this establishment in the exercising and bathing features are very numerous, calculated to provide any treatment required by individual cases, while the bill of fare seemed to meet all the requirements of this vast establishment.

An illustration shows the broad, towering main building.

1543. *Food, Home and Garden (Philadelphia)*. 1891. Vegetarian athletes. 3:18. Feb. Whole No. 26.

• **Summary:** From the *Press Dispatch*. "The following comments appear in the *Chicago Interior* of last week. The editor in chief, Wm. C. Gray, is an M.D. of broad learning and bright wit. The comments are editorial ones, and may interest you.—E.W.R., Jan. 26, 1891:

"A London Vegetarian amateur athletic club has just been formed. The avowed object of the founders is to have a school for Vegetarian athletes which will in time produce

as good runners, wrestlers, harriers, vaulters as any of those now before the public who get their results on a meat diet.—*Press Dispatch*.

"And the Vegetarians will excel. The amount of nerve force required to subdue a meat diet is so much larger than that required to subdue a vegetable diet that the difference is in favor of the latter. Meat is a luxury and a costly one every way. It costs us money, health, and longevity."

1544. Rowell, Franklin. 1891. Proposed vegetarian colony. *Food, Home and Garden (Philadelphia)* 3:21. Feb. Whole No. 26.

• **Summary:** "I wish to aid the Vegetarian cause by calling the attention of those who are interested, to a tract of land for a Vegetarian Colony.

"After long search, I think I have found the true location for such an enterprise.

"The climate is mild, both in summer and winter. The altitude, from 1500 to 2000 feet above sea level.

"Spring water is abundant and pure, not only at the bases but at the tops of the hills.

"There is abundance of good timber for building and fencing and for fuel for ages to come, besides stone and clay. The soil is, to a large extent, rich dark loam, capable of producing everything vegetarians want in abundance and without the aid of fertilizers. Apples and peaches seldom fail, and grapes and small fruits, never.

"No climate could be more favorable to health and longevity, and such a colony, debarring saloons, living in the sky air and light ten-twelfths of the year and the balance in rooms warmed and ventilated by fire-places, could hardly fail to become a robust and healthy community. I do not own any land, but would like to go in and possess a few acres with a Vegetarian, anti-saloon colony. These lands are very cheap and still within easy reach of the world by rail.

"Let all who are interested write me, putting in an envelope stamped and addressed to themselves." Address: Tryon City, North Carolina.

1545. Wood, J. Newton. 1891. Under the Southern Cross. Paper I. *Vegetarian (The) (London)*. March 21. p. 179; March 28. p. 187.

• **Summary:** The writer is an Englishman and a vegetarian. Three months ago, he and one son moved to a new home, "the now world-famous colony of Mildura, to which the name of the Chaffey Brothers will always attach as its founders..." It is near "the banks Murray, the noblest river-way in all Australia." A series of articles about Mildura appeared in this newspaper some time ago. He and his son "have taken up land here, which we are laying out in a vineyard and orange-groves; and we are looking forward to the happy day to come, we hope within a twelvemonth, when we shall welcome my dear wife and younger son..." Milburn is one of Australia's "new Irrigation Colonies on the Murray"

in the state of Victoria.

"We are a rapidly growing Temperance colony—not a public-house [saloon] in the place—of between three and four thousand souls... and a more magnificent field for the development of the higher life—principles latent in Vegetarianism, I firmly believe to be impossible to find. We have seven or eight Vegetarians here already." They plan to eventually affiliate with the Vegetarian Federal Union.

He then gives a detailed description of life at Mildura. "In our orchards and vineyards here a new, and beautiful home is in preparation for Vegetarianism." Even though statisticians say that "the consumption of flesh as food throughout the colonies is three times as great as in England,..." that does not affect Mildura. He is delighted to see "how prominent a place Fruit is taking as the great panacea for human ills. Here, two great sister colonies, each of many thousands of acres, are given up to its cultivation, and are destined to form perhaps the mightiest stronghold of Vegetarianism the world has yet seen." "A welcome to Mildura means plenty of hard work—but how glorious a work for Humanity!... The work out here, of course, emphatically belongs to the soil—it is one of 'intense' culture... Personally, it is no joke to work out red-handed a radical state of revolution in one's life; yet, as I believe, Vegetarianism itself, in its essential principles, prepares and leads a man up to this very point—whenever he can attain to it."

On March 28 he continues, noting that in London he used to be editor of this newspaper, located in Memorial Hall on Farringdon street. Class and ethnic differences largely disappear in "Old Mildura" since everyone works. The Chaffey's have written a handsome handbook about Mildura. "Mr. W.B. Chaffey, one of the promoters of the colony and its managing director, is now in London for 5-6 months." Address: Mildura, Australia.

1546. *Good Health (Battle Creek, Michigan)*. 1891. Vegetarianism in Japan. 26(3):87. March.

• **Summary:** The writings of Buddha strictly enjoin abstinence from the use of flesh foods. A long discussion of what the Sutras say and why. Yet Christians in Japan kill animals and fish, even though Japanese Buddhists ask them to stop. These Christians consider the Japanese to be ignorant and unable to keep the body healthy.

1547. *Good Health (Battle Creek, Michigan)*. 1891. A noted vegetarian. 26(3):89. March.

• **Summary:** "Prof. F.W. Newman, brother of the late Cardinal Newman, has been a strict vegetarian for more than thirty years, and during a considerable portion of that time has been president of the Vegetarian Society of England. He is one of the most eminent literary men of England, and professor in the London University, and is still active, although more than eighty years of age."

1548. Walley, J.W. 1891. The frugal tourist: How to take a European tour for \$300. *Los Angeles Times*. April 19. p. 12.

• **Summary:** If you stay in London more than 4 days, take a lodging rather than a cheap hotel. "London lodgings are usually dirty, but not always. He will take breakfast at a coffee-house, lunch at a vegetarian restaurant, and top off with a square meal at night and the cheapest seat in the theater." Address: Kansas City.

1549. Morley, Oliver William. 1891. The food that God intends for man. Woodland, Michigan: Published by the author. 42 p. 23 cm.

• **Summary:** About vegetarianism. Address: Michigan.

1550. New South Wales Vegetarian Society. 1891. New vegetarian society. Australia.

• **Summary:** *Vegetarian (The): The Organ and Property of the New South Wales Vegetarian Society*. 1896. "Ourselves." 1(1):1-4. March 10. "The N.S.W. Vegetarian Society. Established July 20th 1891. President: H.E. Langridge, 187 Castlereagh St., City. F.H. Satchell, Bon Accord Ave., Waverley. W. Langkop, 239 Macquarie St., City. F.C. Newcombe, 8 Franklin St., Glebe. Printed and published by H.E. Langridge at 187 Castlereagh St., Sydney, N.S. Wales." *Vegetarian (The)* (New York City). 1896. *The Vegetarian: The organ and property of the New South Wales Vegetarian Society*. May 15. p. 217-18. "This publication has done us the honor of taking our name and is perfectly welcome to it... The New South Wales Vegetarian Society, established July 20, 1891, President, H.E. Langridge; Hon. Sect. J.W. Lawton; Executive, F.H. Satchell, W. Langkop, F.E. Newcombe." Address: New South Wales, Australia.

1551. Wood, J. Newton. 1891. Under the Southern Cross. Paper II. *Vegetarian (The) (London)*. Sept. 12. p. 475.

• **Summary:** Continues (rhapsodically) his article from March 1891. He praises a series of articles by "our beloved leader" titled "Principles and Practice," which embody a whole system of ethics. "In the working out of the grand scheme of this great food reform and temperance colony, we shall have neither more nor less than 'Vegetarianism' in Practice," and its development will make all the conditions of the new and natural and perfect life—not hard and almost impossible of attainment, as in your great towns and cities, where the extremes of civilisation and barbarity unite to perpetuate vice and misery of the foulest descriptions, and which innumerable stumbling-blocks in the way of the man who would lead a pure and natural life—but on the other hand, as natural and as easy of performance as God's laws always turn out to be, when once our own attitude towards them becomes reasonable and correct." He is now on the staff of the local newspaper, the *Cultivator*. Address: Mildura, Australia.

1552. *Harbinger of Light (Melbourne, Australia)*. 1891. New South Wales Vegetarian Society. Oct. 1. p. 4513.

• **Summary:** “At a meeting at the Temperance Hall, Pitt-street, Sydney, called by Mr. Jas. W. Lawton, of Goodhope-street, Paddington, it was resolved to form a New South Wales Vegetarian Society. Rules were adopted, in which the objects of the Society were defined.” The objects and rules are described. “Mr. W.D. Campbell was elected chairman; Mr. F.H. Gatchell and A.J. Taylor members of committee; treasurer, Mr. R. McKinley, and Mr. Jas. W. Lawton, hon. secretary.

“It was decided that the Society should meet at the Temperance Hall, on the third Monday in the month, at eight o’clock; to which meeting all interested in Food Reform are invited.”

1553. Le Favre, Miss. 1891. The vegetarians—Where are they? (Letter to the editor). *New York Times*. Nov. 8. p. 17.

• **Summary:** “A few earnest advocates of vegetarianism in this city wish to organize a society for promoting the idea and practice, and they wish to know who its friends are. Will you kindly permit us to ask the readers of *The Times* who are favorable to this propaganda to send their names and addresses, so that they may be informed of meetings in case sufficient interested is manifested for an organization?” Address: 73 West Twelfth St. [New York City].

1554. *New York Times*. 1891. To organize vegetarians: That is the plan in which Mrs. Le Fevre is interested. Nov. 8. p. 2, col. 2.

• **Summary:** Discusses the organizing of a vegetarian society in New York City. “Mrs. Le Fevre, a recognised leader among the vegetarians of the country, who has organized societies of vegetarians in Boston [Massachusetts] and Chicago [Illinois], has started a movement for the vegetarians of this city. She declares herself a fervent convert to the vegetarian dietetic philosophy through a happy experience of its benefits, and wants those who believe with her to organise for the purpose of disseminating knowledge of the faith.

“At her residence, 73 West Twelfth Street, last night, she said there were over 5,000 vegetarians in Boston, and even in Chicago there was a host of them, while Washington [DC] had an active and rapidly-growing society. Such prominent Chicagoans as Prof. David Swing and Col. and Mrs. William P. Black were claimed as representative vegetarians.

“Mrs. Le Fevre claimed for vegetarianism that its devotees were stronger physically, mentally, and spiritually than habitual meat-eaters. Men and women engaged in intellectual employments found that their minds were more active when they confined themselves to a vegetable diet, and at the same time found their powers of endurance largely increased. In London there were thousands of vegetarians, and the superiority of a vegetable over a meat diet has been

demonstrated.

“An athletic club of vegetarians had tested its strength at the tug-of-war with the representative of other clubs composed of meat-eaters, and had demonstrated that three of its men could outpull any five of the latter.

“Mrs. Le Fevre also said that vegetarianism was an absolute cure for alcoholism. She is desirous that all vegetarians in the city shall stand up and be counted, and when she has received the addresses of enough of them she will call a meeting and submit a plan for an organization.”

1555. *Vegetarian (The) (London)*. 1891. How they carry out the work at Melbourne, Victoria, Australia. Dec. 26. *

• **Summary:** Contains a very long and detailed report about the Vegetarian Society of Victoria.

1556. Natural Living Vegetarian Society. 1891. New vegetarian society. Bombay, India.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1891. “Annual report.” Nov. p. 327-35. The section titled “The Movement Abroad” states: “In several parts of India friends have been active in various ways, and in some districts further steps have been taken towards the establishment of Vegetarian societies. In at least two districts this has been accomplished, and the year has witnessed the formation at Lahore of the ‘Punjab Vegetarian Society,’ and at Bombay of the ‘Natural Living Vegetarian Society.’”

History of Indian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/indian.html>. Gives the name as “Bombay Natural Living Society.” Address: Bombay, India.

1557. Axon, William Edward Armitage. 1891. Shelley’s vegetarianism. Manchester, England: The Vegetarian Society. 13 p. 19 cm. Reprint: New York, NY: Haskell House Publishers. [4 ref]

• **Summary:** “The title page states: “Read at a meeting of the Shelley Society, University College, Gower Street, London, November 12th, 1891” [or rather, 1890, according to page 1].

On the next page is a definition of “Vegetarianism (V.E.M.)

“That is the practice of living on the products of the Vegetable kingdom, with or without the addition of Eggs and Milk and its products (butter and cheese), to the exclusion of Fish, Flesh, and Fowl.”

Describes the vegetarianism and lifestyle of Percy Bysshe Shelley as revealed in his writings and those of his family and contemporaries.

This paper begins (p. 1): “Let us first see what are the facts as to Shelley’s Vegetarianism. The practice is as old as Paradise, but the word was not invented until 1847, and in all the earlier literature of the subject we read of ‘natural diet,’ ‘vegetable regimen,’ ‘Pythagorean system,’ and other phrases, but never of ‘Vegetarianism.’ The question has

already been discussed in Howard William's 'Ethics of Diet,' 1883; in the introduction to the reprint of the 'Vindication of Natural Diet,' 1887; by Mr. H.S. Salt, in 'Almonds and Raisins,' 1887; and in 'Book Lore,' Vol. iii., p. 121.

"Shelley's taste in food always appears to have been that of a healthy child, having no liking for flesh foods, but enjoying bread and fruit and sweets of all kinds. Prof. Dowden says that at Oxford, where there was a certain anticipation of a vegetable diet, 'his fare, though temperate, was not meagre; he was, as Trelawney knew him in Italy, "like a healthy, well-conditioned boy." We find him vigorous, capable of enduring fatigue, and in the main happy; not troubled by nervous excitement or thick-coming fancies.'—(Dowden's 'Life,' Vol. i., p. 87.) Shelley, however, did not formally adopt Vegetarianism until the spring of 1812. Harriet Westbrook wrote from Dublin to Miss Hitchiner, on March 14th, 1812, 'You do not know that we have forsworn meat and adopted the Pythagorean system. About a fortnight has elapsed since the change, and we do not find ourselves any the worse for it... We are delighted with it, and think it the best thing in the world.' But they did not hesitate to provide a 'murdered fowl,' which has become historic, for Miss Catharine Nugent, the kindly, keen-witted, and patriotic Irishwoman, who earned her living as a furrier's assistant, and charmed the visitors by her pleasant conversation and generous heart. And there was need of both hope and courage, for 'I had no conception,' says Shelley, 'of the depths of human misery until now. The poor of Dublin are assuredly the meanest and the most miserable of all.'

"Mr. Cordy Jeaffreson thinks that Shelley took up Vegetarianism in imitation of Byron's dietetic habits. The influence of the Vegetarians, 'with whom he lived intimately at London and Bracknell,' cannot, in Mr. Jeaffreson's opinion, 'be held accountable for his first trial of a diet which he adopted in Dublin before making their acquaintance. Perhaps he adopted the Byronic diet just as he adopted the Byronic shirt collar, in imitation of the poet whom he admired so greatly.'—('Real Shelley,' Vol. ii., p. 143.) But what evidence is there that Shelley knew of Byron's spasmodic displays of Vegetarianism? Shelley's first essay was but of short duration, for the poet with his wife and sister-in-law left Dublin for Holyhead 'at two o'clock in the afternoon of Saturday, April 4. They tacked against a baffling wind to get clear of land; the whole of Sunday they struggled against the breeze; and at length, two hours past midnight, reached Holyhead in a drenching mist. Lighted by the jailors' lanterns, they scrambled for a mile over the rough way, and having tasted no food since leaving Dublin, and being much exhausted by the voyage, they forgot that they were Pythagoreans, and fell to with exceeding good will upon a supper of meat—the abhorred thing!'—(Dowden's 'Life,' Vol. i, p. 267.)

"After their return to London they resumed their 'bloodless banquets,' but Hogg, who was allowed to have

whatever he pleased on his visits, was not well pleased by the flesh-pots set before him when he visited the young Vegetarians—although the word had not then been invented. Shelley appears to have been completely indifferent to regular meals, ate only when he was hungry, and if he could obtain a loaf of bread and some common raisins had a meal of luxury ready compounded. Harriet would send him out for penny buns, and with these and a liberal supply of tea they were happy. This was the poet's favourite beverage throughout life.

"The liquor doctors rail at, and which I
"Will quaff in spite of them; and when we die
"We'll toss up who died first of drinking tea,
"And cry out, "Heads or tails?" where'er we be.

"He was in 1813 on intimate terms with the Newtons, 'at whose delightful vegetable dinners even water, if presented, must first have been freed by distillation from its taint of lead; the innocent dainties were such as might have gratified our Mother Eve's angelic guest—all autumn piled upon the table, with dulcet creams and nectarous draughts,

"And lucent syrups, tinct with cinnamon,
"Manna and dates in argosy transferred
"From Fez...

"'We luxuriated, ran riot,' says Hogg, 'in tea and coffee, and sought variety occasionally in cocoa and chocolate. Bread and butter and buttered toast were eschewed; but bread and cakes—plain seed cakes—were liberally divided amongst the faithful.' Honey, and especially honeycomb, were dear to the poet's lips; he did not think scorn of radishes; and one addition to the vegetable dietary seems to have been all his own-in country rambles he would pick the gummy drops from fir-tree trunks and eat them with a relish.—(Dowden's 'Life,' Vol. ii., p. 369.) The story is told by Hogg of a meal made by Shelley at an inn on Hounslow Heath when he devoured with gusto successive portions of eggs and bacon shows, if it be accurate, that his abstinence from flesh meat was not without some breaks."

Note: Axon lived 1846-1913. Address: F.R.S.L., Vice-President and Hon. Secretary of The Vegetarian Society.

1558. Bentley Historical Library, University of Michigan.
1891. Index to John Harvey Kellogg speeches and lectures (1891-1943) (Archival collection). Ann Arbor, Michigan. 10 p. Undated. 28 cm. [409 ref]

• **Summary:** This typewritten list gives the titles of the 409 speeches and lectures Dr. Kellogg (lived 1852-1943) presented from 1891 to 1943. They are listed alphabetically under each year. On average, he presented 8.2 per year, but in 1898 he presented 33, in 1901 he presented 22. His most oratorically productive decade was from 1900 to 1909, when he presented 148. Amazingly in 1940, at age 88, he presented 12 (including one titled "Soy Acidophilus"), in 1942 (at age 90) he presented 8, and in 1943 he presented 3.

Some interesting lecture titles: 1891—Nature's method

of defending the body against disease. A twentieth century doctor.

1893–Relations of the muscles to religion. What is the medical profession?

1896–Religion of the body.

1897–Common errors in diet. Twenty years experience in the non-alcoholic treatment of diseases.

1898–How to get well quick. God's design in establishing Sanitariums. St. Helena Sanitarium [California].

1900–Dress reform talk. How nature fights diseases.

What is the natural food of man?

1901–Exercise. Health food fakirs.

1903–Flesh food.

1905–How Christians should eat.

1906–How incurable are cured. The natural diet of man.

1907–The anti-toxic diet. How to live well one hundred years. Oatmeal. The scientific basis of vegetarianism.

1908–Constipation.

1909–Evils of civilization. The magical curative power of water. Sugar.

1910–The Battle Creek Idea. Is the human race degenerating? The physiological necessity of hard work. The possibilities of preventative medicine. Why flesh eating is wrong.

1911–Tendencies toward race degeneration. The beginning of the Battle Creek idea. Tobacco. Yogurt ferments in the treatment of intestinal disorders.

1913–Meat germs.

1914–Why laughing is an aid to digestion.

1916–The case against sugar.

1930–Soybeans as human food. 1932–The Eskimos not exclusive meat eaters. 1933–Orange juice versus flu. 1935–The aristocracy of health. Improved apparatus for irrigating and flushing the colon. 1937–Soy acidophilus milk. Special health value of the soybean. 1938–The case against meat eating.

1940–Soy acidophilus. 1942–Nature a false god. The new sugar. My search for health. 1943–Drink more water. Address: Michigan Historical Collections, Bentley Historical Library, Univ. of Michigan, Ann Arbor, Michigan 48109-2113. Phone: 313-764-3482.

1559. Bonnejoy, Ernest. 1891. *Le végétarisme et le régime végétarien rationnel: Dogmatisme, histoire, pratique* [Vegetarianism and the rational vegetarian diet: Dogmatics, history, and practice]. Paris: J.-B. Baillière et Fils; Lausanne: Payot. viii + 341 p. Introduction by Dr. Dujardin-Beaumetz. Index. 19 cm. [100+ ref. Fre]

• **Summary:** This is an excellent early book on vegetarianism in French. Contents: Part 1: Dogmatics. 1. The usefulness and importance of dietetics. Dietetics in education. Vows and remedies. Grimon de la Reyniere and the prejudice in favor of eating dead animals (*nécrophagique*) in France. The “Angoulaffre” gourmet literature. Etymology and meaning

of the word “vegetarianism.” Vegetarianism and endurance in working. 2. Characteristics of ration vegetarianism. Axioms. Poisons found in meat. Influence of eating meat on humans. Dental structure and omnivorism. Testimony for vegetarianism by microbes. Autobiographical testimony. Explications and demonstrations. 3. Ptomaines and food microbes in meat. Sophisms, English meat, and fish. Analysis of the composition of the main vegetarian foods, and others. The weak points of vegetarianism. Importance of the second axiom. Application of the third axiom. Beverages and the microbes in water from Paris. Louis XIV and the pure water of Ville-d'Avray. Summary of vegetarianism in light of the prejudices against it. 4. Iron oxide and phosphoric acid in vegetarian foods. Vegetarian populations worldwide. The agricultural workers of Europe, and the spread of alcoholism. Diet and the Catholic church. The vegetarianism of the Trappists and other monks. Fonssagrives, Dr. Dock, and madame Dr. Kingsford. Various testimonies in favor of vegetarianism. Vegetarianism from the viewpoint of expenditures and costs, aphorisms. 5. The influence of meat on animals. Influence of meat eating on humans. Dangers of alcaloidism—testimony of Michelet. Alcoholism and its remedies according to the Americans and to Dujardin-Beaumetz. Dr. [James Caleb] Jackson and alcoholism (Dansville, New York). Alcoholism and alcaloidism in the upper and middle classes. 6. The antiquity of vegetarianism, and its influence on longevity. The aesthetic and moral sides of vegetarianism. Vegetarianism and intelligence. Great men and doctors who were vegetarians (incl. USA: Drs. Trall, Graham, Taylor, Bannister, Pemberston, Fowler, Jackson, Flint, Rowbotham). Montesquieu and Buffon. Refutation of Buffon by Gleizes. Vegetarian peoples—the American Indians.

Part 2: Historical. 1. The Brahmins of India. The Buddhists of Shakyamuni. Christian vegetarianism, the Bible. Beresith or the Genese. Leviticus, Numbers, Isaiah, Daniel. Jesus, the Essenes, John the Baptist. Vegetarianism is in accord with all religions. Citations. 2. Egyptian vegetarianism, the Papyrus. The ancient status of Biblical regions and their peoples. The vegetarian diet of the Greeks and their athletes. Pythagoras and his teachings. His teachings according to his disciples. Golden verses. Porphyry and the Christian Castrius. The discourse of Pythagoras in Plutarch, translation by Amyot. 3. Teachings of Seneca, disciple of Socion and Sextus. Plautus in the *Aulularia*. Virgil. Ovid and *The Metamorphoses*. The discourse of Pythagoras. Reflections on the vegetarianism of Ovid, his exile. 4. The vegetarianism of the church fathers. St. Clement of Alexandria. St. Gregory of Nazianze. St. John Chrysostom—Homilies and sermons. St. Jerome. St. Basil the Great. St. Augustine. 5. Vegetarianism in hagiography. The Renaissance. Cornaro, Montaigne. Lessius. Gassendi, Ray, Bossuet. Bernard de Mandeville. Cheyne. Cocchi. Voltaire and his *Dictionnaire Philosophique*. J.-J. Rousseau and his

Emile. 6. Charles Menard. Quotations from *The Friend of Animals* (*l'Ami des Bêtes*). Glëizès, the *Thalysie*. Etymology of the world "Thalysie." Brief biography of Gleizes. *Les Nuits élyséennes* (*The Elysian Nights*) and *Christianisme Expliqué* (*Christianity Explained*). *Séléna* (*Selena*). The origin of Gleizes' vegetarianism. Lamartine and his works: *Confidences*, and *Fall of an Angel* (*Chute d'un ange*). Eugene Stourm's studies of Gleizes and *Thalysie*. Michelet and *La Femme* (*The Woman*). The great vegetarian society of Manchester. 7. British vegetarian life, hotels and restaurants. Publications, reviews, and vegetarian journals. Various peculiarities of the vegetarian way of life in England. The vegetarian life in Germany, publications. The vegetarian way of life in Switzerland and Dr. Dock. Dr. Hureau de Villeneuve, who founded the Vegetarian Society of Paris in 1880. The Vegetarian Society of France under the direction of Dr. Goyart, and its periodical *Réforme Alimentaire*. Recent French vegetarian publications. Vegetarian schools in French-speaking Switzerland. Prof. Raoux. Dr. Saffray (died in 1890). Dujardin-Beaumetz of Cochin Hospital. The *Grand Dictionnaire Encyclopédique* of Larousse (1890), and *The Daily News* (9 Jan. 1891).

Part 3: Practice and application. The vegetarian life. The carnivorous or meat eating life (*Vie nécrophagique*).

The author died in 1896. Address: Vexin, northern France.

1560. Dock, Friedrich Wilhelm. 1891. *Die sittliche und gesundheitliche Bedeutung der Vegetarianismus* (naturgemaesse Lebensweise). Vortrag. 3. durchgesehene Auflage [The ethical and health significance of vegetarianism (natural way of living). Lecture. 3rd revised ed.]. St. Gallen, Switzerland: J.B. Mueller. 140 p. 8°. [Ger]*

1561. Foote, Edward Bond, Jr. 1891. Food: "What's best to eat," together with everybody's health primer, or what the doctor says about ordinary habits of living favorable to maintaining health, and essential to regaining it. New York, NY: Murray Hill Publishing Co. 47 + 13 p. Illust. 18 cm.

• **Summary:** About diet and vegetarianism. The author was born in 1854.

1562. Forward, Charles Walter. 1891. *Practical vegetarian recipes as used in the principal vegetarian restaurants in London and the provinces*. London: J.S. Virtue & Co. 126 p. 19 cm. *

1563. Haughton, James (1795-1873). 1891. In: Leslie Stephen and Sidney Lee. 1891. *Dictionary of National Biography* [UK]. London: Smith, Elder. See Vol. 25, Harris-Henry I, p. 168.

• **Summary:** Philanthropist, son of Samuel Pearson Haughton (1748-1828), by Mary, daughter of James Pim of Rushin, Queens County, Ireland, was born in Carlow 5

May 1795, and educated at Ballitor, co. Kildare, from 1807 to 1810, under James White, a quaker. After filling several situations to learn his business he, in 1817, settled in Dublin, where he became a corn and flour factor, in partnership with his brother William. He retired in 1850. Although educated as a Friend, he joined the unitarians in 1834, and remained throughout his life a strong believer in their tenets. He supported the anti-slavery movement at an early period and took an active part in it until 1838, going in that year to London as a delegate to a convention. Shortly after Father Mathew took the pledge, 10 April 1838, Haughton became one of his most devoted disciples. For many years he gave most of his time and energies to promoting total abstinence and to advocating legislative restrictions on the sale of intoxicating drinks. In December 1844 he was the chief promoter of a fund which was raised to pay some of the debts of Father Mathew and release him from prison. About 1835 he commenced a series of letters in the public press which made his name widely known. He wrote on temperance, slavery, British India, peace, capital punishment, sanitary reform, and education. His first letters were signed 'The Son of a Water Drinker,' but he soon commenced using his own name and continued to write till 1872. He took a leading part in a series of weekly meetings which were held in Dublin in 1840, when so numerous were the social questions discussed that a newspaper editor called the speakers the anti-everythingarians. In association with Daniel O'Connell, of whose character he had a very high opinion, he advocated various plans for the amelioration of the condition of Ireland and the repeal of the union, but was always opposed to physical force. He became a vegetarian in 1846, both on moral and sanitary grounds. For two or three years before his death he was president of the Vegetarian Society of the United Kingdom."

"He died at 35 Eccles Street, Dublin, on 20 Feb. 1873, and was buried in Mount Jerome cemetery 24 Feb. in the presence of an immense crowd of people. He was the author of 'Slavery Immoral,' 1847, 'A Memoir of Thomas Clarkson,' 1847, and 'A Plea for Teetotalism and the Maine Liquor Law,' 1855.

This biography was written by G.C.B. Address: [England].

1564. McBean, Archibald. 1891. A petition and prayer in behalf of the lower animals. Which, if granted, will materially lessen their sufferings and at the same time, add to our health comfort, happiness and length of days to this and future generations. Revised. Winnipeg, Manitoba, Canada: H. Buckle Sons & Co. 51 p. 16 x 12 cm. *

• **Summary:** About treatment of animals and vegetarianism.

1565. Ralston, Everett [pseudonym of Webster Edgerly]. 1891. *The Ralston brain regime: Presenting a course of conduct, exercises and study, designed to develop perfect*

health in the physical brain, strengthen the mind, and increase the power of thought. A book of practice more than theory. Washington, DC: The Martyn College Press. 137 p.

- **Summary:** Chapter 8, titled "The Best Brain Foods," states (p. 40-42) that cold fat (such as thoroughly heated butter or the fat of cold meats) is the finest brain food. "Fresh salmon stands among the very first of the brain foods. Lean meat, and meat not well cooked is an injury rather than a benefit to the health of the brain. No child under ten years of age should be permitted to taste lean meat. The feeding of meat to children in their infancy, often results in convulsions and death, and a tendency to fits."

"There are certain vices, including intemperance and morbid appetites, that are a curse upon the name of man, that have been completely cured by a resort to an entirely vegetable diet. We have in mind several persons who have been slaves to desires, over which they seem to have no control, and habits that are beastly, who struggled in vain, to throw off the fetters, and who never succeeded until they discarded the use of meat. Probably the noblest animal that treads the earth is the horse, being the strongest and swiftest, having the finest brain; and yet meat forms no part of his diet. We do not make these remarks for the purpose of advising people to discard the use of meat, but we simply say that when used it should be thoroughly cooked, should never be given to a person under ten years, and if possible not until the age of twenty. The best brain food is oxygen."

Page 122: "No one person to day has so many followers as Everett Ralston. He advocated, a few years ago, the perfect health of the body, and demonstrated that it was possible to live for two hundred years. His whole theory was fully explained in a book, entitled 'The Two Hundred Year Club,' which, though its title seemed extravagant, contained the method whereby the body could be made perfect in health; diseases could be cured by natural treatment; and a sound body could be maintained for a long term of years beyond the ordinary duration of human life; and all this without cost, or medicine."

"We invite your attention to the Ralston Health Club, (sometimes called the Two Hundred Year Club), as a book containing the secret of natural restoration of health by natural treatment. Although this book costs a dollar (and is worth many thousands), we propose to give you an opportunity of procuring it free, and at the same time, proving your interest in a general reform movement, by aiding in extending the influence of the Ralston doctrines of perfect health." Address: Author of "The Ralston Health Club".

1566. Winckler, Heinrich Axel. 1891. Kritik des Vegetarismus: Ein Beitrag zur Ernährungsfrage [Review of vegetarianism: A contribution to the question of nutrition]. Berlin: Heuser's Verlags. 4 + 30 p. 19 cm. [Ger]*

- **Summary:** The author, an M.D. and PhD, was born in

1852. His name on the title page is given as Axel Winckler.

Note: An English-language summary by M. Hompes is given in *Vegetarian Messenger* (Nov. 1892, p. 334-37). Address: PhD.

1567. Winskill, P.T. 1891. The temperance movement and its workers: a record of social, moral, religious, and political progress. Vol. 2. London, Glasgow, Edinburgh, and Dublin: Blackie & Son, Ltd. viii + 292 p. Introduction by Dr. F.R. Lees. Illust. No index.

- **Summary:** Page 150: "In 1833 the Rev. W. Horsell signed the moderation pledge, and two years later was induced to go still farther and abandon the use of all intoxicating liquors. He therefore signed the teetotal pledge, although he did it with reluctance, fearing it would injure his health, which for some time had been very unsatisfactory. He was a laborious worker, preaching eight or ten times a week, sometimes to thousands in the open air, and his nerves had become shattered, his whole physical nature deranged. For some months he had contemplated resigning his ministry, suffering severely from a pain in his left breast, constipation, and headache, especially when he studied more than usual. He discovered that total abstinence proved conducive to health, and after reading Claridge's work on Hydropathy he resolved to try this principle, along with total abstinence from alcoholic liquors, tea, coffee, &c., the result being his complete restoration to health and strength."

"Mr. Horsell became an ardent advocate of the 'Water Cure,' and published a volume on *The Board of Health and Longevity; or Hydropathy for the People* (248 pp., 18mo).

"He also founded and became president of a society entitled the 'Nature's Beverage Society, or Independent Order of Horebites,' which was established April 13th, 1842, and adopted the following pledge: -

"'We, the undersigned (believing that "Water is best," and that every attempt to improve it by the admixture of alcoholic, narcotic, or aromatic substances only tends to injure it and those who take it), hereby agree to abstain from all artificial beverages, and in all suitable ways to discountenance their use throughout the community.'"

Address: Author.

1568. Hills, Arnold Frank. 1891? Natural food of man. London: Office of "The Vegetarian." Undated. 8°. *

- **Summary:** About a vegetarian diet.

1569. Hills, Arnold Frank. 1891? Reaction: A speculation. London: Office of "The Vegetarian." 29 p. 19 cm. *

- **Summary:** About vegetarianism.

1570. Battle Creek Bakery Co. 1892. Health foods (Ad). *Food, Home and Garden (Philadelphia)* 4(37):Inside front cover. Jan.

- **Summary:** A half page ad. "Pure crackers and biscuits

manufactured.” This bakery company was “Established in 1881. “We manufacture a choice line of these goods, entirely free from lard and all adulterations at the following prices:...” Products include: Fruit biscuits (white flour or whole wheat flour). Graham biscuits (sweetened). Graham crackers (sweetened or unsweetened). Whole wheat crackers, Gluten crackers, Carbon crackers (leavened or unleavened). Cereola, a prepared grain food in bulk. Pure gluten, or Wheat gluten (in packages). Cereal coffee, prepared from grains only, a very choice and healthful drink. Many of these products are also sold in 13 lb or 30 lb boxes.

At the end of the ad, we read: “References. To whom it may concern. We the undersigned residents of Battle Creek, Michigan, take pleasure in stating that Mr. Joseph Smith, manager of the Health Food Department of the Battle Creek Bakery Co., has resided in Battle Creek for nearly 20 years, and is a competent and responsible man, and of long experience in this line of business, and one whose goods we can heartily recommend to the public.” There follow 11 names, each with a title. The latter include two ex-mayors, three physicians (M.D.s), the postmaster, the vice-president of the city bank, and the editor of the *Review and Herald* magazine.

Note 1. This is the earliest English-language document seen (Sept. 2006) with the term “health foods” (or “health-foods” or “health food”) in the title.

Note 2. This is the earliest document seen (Sept. 2006) that mentions “Cereal Coffee,” the earliest known commercial alternative to coffee, made in Battle Creek. Address: Battle Creek, Michigan.

1571. Vegetarianischen Wohlthaetigkeits-Vereins Thalysia. 1892. Satzungen des Vegetarianischen Wohlthaetigkeits-Vereins Thalysia [in Dresden]. Angenommen durch die Generalversammlung am 28 Januar 1892 [Statutes and charter of the Vegetarian Beneficence Society of Thalysia (in Dresden). Adopted via the general meeting on 28 Jan. 1892]. Berlin: Huho und Herman Ziedler. 8 p. Undated. No index. 19 cm. [Ger]

• **Summary:** Describes the *Vegetarianischen Wohlthätigkeits-Vereins Thalysia*, gives its purpose, qualifications for various types of membership, by-laws, dues, etc. Address: Dresden, Germany.

1572. *Chicago Daily Tribune*. 1892. For a vegetarian society. Feb. 3. p. 3.

• **Summary:** “Elea Luboschez, No. 651 West Monroe street, organizer for the National Vegetarian Society of America, has called a meeting of Chicago vegetarians at the Grand Pacific for Saturday, Feb. 6, at 8 p.m., to organize a vegetarian society. The objects of the society are ‘to induce habits of diet which science have served to prove to be the best calculated for the promotion of health and temperance—viz.: the use of the production of the vegetable kingdom,

such as fruits, cereals, and vegetables, properly selected and prepared, and the ultimate disuse of the flesh of animals, birds, and fishes.”

1573. *Chicago Daily Tribune*. 1892. Lived on five cents’ worth of figs. One day’s diet of the secretary of the Vegetarian Society. Feb. 7. p. 1.

• **Summary:** “A large meeting of Chicago vegetarians was held last night at the Grand Pacific in response to a call issued from Philadelphia [Pennsylvania] by the National Vegetarian Society of America.

“Prof. Elea Luboschez, the organizing Secretary of that body, presented its objects and urged the formation of a Chicago branch.”

“Addresses were made by Morris Fitch, who presided, Dr. L. Bedford, and many others. The disuse of meat was claimed to be a cure for drunkenness, a certain health producer, and a means of spiritual as well as physical regeneration. About twenty-five names were placed on the charter member roll, and a permanent organization will be made at a second meeting to be held this week.”

1574. *New York Times*. 1892. Coming events. March 6. p. 2.

• **Summary:** “Tuesday evening, March 15, the Vegetarian Society of this city will give its initial dinner at the Columbia Restaurant, 40 East Fourteenth Street. Applications for tickets may be addressed to the Secretary, Walter S. Scott, 163 Fulton Street.”

1575. *New York Times*. 1892. A meatless feast. Banquet of the New-York Vegetarian Society. March 16. p. 2, col. 5.

• **Summary:** “Two hundred members of the New-York Vegetarian Society ate parsnips and potato cakes last night at the Columbia, in East Fourteenth Street. It was the society’s first banquet. There was no meat, no wine, no toothpicks, and even the exhilarating flavor of pea soup was absent from the bill of fare. There were post-prandial speeches, but most of them were from manuscript.

“Dr. Chauncey M. Depew was expected to preside, but unkindly staid [sic] away, and Mrs. Le Favre, the President of the Society, sat at the head of the table... Of those present one-half were women of mature age, and many of the confirmed vegetarians were accompanied by their sons and daughters. The price of the dinner was \$1. There were but six courses, but these were served slowly, and for two hours and a quarter the vegetarians ate and listened to the seductive strains of popular operas furnished without extra cost by the regular orchestra of the restaurant.” Waiters served the six courses, each of which is described.

“During the meal chromo cards were circulated, on which was the picture of a child bearing a dish of plum pudding with a wreath of roses around it, and the following motto: ‘As a man eateth, so is he. / Who, temperate, lives on fruits and grain / Is clear in thought and free from pain.’”

"In introducing the speakers, Toastmaster J.W. Scott alluded to the dinner as a 'bloodless feast.'"

Note 1. This is the earliest English-language document seen (March 2022) that contains the word "meatless."

Note 2. This is the earliest English-language document seen (March 2022) that uses the word "bloodless" to refer to meatless.

1576. Paget, Lady Walb. 1892. Vegetable diet. *Nineteenth Century (London)* 31:577-85. April. Reprinted in *Popular Science Monthly*. 1893. 44:94-102. Nov. [1 ref]

• **Summary:** The author, a vegetarian, discusses the many benefits of what she calls the "vegetable diet" or "Pythagorean régime." She was deeply impressed by the lecture of a German vegetarian and by several little German books he sent her "which have mainly for their object to bring us back to a healthier and simpler mode of life. They are full of cold water and open windows by day and night. Sun-baths and air-baths in the woods and on the hills, swimming and gymnastics, everything on the simplest and most economical lines... No medicines are tolerated by the strict vegetarian; everything is cured by diet, exercise, water, hot or cold, or in the shape of steam.

"There are now all over Germany and Austria a great number of what are called 'Nature doctors,' who cure on these principles, though they need not necessarily be vegetarians. The poor prefer them, as they are often men well off, who have a vocation for this calling; the medicaments cost very little or nothing. Father Sebastian Kneipp, at Wörichshofen in Swabia, belongs to this class, and the thousands he cures every year have made his name famous in all the German-speaking lands. He too deprecates the use of much meat. Everywhere baths and sanatoriums are springing up where cures with these simple means alone are effected, and medicines utterly discarded. The *Hygeia*, a publication founded by the well-known Dr. Paul Niemeyer, and edited at Munich by his disciple and successor, Dr. Gerster, is one of the many organs of the new and independent school; many doctors and a few laymen write in it... The German vegetarian books are full of a number of excellent recipes for dishes of all kinds... In preparation of vegetables the German Pythagoreans bear off the palm... From what I have heard of English vegetarianism, I fancy that the movement, which in many respects might prove so useful, is much impeded by the inadequate way in which the vegetables are cooked, and until this defect is thoroughly remedied, and a greater variety is introduced into the vegetarian bill of fare, there is no prospect of an extension, which might prove so great a boon to the poorer classes."

She discusses the cruelty to animals so common in Europe in the late 1870s, the terrible conditions under which they were transported, and the huge numbers of animals thrown into the sea from ships in transit. It was this knowledge that convinced her to become a vegetarian. But

in describing the effect during the cold winter she states that she "felt chilled and sleepy by day and night, so tired that I could hardly walk." But in the spring she was successful and noted that the diet imparted lightness and elasticity to her body, brightness and clearness to her mind, and an unusually clear complexion that of old Carthusian and Trappist monks who eat no meat.

1577. *New York Times*. 1892. A flourishing old fad. June 9. p. 2, col. 6. Reprinted from the *London Daily Telegraph*.

• **Summary:** Discusses the increasing popularity of vegetarian diet views in England.

1578. Deutscher Vegetarier-Bund [German Vegetarian Federation]. 1892. New vegetarian society. Germany.

• **Summary:** Source: *History of Vegetarier-Bund Deutschlands*. 2004. <http://www.ivu.org/history/societies/vbd.html>. On June 7, 1892 the *Deutsche Verein für natürliche Lebensweise* (German Natural Living Society) of Leipzig and the *Deutsche Verein für harmonische Lebensweise* (German Association for Harmonious Living) of Berlin merged to become the *Bund*, which was based in Leipzig. "By the end of 1893 many more local groups had joined the Federation," including two Swiss groups. Over the next few years about 70% of German vegetarian groups joined the Federation. The *Bund* published a magazine called *Vegetarische Warte* (Vegetarian Outlook).

In 1908 the *Bund* helped to organize and host the first Congress of the International Vegetarian Union in Dresden. The Congress was again held in Germany, this time in Berlin, in 1932. Then in 1935 "independent societies were made illegal and were forced to either join the Nazi Living Reform Movement or close. The members of the *Deutscher Vegetarier-Bund* conducted a ballot of their members and they voted to close. On February 18, 1935 the *Bund* was dissolved."

"In 1945 the Vegetarians re-established themselves and, after various reorganizations and name changes, became the *Vegetarier-Bund Deutschlands* (Vegetarian Federation of Germany) in 1985." Address: Germany.

1579. *Humanitarian (The)* (London and New York). 1892-1901. Serial/periodical. London and New York. Subtitled "A Monthly Review of Sociological Science." 1(1892, July)-19(1901). *

• **Summary:** From 1892 to 1892 the editors were Mrs. Victoria W. Martin and Miss Zula M. Woodhill. Address: London, New York.

1580. Hompes, Mathilde. 1892. Foreign and colonial: Germany. *Vegetarian Messenger (Manchester, England)*. July. p. 213-15.

• **Summary:** Summarizes articles from *Die Vegetarische Rundschau* (April and May 1892) and *Die Vegetarier* (1

April, 15 April, and 15 May 1892).

1581. *Vegetarian Messenger (Manchester, England)*. 1892. Foreign and colonial: Victoria and Sydney, Australia. July. p. 215-16.

• **Summary:** A meeting of the Vegetarian Society of Victoria was held on 12 March 1892 at Port Philip.

About 50 ladies and gentlemen from various temperance organizations assembled at the Vegetarian Cafe, 323, George St., Sydney, in response to an invitation from the New South Wales Vegetarian Society to partake of a Vegetarian dinner.

1582. *Vegetarian Messenger (Manchester, England)*. 1892. Home: Belfast. July. p. 216.

• **Summary:** "Belfast.—The members of the Irish Vegetarian Union held their second annual meeting in Crown Chambers, Royal Avenue, Belfast, on May 19. In the unavoidable absence of the president, the chair was taken by Mr. Joseph Worth, who called upon the hon. secretary (Mr. Herron) to read the annual report, from which it appeared that a good amount of missionary work had been done by the Society during the past year in the form of public meetings, lectures, and debates, held throughout Belfast and neighbourhood, mainly amongst young men's societies, and that literature bearing on all the aspects of the Vegetarian movement had been circulated at the meetings. The hon. treasurer (Mr. James Shone) presented a financial statement, from which it appeared that after paying all accounts a small balance was carried forward. Mr. George Trobridge was re-elected president, Mr. Herron secretary, Mr. Shone treasurer, and the general committee was re-appointed."

1583. *Vegetarian Messenger (Manchester, England)*. 1892. Home: London. July. p. 216-17.

• **Summary:** "London.—The annual meeting of the Vegetarian Federal Union was held at the Memorial Hall, Farringdon Street, May 26, under the presidency of Mr. A.F. Hills." In the morning, Mr. Hills was elected chairman, Mr. Josiah Oldfield treasurer, and the London Vegetarian Society undertook the secretariat. A political program adopted these planks: (1) Reduce traffic in live cattle to a minimum. (2) Abolish compulsory vaccination at private slaughter-houses.

1584. Abel, Mary Hinman. 1892. The vegetarian: Vegetable food from the scientific point of view—Fats required. *Los Angeles Times*. Aug. 21. p. 12.

• **Summary:** "Vegetarianism is attracting fresh attention, though the interest in this country is mainly an echo from England. Lady Paget's article in the April number of the *Nineteenth Century* has been widely noticed. The *London Lancet* has given lately interesting facts on the diet of Roman soldiers who pined for corn and called roast mutton 'starvation diet;' and a recent number of *Hygiene* has treated with considerable fullness vegetarianism from the

therapeutic point of view.

Quality and cooking methods: Vegetarians make a point of the quality of their food materials and meat is rejected largely because of present methods of killing, transportation and keeping.

"Of course if one must live on a limited number of foods, their quality does become a matter of great importance. If grains are to be the staple, all the processes of milling have a new interest for us; if vegetables are to rely on their own flavor to commend them to the palate, they must be of undoubted freshness and the best quality.

"It is well to have these ardent hygienists rouse us to new vigilance in this matter... But a graver matter with the vegetarian is how to get the 100 grains (Note: 100 grains = 0.2286 ounces or 6.48 grams) of fat which that body needs daily." Grains, vegetables, and fruits are poor sources. The best sources are nuts and olives. Yet olive oil is expensive and "cotton-seed oil has not yet reached the grade of a good salad oil. Perhaps this need of a vegetarian for a pure oil that will be palatable and not too expensive will do something toward filling this want in the dietary of all of us... And is not oil being expressed from our own peanut? Doubtless if intelligent search were made it would be found with an Italian name on the bottle" [and sold as olive oil].

"American vegetarians make but little use of salads, at least so one of their cooking teachers admitted. This would appear to be a great mistake, for a crisp and delicately-flavored salad is delicious to the most unregenerate palate and would add a variety to what strikes the flesh-eater as a meager and monotonous diet.

"Salads are freely eaten in Europe by the classes who from necessity rather than choice are for the most part vegetarians. The slender supper that one so often sees eaten in Paris before the small restaurant consists of bread, a salad and a glass of wine." Address: New York.

1585. *Vegetarian Messenger (Manchester, England)*. 1892. Japanese agriculture. Aug. p. 226. [1 ref]

• **Summary:** An article in the *Times* (London) summarizes a recent USDA report on this subject. "All kinds of leguminous plants are raised in abundance in almost every part of the empire, beans being largely used in the manufacture of soy, a kind of sauce."

1586. *Vegetarian Messenger (Manchester, England)*. 1892. Count Tolstoi on vegetarianism. Aug. p. 227. [1 ref]

• **Summary:** "The famous Russian philanthropist, author, and thinker, Count Leo Tolstoi [Tolstoy], contributes to the *New Review* a notable article entitled 'The First Step.' which contains much that will be of interest to Vegetarians. Mr. Howard Williams's 'Ethics of Diet' he rightly describes as 'an admirable book.' The Count describes the gruesome scenes he has witnessed in slaughter-houses, and testifies emphatically as to the cruelty there inevitable, and as to the

needlessness of such slaughter for the purposes of human food. The first essential of a good life is abstemiousness (self-mastery), and the first step to it is abstemiousness in food-fasting. 'In the practice of fasting, the first thing from which he must abstain if he really and truly aims at leading a good, moral life is animal food; and this for the intelligible reason that, not to speak of the passions it engenders and fosters, the consumption of animal food is plainly immoral, because it demands an act which does violence to our moral sentiments, viz., murder, and is encouraged and kept up only by men's greed of food and their appetite for savoury food,' and he concludes with these words: 'The Vegetarian movement ought to fill with gladness the souls of those who have at heart the realisation of God's kingdom upon earth, not because Vegetarianism itself is such an important step towards the realisation of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that form which it must necessarily assume, and has truly begun at the very beginning. It is impossible not to rejoice at this, just as it would be impossible for people not to feel glad who, after having vainly endeavoured to reach the top of the house by attempting to climb up the walls from various sides, at last meet at the bottom step of the staircase, and, crowding together there, feel that there is no way of reaching the top except by ascending that staircase and beginning with the first and lowest step.'

Note: This is the earliest document seen (Feb. 2022) that mentions Leo Tolstoy in connection with vegetarianism, or that mentions his long article, "The First Step." Tolstoy became a vegetarian in about Oct. 1885, primarily to sever his complicity with the slaughter of animals, but also out of self-renunciation.

1587. Vegetarian Society of Victoria. 1892. New vegetarian society. Australia.

• **Summary:** *Vegetarian Messenger* (Manchester, England). 1892. "Foreign and colonial: Victoria." Nov. p. 339. "Mr. Thomas Bury ('Tom Touchstone') writes from Ballarat, 29th August: 'I get the *Vegetarian Messenger* regularly every month, and I find it very useful and interesting. We have started a Vegetarian Society here, and are making arrangements for a Vegetarian restaurant.'"

Vegetarian Messenger (Manchester, England). 1899. "Vegetarian Society of Victoria." Sept. p. 302. "The annual report of this society speaks of a considerable amount of work having been accomplished. Forty-five meetings have been held, mostly in the halls of the temperance associations in Melbourne and its suburbs... The report also notes with satisfaction the establishment of a sister Vegetarian Society in South Australia." Address: Victoria, Australia.

1588. *Vegetarian Messenger* (Manchester, England). 1892. The Punjab vegetarian society. Sept. p. 259. [1 ref]

• **Summary:** Records the activities of the Punjab Vegetarian Society, which has headquarters at Lahore and publishes the *Harbinger of Health* in English and Urdu. Includes the titles of other publications—mainly pamphlets and booklets.

1589. *Good Health* (Battle Creek, Michigan). 1892. A royal vegetarian. 27(1):312-13. Oct.

• **Summary:** "It was recently announced that Lady Paget, wife of the British ambassador to the Austrian court, had become a vegetarian, having renounced the use of flesh meat on humane grounds." She also observed that "vegetarians have usually a very clear and beautiful complexion." Contains a long extract from an article by her which appears in the April 1892 edition of the *Nineteenth Century*.

1590. Aitken, David. 1892. Letters: Vegetarianism in Mongolia. *Vegetarian Messenger* (Manchester, England). Nov. p. 348.

• **Summary:** Discusses a new book titled *Among the Mongols*, by Rev. James Gilmour, a brave and pioneer missionary, who lately died in Mongolia. Gilmour became a Vegetarian and continued the diet for many years under conditions requiring great labor and exertion, and lived for 3d. per day.

1591. Hompes, M. 1892. Foreign and colonial: Germany. *Vegetarian Messenger* (Manchester, England). Nov. p. 337-39. [1 ref]

• **Summary:** *Die Vegetarische Rundschau* for September, 1892, opens with another of its many appeals for vegetarians to emigrate to the tropics. The writer, Julius Timm, believes that fruit is the proper food for man, that it can only be found with great difficulty and at certain seasons in these colder latitudes, whereas the tropics hold out a perennial and plentiful supply. Two new Vegetarian restaurants plan to open shortly in Munich.

In *Der Vegetarier* for 1 Oct. 1892, Mr. Rudolf Franck writes about the cholera epidemic in Hamburg. The *Naturarzt* (natural doctor) Herr Emil Ritscher furnished Mr. Franck with the following: "Among all my vegetarian friends and members of the Union who followed my advice—ate fresh fruit and drank unboiled water, used no disinfectants and no meat—only one fell ill of cholera."

"Since the ratification of the motion to unite the German Vegetarian Societies, which was passed at the Leipzig Conference, the German Vegetarier Bund has become a fact. Its business place is at Leipzig, Kurpringstrasse, No. 1. All official announcements will be made both in the *Rundschau* and the *Vegetarier*."

1592. Scottish Vegetarian Society (The). 1892. New vegetarian society. Glasgow, Scotland.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1893. "Scottish Vegetarian Society." Jan. p. 26-27. "A meeting of those interested in the cause of food reform was held on Wednesday, the 23rd November, in the 'Garden' Vegetarian Restaurant, 17, Bothwell Street, Glasgow, for the purpose of forming a local Vegetarian Society. The meeting was fortunate in having Mr. Joseph Knight, of Manchester, as chairman, and there was a good attendance."

"The following office-bearers were appointed: Chairman, Mr. H.S. Bathgate; Secretary and Treasurer, *pro tem*, Mr. John Barclay... After careful consideration, and some discussion, it was agreed that the name of the Society be 'The Scottish Vegetarian Society.'"

North British Daily Mail (Glasgow, Strathclyde, Scotland). 1900. April 27. p. 4, col. 8. "Vegetarian Lecture—In the Christian Institute last night Dr. J. Haddon delivered the last lecture of the season under the auspices of the Scottish Vegetarian Society. There was a large attendance. Dr. Henry Dyer presided..."

The British Vegetarian. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From The Scottish Vegetarian Society (Miss E. Trivett, Secretary).

History of the Scottish Vegetarian Society. 2004. <http://www.ivu.org/history/societies/scottish.html>. Includes a lengthy quotation from an article by Lean Leneman titled "The Lost Society" which was first published in the Winter 1999 issue of *The Vegetarian* (VSUK magazine). In the article Leneman states: "Ernest C. Clark, Secretary of the Scottish Food Reform Society, suggested that the time was ripe to establish a society." She goes on to describe its establishment, and adds that in "February 1893 the first vegetarian banquet in Scotland was held at the 'Garden Restaurant,' attended by sixty." Attendance at society meetings averaged 150 for the first few decades of the twentieth century. Address: Glasgow, Scotland.

1593. *Vegetarian Messenger* (Manchester, England). 1892. Foreign and colonial: Victoria. Nov. p. 339. [1 ref]

• **Summary:** Mr. Thomas Bury ("Tom Touchstone") writes from Ballarat, 29th Aug.: "I get the *Vegetarian Messenger* regularly every month, and I find it very useful and interesting. We have started a Vegetarian Society here, and are making arrangements for a Vegetarian restaurant."

1594. *Vegetarian Messenger* (Manchester, England). 1892. Foreign and colonial: New South Wales. Nov. p. 339.

• **Summary:** The first annual report of the New South Wales Vegetarian Society was presented at a meeting in Sydney on the 30th July.

1595. *Vegetarian Messenger* (Manchester, England). 1892. Foreign and colonial: Australia. Nov. p. 339.

• **Summary:** The Vegetarian Society of Australia held a public meeting in the new Vegetarian restaurant, Russel

Street, Melbourne, on August 18.

1596. *Vegetarian Messenger* (Manchester, England). 1892. Home: Sheffield, Exeter, and Manchester. Nov. p. 340-41.

• **Summary:** Sheffield: The Sheffield Vegetarian Restaurant Company Limited have issued an interim report, which is discussed.

"Exeter: The committee and friends of the Exeter Vegetarian Society had an outing on Saturday, Sept. 10, to Dawlish Warren. They had a Vegetarian tea at the Mount Pleasant Inn..."

Manchester: Since 1892 is the hundredth anniversary of the birth of Percy Bysshe Shelley, there have been various celebrations. On Oct. 1 there was a commemorative banquet at the Vegetarian Restaurant, 5, Fountain St. Mr. W.E.A. Axon presided and discussed the many aspects of Shelley as a poet, dramatist, reformer, and thinker. Mr. J.M. Robertson (London), in a talk on Shelley the reformer, noted "the great influence which his philosophy has exerted on the thoughts and action of men." "The Rev. James Clark (Salford) spoke of Shelley as a Vegetarian, and said the propagandist zeal of the poet had made him an energetic and valued advocate of that food reform on which he rightly laid so much stress in his plans for the better future which he desired to secure to humanity." The *Manchester Guardian* reported on the banquet.

1597. Seefeld, Alfred von. 1892. Dr. Winckler ("Alanus") (Letter to the editor). *Vegetarian Messenger* (Manchester, England). Dec. p. 387-88. [1 ref]

• **Summary:** Discusses a criticism of "Kritik des Vegetarismus," in the November *Vegetarian Messenger*. In Oct. 1891, Seefeld visited Dr. Axel Winckler (who has written an anti-vegetarian book under the pseudonym "Alanus") at the latter's home in Wurzburg. In the book Winkler said he had been a vegetarian for a few years, and in consequence suffered from calcareous degeneration of the arteries. Winckler, a tall young man, said he did not write the book and had nothing more to say. The local bookseller said he had never heard of Winckler. Address: Hanover [Hannover], Germany.

1598. Tolstoy, Lev Nikolayevich (Count). 1892. The first step. *New Review* (London, England) 7(38):22-41. July/Dec. [1 ref]

• **Summary:** In this superb essay, Tolstoy characterizes abstinence from animal food as the first step toward moral perfection. He begins: "In olden times, when there was a yet no Christian teaching, all moralists from Socrates downwards held that the first virtue in life is abstemiousness,... and it was understood that all virtue must begin with and pass through it. It was likewise obvious to everyone that a man who lacked self-control, who had developed in himself an enormous number of lusts and

had become enslaved by all of them, could not lead a good moral life. It was furthermore evident that before a man could acquire not only magnanimity or charity, but even disinterestedness [non-attachment] or justice, he must first learn to govern himself. That was in olden times. We have changed all that now, and these preliminary conditions are no longer needed in our system. We are profoundly convinced that a man who has given rein to his lusts and allowed them to develop to the extent to which they generally flourish in the world of to-day, a man who cannot live unless he can gratify a hundred useless habits which have completely gained the mastery over him, can at the same time be leading a perfectly good and moral life.

"In our days and in our society the effort to curb our lusts is not regarded as the first thing nor even the last thing in the work of leading a virtuous life.

"According to the prevailing contemporary theory of moral living the increase of one's appetites is looked upon as desirable, because a sign of development, a mark of civilisation, of culture, of perfection" (p. 22).

It seldom happens that a man, "surrounded as he is on all sides by attractive temptations, remembers and realises what all reasonable people accepted thousands of years ago as elementary truths, viz., that before a man can lead a good life he must first cease to lead a bad one, and that in order to cultivate the higher virtues it is indispensable he should first cultivate the virtue of abstemiousness or self-mastery, as it was named by the Pagans, or self-abnegation, as it is termed by Christians" (p. 25).

"The man who shapes his life in accordance with the way of the world cannot live morally unless he first frees himself from his evil surroundings... Now, according to pagan ideas, and still more according to Christian doctrine, there is but one standard by which to measure a good life, and that is the mathematical ratio of self-love to our love for others. The smaller our self-love, the less our consequent cares for ourselves and the fewer our demands on the services of others for our own behoof, on the one hand; and the greater our love for others, the more earnest our care and anxiety for their welfare, and the more labor we consecrate to them, on the other, the better is our life.

"It is in this sense that the wise men of all time and all genuine Christians of to-day understand a good life... The more a man gives to others and the less he requires for himself, the better he is; the less he confers upon others and the more he exacts for himself, the worse he is" (p. 26).

Many people now lie to themselves as they lead "thoroughly profligate lives. A person takes his nightly repose on a spring bed with double mattresses, and two clean, well-ironed sheets, on downy pillows covered with spotless cases; before the bed is spread a little carpet for him to put his feet on lest they should perchance touch the cold floor, although his slippers are also there by the bed... While yet he sleeps, hot and cold water are ready for his ablutions,

for a bath or shaving; tea or coffee is also being prepared, *i.e.*, stimulating drinks, of which he partakes the first thing after he has risen. His boots, shoes, galoshes—several pairs of them—are being brushed and polished till they shine like glass, and not a particle of dust is to be detected upon them" (p. 27).

"Then he sets about washing and cleansing himself, and combing his hair, for which purposes he employs several kinds of soap, using a large quantity of both soap and water in the process... Then our individual dresses himself, brushes his hair before a mirror; takes all the articles he deems necessary, as, for example, spectacles or a pince-nez or eye-glasses; then he deposits a clean pocket handkerchief in his pocket, on which to blow his nose; a watch attached to a chain, notwithstanding the fact that there are clocks to tell him the time in almost every room... In the case of a woman the process of dressing is still more complicated: there are her stays to be thought of, her coiffure, her long hair, her ornaments, her stuffs, her ribbons, her bands, her hair-pins, pins, and brooches.

"But the process at last concluded, the day begins with a meal: tea or coffee is consumed with a large amount of sugar, and fine bread is eaten—bread made of the best flour—with a considerable quantity of fresh butter, and sometimes bacon superadded. The men then generally smoke their cigarettes or cigars, and then read a fresh newspaper only just delivered. Then follows their walk from the house to their offices or places of business, or else they perform the journey in vehicles which exist expressly for the purpose of conveying them to and fro. Then comes lunch, which consists of slaughtered cattle, birds, fishes, &c.; then a dinner of similar dishes, and consisting in the most unpretentious cases of three courses, a sweet dish, and coffee; after this begin the amusements, viz., the amusement of cards and the amusement of music or the theatre; then reading or conversation, which takes place in soft, springy armchairs by the intensified or mellow light of candles, gas, or electricity; this is followed by tea and feeding again in the shape of supper, and our modern man or woman winds up the day with sleep in a comfortably made bed, provided with clean linen.

"Such, in sum, is the life of the man who lives in an unpretentious way, and of whom, if he be of compliant disposition, and free from habits that irritate his neighbors, we say that he leads a good life.

"But a good life is the life of him who does good to others; and how can he do good to others who lives in this manner? Add up all the evil which he inflicts upon others, often unwittingly, no doubt, and you will see how far he is from doing them good and what great feats he must accomplish before he can even atone for the wrong he has inflicted upon them" (p. 28).

He concludes: "The vegetarian movement ought to fill with gladness the souls of those who have at heart

the realisation of God's kingdom upon earth, not because vegetarianism itself is such an important step towards the realisation of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that form which it must necessarily assume, and has truly begun at the very beginning. It is impossible not to rejoice at this, just as it would be impossible for people not to feel glad who, after having vainly endeavoured to reach the top of the house by attempting to climb up the walls from various sides, at last meet at the bottom step of the staircase, and, crowding together there, feel that there is no way of reaching the top except by ascending that staircase and beginning with this first and lowest step" (p. 41).

Chapter 9 (p. 49) begins: "Fasting is an indispensable condition of a good life; but in fasting, as in abstinence in general, the question arises with what shall we begin: how to fast,—how often to eat, what to eat, what to avoid eating? And as we can do no work seriously without regarding the necessary order of sequence, so also we cannot fast without knowing where to begin,—with what to commence abstinence in food." "Fasting! And even an analysis of how to fast, and where to begin! The notion seems ridiculous to the majority of men."

Tolstoy then discusses, at length, his visit to a slaughterhouse in nearby Tula, and his thoughts about killing animals. "If we eat flesh meat, it must be killed." Address: [Russia].

1599. *Vegetarian Messenger* (Manchester, England). 1892. German Vegetarier Bund [Vegetarian Confederation]. Dec. p. 350-51. [3 ref]

• **Summary:** The two branches representative of the German vegetarian movement shall, for the future, be amalgamated under the name of "Der Deutsche Vegetarier Bund," with Herr Ernst Hering as its president. The *Vegetarian Rundschau* is the recognized organ of the bund, as well as the *Vegetarier*. Several vegetarian colonies are now established, and are prospering. The number of vegetarian restaurants is on the rise. Seven are now being built.

1600. *Vegetarian Messenger* (Manchester, England). 1892. The Vegetarian Society Forty-Fifth Annual Report. Dec. p. 362-70. [12 ref]

• **Summary:** The past twelve months—the forty-fifth year of The Vegetarian Society—has been a period of activity in the vegetarian movement, fraught with much that is encouraging. During the twelve months ending 30th September, 1892, we have enrolled 38 new members and 34 new associates.

1601. Kayastha Vegetarian Society (The). 1892. New vegetarian society. Aligarh, India.

• **Summary:** Varma, Sanval Sahai. 1896. "The Kayastha

Vegetarian Society" [Aligarh, India]. *Vegetarian Messenger* (Manchester, England). July. p. 238-39. The 4th Annual Meeting of the Kayastha Vegetarian Society was held 29 Dec. 1895 at Moradabad (North-West Provinces) in the Katastha Conference Pavilion. Seven hundred people attended. Address: Aligarh, India.

1602. Allinson, Thomas Richard. 1892. Diet and digestion, or A series of articles on food, and how it is digested. London: F. Pitman. 46 p. 8°. *

• **Summary:** Includes information on a vegetarian diet. Note: A subsequent undated edition was published in about 1905 by L.N. Fowler (London, 46 p.).

1603. Bowdich, E.W. (Mrs.). 1892. New vegetarian dishes. London and New York: G. Bell & Sons. vii + 120 p. Preface by Ernest Bell. 18 cm. *

• **Summary:** A 2nd edition with the same number of pages was published in 1893. An 8th edition was published in 1912.

1604. Densmore, Emmet. 1892. How nature cures, comprising a new system of hygiene: Also the natural food of man: A statement of the principal arguments against the use of bread, cereals, pulses, potatoes, and all other starch foods. London: Swan Sonnenschein & Co.; New York: Stillman & Co. x + 12 + 413 p. Index. 21 cm.

• **Summary:** About vegetarianism. Chapter 17 (p. 178-82), "The immorality of flesh eating," states: "In these days of vegetarianism and theosophy a physician is often met with objection on the part of patients to a diet of flesh, which objection will usually be found to be based on the conviction—a growing one throughout civilization—that it is wrong to slaughter animals, and therefore wrong to use their flesh as food. Whatever may be the ultimate decision of humanity in regard to this question, at the present time it is not infrequently a very serious one to the physician. A patient comes to him much out of health, earnestly desiring to follow the necessary course and practice the necessary self-denial to gain health, and the physician is fully impressed that the patient's digestive apparatus and general system is in such condition that flesh is well-nigh indispensable in a dietary system that will restore the patient to health,—under such circumstances this question will be found of grave importance.

"What constitutes morality in diet? Manifestly, many animals are intended by nature to live upon other animals. To our apprehension the intention of nature, when it can be ascertained, authoritatively disposes of this matter. If it could be shown, as many physicians believe, that man is by nature omnivorous, and designed to eat flesh among other foods, this would be a conclusive demonstration that it was right for him to eat flesh. If, as we believe, nature intended man should subsist upon sweet fruits and nuts, there is not only no

license for flesh-eating, but the reverse,—there is presumptive evidence that it is wrong to eat flesh. Physiological law must be the court of last resort in which to try this question.

“Vegetarians and others scruple at the purchase of a beef-steak on the ground that the money so expended encourages the butcher in the slaughter of the animal, and thereby identifies the one who expends the money with the slaughter. If this reason be given in earnest it should be binding, and its logic followed under all circumstances. While it is true that the purchase of a pound of beef identifies the purchaser with the slaughter of the animal, the purchase of a dozen eggs or a quart of milk as clearly identifies the purchaser with the slaughter of animals; for the reason that the laws governing the production of agricultural products are such that the farmer cannot profitably produce milk or eggs except he sell for slaughter some of the cocks and male calves, as well as those animals that have passed the productive period. True, there is no particular animal slain to produce a given quart of milk or a dozen of eggs, as there is in the production of a pound of beef-steak; but the sin is not in the slaughter of a given animal, but in the slaughter of animals, and it must therefore be acknowledged that animals are as surely slaughtered for the production of milk and eggs as for the production of beef-steak. And hence, since this is a question of ethics, we may as well be honest while dealing with it; and if an ethical student honestly refrains from the purchase of flesh because it identifies him with the slaughter of animals, there is no escaping, if he be logical and ethical, from the obligation to refuse also to purchase milk and eggs. This law applies as well to wool and leather, and to everything made from these materials; because, as before shown, agriculture is at present so conducted that the farmer cannot profitably produce wool and leather unless he sells the flesh of animals to be used as food.

“Looking at the matter in this light, almost all of us will be found in a situation demanding compromise. If a delicate patient be allowed eggs, milk, and its products, and the patient is able to digest these foods, so far as physiological needs are concerned there is no serious difficulty in refraining from the use of flesh as food; but if these ethical students hew to the line, have the courage of their convictions, accept the logic of their position, and refrain from the use of animal products altogether, there will be a breakdown very soon. There are a few isolated cases where individuals have lived upon bread and fruit to the exclusion of animal products, but such cases are rare, and usually end in disaster.

“We are, after all, in a practical world, and must bring common sense to bear upon the solution of practical problems. The subject of the natural food of man will be found treated somewhat at length in Part III. In this chapter it is designed only to point out some of the difficulties that inevitably supervene upon an attempt to live a consistent life, and at the same time refuse to use flesh on the ground that

such use identifies the eater with the slaughter of animals. There seems to us good ground for the belief that fruit and nuts constituted the food of primitive man, and are the diet intended by nature for him. Remember, primitive man was not engaged in the competitive strife incident to modern life; the prolonged hours of labour and excessive toil that are necessary to success in competitive pursuits in these times were not incidental to that life. Undoubtedly an individual with robust digestive powers, who is not called upon to expend more vitality than is natural and healthful, will have no difficulty whatever in being adequately nourished on raw fruits and nuts. When, however, a denizen of a modern city, obliged to work long hours and perform excessive toil, can only succeed in such endeavors by a diet that will give him the greatest amount of nourishment for the least amount of digestive strain, it will be found that the flesh of animals usually constitutes a goodly portion of such diet. It may be said to be a pre-digested food, and one that requires the minimum expenditure of vital force for the production of the maximum amount of nutrition. However earnest a student of ethics may be, however such a student may desire to live an ideal life, if he finds himself so circumstanced that a wife and family are dependent upon his exertions for a livelihood, and if it be necessary, in order adequately to sustain him in his work, that he shall have resort to a diet in which the flesh of animals is an important factor, there is no escape, in our opinion, from the inevitable conclusion that it is his duty to adopt that diet which enables him to meet best the obligations resting upon him.

“An invalid with no family to support, and with independent means, may nevertheless find himself in a similar situation with regard to the problem of flesh-eating. We have found many persons whose inherited vitality was small at the outset, and whose course of life had been such as to greatly weaken the digestive powers, and who when they came to us were in such a state of prostration as to require, like the competitive worker, the greatest amount of nourishment for the least amount of digestive strain; and yet such persons have duties in life to perform, and are not privileged knowingly to pursue any course that necessarily abbreviates their life or diminishes their usefulness. The conviction is clear to us that the plain duty of persons so circumstanced is to use that diet which will best contribute to a restoration of their digestive powers and the development of a fair share of vital energy. When this result has been reached, these persons may easily be able to dispense with flesh food and even animal products, and to obtain satisfactory results from a diet of fruit and nuts.

“A true physician must make every effort to overcome the illness of his patients, and to put them on the road to a recovery of health. To our mind there is, in the solution of this problem, a clear path for the ethical student to follow. We believe that health is man’s birthright, and that it becomes his bounden duty to use all efforts within his power

to obtain and maintain it. We believe that sickness is a sin; that it unfits the victim for his duties in life; that through illness our life becomes a misery to ourselves, and a burden to our fellows; and where this result is voluntarily incurred it becomes a shame and a disgrace. Manifestly the body is intended for the use of the spirit, and its value depends upon its adaptability for such use. In the ratio that the body is liable to be invaded by disease is its usefulness impaired. The old saying, 'a sound mind in a sound body,' is the outcome of a perception of this truth. The saying that cleanliness is next to godliness is based upon the perception that cleanliness is necessary for the health of the body, and that the health of the body is necessary for the due expression of a godly life. When this truth is adequately understood it will be seen by the vegetarian, the theosophist, and the ethical student that health is the first requisite; that it becomes a religious duty to create and conserve this condition, and that whatever diet, exercise, vocation, or course in life is calculated to develop the greatest degree of health is the one that our highest duty commands us to follow. In short, the favorite maxim of one of Britain's most famous statesmen might wisely be taken for the guiding principle of all: *Sanitas omnia sanitas* [Health is everything].

The author lived 1837-1911. At the end of this book (p. 415-16) is an advertisement for *Natural Food*, a monthly journal devoted to health and the higher life, owned and edited by Drs. Emmet and Helen Densmore, and published by L.N. Fowler, Ludgate Circus, London. This magazine is the organ of the Natural Food Society and it advocates a vegetarian diet, based on fruits and nuts (no cereals or pulses / beans), supplemented with milk, dairy products, and eggs.

Pages 278-79: Discusses "The macrobiotic art" with long quotations from Dr. De Lacy Evans' book *How to Prolong Life*.

Note: This is the earliest document seen (March 2020) with the term "natural food" (or "natural foods") in the title. Address: M.D.

1605. Farneti, Rodolfo. 1892. *Frutti freschi e secchi ortaggi* [Fresh fruits and dry vegetables]. Milan, Italy: Fratelli Dumolard Editori. xxiii + 712 p. Illust. 19 cm. [10+* ref. Ita] • **Summary:** "Alterazione e falsificazione delle sostanze alimentari e di altre importanti materie di uso comune. Manuali."

Page 487 has a section titled "Soja—La soja o fagiolo Chinese (Dolichos Soja, L. o Glycine Soja, Benth)." The soybean is said to have originated in Cochin China, Japan, and Java. Many varieties are cultivated on a large scale in China and Japan. The chemical composition of 4 varieties (tumida pallida [white or pale yellow], tumida castanea [brown], tumida atrosperma, and platicarpa melanosperma [black]) is given. Address: Italy.

1606. Hills, Arnold Frank. 1892. *Principles and practice*.

London: London Vegetarian Society. 33 p. 19 cm. *

• **Summary:** About vegetarianism.

1607. Hills, Arnold Frank. 1892. *Vital food*. London: London Vegetarian Society. 8 p. 19 cm. *

• **Summary:** About vegetarianism.

1608. Kellogg, Ella Ervilla Eaton. 1892. *Science in the kitchen: A scientific treatise on food substances and their dietetic properties, together with a practical explanation of the principles of healthful cookery, and a large number of original, palatable, and wholesome recipes*. Battle Creek, Michigan: Health Publishing Co. 573 p. Illust. Index. 23 cm.

• **Summary:** This is Ella Eaton Kellogg's most influential work. The wife of the famous Dr. John Harvey Kellogg discusses the principles and methods of the dietary system employed at the Battle Creek Sanitarium. The Preface, written by the publishers, begins: "The interest in scientific cookery, particularly in cookery as related to health, has manifestly increased in this country within the last decade..." Many successful schools for instruction in cookery have been established. Unfortunately the focus has been on "the preparation of toothsome and tempting viands, but little attention has been paid to the science of dietetics, or what might be termed the hygiene of cookery."

"A little less than ten years ago [ca. 1883] the Sanitarium at Battle Creek, Michigan, established an experimental kitchen and a school of cookery under the supervision of Mrs. Dr. Kellogg... the demand for instruction has become so great that classes are in session during almost the entire year. During this time Mrs. Kellogg has had oversight of the cuisine of both the Sanitarium and the Sanitarium Hospital, preparing bills of fare for the general and diet tables,... [for] 500 to 700 inmates."

"These large opportunities for observation, research, and experience, have gradually developed a system of cookery... [that] may justly be styled, *A New System of Cookery*. Although based on modern chemistry, the methods are simple, and the results are tasty, wholesome and attractive. Many people say its has never occurred to them "to do it this way before." Great success has also "attended the cooking school in connection with the Bay View Assembly (the Michigan Chautauqua),..."

In the Introduction, the author emphasizes that diet and cooking should be studied as a science whose aim is to promote good health. This book focuses on those scientific principles. The most important foods, the legumes and grains, and their products, are given extra space and special attention.

Chapter 1, titled "Foods," discusses the properties of food, the food elements (starch, sugar, fats, albumen, mineral substances {phosphates, carbonates}, and indigestible substances), uses of the food elements, proper combination of foods (6 of carbonaceous to one of nitrogenous),

condiments (which have no real food value, are all strong irritants, and only disguise the natural flavor of food. The use of condiments invites habitual use of intoxicating drinks), etc. Each chapter is followed by a page titled “Table topics” containing quotations, often from well-known or respected people. For example: “A man’s food... suggests his moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet.—Talmage.” The first two food chapters are about cereal grains (p. 78-107, and about breads and bread-making). In the next chapter, titled “Fruits,” is a long section on “nuts, or shell fruits” with recipes.

Note 1. Neither peanut butter nor “nut butters” are mentioned in this book. However the peanut is mentioned on pages 7, 9, 110, and 214.

The long chapter on “Legumes” (p. 217-27) focuses on dry peas, beans, and lentils. Although neither soybeans nor soyfoods are mentioned, we read (p. 217-18): “The nitrogenous matter of legumes is termed *legumin*, or vegetable casein, and its resemblance to the animal casein of milk is very marked. The Chinese make use of this fact, and manufacture cheese [clearly tofu] from peas and beans.”

Note 2. This is the earliest known Seventh-day Adventist cookbook that mentions soyfoods.

Note 3. This is the 2nd earliest document seen (Dec. 2013) concerning soyfoods in connection with Dr. John Harvey Kellogg—actually his wife, Ella.

The chapters on animal products are toward the back of the book, after the chapter on desserts. The first of these, titled “Milk, cream, and butter” (p. 364-79) says that milk is best used in its fresh, natural state, and includes discussions of “adulteration of milk, quality of milk influenced by the food of the animal, diseased milk, kinds of milk to be avoided, and distribution of germs by milk.” The section on “artificial butter” discusses various “fraudulent preparations” such as oleomargarine. The use of cheese is strongly discouraged, since it “is very difficult of digestion” and “is very liable to contain a poison called tyrotoxin, capable of producing most violent and indeed fatal results...” Recipes for non-fermented cheese are given. The next chapter is titled “Eggs” (p. 380-88).

Surprisingly, this is not a vegetarian cookbook, although the author and her husband were long-time ardent vegetarians. Next comes a long chapter on meats, with recipes (p. 389-417). Possible reasons for including such a chapter are: (1) As a place to criticize the use of the “flesh and various organs” of animals, poultry and game as food. (2) As a place to praise the vegetable [vegetarian] diet. (3) To help prevent other leaders of the domestic science / scientific cookery movement (most of whom were not vegetarians) from categorically dismissing the book. On the first 3 pages of this chapter we read: “At the present time there is not much question in the minds of many intelligent, thinking people as to the propriety of using foods of this class, and

especially of their frequent use. Besides being in no way superior to vegetable substances, they contain elements of an excrementitious character, which cannot be utilized, and which serve only to clog and impede the vital processes, rendering the blood gross, filling the body with second-hand waste material which was working its way out of the vital domain of the animal when slaughtered. To this waste matter... are added those productions of the putrefactive process which so quickly begin in flesh foods exposed to air and warmth.

“That flesh foods are stimulating has been shown by many observations and experiments.

“Flesh foods are also specially liable to be diseased and to communicate to the consumer the same disease... It has been abundantly proved that such diseases as the parasitic, tuberculous, erysipelatos, and foot and mouth diseases are most certainly communicable to man by infected flesh. All stall and sty fed animals are more or less diseased. Shut up in the dark, cut off from exercise, the whole fattening process is one of progressive disease... Add to this the exhaustion and abuse of animals before slaughtering; the suffering incident to long journeys in close cars, often without sufficient food and water; and long drives over dusty roads under a burning sun to the slaughter house, and it will be apparent to all thoughtful persons that such influences are extremely liable to produce conditions of the system that render the flesh unfit for food.” Note 4. The main concern here is human health, not animal suffering.

“Meat is by no means necessary for the proper maintenance of life or vigorous health, as is proved by the fact that at least ‘four tenths of the human race,’ according to Virey, ‘subsist exclusively upon a vegetable diet, and as many as seven tenths are practically vegetarians.’ Some of the finest specimens of physical development and mental vigor are to be found among those who use very little or no animal food.” “The use of large quantities of animal food, however free from disease germs, has a tendency to develop the animal propensities to a greater or less degree, especially in the young, whose characters are unformed. Among animals, we find the carnivorous the most vicious and destructive, while those which subsist upon vegetable foods are by nature gentle and tractable.” Nevertheless, many meat-centered recipes are given. The page of “Table topics” at the end of the chapter contains only quotations critical of eating meat.

The chapter on “Food for the sick” contains recipes (p. 426-28) for: Beef tea. Chicken broth. Mutton broth. Chicken panada, etc. The section titled “Grains for the sick” (p. 429) states: “The various cooked preparations of grains—granola, wheatena, avenola, wheat gluten, and gluten meal—Manufactured by the Sanitarium Food Co., Battle Creek, Michigan, form excellent articles of diet for many invalids, when served with hot milk or cream...” Then comes a section on “Meats for the sick” with 7 recipes (p. 430-31).

A closing chapter titled “A year’s breakfasts and dinners” (p. 481-538) gives 365 days of sample healthy menus, with this introduction: “We have given meats no place upon these bills of fare, as we wished particularly to illustrate how good, substantial menus of appetizing variety could be provided without their use;...”

Caramel coffee, one of “various grain coffees” is mentioned on at least 7 pages in this book. For example, the chapter on “Beverages” (p. 357+) discusses caffeine [caffeine], the adulteration of tea and coffee, and the idea that these latter beverages contain “poisons.”

Note 5. This is the earliest document seen (Sept. 2021) that mentions “grain coffees” (or “grain coffee”).

A section in this chapter on “Substitutes for tea and coffee” gives recipes for making five different types of “Caramel Coffee.” The first one states (p. 360): “Take three quarts best bran, one quart corn meal, three tablespoonfuls of molasses; mix and brown in the oven like ordinary coffee. For every cup of coffee required, use one heaping tablespoonful of the caramel. Pour boiling water over it, and steep, not boil, for fifteen or twenty minutes.”

This book also discusses: Artificial human milk (3 recipes, one based on pearl barley). Graham bread, Graham flours, and other whole-wheat flours. Wheat gluten (with many recipes).

A 3rd ed. was published in 1898, a 4th edition in 1904, and a final edition in 1910.

Concerning the Bay View Assembly School of Cookery, this was connected with the Michigan Chautauqua, which was a Methodist camp meeting resort begun in 1875. A chautauqua was an institution of the time that provided popular education combined with entertainment in the form of lectures, concerts, plays, etc., often presented outdoors or in a tent. Ella Kellogg was very involved with the Women’s Christian Temperance Union (WCTU), which built a hall on the grounds of the Bay View Assembly in 1890. Address: A.M., Superintendent of the Sanitarium School of Cookery and the Bay View Assembly School of Cookery, and Chairman of the World’s Fair Committee on Food Supplies for Michigan [Battle Creek, Michigan].

1609. Kuhne, Louis. 1892. The new science of healing; or, The doctrine of the oneness of all diseases forming the basis of a uniform method of cure, without medicines and without operations. An instructor and adviser for the healthy and the sick. Translated from the 3d greatly augmented German edition by Th. Baker, Leipzig. Leipsic [Leipzig], Germany: Louis Kuhne. xxiii + 458 p. Illust. [Eng]*

• **Summary:** In German: *Die Neue Heilwissenschaft*. This book enjoyed worldwide success, eventually appearing in 24 languages. Louis Kuhne, born in 1853, was the first nature-cure doctor to practice outside the villages in Germany. He advocated a vegetarian diet. The 1892 English-language edition was reprinted in 1901, 1902, 1906, 1917, 1988, and

1993.

1610. Lahmann, Heinrich. 1892. Die diaetetische Blumenmischung (Dysaemie) als Grundursache der Krankheiten, ein Beitrag zur Lehre von Krankheitsanlage und Krankheitsverhuetung [The dietetic mixture of blood as the basic principle of disease: A contribution to the teachings on natural tendency to disease and the prevention of disease]. Leipzig, Germany: Spamer. [Ger]*

• **Summary:** The author lived 1860-1905. A second edition (192 p.) was published in 1893.

1611. Le Favre, Caroline Williams (Mrs.). 1892. The royal road to beauty, health and higher development, as based on a vegetarian diet and the proper habits of life. New York, NY: Fowler, Wells & Co. 85 p. 19 cm. *

1612. Lester, Horace Frank. 1892. Behind the scenes in slaughter-houses. London: William Reeves, M. Sahud & Co. 19 p. 19 cm. Series: Humanitarian League’s publications, No. 5. *

• **Summary:** This pamphlet discusses the cruelty involved in the slaughter of animals, and the public health issues. Note: H.F. Lester was born in 1853. Address: England.

1613. Oldfield, Josiah. 1892. The cost of living. London: London Vegetarian Society. 9 p. Reprinted from “The Vegetarian.” 19 cm. *

• **Summary:** About vegetarianism.

1614. Oldfield, Josiah. 1892. Tuberculosis: or, Flesh-eating, a cause of consumption. London: Vegetarian Publishing Office. 62 p. *

• **Summary:** “With an appendix relating to the objections raised at the Sanitary Conference, 1892, by Sir Chas. Cameron, Sir Thos. Crawford, and Prof. Ruffer.”

1615. Oldfield, Josiah. 1892. The ideal diet in relation to real life. London: London Vegetarian Society. 8 p. 19 cm. *

• **Summary:** About vegetarianism. Josiah Oldfield lived 1863-1953. Note: This may be the same as the 1893 edition.

1616. Salt, Henry Stephens. 1892. Animals’ rights, considered in relation to social progress. London: George Bell & Sons. x + 162 p. 18 cm. Bibliography p. 133-162. Facsimile edition reprinted in 1980 by Society for Animal Rights, Clarks Summit, Pennsylvania. [21* ref]

• **Summary:** A clearly written, scholarly study which started with the premise that animals, as well as people, should be “exempt from any unnecessary suffering or serfdom” and should have “the right to live a natural life of restricted freedom, subject to the real, not supposed or pretended, requirements of the general community.” Salt argued that the two major causes of the denial of animals’ rights were the

“religious” belief that animals had no souls and the Cartesian view that animals have no consciousness.

Salt the classicist and rationalist is evident in the first chapter as he contrasted traditional Christian attitudes toward animals with Buddhist statements on the sacredness of all life and with the views of Seneca, Porphyry, and Plutarch, who “took still higher ground in preaching humanity on the broadest principle of universal benevolence” (see also “Henry Salt,” by Hendrick 1977 p. 57-58).

Contents: 1. The principle of animals’ rights. 2. The case of domestic animals. 3. The case of wild animals. 4. The slaughter of animals for food. 5. Sport, or animal butchery. 6. Murderous millinery. 7. Experimental torture. 8. Lines of reform.

Salt notes that many people “regard the lower animals as created solely for the pleasure and advantage of man... In principle, the two main causes of the denial of animals’ rights are (1) The ‘religious’ notion that animals have no souls, (2) the Cartesian theory that animals have no consciousness.” The appendix contains an extensively annotated bibliography of 21 British works on the subject of “Animals’ Rights” published from 1723 to 1887 and listed chronologically.

Henry Salt (1851-1939) was a pioneer in the humane (animal welfare) movement. A 1980 facsimile edition of this key work was published by the Society for Animal Rights, Inc., 421 South State St., Clarks Summit, Pennsylvania 18411, USA. Its preface by Peter Singer notes that Salt “was a remarkable man. He wrote nearly forty books, most of them urging humane reforms in prison conditions, schools, in the economic organization of society, and in the treatment of animals. His opinion of his fellow-countrymen, as well as his dry, ironical wit, are both epitomized by the title he gave to the story of his life in England: *Seventy Years Among Savages*. Though educated at Eton and Cambridge, Salt lived very frugally in a country cottage, growing his own vegetables and drawing to himself such visitors as George Bernard Shaw, William Morris, G.K. Chesterton, the Labour Party leader H.M. Hyndman, Sidney and Beatrice Web, Ramsay MacDonald—later to be the first Labour Prime Minister of Britain...” This 1980 reprint edition also contains an excellent appendix of 20th century works on vegetarianism, compiled by Charles Magel.

Charles Magel (1989, p. 85) says of this work: “An important work anticipating many of the issues and arguments in the contemporary debate over animal rights. Bases animal rights and human rights on the kinship of sentient beings implicit in Darwin’s theory of evolution. Animals have individuality, moral purpose (moral standing); they are not tools for human use. Justice requires that all animals (human and nonhuman) have the right to freedom in natural development of individuality. Avoidable infliction of pain or suffering is morally unjustified. Discusses implications for domestic and wild animals, human diet, hunting, fishing, use of animal products, experimentation on

animals. Rigorous argument for vegetarianism, and for the cessation of all experiments harmful to animals. Emphasizes education, legislation. Argues human social progress—the achievement of human rights, individual fulfillment, civilization, genuine happiness—is intimately linked with the fulfillment of animals’ rights. ‘I know my belief in the creed of kinship will be accepted one day. Man will have to accept it or perish.’” Address: England.

1617. Schlickeysen, Gustav. 1892. Blut oder Frucht: Die Erloesung d. Menschen und seine Versoehnung mit sich, Natur und Gott, durch neues Leben, neue Religion und neue Ideale. In neuer Poesie [Blood or fruit. The redemption and liberation of man and his reconciliation with himself, nature and God, through new life, new religion and new ideals. In new poetry]. Jersey City, New Jersey; Leipzig, Germany: H. Hartung & Sohn. 320 p. 8°. [Ger]*

• **Summary:** About a vegetarian [actually vegan] diet.

1618. Tolstoy, Lev Nikolayevich (Count). 1892. Plaisirs vicieux, contenant La profession de foi de l’auteur: Traduit du russe par E. Halpérine -Kaminsky [Cruel pleasures, containing the author’s creed: Translated from the Russian by Ely Halpérine-Kaminsky]. Paris: G. Charpentier & E. Fasquelle. vii + 255 p. Preface by Charles Richet. 18 cm. [Fre]

• **Summary:** Contains an essay / chapter on vegetarianism. Contents: Preface. Food and luxury/excess (L’alimentation et le luxe): Response to L. Tolstoi. Cruel pleasures: The eaters of meat. War. Hunting. Happiness. Credo (Profession de foi).

Count Tolstoy (whose name is formally written graf Lev Nikolaevich Tolstoi) was a Russian novelist, philosopher, social activist and mystic who lived 1828-1910. Address: Russia.

1619. Wintle, Alfred Tritton. 1892. The dietary of troops. Being a paper read before the Congress of Hygiene and Demography. London: “The Vegetarian” Office. 10 p. 19 cm. *

1620. Yates, May. 1892. The staff of life. London: “Vegetarian” Office. 9 p. 19 cm. *

• **Summary:** The author was Honorable Secretary of the Bread and Food Reform League.

1621. *New York Times*. 1893. Dr. Densmore’s question: About the first stomach of the long-armed ape. A thrilling incident in the recent history of the New-York Vegetarian Society—an address and an interrupted reply—the attitude of the butcher. Jan. 1. p. 17, col. 3.

• **Summary:** “The New-York Vegetarian Society is greatly exercised over certain iconoclastic statements made at one of its recent meetings by Dr. Emmet Densmore, late of England. Dr. Densmore was invited to address the society,

and he accepted the invitation, choosing as his subject 'Natural Food.' The doctor has a theory that fruit and nuts are the natural food of man and for this reason the Vegetarian Society of New-York welcomed him with open arms a few nights ago at its meeting room in the College for Training Teachers, at 9 University Place."

"Nevertheless the doctor gave the vegetarians a great shock.

"As the public knows little concerning the New-York Vegetarian Society, a brief outline of its aims may make clearer to the beef eaters of the city the enormity of Dr. Densmore's offense.

"The society numbers among its members several men and women of determination—some corpulent and more lean—who subsist entirely on vegetables and cereal. John W. Scott is President of the society and Sarah E. Fuller is Secretary. President Scott furnishes seven reasons why members of the society prefer a vegetarian diet, and boiled down they are in essence as follows:

"1. Because the highest sentiments of humane men and women revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant horrors which inevitably surround the rearing, transit, and slaughter of suffering, sentient beings, and because the custom of flesh eating leads to the setting apart of a whole class of the population for the disgusting, brutalizing, and unwholesome occupation of butchery.

"2. Because it is the unvarying testimony of vegetarians that they enjoy comparative immunity from disease.

"3. Because the primitive injunction of God to man at the creation was: 'Behold—I have given to you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.' (Gen., 1., 29.)

"4. Because the matured opinions of eminent scientists are that the whole internal and external structure of man clearly indicates his adaptation to a frugivorous diet.

"5. Because flesh (as it contains from half to three-quarters of its weight of water) is ten to twenty times at least more expensive than wheat, oatmeal, and other grains, haricots, lentils, peas, &c.

"6. Because, as it is proved that the life can be prolonged and health and happiness enhanced by a diet of which the flesh of animals forms no part, therefore neither justice nor benevolence nor compassion can sanction the revolting cruelties that are daily perpetrated in order to pamper perverted and unnatural appetites.

"7. Because vegetarianism is a protest against those evils which most beset wealthy nations—luxury, intemperance, and vice."

In his address, "Dr. Densmore declared that bread was not the staff of life but the staff of death, whereupon some of his hearers elevated their eyebrows and others seemed shocked. The doctor followed this bold statement by

asserting that all vegetables in which starch predominated were unwholesome. He said he had given much thought to the question as to what was the natural food of man, and determined that the best way to get a reasonable answer was by ascertaining how the first man lived. He found that Adam 'had not tools, and without them could not catch fish or kill animals, and besides he knew nothing about fire.' And so the doctor came to the conclusion that Adam lived on man's natural food—'fruit and nuts.'

"Take the long-armed ape,' said the doctor, with a wave of his hand. 'Man is much more like the long-armed ape than the long-armed ape is like the smaller ape.' Then, with the air of one advancing a knock-down argument: 'The gorilla and the long-armed ape live on fruit and nuts. So did the first man, because he lived on natural food.'

"The doctor next described the process of digestion, and asserted that it took much longer to digest meat, bread, and starchy vegetables than fruits and nuts."

"But the smiles vanished when the doctor began to make comparisons between the rice eaters of Japan and China and the beef eaters of England. He asserted that the beef eaters could do twice as much hard work as the rice eaters, and were better equipped for the work of life. And then he said a few good words about the Saulsbury [sic] diet of chopped beef in hot water."

A lively discussion followed the lecture. The entire article is written in a style that derides the vegetarians and strives to be humorous.

1622. Godbold, A.D. 1893. Vegetarianism and athletics. *Vegetarian Messenger (Manchester, England)*. Jan. p. 12-14.
 • **Summary:** At an annual meeting of The Vegetarian Society, in Manchester, on 24th October, 1892, the secretary of the Vegetarian Athletic Club reports that stamina can be produced on a vegetarian diet. Such evidence should bear weight in arguments about endurance and strength. This information, promoted by the Club, will help popularize vegetarian diets. Address: Honorable Secretary Vegetarian Athletic Club [Manchester, England].

1623. Nayler, John. 1893. How to form a local society—hints upon organization. *Vegetarian Messenger (Manchester, England)*. Jan. p. 14-18. [1 ref]

• **Summary:** "A paper read at the annual meeting of The Vegetarian Society in Manchester on 24th Oct. 1892.

"Organisation is essential to success in all enterprises, whether they relate to political, social, or religious affairs. This remark is especially applicable to such a movement as our own, a movement which is completely misunderstood by the masses, and ridiculed, decried, and discouraged by the classes.

"The Bible tells us that it is not good for man to live alone, and certainly the Vegetarian man, living by himself, is not in a very enviable position. It is a crime nowadays to be

poor—at least some folks believe so; but if to small means be added the additional disadvantage of being singular in regard to matters of eating and drinking, then you are left severely alone by the world at large.

Vegetarians are not at all unsociable, if they are permitted to be sociable in their own fashion. A Yankee meeting a stranger in the hotel, asked him to come to the bar and take a drink of his ‘favourite pizen,’ The invitation was declined. ‘Don’t take liquor? Waal, that beats me. Smoke then? ‘No, don’t smoke; thanks.’ ‘Waal, see here, stranger, I like being sociable, let’s go out and chew straw together.’ This little anecdote sounds funny, because it is ridiculous to suppose that chewing straw would cement friendship. But, mark you, the story would be equally striking, although not so acceptable to the general public, if the invitations were related in the reverse order. To some men chewing sweet or aromatic grass might be less objectionable than smoking, whilst many men would prefer even it to drinking intoxicants.

“However the social feeling prevails in all of us, it should be encouraged to grow in right channels—channels that will advance humanity, not degrade it.

“To all Vegetarians who agree with me thus far, and who may be living in towns where they have little or no companionship, I address myself. If they are young, so much the better—they will be quicker to act upon suggestion; if they are older, they will be firmer in the faith—slow, but steady. I have generally found my young Vegetarian friends are more given to spending their spare time in the study of science, in reading, or in Sunday school or Christian work, than any other class of young men amongst us. They are not loafers, gamblers, patrons of the free and easy round the corner. Vegetarians are not built out of such material. They are fond of company, fond of music, fond of intelligent converse, fond of an argument sometimes. It is perhaps natural, therefore, that they should often be found associated with societies of a musical, learned, or temperance character.

“When a Vegetarian finds himself, like a heavenly body, revolving on his own axis, it is his primary duty to find some means of bringing his views before other people. Many shrink from doing so. This is a mistake. Be convinced of one thing—you have a good case. Science and philosophy are on our side, and we have facts and figures enough to convince anyone who is open to conviction. If you have mastered the salient points of such a work as Smith’s *Fruits and Farinacea*, and subscribe to the official *Vegetarian Messenger*, and such other Vegetarian publications as you may have knowledge of, you have enough to discomfit many a man who thinks he knows a great deal more than you do. A young men’s class, or a young women’s class, any gathering of intelligent young people, is sufficient for your purpose. If you are challenged to face a bigger audience than you feel equal to, write to The Vegetarian Society, 75, Princess Street, Manchester, or to the London Vegetarian Society, Memorial

Hall, Farringdon Street, and they will either provide a speaker for the occasion, or they will put you on the track of obtaining one. “Passing over the meeting itself for the present, as it deserves special consideration, I want to remind you of the existence of the newspaper press. Never forget the press. Send a paragraph to each of the papers in your town immediately the meeting is over. Newspapers do not care for items a week old. Make the paragraph short, send it early (don’t be afraid of seeing your name in print so long as it isn’t under the heading ‘Drunk again’), and you will be surprised how quickly you will be known.

“They say in the country that has given a name to Yorkshire pudding that ‘more folks know Tom Fool than Tom Fool knows.’ I am not personal, I hope. In other words, more people know you and your Vegetarianism than you have any idea of. What I want to show is that, if you persevere a little while, you will discover one, or perhaps two, persons who furtively practice the Vegetarian system, and have watched you from a distance. By and by they will introduce themselves. Now is your opportunity. Form a society. It may be small, but it can do good work. With one as president, another as secretary, and a third as treasurer, you can get to work with all the dignity of office.

“People are profoundly ignorant about food. It is your privilege, as it is your duty, to teach them what you know. A society in which there are three active members can do a great deal. You may not set the Thames on fire, but good you cannot fail to accomplish.

“Having formed your society, you will not find it difficult to carry it on at a small cost. In the first place, have a circular printed and circulated amongst local Sunday school superintendents, temperance societies, and others of that ilk, proffering to read papers, give addresses, or take part in debates on subjects affecting food and our food supply. These are readily accepted. Very often such societies are eager to meet the Vegetarian. The motive varies somewhat. Occasionally the superintendent or secretary is favourably disposed; sometimes one or other may be bitterly hostile. At times an unexpected vacancy presents itself by some speaker being unable to fulfill his appointment. In any event the result is the same, and you have the opportunity of explaining the food reformer’s position. After the address comes the ‘heckling’—in other words, ‘question time.’ As each speaker stands up, determined to prove that you are a fool and are a stranger to the truth, &c., get his name on your memorandum book, in order that you may ‘have a go’ at him personally.

“Remember this in replying, that amongst the names you thus get on your book you will find your future supporters. Some who come to scoff remain to pray. The loud-voiced, flesh-eating Saul may become the enthusiastic Vegetarian Paul. Reply gently, firmly, and decisively. If you cannot answer a question, say so, and ask your interlocutor to answer it himself. You will be astonished at the result, and so

will the questioner himself.

"It is well to have a number of questions on your book before replying, as they answer one another. Some dislike Vegetarianism because it makes a man stout; others because it makes him thin; some because it is only adapted to hot weather, others because porridge and similar foods only agree with them in cold weather. Question time is really the most entertaining part of the programme. Treat every questioner as an inquirer after truth. Of course now and then one gets ridiculous questions, such as fell to the lot of a certain politician, who, after a public meeting announced his readiness to answer any question put to him. Some one at the back of the hall rose and stuttered out—'Co-co-could the gentleman gi-gi-give me a sure cure for warts?'"

"If one of the friends can be induced to take charge of the literature department it will be a great help. At each meeting distribute the 'Explanatory Pamphlet,' which you can get in quantities free, from Manchester. Cookery books are always in demand and will sell.

"In some towns there are newspapers or advertising sheets distributed gratuitously from house to house. Such papers accept 'insets' or leaflets inserted in the paper for a nominal sum. By this means the Bolton friends distributed about 12,000 explanatory pamphlets for about £3. The money was guaranteed by three individuals, but subscriptions were solicited, and practically the whole amount was raised from outside sources. Meetings were held the following week, one being a cookery demonstration, the first of its kind in the town, and was a great success. Considerable interest was excited. A local society was established, which is continuing to uphold the flag of Vegetarianism in spite of much opposition and indifference.

"It is advisable to call all friends of the cause together as soon as you can. Arrange for a tea meeting, a fruit banquet, or something of that sort at a confectioner's, a coffee tavern, or other suitable place. Issue invitation cards, make the price low, and if you have any musical acquaintances try and induce them to come. Your chairman need not necessarily be a Vegetarian, but his sympathies should be with you. A visit from a Vegetarian friend in an adjoining town is a help to such gatherings. Although the meetings may be small, it may yet be a great success; in fact, in a small town where you all may be within hail of each other, such gatherings may take place periodically at some central spot, or at one another's houses. A common interest and a common meeting ground will do more to cheer and strengthen than any amount of silent, solitary meditation.

"From such a commencement it is comparatively easy to pass to other spheres of work, adapted to local needs and the possibilities of the situation. What is possible in one town may not be possible in another, but you will find some acceptable sphere of labour" (Continued). Address: President of the Bolton Vegetarian Society [Manchester, England].

1624. Naylor, John. 1893. How to form a local society—hints upon organization (Continued—Document part II). *Vegetarian Messenger (Manchester, England)*. Jan. p. 14-18. [1 ref]

• **Summary:** (Continued): "Cookery demonstrations always attract the working public. The best dishes for these affairs are: (1) Lentil soup, (2) Irish stew, a piece of wholemeal bread being given as well, and (3) brown gravy. The first two can be cooked in an hour or less over a small gas stove, attached by india rubber piping to a gas jet, and the brown gravy recipe is particularly useful as showing that a gravy can be made without flesh.

"Explain carefully to the audience what you are putting into the pan, and pass a few lentils round, to show there is no 'hocus pocus' about your proceedings. A collection should be made towards expenses, and cookery books should be sold at the close. After every meeting see that the newspapers have a small paragraph sent them. Sometimes they are found willing to publish the recipes, as well as the report. As soon as you can afford it, advertise your meetings in the papers. There is nothing like publicity, and if the newspapers help you it is but fair you should help them financially, in reciprocal spirit. Pic-nics in summer, penny dinners for poor children, conversaciones, &c., are other means of work and pleasure which I will only mention.

"A word in conclusion. Do not be discouraged if you get few to call themselves Vegetarians. It is more trying to the moral strength of a man or woman to be a Vegetarian than it is to be a teetotaler or a Christian. At least I think so, and therefore I look with a kindly eye upon our associates, and urge this plea for union and combination upon our scattered workers in distant towns. I am satisfied of this, that you may rightly influence one hundred persons where but one of them may join your ranks. Hearing a Vegetarian lecture, or reading a Vegetarian publication, or even seeing a Vegetarian day by day working amongst his fellows without loss of power or energy, will inevitably make other people attach greater value to fruit, wheatmeal bread, porridge, grain foods of all kinds, and naturally place less reliance on the flesh of bird, beast, and reptile, as a diet for human beings. I have no hesitation in saying that within the past few years in Bolton, during the time the Bolton Society has been in existence, the consumption of brown bread has more than doubled, and the quality has, on the whole, improved. I know some shopkeepers who sell four times as much as formerly. On the other hand there are scores of houses which have reduced considerably the quantity of flesh consumed—even although, as they may be careful to tell you, they have not discontinued its use altogether. Such facts as these are a sufficient justification of the utility of local organisation wherever two or three Vegetarians can be found. May their work prosper." Address: President of the Bolton Vegetarian Society [Manchester, England].

1625. *Vegetarian Messenger (Manchester, England)*. 1893.

Scottish Vegetarian Society. Jan. p. 26-27.

• **Summary:** “A meeting of those interested in the cause of food reform was held on Wednesday, the 23rd November, in the ‘Garden’ Vegetarian Restaurant, 17, Bothwell Street, Glasgow, for the purpose of forming a local Vegetarian Society. The meeting was fortunate in having Mr. Joseph Knight, of Manchester, as chairman, and there was a good attendance. The Chairman... was glad the Glasgow friends had resolved upon and had called this meeting for the purpose of forming a Vegetarian Society. He referred to the two bases on which local societies are formed,—the one which he called the ‘solid basis,’ where the officers and committee consist of Vegetarians only; the other which introduced an element of weakness by admitting to office those who are not Vegetarians. He then invited expression of thoughts and questions. After some friends had given expression to their opinions, it was resolved to adopt the basis of all officers being Vegetarians. The following office-bearers were appointed: Chairman, Mr. H.S. Bathgate; Secretary and Treasurer, *pro tem*, Mr. John Barclay; Committee, Messrs. Scott, Frolich, McBride, Jamieson, and Moffat, and Mrs. Francis Smith, and Mrs. Moffatt.

“It was also agreed to invite the following to become Vice-Presidents: Mr. E.C. Clark (Manchester), Joseph Knight (Manchester), Mr. John McFadyean (Irvine), Mrs. John Smith (Bothwell), Mrs. M. Bean (Inverness). After careful consideration, and some discussion, it was agreed that the name of the Society be ‘The Scottish Vegetarian Society.’ The Chairman expressed hearty congratulations and good wishes for the Society and the cause throughout Scotland. The meeting was terminated with a hearty vote of thanks to the chairman.”

1626. *New York Times*. 1893. Meeting of the vegetarian society. Feb. 23. p. 2, col. 3.

• **Summary:** “The New York Vegetarian Society held a meeting last night at 9 University Place, at which Prof. M.L. Holbrook, M.D., delivered a lecture upon the relative merits of vegetables and flesh meats as food. Dr. Holbrook stated that all the oils and fatty substances necessary for the supply of animal force and heat may be found in vegetables in as large quantities as in meats.

“The primitive man, Dr. Holbrook said, was compelled to eat flesh meat, but it was cruel and unnecessary to slaughter yearly 70,000 kind and docile animals, when modern agricultural facilities placed bountiful harvests of fruit and grain within reach. He pointed out as advantages of a vegetable diet that the food came direct from nature, that it caused no cruel and needless suffering, and that it was cheaper and less likely to be diseased.

“The Secretary, Miss Fuller, read a letter from a lady member travelling in Russia, who stated that Count Tolstoi, the novelist, never partook of animal food, but lived entirely upon kumys [koumiss, kumiss] and curds, the latter made

of mare’s milk. He is planning, the writer said, to visit the World’s Fair in Chicago [Illinois]. The vegetarians will hold an international congress in Chicago in June, and efforts will be made to have a vegetarian restaurant on the fair grounds.”

1627. Clubb, Henry S. 1893. [Letter to the *Manchester City News*]. *Vegetarian Messenger* (Manchester, England). March. p. 84-86.

• **Summary:** This letter, written 25 Nov. 1892, published in the *Vegetarian Messenger*, contends that older vegetarians do not suffer from “weaknesses of the brain,” contrary to the opinion of Mr. Constantine. His address is given as 310 Chestnut St., Philadelphia, Pennsylvania. Address: Minister, Bible Christian Church, Philadelphia, Pennsylvania, and Secretary, Vegetarian Society of America.

1628. *Vegetarian Messenger* (Manchester, England). 1893. Foreign: Switzerland. March. p. 106-07.

• **Summary:** Letter about vegetarian life in Switzerland. In “former years Switzerland was nearly at the head of food reform; but now we have got here a Vegetarian restaurant at 17 Häringstrasse, Zurich, and a Vegetarian Society holding regular meetings every week. But, best of all, a Vegetarian colony has been formed last year quite in the neighborhood. Its members form a co-operative company.” They share the costs, own a lot of 2½ acres, have planted nearly 2,000 trees since last autumn, and are now “laying a water-conduit all over the land.” Details about the beautiful colony are given. The letter ends, “For further information, please apply to the secretary, Fr. Fellenberg, Häringstrasse, Zurich.”

Note: This is the earliest document seen (June 2005) concerning a co-operative enterprise. It was created by vegetarians in Switzerland.

1629. *Vegetarian Messenger* (Manchester, England). 1893. Publications received. March. p. 114.

• **Summary:** “Healthy Life—Mothers and Daughters—The Vegetarian—Temperance Witness—Health—Popular Medical Monthly—Good Health—British Temperance Advocate—Band of Mercy—Animal World—The Phrenological Magazine—Herald of Peace—Anti-Caste—Zoophilist—Illustrated Record of Tower Hamlets Mission—Dietetic and Hygienic Gazette—Laws of Life—Bakers’ Time—Fame—Pacific Health Journal—Temperance Caterer—Common Sense—Food, Home and Garden—Manifesto—Herald of Health—Journal de la Société contre l’abus du Tabac—Vaccination Inquirer—Co-operative News.”

1630. Pope, Mary. 1893. Novel dishes for vegetarian households: A complete and trustworthy guide to vegetarian cookery. 2nd ed. Bradford and London, England: P. Lund & Co. 178 p. 8°. *

• **Summary:** For a review, see *Vegetarian Messenger* (April 1893, p. 134-135). Miss Pope is known as a skillful

and successful vegetarian teacher. Copies can be obtained from the office of the Vegetarian Society, 75, Princess St., Manchester, 3s. 6d. per copy, or 3s. 9d. post free.

1631. *Vegetarian Messenger (Manchester, England)*. 1893. Chicago International Vegetarian Congress. April. p. 115.

• **Summary:** The International Vegetarian Congress will meet in June with the Columbian Exposition.

Note: This is the earliest English-language document seen (July 2005) that contains the term “International Vegetarian Congress.” Address: Vegetarian Federal Union, Memorial Hall, Farringdon St., London.

1632. *Vegetarian Messenger (Manchester, England)*. 1893. Foreign: Germany. April. p. 135-39. [2 ref]

• **Summary:** The *Vegetarische Rundschau* for January begins a new series with 1893, having been incorporated with the *Vegetarier*.

1633. *St. Louis Post-Dispatch (Missouri)*. 1893. A vegetarian missionary: Miss May Yates coming from England for the world’s good. May 12. p. 7.

• **Summary:** “New York, May 12.—Among the passengers of the steamer Arizona, which is expected here within the next few days, is Miss May Yates, Organizing Secretary of the London Vegetarian Society. Miss Yates, who is the founder and honorary secretary of the Bread and Food Reform League, comes to this country to make arrangements for the vegetarian congress to be held at the Chicago Exposition in the first week of June.

“The New York Vegetarian Society, of which Walter John Scott, the well-known philatelist [stamp collector] is President, has under consideration the propriety of tendering Miss Yates a reception on her arrival. From statements made by Mr. Scott the cause of vegetarianism is in a most flourishing condition. The number of its adherents is steadily on the increase, especially in England and Germany. In the latter country there have been nineteen new societies organized during the last three months. Great things are expected at the Chicago congress. There will be addresses, resolutions and declarations at which the menu will consist of humble potatoes and lettuce, the homely cabbage, the blushing carrot, the aristocratic pea, rare fruit and the thousand and one food preparations which abound in the cereal West [Battle Creek, Michigan].

“The enthusiasts will gorge themselves in honor of Miss Yates and the large delegation from the other side, which is expected will accompany her, and the rest of the world will read about it and stick to chops, steaks and game.”

1634. *New-York Tribune*. 1893. Home news: New York City. May 15. p. 12.

• **Summary:** “Miss Yates, founder and honorary secretary of the Bread and Food Reform League, and representatives

of the Vegetarian Federal Union of London are on board the Arizona, which is due here to-day. She comes to make arrangements for the Vegetarian Congress to be held at the Columbian Exposition in the beginning of June.”

1635. *Los Angeles Times*. 1893. Woman’s world. May 28. p. 12.

• **Summary:** “Miss May Yates, representative of the London Vegetarian Society, who has arrived in this country to arrange a vegetarian congress in Chicago [Illinois], is a warm advocate of whole-meal [whole-wheat] bread, and has spent much time to instruct the poor of London as to its nourishing and economic value.”

1636. Axon, William Edward Armitage. 1893. Plutarch against flesh eating. *Vegetarian Messenger (Manchester, England)*. May. p. 171-79. [1 ref]

• **Summary:** “The earliest example of a book devoted wholly to the formal discussion of Vegetarianism is that afforded by the two treatises of Plutarch against flesh-eating.” The introduction by Axton is followed by 8 pages of quotations from Plutarch’s writings about vegetarianism. This article is continued in June, p. 220+.

Note: Plutarch lived about 46-119 AD in Rome. He wrote many famous biographies of distinguished Greeks. Address: [England].

1637. Battle Creek Sanitarium. 1893. Sanitarium health foods. Battle Creek, Michigan. 32 p. Illust. 21 cm.

• **Summary:** The foods in this catalog are manufactured by the Sanitarium Health Food Co., Battle Creek, Michigan. An illustration on the front cover shows two views of a large building, probably the one housing that company. Contents: Introduction: Wheat flour, the modern miller, the ancient miller. The question of food. Granola. Wheat Granola. Avenola. Gluten. Water biscuit. Whole wheat wafers. Rye wafers. Zwieback. Gofio. Wheat-germ grits. Whole-wheat flour. No. 1 Graham crackers. No. 2. Graham crackers. Plain Graham crackers or dyspeptic crackers. Oatmeal biscuit. Medium oatmeal crackers. Plain oatmeal crackers. White crackers. Fruit crackers. Carbon wafers. Infant food: What an infant needs, twenty per cent of gluten, for nursing mothers. Wheat charcoal. Recipes: Granola, Wheat Granola, pure Gluten Meal, nos. 2 and 3 Gluten Meal. Testimonials.

“The growing demands of the great army of dyspeptics in this and other civilized countries, and the remarkable advances recently made in the science of dietetics, have given rise to the term ‘Health Foods.’ There is a general recognition of the fact that some foods are less wholesome than others.”

The testimonials (p. 28-31), written from Jan. 1890 to March 1893, to the Sanitarium Foods Co. (Battle Creek, Michigan), by both merchants and individuals, praise foods made by the company. The first and earliest, dated 18 Jan.

1890 and written from Williamsport, Pennsylvania, is of interest because it mentions the term “Health Foods.” It reads: “Gentlemen:—Eighteen months ago I was a complete wreck from nervous dyspepsia. My case was considered beyond the reach of the remedies usually prescribed by physicians for this malady. I was induced to throw medicine to the dogs, and try diet and exercise. I inquired into the merits of the various ‘Health Foods.’ Among others I tried your Granola, and it affords me much pleasure to say that I regard it as a valuable, nutritious, and palatable food. I use it twice every day, and would not be without it. I have lived principally on the foods prepared by your company for many months, and have made great gain in health and strength, but more especially in weight; as one year ago I weighed 130 pounds, now I tip the beam at 172 pounds.

“Wishing you continued success in your grand work, I am, Very respectfully, W.H. Miller, Principal Washington Building School.” Address: Battle Creek, Michigan.

1638. *Pearson’s Weekly* (London). 1893. How vegetarian experiments fail. June 3. *

• **Summary:** A person who owns a vegetarian restaurant illustrates why others find it difficult to remain vegetarian, advising what not to do if becoming vegetarian.

Summarized in: *Vegetarian Messenger*. 1893. July 1, p. 255-58.

1639. *Chicago Daily Tribune*. 1893. Vegetarians hold a congress: Begins Thursday at the Art Institute and will continue three days. June 4. p. 11.

• **Summary:** “In all ages of the world, from the days of Pythagoras to the present time, a belief that the fruits of the earth are man’s natural food has had its prophets and apostles; but they have for the most part stood alone and isolated. But now the vegetarians have grown to such numbers as to demand a hearing in the World’s Congresses. The congress of vegetarians will be held Thursday, Friday, and Saturday, June 8, 9, and 10. This congress of vegetarians will present an opportunity for people to learn the theory and practice of vegetarianism, or, as some call it, food reform. There are many papers to be read and lectures to be delivered during the congress.

“The Vegetarian Society of America, of which the Rev. Henry S. Clubb of Philadelphia [Pennsylvania] is President, will, in conjunction with the Vegetarian Federal Union of London, England, take an active part in the propagation of the vegetarian practice. Miss May Yates is the Secretary of the latter society and has been in the city some time making arrangements for the congress.

“Among those who are devoted to the cause are Mrs. Carrica le Favre, New York; Dr. J.H. Kellogg, Battle Creek, Michigan; Henry L. Fry, Cincinnati [Ohio]; A.H. Frank, Buffalo; Susanna W. Dodds, M.D., Dean of St. Louis [Missouri] Hygienic College; the Rev. Dr. de Leary, Como,

Mississippi; Miss Alma Stanford, Pasadena, California; Miss Adelaide Johnson, Washington, D.C.; and Mrs. Richardson and daughter of Boston, Massachusetts.”

1640. Associated Press (AP). 1893. Various meetings: Vegetarians, millers, and total abstainers [from alcohol at Temperance Congress] air their views. *Los Angeles Times*. June 8. p. 2.

• **Summary:** Chicago, Illinois: “The World’s Vegetarian Congress opened this evening at the Art Institute, and a reception was tendered by the Chicago society in honor of the visiting vegetarians, who came from all sections of the country.”

Note: This is the earliest document seen (Sept. 2005) that contains the term “World’s Vegetarian” (or “World Vegetarian”).

1641. Associated Press (AP). 1893. Various meetings: Vegetarians, millers and total abstainers air their views. *Los Angeles Times*. June 8. p. 2.

• **Summary:** Chicago, June 7—“The World’s Vegetarian Congress opened this evening at the Art Institute, and a reception was tendered by the Chicago society in honor of the visiting vegetarians, who came from all sections of the country” [and from the UK and other countries].

1642. *Chicago Daily Tribune*. 1893. Live on vegetables. Men and women who eat no meat open a world’s congress: Vegetarians assemble at the Art Institute and expound their views. June 9. p. 3.

• **Summary:** Today’s program: Vegetarian Congress, Hall 2, Morning session—Addresses: Dr. L.H. [sic, J.H.] Kellogg, Battle Creek, Michigan; Dr. H. Louisa Exton, Clinton, New Jersey; the Rev. Louis Paroli, New Orleans, Louisiana; W.D. Campbell, Sydney, New South Wales [Australia]; Dr. E.M. Bingham, Springfield, Massachusetts; the Rev. Madison Allen, California; the Rev. W.P. Alcott, Indianapolis, Indiana; Philander Dasi, California.

Afternoon session—Addresses: W. Forward; J.S. Perron, Belfast, Ireland; Mrs. C.H. Wallace, London; the Rev. H.J. Bruce, Liverpool; T.B. Bruce, England; Dr. James H. Jackson, Danville, New York; Miss A. Stanford, Pasadena, California; Dr. J.G. Stair, St. Joseph, Missouri; Edmund J. Baillie, Chester, England.

“Evening session—Addresses: Juliet H. Severance; the Rev. S.J. David, Minneapolis [Minnesota]; Miss Adelaide Johnson, Washington, DC; James Arbuckle Sr., Glasgow, Scotland; Mrs. Le Favre, Chicago; Emory F. Boyd, New (Britain?), Connecticut; Drs. Martha and J.H. Neff, Fort Wayne, Indiana.”

“Fresh countenances and sturdy frames characterized most of the vegetarians who met in a World’s Congress yesterday in Hall 2 of the Art Institute. Some of the disciples of fruits and plants had passed the three score and ten mark,

but their hale and beauty bearing testified to the merits of their doctrine. C.C. Bonney made an address of welcome, which was responded to by W.E.A. Axon, Secretary of the International Vegetarian Society.

"Acting Chairman Clubb, President of the Vegetarian Society of America, made an address. He said that vegetarianism lay at the formation of all reforms. If practiced it would do away with war by taking the fierceness out of human nature and making man friendly to his fellows.

"Miss May Yates, a prominent vegetarian from England, read a paper on vital food written by Arnold F. Hills, President of the Vegetarian Federal Union of England. He called meat the conventional carnality of carrion and wanted it replaced by the 'kindly fruits of the earth.'

"John E.B. Mayor, professor of Latin in the University of Cambridge, England, contributed a comprehensive paper on Universal Vegetarianism, which was read by Ernest Locke of Manchester, England.

"Vegetarianism and Agriculture was the subject of an address by Dr. M.L. Halbrook of New York.

"Thomas Bruce of England had written a paper for the congress on the 'Esthetics of Vegetarianism.' He claimed for vegetarianism that it carried in its train no distressing sights, no offensive smells, and was favorable to beauty, health, and refinement.

"The Rev. A.T. De Learsey of Como, Mass., said that more than two-thirds of the world's inhabitants were vegetarians.

"Dr. Rachel Swain in speaking of the evolution of vegetarianism said that by slow processes the human race had reached a point where it eschewed the eating of human flesh. The time would come when all flesh would be abominated.

"Josiah Oldfield of London contributed a paper on the use of starch in the human system. He recommended graham bread strongly.

"Mrs. M.L. Mason of Chicago gave an address on right thought and right life. She said that to eat dead animals was to wrap about us the shroud of mental death."

Note: Today, a Temperance Congress will also meet in two other halls; it is separate from the Vegetarian Congress.

1643. *Chicago Daily Tribune*. 1893. Want diet of fruits and plants: Vegetarians continue their advocacy of their favorite form of food. June 10. p. 3.

• **Summary:** "The Vegetarian Congress yesterday held morning, afternoon, and evening sessions, all of which were largely attended. The Rev. Henry S. Clubb, President of the Vegetarian Society of America, presided, and many of the leading members of the society from different parts of the country read papers which were listened to with marked attention by those present. The morning session was opened with a paper on 'Vegetarianism vs. Meat Eating,' by Dr. S.W. Dodd, Dean of the Hygienic College of Medicine

and Surgery of St. Louis, which was a strong plea for the diet of the vegetarian school. This paper was followed by 'Rational Selection of Food,' by the Rev. Louis Paroli of the Catholic Mission of New Orleans. W.D. Campbell, President of the Vegetarian Society of New South Wales, Sydney, read a paper on 'Food Reform in New South Wales,' in which he described the progress of vegetarian ideas and practices in that country. The morning meeting closed with a paper on 'Vegetarianism the Basis of All Reform,' by Mrs. E.M. Bingham, M.D. of Springfield, Mass., and a paper on 'Vegetarianism and Progress,' by the Rev. W.P. Alcott of Indianapolis, Indiana. The titles of these essays give in brief their subject matter.

"The attendance at the afternoon session was even larger than that of the morning. The initial paper was 'The Food of the Future,' by W. Forward, editor of the *Hygienic Review*. In the speaker's opinion there would be a gradual renunciation of flesh as food and a freer use of the diet the Vegetarian Society indorses. J.S. Herron, Secretary of the Irish Vegetarian Union of Belfast, Ireland, followed with a paper on 'Man's Natural Food the Produce of the Field and Garden.' 'The Morality of Vegetarianism was treated of an extolled by the Rev. T.B. Bruce of England. Miss. A. Stanford of Pasadena, California, read an interesting paper on Vegetarianism Pure and Simple,' and was followed by Dr. Keidel of Germany who read a paper on 'Cutaneous Diseases and Vegetarian Practices,' written by Dr. Pardon of Belfast, Ireland.

"The last paper of the afternoon was one on 'Some Popular Fallacies in the Discussion of Vegetarianism' by H. Louisa Exton of Clinton, New York. At the close of the meeting the project of erecting a monument or fountain in Memory of Dr. Trall, the founder of the order, was discussed, but no action was taken in the matter further than to appoint a committee to canvass the members present on the subject.

"Vegetarianism in Surgery' by Dr. L.H. Kellogg of the Battle Creek Sanitarium was the leading paper of the evening session of the Vegetarian Congress. The subject was exhaustively treated, the speaker tracing the influence of diet on patients and showing, to the advantage of fruits and vegetables, the effect of certain foods on the condition of the sick.

"The Rev. S.J. David of Minneapolis [Minnesota] read a paper on 'Food in its Relation to Spiritual Development.'

"Realizing the Ideal' was discussed by Miss Adelaide Johnson of Washington; and 'Health and Beauty' by Mrs. Le Favre, First President of the Chicago and New York Vegetarian Societies. Other papers were read and a general discussion followed."

1644. *Spectator (London)*. 1893. Vegetarian triumph. 70:767-68. June 10.

• **Summary:** The article, which is generally critical of vegetarianism, begins: "We do not quite understand why

vegetarians are so triumphant as the result of the pedestrian contest just completed between Berlin [Germany] and Vienna [Austria-Hungary]." About 70 competitors agreed to compete in this walking-match, covering a distance of about 150 miles. Vegetarians took the first two places. This editorial argues that there is no connection between endurance walking and "physical strength." The "vegetarian races" such as the Hindostanees or Hindoos live, on average, at least ten years less than the races which eat both flesh and farinaceous food. "They die of disease much more readily" and they have much less strength and energy.

"We believe the truth about vegetarianism to be this,—that it almost invariably injures those who adopt it after being accustomed to a flesh diet; that it requires invariably and absolutely a consumption of milk not easy to secure in Northern Europe, but that at the cost of some energy and much power of resisting disease, the majority of men can live on vegetables without any grave reduction in their physical strength." "Economy is the unquestionable 'pull' of vegetarianism, and we should say the only one, though the practice does not diminish strength in anything like the proportions which flesh-eaters imagine. They confuse strength and energy, and forget that the mass of mankind never can, or will, get anything but the cereals and other vegetables to eat. To abandon flesh-diet is not to advance, but only to go back to the involuntary practice of the majority of the uncivilised."

"As to the moral advantage of vegetarianism, it rests, so far as we can see, on no evidence at all." There is nothing to be made of the argument that it is brutal to kill animals for food. "It is awfully brutal *not* to kill them." Those that are not killed by human beings usually die of disease or starvation.

1645. Axon, William Edward Armitage. 1893. The literature of vegetarianism. *Vegetarian Messenger (Manchester, England)*. June. p. 214-19. [39 ref]

• **Summary:** "Vegetarianism is often regarded as an entirely modern question, but as a matter of fact it is one of great antiquity, and its literature, in Europe, alone stretches over some 2,000 years."

1646. Axon, William Edward Armitage. 1893. Plutarch against flesh eating: the second declamation. *Vegetarian Messenger (Manchester, England)*. June. p. 220-26.

• **Summary:** Concluded from p. 179. Address: [England].

1647. Axon, William Edward Armitage. 1893. Milton as a vegetarian poet. *Vegetarian Messenger (Manchester, England)*. July. p. 248-55. [4 ref]

• **Summary:** "(An address delivered at the Sanitarium, Battle Creek, Michigan, June 12th, 1893.)"

1648. Foerster, Paul. 1893. The joyous message of

vegetarianism. *Vegetarian Messenger (Manchester, England)*. July. p. 258-60.

• **Summary:** A paper prepared for the International Vegetarian Congress, Chicago, June, 1893. "The claims on life will ever increase, artificial wants awaken, attractions increase, ever new imaginary tastes and wants, bodily and mental, arise, nerveless, and we see mankind shipwrecked, and neurotic."

"Intellect and invention are not the measure of human civilisation; these would only make demons. It is necessary in order to have wise men that intellect should be the servant of the moral sense, and so will Vegetarianism complete the work of religion. To have the lesson alone for ourselves is of no avail; it must in act and truth be transplanted."

"Thus we see that Vegetarianism in every aspect—bodily, mental, moral, economical, social, and political—is the right way to health, happiness, and true freedom. Hail then to all those who are journeying on the way in the light of the new teaching! Hail to those champions of the new and better time! Then in their sign will Idealism, Healing, Morals, and Religion conquer, and, at last, upraised mankind will joyfully exclaim: 'The old things have passed away, and all has become new.'"

Note: "Dr. Förster's paper is written in German, and for this translation we are indebted to Mrs. W.E.A. Axon." Address: Dr.

1649. *Good Health (Battle Creek, Michigan)*. 1893. The Vegetarian Congress. 28(7):215-16. July.

• **Summary:** "The Vegetarian Congress was a success. The Congress was conducted under the auspices of the Vegetarian Alliance, an English association which was represented by Miss Yates, the very able and enthusiastic English bread reformer. Miss Yates has done more than perhaps any one else to introduce the use of wholesome bread in England, and will remain a little time in this country, lecturing upon her favorite themes. Mr. Clubb, the President of the American Vegetarian Association, and Mr. William E. Axon, Honorable Secretary of the English Vegetarian Society, we believe the oldest vegetarian society in existence, together with many other prominent vegetarians, were present, and took a leading part in the meeting."

Note: This is the earliest English-language document seen (June 2004) that contains the term "Vegetarian Alliance." It is also the *only* document seen that mentions this term.

1650. Hompes, Mathilde. 1893. Foreign and colonial: Germany. *Vegetarian Messenger (Manchester, England)*. July. p. 267-68.

• **Summary:** Twenty-five years ago [on 1 June 1868] Eduard Baltzer founded the periodical that is now titled *Die Vegetarische Rundschau*. Baltzer, the first president of the German Vegetarian Society, "was at once the editor and

publisher of the *Vereinsblatt für Freunde der naturgemaessen Lebensweise* (Organ of the friends of a natural mode of life), as the journal was then called. It remained under the direct supervision of Baltzer up to the year 1885, appearing at first 10 times a year, and afterwards every month. In 1885 the editorship passed into the hands of Dr. Aderholtz, who changed the name to *Thalysia*. In 1889 its columns were enlarged, and a bi-monthly issue was resolved upon, under another new title, *Der Vegetarier*, which it bore until its amalgamation at the beginning of the present year, when the two sections of the German Vegetarian Society were joined into one *Bund*. For the first number, published on the first of June, 1868, Baltzer wrote a fine dedicatory poem, which has frequently been sung at Vegetarian meetings since that day.”

The history ends with information on the latest society, *Vegetarische Obstban Kolome-Eden* which “will have its headquarters at Oranienburg, near Berlin.”

1651. Seefeld, Alfred V. 1893. Foreign and colonial: Valparaiso [Chile]. *Vegetarian Messenger* (Manchester, England). July. p. 268.

• **Summary:** In a letter to a German newspaper, “Mr. George Klickmann, of Valparaiso, recommends a thorough Vegetarian diet, best without milk and eggs, as the right means to secure health, strength, and long life. Thus the Vegetarian movement takes its course around the world.”

1652. *Vegetarian Messenger* (Manchester, England). 1893. Summary. July. p. 232. [3 ref]

• **Summary:** In this letter to the editor, the writer cites several sources responding to the inquiry: What was the name of the book which induced the philosopher to adopt vegetarianism? Springer considers Thomas Tryon’s “The Way to Health, Long life and Happiness,” to be the book which converted Franklin.

1653. *Vegetarian Messenger* (Manchester, England). 1893. Removal of the society’s offices. July. p. 235.

• **Summary:** The Vegetarian Society’s quarters have been removed from 75, Princess St., to 9, Peter St., Manchester, where we have a shop in addition to the usual offices.

1654. *Vegetarian Messenger* (Manchester, England). 1893. Farewell breakfast to the delegates to America. July. p. 235-36.

• **Summary:** “On Saturday, 20th May, one of the most delightful meetings ever held by The Vegetarian Society took place at Liverpool to bid farewell to the friends who were sailing on that day by the “Alaska” for New York, *en route* for Chicago.” These included Mr. William E.A. Axon, the Rev. James Clark, and Mr. Ernest Clark.

Note: They are probably going to the Chicago International Vegetarian Congress in Illinois.

1655. *Vegetarian Messenger* (Manchester, England). 1893. Chicago International Vegetarian Congress. July. p. 236.

• **Summary:** “The International Vegetarian Congress, held in connection with the World’s Columbian Exposition, has been highly successful.”

1656. *Vegetarian Messenger* (Manchester, England). 1893. Diseased flesh meat. July. p. 237. [1 ref]

• **Summary:** “Numerous diseased meat cases continue to be reported.”

1657. *Vegetarian Messenger* (Manchester, England). 1893. Long distance walking race. July. p. 239-40. [2 ref]

• **Summary:** “Vegetarians have scored a point in the long distance walking race from Berlin to Vienna. The distance is 372 English miles, and the two first to reach the wining post were vegetarians and teetotalers.”

1658. *Vegetarian Messenger* (Manchester, England). 1893. How vegetarian experiments fail. July. p. 255-58.

• **Summary:** A person who owns a vegetarian restaurant illustrates why others find it difficult to remain vegetarian, advising what not to do if becoming vegetarian.

Note: From an article in *Pearson’s Weekly*, June 3.

1659. *Vegetarian Messenger* (Manchester, England). 1893. Publications received. July. p. 266.

• **Summary:** “Pearson’s Weekly—Co-operative News—Health—The Dairyman—Bakers’ Times—Dietetic and Hygienic Gazette—Good Health—Laws of Life—Pacific Health Journal—The Vegetarian—Animal World—Fame—Journal de la Société contre l’Abus du Tabac—Belfast Evening Telegraph—Liverpool Mercury—Zoophilist—Liverpool Echo—Liverpool Daily Post—British Temperance Advocate—Herald of Peace—Band of Hope Chronicle—Herald of Health—Healthy Life—St. Jude’s—Vaccination Inquirer—Oswestry Commercial Circular—Popular Medical Monthly—Land and Labour—Young Abstainer—Hygienic Review—Brighouse and Rastrick Gazette—Journal of Hygiene—Report of the Annual Meeting of the London Anti-Vivisection Society, 1893—Wants and Exchanges—Phrenological Magazine—The Manifesto—Food, Home and Garden.”

1660. *Vegetarian Messenger* (Manchester, England). 1893. Home: London. July. p. 268-69.

• **Summary:** “The annual meeting of the Northern Heights Vegetarian Society was held at the Jubilee Hall, Hornsey Rise, on May 12th.”

1661. *Vegetarian Messenger* (Manchester, England). 1893. Home: Brighton. July. p. 269.

• **Summary:** “The Vegetarian and Food Reform Society held a fruit banquet, conference, and musical evening, on Wednesday, 17th May, at Alpine House, Ship Street. The

Rev. E. Kelly presided. The secretary (Mr. Slatter) read a paper on the influence of diet on character and health. After a brief discussion the following ladies and gentlemen gave their services vocal and instrumental, viz., Dr. A. King, Miss Andre, Miss Williams, Mr. Light, Mr. and Mrs. Medhurst, Mr. J. Jones, and Mr. James Thompson.”

1662. *Vegetarian Messenger (Manchester, England)*. 1893. Home: Belfast. July. p. 269.

• **Summary:** “The third annual meeting of the Irish Vegetarian Union was held on 19th May. Mr. J.F. Shone occupied the chair. Mr. J.S. Herron read the annual report, and the meeting was afterwards addressed by Messrs. Orr, McCaughey, Straiton, Jones, and Griffiths, and the report was adopted. In response to repeated calls for Mrs. George Tonbridge, that lady consented to speak, and in the course of her address told the audience that she had been a Vegetarian for ten years, and that her children had never tasted flesh meat. The fact that they had seldom to call in a doctor was accounted for by the use of good, pure diet... Altogether, she was healthier and happier, and better in every sense, because of Vegetarianism.”

1663. *Vegetarian Messenger (Manchester, England)*. 1893. Foreign and colonial: Trinidad. July. p. 268.

• **Summary:** “The Rev. W.I. Keay, J.P., vicar of St. Michael’s, Diego Martini, who is a Vegetarian of many years’ standing, writes that Vegetarianism ‘makes some little way, though very quietly, in Trinidad... My wife is a Vegetarian, and my five children have never tasted flesh.’”

1664. Axon, William E.A.; Clark, Ernest C.; Clark, James. 1893. International Vegetarian Congress, Chicago, June, 1893. *Vegetarian Messenger (Manchester, England)*. Aug. p. 282-86. [30 ref]

• **Summary:** “Your deputation left Liverpool, May 20th, after a farewell breakfast at Chapman’s Restaurant [probably vegetarian], and arrived, May 29th, at New York, where they were met by Mr. Scott, President of the New York Vegetarian Society, Mr. Haviland, and Mr. Power, son-in-law of Mr. Harrison. It had not been found practicable to arrange a public meeting, but the above named and other friends joined the deputation at the Metropolitan Hotel, in an informal conference. The Rev. H.S. Clubb, from Philadelphia [Pennsylvania], came to New York, on May 30th, and returned with the deputation.

“Philadelphia was reached May 31st, and the deputation were met by the Messrs. Metcalfe and Mr. Horrocks, who escorted them to the Bible Christian Church, in the parlour of which a large company was assembled to greet them. Lunch was ready, and after it had been partaken of, Mr. Clubb gave a hearty and affectionate welcome to the visitors, which was responded to by the Rev. James E. Clark, Mr. Ernest Clark, Mr. Axon, Mr. T.A. Hanson (London), Mr. C. Dixon

(Cambridge), and Mr. E.B. Reeves (Norwich). The afternoon was devoted to a delightful excursion to Fairmount Park, the Museum, and by steamer to Wissahickon Creek. In the evening, after dinner, a small tree was planted in the church grounds as a memorial of the visit, each member of the deputation assisting, and Mrs. Axon also sharing the pleasant duty. An evening service was held in the church, when the Rev. James Clark preached on the needs and duties of the members of that church. Many offers of hospitality had to be declined for want of time. On the same evening Mr. Axon gave an address at the Presbyterian Temple, on ‘Peace and Vegetarianism.’

“Washington [DC] was reached June 1, where Miss A.F. English and Mr. Silliman had arranged a reception and meeting at the Wimodaughsis Club. The Rev. H.S. Clubb presided, and made a very spirited speech, which was followed by addresses from each of the deputation and their friends, and by a number of local Vegetarians. As a result, it was decided to form a Washington Vegetarian Society, for which there were evidently abundant and excellent materials.

“The next day began our thousand miles journey by rail to Chicago, which was reached June 3. A business meeting was held on the 6th, when Miss May Yates and Mrs. C. Le Favre were appointed secretaries of the Congress, and a committee was named to prepare resolutions. This committee consisted of Rev. H.S. Clubb, Miss Dusenbury, Mr. Axon, Mrs. Stockham, M.D., and Mr. Eisenstadt. The delegates were then invited to a Reception, to be given by the Chicago friends on the following evening, which proved a great success. About seventy persons were present, to most of whom the delegates were introduced, and a pleasant evening was spent, music and recitations being interspersed at intervals. On the 8th, the Congress assembled for its first session.”

The article lists the various papers read and discussed over the two-day conference. “On June 8 Mr. and Mrs. Axon were invited to an informal reception, by the ‘coloured’ people of Chicago, and were accompanied by Mr. E.C. Clark, to an interesting gathering of clergymen, lawyers, doctors, authors, &c., all of the negro race. After addresses from Hon. Fred Douglass and others, Mr. Axon was called upon to respond, and incidentally showed how Vegetarianism might help in mitigating social prejudice. On June 9 Mr. Axon was invited to address a large meeting of the Chicago Stenographic Society, and took occasion to point out the interesting connection between Vegetarianism and shorthand, and to pay a warm tribute of respect to Mr. Isaac Pitman, a Vegetarian of more than half a century, and the ‘Grand Old Man’ of the stenographic world.

“On Saturday a reception was given at the Chicago Exhibition to inaugurate the exhibit of the Vegetarian Federal Union.

“Mr. and Mrs. Axon visited the Sanitarium, Battle Creek, Michigan, and Mr. Axon lectured there, June 12, on

‘Milton and Shelley as Vegetarian Poets,’...” The delegation continued to travel.

“The World’s Vegetarian Congress, which was the main aim of the journey of the deputation, was successful beyond any previous gathering of the kind, the attendance was good, the interest deep and continuous, and the papers were, on the whole, of the highest value and importance. The Chicago Congress will, we hope and believe, form the starting point for an earnest and active forward movement, and lead to a wide diffusion of Vegetarianism alike in the Old and in the New world.”

1665. *Vegetarian Messenger* (Manchester, England). 1893. International Vegetarian Congress, Chicago—Welcome home to the deputation. Aug. p. 286-98.

• **Summary:** “On Friday, July 21st, a meeting was held at the Vegetarian Restaurant, Fountain Street, Manchester, to welcome home the Rev. Jas. Clark, Mr. Wm. E.A. Axon, and Mr. Ernest Clark, the deputation sent from The Vegetarian Society to the International [sic, World’s] Vegetarian Congress at Chicago. Mr. Foxcroft presided, and amongst those present, besides the delegates, were Mrs. Foxcroft, Mrs. Axon, Mr. and Mrs. Wm. Harrison, Mr. and Mrs. Chapman, Mr. and Mrs. Tongue, Mr. and Mrs. Roberts, Mr. and Mrs. A.W. Duncan, Mr. and Mrs. J. J. Greenhalgh, Mr. and Mrs. Johnsonsone and Mrs. Holt, Mrs. Booth, Mr. E. Dawson King, Mr. and Mrs. Broadbent, Mr. Petchell, Mr. Knight, and other friends.

“The Chairman said they were met to welcome home the gentlemen who had been, as delegates from The Vegetarian Society, to the Vegetarian Congress, held at the World’s Fair, Chicago, and to hear an account of their journey and proceedings. He first called upon -

“Mr. Jos. Knight (the secretary), who mentioned the names of many friends who would like to have been present, but who were absent on their holidays, or were otherwise engaged. Letters had been received from Mr. and Mrs. Owen, of Oswestry; Mr. A. C. Imrie, of Manchester; and Mr. Jones, Treasurer of the Liverpool Vegetarian Society.

“Mr. Ernest. C. Clark said that a visit to America was a big theme for the limited time at his disposal. He was very much obliged to The Vegetarian Society for having given him an opportunity of visiting that wonderful country. The delegates set off in good spirits, and when on board the Alaska they made friends of the purser and steward, and were exceedingly well catered for during the whole of the voyage. There was a separate table for Vegetarian meals, to which ten sat down; but two of them were doubtful about Vegetarianism; one of these two, however, became converted before the voyage was finished. Another convert was made on the return voyage, in the person of a gentleman who had accompanied the delegates throughout their trip, and who found his health had been improved by the change of diet, and that he was better able to stand the rough and tumble of

the voyage. Vegetarians would be comforted by knowing that the delegates were not much troubled by sea-sickness. He (Mr. Clark) never missed a meal or lacked an appetite. There were many interesting events on the voyage. They got acquainted with many of the passengers, who found, probably to their astonishment, that Vegetarian diet did not nourish melancholy or silence at meals; indeed, there was more jocularly at their table than at any other in the saloon. From that point of view they did the cause good, by showing that they need not be ascetics because they were Vegetarians. The eight Vegetarians did considerable propagandism amongst the 200 saloon passengers. There was much conversation on the subject every day in the saloon and on deck. One of their party (Mr. Dixon, of Cambridge) was amusingly aggressive, and carried the war into the enemy’s camp. He would buttonhole any man and ask if he were a Vegetarian, and if not, why not? He did this on board, in the trains, everywhere, and it led to some most amusing scenes, while serving the good cause. After a pleasant journey they arrived in New York, and had little difficulty about provisions at their hotel, though they did not fare so sumptuously as on board the Alaska. Passing to Philadelphia they felt quite at home; friends provided for them so well that life passed most pleasantly. The delegates spoke at meetings, and had many pleasant chats with members of Mr. Clubb’s church. Next day they departed for Washington. At Washington occurred one of the most pleasing incidents of the trip. A deputation invited them to a reception at the Wimodaughsis Club, consisting entirely of lady members, and deriving its name from a compositi...

They also visited Dr. John Harvey Kellogg’s Battle Creek Sanitarium which (p. 292) “had various institutions, including a College, Hospital, and a large printing establishment, where books and periodicals were printed in various European languages. His main interest centered in the Sanatarium, essentially a Vegetarian Institution. Dr. Kellogg had received the best medical education in America, and, after graduating there, studied in Continental and English Medical Schools, and with Mr. Lawson Tait, of Birmingham. Dr. Kellogg enjoyed the reputation of being the best surgeon in the United States. The Sanatarium was not called a Vegetarian Institution, and on one of the two bills of fare, for new comers, there were usually two flesh-meat dishes, but as soon as patients had been diagnosed by Dr. Kellogg, they were presented a diet which was exclusively Vegetarian. The 150 nurses, and the whole of the staff, medical men, and bath-men, numbering 300, were Vegetarians; and the entire establishment was worked on Vegetarian and teetotal lines. Dr. Kellogg had followed a wise course in avoiding some of the stumbling blocks which had hindered the progress of hygienic institutions in other places. Dr. Kellogg did not call himself after any medical school, but used every curative means likely to be beneficial. He used every kind of bath—Turkish, vapour, sun

and air, electric, etc. There were extensive chemical and physiological laboratories, and the greatest care was taken in analysing food, and in the use of appliances for helping and testing the progress of the patients. In the anthropometric department the physical condition of every muscle, organ, and function in the body was tested and registered; the condition and progress of each patient was known exactly day by day. The Sanatorium was pleasantly situated; and the lovely grounds, as was usual in the parks of America, were not railed off. At night the electric light gave the place the appearance of a fairy palace. The number of patients and visitors was immense. People lived at a great rate in America, and they went to the Sanatorium as the best place to rest and recuperate. The Sanatorium began about thirty years ago, with one frame house. Dr. Kellogg took charge of the institution nineteen years ago, and he now has the entire control. The Adventists laid great stress upon hygiene; they eschewed alcohol, flesh meat, tobacco, condiments, and even tea and coffee. They carried on missionary work in various parts of the world, including England, and everywhere; and in everything they taught obedience to the laws of health. A large number of Adventists abstained from flesh, and it was probable that in a few years the whole of their 50,000 members would be Vegetarians. Dr. Kellogg was one of the most modest and agreeable of men, and combined superior scientific and general culture with high moral purpose. The doctor spoke at the Chicago Congress, and impressed the delegates by his brain power and desire to do good. Mr. Axon next spoke of the opening for Vegetarian propaganda amongst the coloured people of America. Vegetarians in England and the United States sympathised much with this interesting race of people, and were ready to hold out to them the hand of friendship and brotherhood. In Chicago they were invited to an 'informal' reception of about fifty so-called 'coloured' persons, some of whom were as black as ebony, others were as white as Europeans, who desired to show their English friends evidence of the progress made by the negro race since the days of slavery. Their best representative was the Hon. Fredk. Douglass, now in his 77th year, who was born a slave, the son of a slave mother and white father. Douglass taught himself to read, escaped from slavery, and visited Manchester, in 1846, of which place and of some of its people he retained pleasant memories. Douglass had been twice Minister to Liberia, also Registrar of Deeds in the district of Columbia, and this year he had purchased the estate on which he was born as a slave. Douglass was the Nestor of negro Americans, and a most remarkable man. Amongst this interesting company were negro doctors, clergymen, lawyers, and writers, including Mrs. Harper, the novelist and poetess, who has done good work in promoting temperance and education amongst her own race. After several of the company had spoken and read pieces of their composition, he (Mr. Axon) showed how the Vegetarian system, which helped to break down

distinctions between rich and poor, and promoted friendship and brotherhood between all classes, would be a help to them. The sympathy we have felt for this oppressed race augurs a friendly reception amongst them to a propaganda of Vegetarianism. He mentioned this to illustrate the thesis that all good causes helped one another. Vegetarianism would help to eradicate the caste feeling and break down the social distinctions which are injurious to the best interests of white and black. He told his coloured friends that on the gravestone of blind Henry Fawcett, in a lovely churchyard near Cambridge, there was engraved this verse from the Bible: 'Speak to the people that they go forward.' So he urged them to go forward in the name of education, of righteousness, of temperance, of abstinence, and of justice. He said the same to all who are working in every department of social reform, 'Speak to the people that they go forward'; and if they did, that in the right spirit the gates of hell should not prevail against them (Applause.)"

1666. *Vegetarian Messenger* (Manchester, England). 1893. Long distance walking race. Aug. p. 301-02.

• **Summary:** "On Monday, the 29th of May, fifteen gentlemen started from Berlin to march to Vienna, nearly 600 km (372 miles). Among them were two Vegetarians, and on Sunday, the 4th of June, in the afternoon, the telegraph brought the welcome news that the two Vegetarians had won the match. This fact created a great sensation, and even the scientific men and the general public were obliged to admit that a Vegetarian mode of life had a certain superiority.

"The first to arrive (4:35 P.M.) was Mr. Otto Peitz, of Gera, a printer, and the second (5:44 P.M.) Mr. Arno Elsaesser, of Magdeburg, an engineer. It had been prescribed that a night rest of six hours must be taken to prevent the pedestrians exhausting themselves. This prescription Mr. Peitz in his eagerness had violated on the last morning, and by that means had beaten Mr. Elsaesser. He therefore consented freely that the first prize, a gold medal, should be given to Mr. Elsaesser, whilst he received the second prize, a silver medal."

"Of course, many members of the Vegetarian Society of Vienna were assembled near the winning post, where Mr. von Studnitz, the judge of the walking match, awaited the arrivals, surrounded by a crowd of bystanders, cyclists, and carriages. Mr. Peitz, the first comer, ran the last paces. He seemed a little exhausted, but still he declined to drive to the Vegetarian head-quarters and desired to walk there. The second, Mr. Elsaesser, arrived in the best condition, and being offered a seat he answered: 'No, I thank you, but I am not tired.' Both were cheered by the public and answered with a hurrah for Vegetarianism.

"Mr. Peitz had made a great part of the way barefoot, but, for toilet's sake, arrived in heavy shoes. The first night he slept in the open air, but this did not give enough rest, and he was therefore obliged to sleep nine hours the second

night. His fare was bread and butter, with fruit, mostly cherries. The last day he took only some cherries, a roll, an orange, and sometimes a little water. His body lost 2.55 kg in the whole time.

“Mr. Elsaesser is a man of 27 years, and a Vegetarian of four years’ standing. In his first Vegetarian experiments he took eggs, milk, and cheese, but afterwards only wholemeal bread and fruit. He did not train specially for this match, but he is accustomed to great walking tours. He lost 2.45 kg of weight. He wore sandals, and he had the misfortune to hurt his foot one of the last days, but in spite of severe pain he persevered and conquered the illness. The whole way was 590 km, the whole time 153.5 hours; rest, in sum, 53.5 hours; thus the whole way is made in 100 hours, or, in the average, 88 km/day. More worrying than the bodily exertion was the monotony and tediousness of the march, but both the winners were supported by their strong purpose to secure victory to Vegetarianism.”

1667. *Los Angeles Times*. 1893. Vegetarianism in Japan. Sept. 11. p. 4.

• **Summary:** From the *Vegetarian*: “Generally speaking a meat diet is not nearly so popular in the land of the far East as in England. There are still many people, especially in the interior parts of Japan, who have never tasted any animal food in their lives, and look upon it with horror, while a great many conservative women do not touch it even at the present day. Moreover, animal food is expensive in Japan, and is, therefore, considered a luxury which is quite out of the reach of the poor. During the whole of the year 1889 only 84,711 bulls and cows were killed in Japan to supply meat for 40,000,000 people, and it is worthy of note that there were 1,021,503 bulls and cows in the country during that year, while the number of the slaughtered probably included many animals which were not slain for supplying human food.”

1668. Kellogg, John Harvey. 1893. Vegetarian diet in disease of the thyroid gland: Editorial. *Modern Medicine and Bacteriological World (Battle Creek, Michigan)* 2(9):239. Sept. [1 ref]

• **Summary:** Two experiments show that one of the duties of the thyroid gland is to destroy the toxic ptomaines and extractives contained in animal tissues. Therefore, in serious thyroid diseases a vegetarian diet is indicated. Address: Battle Creek, Michigan.

1669. Axon, William E.A. 1893. Vegetarianism in the early Christian church. *Vegetarian Messenger (Manchester, England)*. Oct. p. 372-80. [8 ref]

• **Summary:** Mr. Axon traces the history and origin of vegetarianism to the earliest sects of Christianity, namely the disciples of Marcion and the Encratites. “The Encratites were abstainers from wine and animal food, and some of them at

least were celibate.” He lists the sacred writings which they used to support their view.

“The Ebionites were another numerous school of thinkers, whose protest against intoxicating drinks and flesh-eating goes back to the apostolic times.

“Eusebius, in describing the persecution under the Emperor Antoninus, narrates the martyrdom of Biblias, one of those who suffered in Gaul. The most horrible accusations were made against the Christians, who were charged with the slaughter of children for impious rites, with the commission of incest and other unnatural crimes. Biblias, under the influence of fear, had renounced the persecuted faith, but was nevertheless subjected to torture that she might be induced to testify against her former companions. But torment had an opposite effect to that which was intended to awake her, ‘as out of a deep sleep,’ to the enormity of her apostasy. She was indignant at the charges levelled against the Christians. ‘How,’ she demanded, ‘could such as these devour children, who considered it unlawful even to taste the blood of irrational animals?’”

“That the physical puritanism of abstinence from intoxicants and flesh-meats was not an ideal foreign to Judaism we know from the examples of the Rechabites, the Nazarites, the Nazarenes, and the Essenes. The accounts that have come down to us of the last-named sect are very interesting and suggestive. They lived in a brotherly community, they cultivated the land, they observed the Sabbath strictly, they refused to swear, they abstained from intoxicants and flesh. There are striking parallelisms between Essenism and Christianity. Seek first the kingdom of God was the aim of the Essenes. Sell your possessions and give to the poor. They despised riches. The brotherly spirit amongst them was a wonder to the Jewish people, and a test of Christianity is, ‘We know that we have passed from death to life because we love the brethren.’ The Essenes and the Christians in Jerusalem lived in a community where each man had a share in the common fortune. No wonder that De Quincy with his love of paradox should declare the Essenes to be ‘neither more nor less than the new-born brotherhood of Christians.’”

This essay is appended by several responses from various scholars on the subject.

1670. *Vegetarian Messenger (Manchester, England)*. 1893. Amos Bronson Alcott. Oct. p. 381-83.

• **Summary:** “Amongst the many persons whose mental and moral endowments gave intellectual lustre to New England in the past generation, a place of distinction must be given to Bronson Alcott, who was at once the most American and the most un-American of men. No one had less than he of that faculty for money-making possessed by so many of his countrymen. He was like a Greek or an Oriental philosopher who had been born into an uncongenial environment, and at an inappropriate time. The ‘gospel of getting on’ had no less

careful auditor than Alcott, and he had a curious intellectual limitation, so that until very late in life his powers of exposition—brilliant at the lecture desk and in conversation—deserted him when he had to put pen to paper. It is a thousand pities that phonography was not so well known then as now. Had we now to deal with a man of genius of this exceptional type, the pencil of the stenographer would easily have done for him what Alcott could never do for himself.

“He was born 29th November, 1799, at Walcott, Connecticut, and died 4th March, 1888. He exerted a powerful influence upon the finest minds in America, and the results are not to be measured by his books, numerous and highly appreciated as these are by philosophical students. To a greater extent than any other of this generation he used the voice rather than the pen in the promulgation of his ideas. He is the one man who succeeded in adopting the Socratic method to the uses of modern America. In an age of intense realism he proclaimed everywhere the claims of the ideal. Even when his efforts seemed to end in dismal failure there were in them seed plots for future good. His educational methods were in absolute contradiction to all those of the modern Philistines, and yet they profoundly affected the public mind, and brought into sharp and clear relief the distinction between instruction and education. When men like Daniel Webster were false to human liberty, Alcott was the uncompromising enemy of slavery, and the opponent of that race-prejudice which has cost—and is costing—the American nation so dearly. The experiment of a Vegetarian community made by him failed as so many other brave and generous attempts have failed.

“Alcott became Vegetarian in 1835, and remained one until his death. He co-operated with Sylvester Graham, Charles Lane, J.P. Greaves, and other reformers.”

“Alcott’s life was one of care and trouble, but he bore all with a serene dignity. No man more readily shared what he had with the victims of wrongdoing or misfortune; and he in return had generous friends who knew his worth, and helped him in his need. But the weight of penury, absolute or relative, weighed upon him until the literary success of his daughter, Louisa, brought ease to the household. The story of the ‘Little Women,’ which has delighted so many thousands of readers, is to a very large extent the narrative of the household life of the Alcotts. Some of the most pathetic and some of the most humorous scenes there described are simple and accurate transcripts of family events. Then, as by a reflex action, there came to ‘the good Alcott’ more of appreciation and popularity. His latter days of prosperity were marked by the same calm dignity with which he had borne the unmerited stings of the days of adversity.”

1671. Clubb, Henry S. 1893. The Vegetarian Society of America (Letter to the editor). *Vegetarian Messenger* (Manchester, England). Nov. p. 419-21.

• **Summary:** Henry S. Clubb, president, Vegetarian Society

of America, and honorary secretary of its British branch, addresses a laudatory letter “to the Vegetarian Society, at its forty-sixth anniversary” dated October 14th, 1893. He discusses the recent World’s Vegetarian Congress held in Chicago, Illinois, and includes some insightful quotations. “Well did Mr. Dharmapala, of Ceylon, declare at the World’s Congress of Religions: ‘The conditions of our country are different from those of yours. Your great slaughter-houses here are a curse and a shame to civilisation, and we do not want any such Christianity in Ceylon, in Burmah, in Japan, or in China... Buddhism had its missionaries before Christianity was preached.’”

1672. *Vegetarian Messenger* (Manchester, England). 1893. The Chicago Congress. Nov. p. 397.

• **Summary:** “We may call attention to the report of the World’s Vegetarian Congress contained in the October number of the *Hygienic Review*. The review makes a volume of 200 pages and has 44 illustrations, including portraits of many well-known Vegetarians of the past and present. The papers read at the Congress are given, and these cover a wide field of argument and experience. We advise all who are interested to purchase.”

1673. *Vegetarian Messenger* (Manchester, England). 1893. Statistics [Concerning number of members of the vegetarian society of the UK and its income]. Nov. p. 407.

• **Summary:** A table (p. 407) shows the following each year from 1870-71 to 1892-93: Number of contributors, members enrolled, associates enrolled, and income from each of the following—subscriptions and donations, sales and publications, advertisements, other sources, and total.

Number of contributors increased from 125 in 1870-71 to a peak of 2,070 in 1880-81 then fell steadily to 1,125 in 1892-93. Members enrolled and associates enrolled followed the same pattern but with much smaller numbers.

Total income grew from £62 in 1870-71 to a peak of £1,503 in 1884-85 then fell steadily to about £900 in 1892-93—except that the society received a donation of £950 in the last year, not included in the total for that year.

1674. Axon, William E.A. 1893. A forerunner of the Vegetarian Society. *Vegetarian Messenger* (Manchester, England). Dec. p. 453-55.

• **Summary:** “There was at Ham Common a socialistic and educational experiment carried on in Alcott House [named after A. Bronson Alcott, father of Louisa May Alcott], under the name of the Concordium. Here that fine mystic, James Pierrepont Greaves, William Oldham, and others united to form a fraternity of water-drinkers, Vegetarians, and truthseekers. They published a paper called *The Healthian*, which was succeeded by *The New Age* and *Concordium Gazette*. It was a monthly. The first number appeared 6th May, 1843, and the last 1st December, 1844. The number for

October, 1843, contains an article which we reproduce: -

“British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food.”

The text of the article follows; it includes a sort of constitution: Object of the society. Society. Membership. Declaration of members. Officers of the society. Duties of officers. Support of the society. Branches. General meetings.

“In a subsequent number (p. 139) we are told that the society was formed at Alcott House. Mrs. S.C. Chichester accepted the office of president.” The text of that article begins: ‘We have pleasure in reporting a favourable progress. Several members have since enrolled their names. Among them one lady, who wishes it to be stated that for ten years she has not tasted flesh food, and during that time has had unvarying good health, excellent appetite, and sound sleep...’

“A letter is printed from a friend, whose initials only are given, J.E.S., pointing out the extensive use of animal substances in other ways than as food. It is perhaps permissible to conjecture that this was the Rev. James E. Smith, the editor of *The Shepherd* and of *The Family Herald*, who looked with friendly eye upon both Vegetarianism and teetotalism as signs of a better future. He was then preaching a Universal Church,...”

“At one of the meetings of the B.F.S.P.H.A.F. the question was proposed, ‘What is Man’s Relationship to the Animal World?’ The pithy answer was printed in *The New Age*, Feb. 1844.”

“Such are the scanty data that remain as to the history of this apparently short-lived Vegetarian Association, the precursor of our present strong society, which was not organised until 1847. The time was not quite ripe for ‘The British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food.’ Possibly it was killed by the length and weight of the name given to it.”

“Read at the annual meeting of the Vegetarian Society, Oct. 23, 1893.”

1675. *Good Health (Battle Creek, Michigan)*. 1893. Vegetarian cats. 28(12):374-75. Dec.

• **Summary:** A long excerpt from the London *Graphic* gives an interesting account of a vegetarian account living at Hampton Court. His coat is sleek, his teeth are sound, and he won’t even eat fish.

1676. *Good Health (Battle Creek, Michigan)*. 1893. Vegetarian inns in Berlin. 28(12):377. Dec.

• **Summary:** “All the vegetarian innkeepers of Berlin, with one exception, have formed a union and advertise their respective vegetarian restaurants and taverns from time to time by posting up large handbills. The emblem used is a large green wreath, which incloses [encloses] the advertisement.”

1677. *Vegetarian Messenger (Manchester, England)*. 1893.

Fitzgerald and Omar Khayyam. Dec. p. 436-37.

• **Summary:** Edward Fitzgerald is well known for his brilliant translation of the *The Rubiyat of Omar Khayyam*. Fitzgerald, “whose poetical translations have never been surpassed, was a Vegetarian.”

Note: Fitzgerald lived 1809-1883. Omar Khayyam, a Persian poet, mathematician, astronomer, and philosopher, lived ca. 1048-1123.

1678. *Vegetarian Messenger (Manchester, England)*. 1893. New South Wales [Australia]. Dec. p. 467-68.

• **Summary:** “The second annual meeting of the New South Wales Vegetarian Society was held in the Temperance Hall, Pitt Street, on Saturday night. Mr. W.D. Campbell occupied the chair. There was good attendance”—according to the *Sydney Morning Herald* of 24 July 1893.

Discusses the Diseased Animals and Meat Act of 1892. “The diseases officially recognised by this Act as being identical in man and in animals are tuberculosis, actinomycosis, anthrax, and cancer, so that an important step has been made in the public recognition of the dangers of transmission of these diseases by the ingestion of flesh affected with them.”

1679. *Vegetarian Messenger (Manchester, England)*. 1893. New vegetarian magazines. Dec. p. 437.

• **Summary:** The monthly *Hygienic Review* and the yearly *Vegetarian Year-Book*, both efforts of Mr. C.W. Forward, will be merged into a quarterly publication called *The Vegetarian Review* starting publication January, 1894. At the same date Mr. Forward, a tireless vegetarian propagandist, will issue *The Merry-go-Round*, an “unconventional magazine” on lifestyle with a vegetarian slant.

1680. [Swiss Vegetarian Society]. 1893. New vegetarian society. Zurich, Switzerland.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1893. “Foreign: Switzerland.” March. p. 106-07. Letter about vegetarian life in Switzerland. In “former years Switzerland was nearly at the head of food reform; but now we have got here a Vegetarian restaurant at 17 Häringstrasse, Zurich, and a Vegetarian Society holding regular meetings every week. But, best of all, a Vegetarian colony has been formed last year quite in the neighborhood.”

History of the Swiss Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/swiss.html>. “The first known involvement with IVU was at the 1923 Congress in Stockholm, Sweden.” The report for that Congress mentions Dr. H.J. Oberdörfer, a delegate from Switzerland. There is also a picture of Dr. Oberdörfer, who presented a paper at the congress on “The Goal of Man.” Address: Zurich, Switzerland.

1681. Anderson, Martha J. 1893. Social life and

vegetarianism. Mount Lebanon, New York: Published by the author. Printed in Chicago by Guiding Star Printing House. 27 p. 13 cm.

• **Summary:** The Shakers are a religious and vegetarian community, consisting of 50-60 members. There are 15 Shaker societies in the United States, extending from Maine to Kentucky. There is “perfect equality of the sexes in our home, guaranteed by the law of absolute purity, which frees woman from masculine dominance.”

Contents: Health notes from Mount Lebanon: Culinary department, sickness, heat and ventilation, sleep (early to bed, early to rise), labor, clothing, improvements, recreation (and school). Common sense recipes: Raised Graham bread (whole wheat, sponge), Graham gems, Graham pie crust, Graham gruel, oatmeal mush, vegetable soup, potato soup, onion soup, bean soup (white beans), sliced beets, cut cabbage, potatoes. Table monitor (table credo poem based on Christ’s teachings, simplicity, and wasting nothing).

Note: Chef Akasha Richmond says (May 2004) that Graham gems are like whole-wheat muffins, but they are baked in a gem pan. Address: Communistic Home, United Society of Believers (commonly called Shakers), Mount Lebanon, New York.

1682. Andries, Peter. 1893. Der Vegetarismus und die Einwaende seiner Gegner [Vegetarianism and the objections of its opponents]. Leipzig, Germany: K. Leutze. 182 p. 12° (20 cm). [Ger]*
Address: Dr.

1683. Becharama Chattopadhyaya, -. 1893. Lectures on vegetarianism, and its advantages scientifically proved. Sukkur: G. Mohamed. 30 p. 16°. *

• **Summary:** Note: Sukkur (also called Sakhar), is a district in today’s Pakistan, whose capital is also Sukkur. It is located on the right bank of the Indus River about 225 miles north-northeast of Karachi.

1684. Fesca, Max. 1893. Beitrage zur Kenntniss der japanischen Landwirtschaft. II. Specieller theil [Contributions to an understanding of Japanese agriculture. II. Special part]. Berlin: Paul Parey. ix + 929 p. See 187-203, 872-73. Also published as vol. 2 of 2 volumes bound in one (Paul Parey, 1893). [7 ref. Ger]

• **Summary:** The chapter on the legumes (*Die Huelsenfruechte*, p. 187-203) is partly a review of the literature, with emphasis on soybeans (*Daizu*, *Oname*, *Sojabohne*). He begins by noting that for a nation like Japanese, where the people live predominantly on plant foods (*Pflanzenkost* = vegan diet), legumes are of major importance for the nutrition of the people, in that they offer a substitute for meat. They also supply important nitrogen to the soil. A table (p. 188) shows soybean production and yield in Japan from 1879 to 1887. The area increased from

441,699 *cho* to 466,315. Note: 1 *cho* = 2.45 acres. Production increased from 2,280,135 *koku* to 3,253,790. Note: 1 *koku* = 180 liters or 47.6 gallons. Yield increased from 5.1 *cho/koku* to 7.69. Soybeans like the climate of northeastern Yezo [Hokkaido]. A table (p. 190) gives the date of planting, date of harvest, and days to maturity at Hakodate, Sapporo, and Nemuro (all on Hokkaido). Also discusses: Soy sauce (*Shoyusauce*; p. 190), dates for other locations, and fertilizer (*Düngung*) needs (p. 191-92, incl. phosphoric acid, potash, wood ashes, straw, and superphosphate). A table (p. 193) shows soybean area (in *cho*), production, and yield in 1887 in 6 parts of Japan (Yezo, northern Japan, central Japan [which had by far the greatest planted area and production], western Japan, Shikoku, Kyushu).

Also discusses: The extraordinarily high nutritional value of the soybean (p. 196), yellow lupins (p. 196), defatted soybean cake (*Daizukasu*, p. 196), shoyu or soy sauce, *Shoyubohne*, and koji (p. 197-99), tofu, *Bohnenkäse*, and *Tofumame* (p. 199), Kori-Tofu and E. Kinch (p. 199).

His analysis of shoyu presscake (*Shoyukasu*) and okara (*Tofukasu*) showed that they contained respectively: Water 53.6 and 85.7%. Ash: 6.7 and 0.5%. Crude protein: 12.6 and 3.8%. Crude fat: 13.7 and 1.4%. Nitrogen-free extract: 6.7% and 5.4%. Crude fiber (*Rohfaser*): 6.7 and 3.2%. *Tofukasu* is a rather good livestock feed, and it is also eaten by poor people. The shoyu presscake, although richer in nutrients than okara, is used, at most, only in small amounts in feeds and then it must be cooked. Living yeast cells in the koji can easily cause stomach diseases and problems, and the presscake also has a high salt content. Note: This is the earliest German-language document seen (June 2013) that uses the term *Tofukasu* to refer to okara.

Miso (4 types; p. 200-02): (1) White miso (*Shiro-Miso*): Low salt content and short shelf life; keeps for 10 days); made with rice koji. Fermented for 3-4 days. (2) Edo Miso (*Yedo-Miso*): Higher salt content, shelf 5-4 months up to 1 year. Made with rice koji. Fermented for 10 days in summer, 30 days in winter. (3) Farmhouse miso (*Inaka-Miso*): Very high salt content. Shelf life: About a year; made with barley koji. Fermented for about 11-12 months. (4) Sendai miso, also known as Red miso (*Sendai-miso*: auch *Aka-Miso* genannt): Red color and high salt content. Shelf life: several years. Made mostly with barley koji. Fermented for 1½ to 2 years.

Azuki (*Phaseolus radiatus*, with planted area, production and yield for 1883 and 1884, p. 203).

A table (p. 873) shows a valuation of Japan’s agricultural production for about 17 major crops (Source: *Japan’s Volkswirtschaft und Staatshaushalt*). For each crop, the annual production (in *koku*), the worth per unit, and the value of the total crop in yen are given. The most valuable crops are: Rice: 40 million *koku*, 200 million yen. Dehulled barley (*beschalte Gerste*): 7 million *koku*, 14 million yen. Naked barley (*nakte Gerste*): 5 million *koku*, 12.5 million

yen. Soybeans (*Sojabohnen*): 3 million koku, 12 million yen. Wheat (*Weizen*): 3 million koku, 12 million yen. Address: Prof., Dr., Germany.

1685. Kellogg, Ella Ervilla Eaton. 1893. *Science in the kitchen: A scientific treatise on food substances and their dietetic properties, together with a practical explanation of the principles of healthful cookery, and a large number of original, palatable, and wholesome recipes.* Chicago, Illinois: Modern Medicine Publishing Co. 581 p. Plus 36 leaves of plates. Illust. Index. 23 cm.

• **Summary:** See below. This 1893 edition is very similar to the 1892 edition. All the pages up to about p. 440 are identical, but somewhere after that 8 pages have been added. Pages 551-58 are blank except for "New recipes" and the page number printed at the top of each page. There are also 14 blank pages after the last numbered page.

Facing the title page is an illustration of the hospital and sanitarium at Battle Creek.

Note: An ad in the Sanitarium health foods booklet (1893, inside back cover) states: "The new hygienic cook book. Thoroughly scientific; entirely practical. Over 800 carefully tested recipes. Bright and entertaining in style, concise, the result of Ten Years of patient research and experimentation in the Experimental Kitchen connected with the Sanitarium at Battle Creek, Michigan. Ought to be in every family." Address: A.M., Superintendent of the Sanitarium School of Cookery and the Bay View Assembly School of Cookery, Battle Creek, Michigan, and of the Bay View Assembly School of Cookery, and Chairman of the World's Fair Committee on Food Supplies, for Michigan.

1686. Oldfield, Josiah. 1893. *The ideal diet in relation to real life: An address delivered in Oriel College Hall, Oxford.*

London: London Vegetarian Society. 8 p. 19 cm. *

• **Summary:** About vegetarianism. Josiah Oldfield lived 1863-1953.

1687. Sanborn, Franklin Benjamin; Harris, William Torrey. 1893. *A. Bronson Alcott: His life and philosophy.* 2 vols. London: T. Fisher Unwin; Boston: Roberts Brothers. Illust. Index. 20 cm. Reprinted in 1965 in New York by Biblo and Tannen (679 p.).

• **Summary:** Contents: Vol. I. 1. Ancestry, birth, childhood. 2. Adventures in Virginia and the Carolinas. 3. The Cheshire School and its consequences. 4. Schools in Boston and Philadelphia. 5. The record of a Boston school. 6. Transcendentalism and social reform. 7. From Concord to England and back.

Vol. II. 8. The "Dial," the community, and the conversations. 9. The Concord idyl renewed.—Antislavery days. 10. Life in Boston.—Town and country clubs. 11. The Alcott family in literature. Walpole and Concord. 12. The closing years. 13. The philosophy of Bronson Alcott and the Transcendentalists, by William T. Harris.

Sanborn (author) lived 1831-1917. It is difficult to glean basic genealogical information from this book. Amos Bronson Alcott, the eldest son of Joseph Chatfield Alcox of Wolcott, Connecticut, and Anna Bronson, daughter of captain Amos Bronson of Plymouth, Connecticut, was born on 29 Nov. 1799 in the rural town of Wolcott, in the house of his grandfather, Captain John Alcock, on Spindle Hill. He was named for his maternal grandfather. In his youth, by agreement with his cousin William Alcott, he changed his ancestral name to Alcott, from the corrupted form "Alcox."

Bronson Alcott married Miss Abigail May on 23 May 1830. She was born on 8 Oct. 1800 in Boston, Massachusetts, the youngest of 12 children of Colonel



BATTLE CREEK, MICH.

Joseph May and Dorothy Sewall. Abigail was christened at King's Chapel by Rev. Dr. James Freeman. They were married by Abigail's brother, the clergyman at King's Chapel in Boston.

The Alcotts had 4 daughters and a son: (1) Anna Bronson Alcott. In 1860 she married Mr. John B. Pratt in Concord, Massachusetts (at the Orchard House—where afterward, in 1879, was opened the Concord School of Philosophy). He was a son of Minot Pratt, who had been a farmer in the Brook Farm Arcadia, and was afterward a farmer in Concord for many years. (2) Louisa May Alcott, born 29 Nov. 1832 in Germantown, Pennsylvania, among Quakers. (3) Lizzie. (4) Abby May, born 28 July 1840 in the Hosmer Cottage. These daughters were the “little women” of Louisa May Alcott's book; she focused on their life in Concord. William Penn Alcott is not mentioned.

Bronson and cousin William (one year older and his closest neighbor) received the rudiments of their education in the same schoolhouse, near Bronson's father's home in Wolcott. The family belonged to the Episcopal church. His cousin, Dr. William Alcott (a vegetarian), is mentioned on the following pages: 8, 11, 17-18, 25, 43-55, 68, 70-71, 86, 89, 122, 134, 268-69, 299-300, 544, 628.

Fruitlands, the famous but short-lived vegetarian community, is discussed on pages 326, 331, 338-39, 342-44, 353-55, 374-75, 379-85, 387-89, 393, 422, 427, 536, 626, 667, 671, 677. For vegetarianism (Pythagorean diet) see p. 270, 310-11, 351, 371, 380, 439-41, 453, 546, 627-28.

Alcott House (at Ham Common, near Richmond, Surrey) in England is mentioned on pages 87, 291, 319-22, 329, 333-34, 338-41, 343, 536.

Brook Farm (utopian community founded by George Ripley in Massachusetts), p. 382, 422, 493.

James Pierrepont Greaves (1777-1842) on p. 87-88, 292, 310-16, 335, 421, 536.

Charles Lane on p. 310-11, 318, 335, 340, 342-43, 347-53, 372, 375-78, 380, 382, 384-85, 536.

“Transcendental Wild Oats,” by Louisa May Alcott (Dec. 1873 article about Fruitlands) p. 382, 386.

Harris believes that there were two main epochs in Bronson Alcott's life (p. 627): “The early stage was the fiery-eyed prophet epoch which Emerson saw and has described. The second epoch was a growing compromise with things as they are, and a gradual enlightenment as to the validity of another world- principle than that of the Lapse of the Soul. This caused him within the last twenty years of his life to speak appreciatively of the Christian Church, and to claim the substantial identity of his own view with that held by Christianity.”

Concerning Bronson Alcott's vegetarianism, Harris writes (p. 627): “The negative or one-sided elements of individualism in Mr. Alcott's career as prophet—what I should call the fanatical elements of it—were: (1) His vegetarian notions, derived perhaps from Jamblichus's ‘Life of

Pythagoras,’ and from Porphyry's treatise on abstention from animal food.”

An illustration (portrait by Mrs. Hildreth in 1852, facing title page) shows Bronson Alcott at age 53, with his signature. A photo (facing the title page of volume 2) shows him in 1882 traveling in Iowa, with black top hat, cloak, and cane. Address: Concord, Massachusetts.

1688. Schlickeysen, Gustav. 1893. *Obst und Brod: Die wissenschaftl. Diaetetik d. Menschen* [Fruit and bread: The scientific diet for human beings. 2nd enlarged edition]. Jersey City, New Jersey; Leipzig, Germany: H. Hartung & Sohn. 310 p. Illust. 8°. [Ger]*

• **Summary:** About a vegetarian [actually vegan] diet. A third edition was published in 1894 and 1903.

1689. Vegetarian Federal Union. 1893. *Best food for athletes*. London: VFU. 30 p. 19 cm. *

• **Summary:** “Vegetable nitrogen is got from peas, beans, lentils, dhal, macaroni, &c., and from eggs, milk, and cheese, which are common foods among ordinary vegetarians” (p. 10).

Under the advised diet for training is the following, and its success is recorded: “Breakfast: Oatmeal or hominy porridge and milk. Have the porridge made stiff, eat it cool with wholemeal bread and butter, and some Brazil or monkey nuts [peanuts]. No fluid.” Address: Memorial Hall, Farringdon Street, London.

1690. Weilshaeuser, Emil. 1893. *E. Weilshaeuser's vegetarisches Kochbuch. Ein prakt. Ratgeber fuer vegetar. Haushaltgn, Speise- und Kuranstalten sowie fuer Alle, welche Vegetarier werden wollen*. 3., stark verm. und verb. Aufl. Mit 645 Rezepten sowie zahlreichen Kuechen- und Speisezetteln. Bearb. von E. Hering [Emil Weilshaeuser's vegetarian cookbook. A practical advice giver for vegetarian households, foodservice organizations, and sanitoriums, as well as for all who want to become vegetarians. 3rd greatly expanded and improved edition. With 645 recipes as well as countless cooking and food notes. Edited by E. Hering]. Leipzig: Th. Grieben. xvi + 165 p. 8°. [Ger]*

1691. Williams, Howard; Tolstoy, Leo. 1893. *Etika pishchi* [The ethics of diet: A catena of authorities deprecatory of the practice of flesh-eating]. Moscow, Russia: Izd. “Posrednika.” xxxi + 354 + iii p. 24 cm. [20+ ref. Rus]*

• **Summary:** This is the first Russian edition of one of the greatest books ever written on vegetarianism. Contents (persons covered): Preface. Hesiod. Pythagoras. Plato. Ovid. Seneca. Plutarch. Tertullian. Clement of Alexandria. Porphyry. Chrysostom. Cornaro. Thomas More. Montaigne. Gassendi. Ray. Evelyn. Mandeville. Gay. Cheyne. Pope. Thomson. Hartley. Chesterfield. Voltaire. Haller. Cocchi. Rousseau. Linné [Linnaeus]. Buffon. Hawkesworth.

Paley. Bernardin de St. Pierre. Oswald. Hufeland. Ritson. Nicholson. Abernethy. Lambe. Newton. Gleizès. Shelley. Phillips. Michelet. Cowherd. Metcalfe. Graham. Lamartine. Struve. Daumer. Schopenhauer.” To these, the appendix adds: Hesiod, The Golden Verses, The Buddhist Canon, Ovid, Musonius, Lessio, Cowley, Tryon, Hecquet, Pope, Chesterfield, Jenyns, Pressavin, Schiller, Bentham, Sinclair, and Byron.

Magel (1989, p. 83), who holds this work in high regard, states: “A classical scholar and a founder of the Humanitarian League, Williams was a close intellectual associate of Henry Salt’s. The preface, iv-xii, discusses fallacies and subterfuges used by flesh-eaters. Scholarly, extremely informative, well-documented, with copious quotations and notes, conveying views favorable to vegetarianism of over 60 important thinkers, from Hesiod to Schopenhauer. Leo Tolstoy, sufficiently impressed to have it published in Russian in 1893, added a long introduction: ‘The First Step.’” Address: 1. England; 2. Count, Russia.

1692. Oldfield, Josiah. 1893? Best 20c. cookery: Vegetarian. London: London Vegetarian Society. 92 p. Undated. 19 cm. The Best Series, No. 3.

• **Summary:** About how to prepare inexpensive vegetarian recipes. The author lived 1863-1953. Contents: 1. Why should I cook? 2. How should I cook? 3. What shall I cook? 4. Soups. 5. Porridges. 6. Recipes for busy people or bachelors. 7. Vegetables. 8. Savoury dishes. 9. Pastry and batter. 10. Pies and puddings. 11. Picnic or railway dishes. 12. Cakes. 13. Drinks. 14. Custards and jellies. 15. Indian corn recipes. 16. Fruit bottling. 17. Best way to spend 6d. in food. 18. Invalid cookery. 19. Dishes for each meal. 20. Thought worth reading. 21. Indigestion. 22. Foods and food values.

The first page of the book is a full-page ad for the London Vegetarian Society, located at The Memorial Hall, Farringdon St., E.C., London. President: A.F. Hills, Esq. Treasurer: Ernest Bell, Esq., M.A. A list of about 50 of their publications is given.

Page 92 lists “Some Foods Which Vegetarians Use.” Six types of “pulse” are listed, not including soya. Address: England.

1693. Salzer, Leopold. 1893? Vegetarianism, pure and simple. An address... read at the... meeting, held at Lahore, in the month of November, 1893. Calcutta, India: Published by the author. 39 p. Undated. 20 cm. *

• **Summary:** The author also wrote a book on the scientific basis of Theosophy, which was translated and published in German in 1896.

1694. *Los Angeles Times*. 1894. Orange county. Jan. 1. p. 7.

• **Summary:** “Mr. Thales of the Vegetarian Society of Placentia, returned the other day from a visit to Mexico,

whither he went with the intention of settling the members of his society upon Mexican lands.” He decided to “stick to Orange county for a while yet; he thinks Southern California is way ahead of any section he saw on his travels, and will remain so for years to come.”

1695. *Los Angeles Times*. 1894. The vegetarians. Jan. 18. p. 4.

• **Summary:** “Nine ladies and gentlemen from Los Angeles and Pasadena met on Sunday afternoon last at Miss [Alma] Stanford’s, the writer and adviser on hygiene at Pasadena and agreed upon forming a vegetarian society for Southern California, under the auspices of the Vegetarian Society of America, the seat of which is in Philadelphia [Pennsylvania] and whose president is the Rev. H.S. Clubb of Christ Church of that city.

“The Vegetarian Society of Southern California is to be constituted on Thursday, the 25th inst., at 7:30 p.m., at Dr. L. [Ludwig] Gossmann’s, No. 630 South Broadway, who, being a convinced vegetarian for many years past, has cordially placed his residence at the disposal of the society for this and future meetings.

“All vegetarians, as well as those who are favorable to this cause, are invited to attend this first meeting, in order to demonstrate the full extent which this movement has already attained in Los Angeles and neighborhood and to which the new society is expected to give a powerful stimulus.”

1696. *Vegetarian Review (The)* (London). 1894-1897. Serial/periodical. London, England: Ideal Publishing Union. New Series, Vol. 3-10. Jan. 1894-Dec. 1897. 4°. *

• **Summary:** Continues: *The Hygienic Review*. Incorporated with the *Vegetarian Messenger*. Continued by: The *Vegetarian Messenger*. Address: London, England.

1697. *Los Angeles Times*. 1894. Riverside county. Jan. 26. p. 7.

• **Summary:** “The vegetarians. A vegetarian society, the nucleus of an organization for Southern California, was formed by about thirty-five ladies and gentlemen at the residence of Dr. Ludwig Gossmann, on South Broadway, last night. Many of those present were from Pasadena and the speakers who addressed themselves to the subject manifested much enthusiasm in favor of their dietetic belief.

“The officers chosen were: Dr. L. Gossmann, president; Miss J.M. Holmes, vice-president; H. Wallerstein, secretary; and Miss Alma Stanford, treasurer.”

1698. *Los Angeles Times*. 1894. Vegetarianism. Jan. 30. p. 6.

• **Summary:** A long, accurate, and very positive article on vegetarianism—the best seen yet in any major American newspaper. “A meeting was held in Los Angeles a few days ago for the purpose of organizing a vegetarian society. A course of lectures will be delivered and a vegetarian

restaurant will probably be opened.

“Vegetarianism has made considerable strides over the past few years, especially in the United States and Germany. In both countries there are thousands of professed vegetarians, and institutions where vegetarian diet, with a regular system of water, air and sun-baths, is used as a method of curing. There are several magazines published in the interest of the movement. Most people who have not given the subject any thought or investigation have an erroneous idea on the subject of vegetarianism, supposing that it means simply a diet of vegetables,... This is quite a mistaken idea. The vegetarian menu is quite a lengthy one, as anyone who visits a well-appointed vegetarian restaurant may learn.” The basic foods are vegetables, legumes (beans, peas, lentils, etc.), fruits, grains and grain products.

“Then, to these things, the vegetarian who does not go to extremes adds milk, butter, eggs and cheese.” In California, pure olive oil makes an excellent substitute for butter. “There are some who have abjured eggs and dairy produce as being of an animal character, but these are greatly in the minority. What they lack in numbers, however, they make up in zeal, and look down upon their half-way brethren as people who are only half saved. There are a few who go still further and eat nothing but fruits and vegetables in a raw state, not even indulging in bread, but eat the uncooked grain. There is a colony of people who follow this practice in Orange county. Such, however, are exceptions, and the great mass of vegetarians are by no means confined to so slender a diet as some people suppose.”

“A vast amount has been written about the advantages and disadvantages of a vegetarian mode of diet, and it is a subject on which a vast difference of opinion exists between the flesh eaters on the one side and the vegetarians on the other. That men can do hard and continuous physical and mental work on a vegetarian diet, it would be absurd to attempt to deny. In fact, a large majority of the people of the world are vegetarians, or nearly so, either from choice or from necessity. In India alone there are some two hundred million of people who never touch meat in any form. Millions of peasants in Europe do not eat meat more than once a week. Some of the strongest races of the world have been brought up on a vegetarian diet.” These include most Japanese, Irish peasants, many Arabs, and the porters of Constantinople [in today’s Turkey]...

“One reason why vegetarianism has not spread more rapidly is that so many of those who practice it become regular cranks on the subject, gradually teaching themselves to believe that an abstention from the use of flesh as food is a remedy for every ill, physical, mental or moral, that afflicts the human race. Then again, others who are preaching about reform in diet commit gross errors in diet themselves, gorging on food that is difficult to digest and making themselves and those with whom they come in contact very uncomfortable. It is this class of persons who have led

many to believe that vegetarianism is simply a cranky and impractical theory, when really it is nothing of the sort, but a system of dietary which deserves respectful attention, when not carried to extremes.”

1699. Axon, William E.A. 1894. Battle Creek, Michigan. *Vegetarian Messenger (Manchester, England)*. Jan. p. 14.

• **Summary:** An engraving of both the Battle Creek hospital and sanitarium appears above the verse of William E.A. Axon, dated June 1892.

1700. Kellogg, J.H. 1894. Sanitarium methods. *Vegetarian Messenger (Manchester, England)*. Jan. p. 15-22.

• **Summary:** “It may not be inappropriate to present in this report a brief *résumé* of the general principles which underlie the medical work of a sanitarium conducted on rational principles, or at least which should underlie the work of such an institution, and the methods employed.”

“Health is as much a matter of growth and development as is the growth of a tree or of a crop of wheat, and is as much dependent upon material conditions. By proper control and modifications of his nutritive processes, the chronic invalid may be gradually grown or trained out of disease into health. By raising his whole vital status and improving his general physical tone, morbid conditions are left behind, the normal rhythm of vital activity is re-established: and health comes, not as a result of ingenious antidoting or morbid conditions, but as the result of the working within the body of that occult force recognized by the ancients, but so often forgotten in modern times—the *vis medicatrix naturæ* [the healing power of nature].”

“The main idea of the Sanitarium, then, is health culture. The sick man is led to reform his unhygienic ways, and is taught to do works of supererogation [more than is required] healthward.”

The author goes into great detail from the examination of the patient, to the importance of massage, and also describes the various mechanical means of therapy, including massage machines, some specially designed for Battle Creek, electrical current machines, bath rooms for hydro-therapy, and electric light baths. The article, then, is a virtual tour of the Battle Creek facilities and its holistic philosophy of health. “This institution has been conducted practically upon this basis for nearly twenty years, and its phenomenal growth may fairly be accepted as evidence that the idea which dominates the enterprise, and which has been briefly outlined in the foregoing, has a sound basis.” Address: M.D., Superintendent of the Medical and Surgical Sanitarium, Battle Creek, Michigan.

1701. *Vegetarian Messenger (Manchester, England)*. 1894. Tamil views on abstinence from animal foods. Jan. p. 33. [1 ref]

• **Summary:** “The following translation from the Tamil

work “Thiru-kural,” chapter xxvi., is found in Vol. I, No. 4, of *Theosophical Society, European Section, Oriental Department*. “1. How can a man be compassionate, who, to enlarge his own body, devours those of other living beings? 2. Those who do not lodge their wealth safely, cannot enjoy the effects thereof; those who eat flesh cannot enjoy the effects of their compassion. 3. It is impossible for the minds of those who eat the bodies of other living beings with relish, to engage in good thoughts, as it is for the minds of those who wield a murderous weapon. 4. It is merciful not to take life, and cruel to do so; to eat the flesh obtained by the latter means is therefore a sin. 5. Some beings can live only on condition of our abstinence from flesh; Hell will not therefore let go anyone who eats flesh. 6. If no one would buy flesh for food, no one would trade in it for gain. 7. If a man understands that flesh is the blood of another body, he should give up the filthy habit of eating it. 8. Those who lead a pure life do not devour dead bodies. 9. To abstain from killing living beings and eating their bodies is better than a thousand sacrifices. 10. All living beings will worship the man who abstains from taking life and eating flesh.”

1702. *Vegetarian Messenger (Manchester, England)*. 1894. Punjaub Vegetarian Society. Jan. p. 44. [1 ref]

• **Summary:** “We have received from Lahore a batch of numbers of the *Harbinger of Health*, a magazine issued monthly as an organ of the Punjaub Vegetarian Society. It is edited and printed by Mr. Durga Prasad. The matter is partly in English and partly in Hindi and Urdu. A large amount of space is given to the discussion of the teachings of the Vedas in the matter of food, and the texts bearing upon the subject are critically examined. Many extracts are given from our own pages, and it is clearly shown how much in harmony are the highest teachings in the East and West in matters relating to ethical rule and the conduct of life. We can very heartily commend *Harbinger of Health* for the learning, good spirit, and zealousness of its propaganda of vegetarianism.”

1703. *Los Angeles Times*. 1894. The vegetarians. Feb. 2. p. 6.
• **Summary:** “The Vegetarian Society of Southern California perfected its organization last night, choosing some new permanent officers as follows: Mrs. E. Houghton, vice-president; C.F. Jones, secretary; and G. Wessmon librarian.

“A public debate on the food question has been arranged between Charles Frank Jones, who adheres to the broad vegetarian theory, and W.S. Manning, an English fruitarian of the strictest school, now in this city. Mr. Manning is a fellow of the Royal Botanical Society of England, and the lecturer and secretary of the so-called Natural Food Society. The discussion is to be held next Wednesday evening, beginning at 8 o’clock, in Illinois Hall, on South Broadway, corner of Sixth street.”

Note: This is the earliest English-language document seen (March 2022) that contains the word “fruitarian.”

1704. Prasad, Durga. 1894. Religious sentiment against flesh-eating. *Vegetarian Messenger (Manchester, England)*. Feb. p. 52-55. [7 ref]

• **Summary:** Mr. Prasad cites the four *Vedas*, *Mahabharat*[a], various Indian gurus including Sikhs and Jains, Buddha, Moses, Mahomet, and Jesus Christ, a purported member of the Essenes, a Judaic vegetarian sect, to conclude, “Thus almost all religions are against flesh-eating.” Memorable quotations include the Buddha’s “Unslaughter [*ahimsa*] is the supreme virtue,” “The vegetable world supports the wise” of the *Sama Veda*, and Moses’ “Thou shalt not kill.”

1705. *Vegetarian Messenger (Manchester, England)*. 1894. The Ideal Publishing Union. Feb. p. 55-57.

• **Summary:** “The Ideal Publishing Union, Limited, has been incorporated under the Companies’ Acts 1862 to 1890... The directors are Mr. Arnold Frank Hills (chairman), Mr. Josiah Oldfield (Editor of *The Vegetarian*), and Mr. Charles W. Forward (Editor of *The Vegetarian Review* and *The Merry-go-Round*), who is the managing director. ‘The company has been formed for the purpose of acquiring the weekly newspaper called *The Vegetarian*, and the quarterly magazine called *The Vegetarian Review*, and the goodwill, plant, machinery and assets of the printing and publishing business hitherto carried on in connection therewith; of establishing and publishing a new humorous illustrated monthly Magazine to be known as *The Merry-go-Round*, and of carrying on the general business of newspaper proprietors, printers, booksellers, publishers, &c.’”

A large oval photograph of Mr. C.W. Forward appears mid-page. “We wish all success to the enterprise of ‘The Ideal Publishing Union.’”

1706. *Vegetarian Messenger (Manchester, England)*. 1894. Home: Portsmouth. Feb. p. 71-72.

• **Summary:** “The Portsmouth Vegetarian Society has taken a step which it is hoped and anticipated, may lead to good results. It is none other than that it has resolved itself into the Portsmouth and Southern Counties Vegetarian Society. The ‘Southern Counties’ are Hants (with the Isle of Wight), Dorset and Wilts, with the object of enabling small towns and villages in those counties that have not sufficient vegetarians in them as yet, to start branches, and also to take in the various isolated vegetarians... It is affiliated to the Vegetarian Society, and to the Vegetarian Federal Union. At present there are upwards of seventy members and associates... This step is considered a wise one, as it brings together those vegetarians whose very vegetarianism in some cases isolates them.”

1707. E.C.B. 1894. Joys of vegetarianism (Letter to the editor). *Outlook (The) (New York City)* 49:600. March 31.

• **Summary:** “In connection with the wakening interest in

vegetarianism, a curious point in my own experience comes to mind.” She has found many personal benefits since starting a vegetarian diet. She now experiences the excessive heat of summer and the extreme cold of winter less acutely. She enjoys life more, weighs less, and finds her body more supple and elastic. “No vegetarian was ever known to suffer from obesity.” Address: New York City.

1708. Hompes, Mathilde. 1894. Foreign: Russia. *Vegetarian Messenger (Manchester, England)*. March. p. 106.

• **Summary:** “The *Russ Kaja Shisn* writes: ‘The teaching of Vegetarianism is quietly gaining a hearing in this country, and has made steady progress during the past two years. We endeavour to provide food which is cheap and healthy, and to which no moral objection exists. A Vegetarian journal, entitled *The New Step*, has been started in St. Petersburg, to which Count Tolstoi is a contributor, and we trust that other advocates will not withhold their help. Vegetarian restaurants are also on the increase in the Capital.’”

1709. Kellogg, John Harvey. 1894. Relation of modern physiological chemistry to vegetarianism. *Modern Medicine and Bacteriological Review (Battle Creek, Michigan)* 3(3):58-59. March.

• **Summary:** “For nearly half a century there has been considerable popular agitation upon the question of a fruit-and-grain diet as opposed to a flesh dietary for human beings. Pythagoras, Socrates, Plato, Solon, and other ancient philosophers, as well as Byron, Pope, Gay, and some other modern poets, together with Cuvier, Bell, and Humboldt, among the most distinguished of modern naturalists, have been advocates of a non-flesh diet, while Buddha the great religious reformer of the East, whose teachings are to-day revered by a larger number of persons than those of any other, ancient or modern, made abstinence from flesh diet a part of his religious creed. The same is true of many of the ‘Fathers’ of the early Christian church. These facts have led many of the laity to adopt a non-flesh diet as the most natural and wholesome dietary for man, and have furnished the basis for a quite active propaganda of vegetarian doctrines, especially within the last few years. Dujardin-Beaumetz, a leading French physician, and Bouchard, eminent as one of the most distinguished of modern physiologists and pathologists, have within recent years given their strong adherence to the doctrines of vegetarianism, especially as a therapeutic measure; while Bonnejoy, a French physician of some prominence, has written enthusiastically in favor of a non-flesh diet, as best fitted for the maintenance of health and the attainment of the greatest longevity for all classes. Modern interest in the subject has led the writer to undertake some studies with special reference to the scientific ground upon which the claims of vegetarianism may be based, and especially their relation to the doctrines of physiology, chemistry, and bacteriology.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “non-flesh diet” to refer to a meatless diet. Address: M.D., Battle Creek, Michigan.

1710. *New York Times*. 1894. Thrives on mystery and vegetables: First dinner of the “V” club results in an enjoyable evening. April 1. p. 8, col. 4.

• **Summary:** Discusses the first meeting of a new vegetarian society in New York City. “No fish or meat, nothing but vegetables to eat, no wine or beer, nothing stronger than apollinaris [a natural bottled mineral water from Germany] to drink; no cigars to smoke—these were some of the attractions of a dinner given by the ‘V’ Club at the St. Denis Hotel last evening. The ‘V’ Club is a young organization, and its membership ‘is shrouded in mystery,’ but that it is composed of merry and hospitable men and women was full evident by the very pleasant gathering last evening.

“The only member of the club who was at all conspicuous was the Secretary, C.A. Montgomery, who presided in the absence of the President. The Secretary said that the object of the club was to initiate reforms in social matters, but they did not believe in reform with a big R, and in long-haired cranks as reformers. They thought that many social reforms could be effected by merry and pleasant gatherings of congenial spirits.

“Cremation, reform in doctors and in the granting of death certificates, and the abolition of capital punishment are among the objects of the club.” There follows a long list of those who enjoyed the club’s hospitality, including “Mrs. Arthur L. Smith, Vice President of the Vegetarian Society;...

“The guests sat at v-shaped tables, handsomely decorated with fruits and flowers and V-shaped garlands of smilax [greenbriar; a twining plant of the lily family]. The ‘Menu of the Merry Vegetarians,’ as it was designated, was as follows:” The long, long list of dishes is given in full, ending with Apollinaris.

After dinner, Secretary Montgomery read letters from invited guests who were unable to attend, including Swami Vivekananda. Then there were four speeches, on hygiene, economy, temperance (by Arthur L. Smith), and philosophy.

1711. Kellogg, John Harvey. 1894. Relation of modern physiological chemistry to dietetics. *Modern Medicine and Bacteriological Review (Battle Creek, Michigan)* 3(4):82-85. April.

• **Summary:** Page 84: “It has been found by experiment with these germs outside of the body that those which are the most dangerous and deadly to human life, grow with the greatest rapidity in beef-tea and other preparations of animal tissues. It is this fact which gives rise to the peculiar offensiveness of decomposing processes in animal products, especially the tissues of animals, as compared with the same processes in vegetable products.”

“It is also a well-known fact that the flesh of vegetarian

animals becomes strong and unpalatable when these animals are fed upon flesh food.” Address: M.D., Battle Creek, Michigan.

1712. *Vegetarian Messenger (Manchester, England)*. 1894. Battle Creek Sanitarium Foods. April. p. 142-43.

• **Summary:** “Some of our friends may like to take the opportunity that is now offered of making trial of the special foods prepared and supplied at Dr. Kellogg’s Sanitarium. A small supply is at hand, and may be ordered from the depôt, 9, Peter Street, Manchester.

“One of their preparations is known in America as ‘Granola,’ but as this is the registered name in this country of a preparation of a different kind made by Messrs. Marshall of Glasgow (we can now supply this also by the way) we are offering it from ‘number nine’ under the name of ‘Sanitarium Food.’”

A list of Sanitarium Foods” follows, including the price per pound of each (which ranges from 5 to 9 pence—not including the gluten products, which range from 10 to 24 shillings). The foods are: Granola. Gofio (parched grain food). Oatmeal biscuit. Medium oatmeal crackers. Plain oatmeal crackers. Graham crackers (No. 1, No. 2, and plain). White crackers. Whole wheat wafers. Water biscuits. Carbon crackers (containing wheat charcoal). Gluten wafers. Gluten biscuit (Nos. 1, 2, 3). Note 1. The “Gluten” preparations are “intended for persons suffering from diabetes, dyspepsia, obesity, &c...”

Note 2. This is the earliest English-language document seen (Feb. 2005) that contains the term “Gluten biscuit.”

Note 3. These are all baked goods, with a low moisture content and long shelf life.

Note 4. This is the earliest document seen (May 2004) that mentions Battle Creek Sanitarium Foods.

1713. *Vegetarian Messenger (Manchester, England)*. 1894. Vegetarian cookery. April. p. 155.

• **Summary:** “A correspondent who has examined all, or nearly all, the vegetarian cookery books, new and old, is asking again to be supplied with a copy of ‘Vegetarian Cookery by a Lady’ (Mrs. Brotherton’s work), writes: ‘I am desirous of getting the best vegetarian cookery book it is possible to obtain, and I fully believe that [it] is the best up to the present time.’ Good testimony this to the thoroughness with which the early writers for vegetarianism carried on their labours for the cause.”

1714. Chicago Vegetarian Society. 1894. New vegetarian society. Chicago, Illinois. June.

• **Summary:** *Chicago Daily Tribune*. 1895. “Vegetarian Society branch organized.” Nov. 24. p. 3. “The North Side branch of the Chicago Vegetarian Society was formed last evening...” There is also an Englewood branch.

Vegetarian (The) (New York City). 1895. Dec. 15. p.

113-14. “Chicago notes.” “The inaugural holiday banquet of the Chicago Vegetarian Society, to be given Saturday evening, Dec. 28, at the Great Northern Hotel,...”

Chicago Daily Tribune. 1895. “No meats on the menu...” Dec. 29. p. 3. The society “sprang into being eighteen months ago [i.e., about June 1894] at the home of the present secretary of the society, A.H. Snyder of Rogers Park. The society was organized with five members. They now claim 100,000 persons in Chicago alone are vegetarians, and all as a result of their society.” Mr. Luther E. Ellison, President of the Central Society of Chicago Vegetarians, said: ‘The Chicago Vegetarian Society is not a premature blossom of the unacclimated tree...’ Clarence S. Darrow was one of many who gave a toast.

Chicago Vegetarian. 1896. Sept. p. 3. [Directory of vegetarian societies in the Chicago area and USA]. Note: This is the first issue of this periodical, published by the Chicago Vegetarian Society, whose officers are listed. This society now has three branches: Englewood Branch, North Side Branch, and West Side Branch. Meetings are held on the first Tuesday evening of each month at the Great Northern Hotel. Address: Chicago, Illinois.

1715. Clark, James. 1894. The Simpson Memorial Address. *Vegetarian Messenger (Manchester, England)*. June. p. 225-31.

• **Summary:** In Accrington, founding city of the Vegetarian Society, Rev. James Clark delivers a lengthy eulogy for James Simpson, its first president.

1716. *Vegetarian Messenger (Manchester, England)*. 1894. The May meetings of the vegetarian society. June. p. 216-31.

• **Summary:** Contents: Visit to the tomb of James Simpson. The afternoon conference. The Simpson memorial address.

1717. *Vegetarian Messenger (Manchester, England)*. 1894. Notes and queries: Vegetable leather. June. p. 233.

• **Summary:** In response to reader queries, editors write, “Boots without animal leather may be obtained from Messrs. Godfrey Hall & Co., 89, Regent-street, London, W., and Messrs. G. Bond & Son, Fore-street, Bridgewater.” A reader also recommends, “For indoor wear I am using for myself and the children those [shoes] made by ‘The Patent Canvas Shoe Company’ (95, Bath-street, Glasgow), and though they are rather clumsy I like them very much, as they are so warm, strong, and clean. They are made entirely of canvas and plaited jute. But they are not fit for outdoor wear.”

1718. Clark, James. 1894. Vegetarianism viewed from the standpoint of the Bible. *Vegetarian Messenger (Manchester, England)*. July. p. 250-59.

• **Summary:** A sermon preached in the Congregational Chapel, Oak Street, Accrington, Sunday evening, May 6, 1894, on the occasion of the James Simpson Memorial

meeting.

1719. *Dietetic and Hygienic Gazette* (New York). 1894. Some thoughts on vegetarianism. 10:327-28. July.

• **Summary:** The article begins: “While a vegetarian diet, especially in the summer season, is considered by many people as quite appropriate for the human system, there is too frequently shown in the construction of such a dietary an utter lack of comprehension of the needs of the body. As a rule, the adoption of a purely vegetarian [vegan] diet is founded upon sentimental grounds, in which physiological laws apparently have no place. If the food consumed is solely of vegetable origin the sentiment is satisfied, even though the body pays the penalty for the lack of knowledge and judgment displayed... We may well assert that a strictly vegetarian diet is unphysiological, but even while so doing there is no inconsistency in pointing out that a knowledge of Nature’s laws will enable the vegetarian to follow out his fad in an intelligent manner.

“That the believer in vegetarianism too frequently ignores the laws of nutrition, either through lack of appreciation of their application or else through utter ignorance, is plainly apparent from the character of the dietaries which have recently come to the writer’s attention.” The main problem is the low nitrogen content or lack of “proteid material” [protein] in the diet. The “average individual requires at least 100 grams of proteid food for his daily nourishment.” Lacking this, the vegetarian is liable to suffer from “nitrogen starvation.” “As is well known, excess of vegetable food through its large content of starchy matter, tends to increase the formation of fat within the body and hence leads to obesity; herbivorous animals always show a far greater tendency to the deposition of fat than carnivorous animals. Further, animal food is apparently more stimulating than vegetable food and through its readier digestibility satisfies more quickly and completely the cravings of hunger.”

A table shows uncooked foods widely used in vegetarian diets with their percentage composition of proteids, fats, and carbohydrates. “Any diet on which a working man can hope to thrive must contain on an average 112 grams of proteid matter, 90 or 100 grams of fat and 425 grams of carbohydrates per day.”

Note 1. This article is in a section of the magazine titled “Department of Physiological Chemistry. With special reference to Dietetics and Nutrition in General,” which is edited by R.H. Chittenden, PhD, Professor of Physiological Chemistry in Yale University. Prof. Chittenden may well have written this article.

Note 2. This is the earliest English-language document seen (March 2022) that uses the term “purely vegetarian diet” or the term “strictly vegetarian diet” to refer to a vegan diet.

1720. *Vegetarian Messenger* (Manchester, England). 1894. Count Tolstoi. July. p. 239.

• **Summary:** “The *Sun* states that a Russian artist, named Jaresheiko, has just succeeded in painting an excellent portrait of Count Tolstoi. The celebrated writer is in excellent health, and is a more strict vegetarian than ever. He now never drinks any wine, nor smokes, nor eats meat, eggs, butter, or pastry made of lard; but supports his system entirely on bread, vegetables, fruit, and porridges. Instead of tea he drinks a beverage made out of hot water and raisins. Such self-denial as this does not in the least act injuriously on the Count’s health of physical power. He reads a great deal and closely follows all that is happening at home and abroad, while he works incessantly.”

1721. *Vegetarian Messenger* (Manchester, England). 1894. Sir Isaac Pitman. July. p. 239.

• **Summary:** “Vegetarians will rejoice at the distinction of knighthood which has been conferred upon the inventor of Phonography, who is now Sir Isaac Pitman. His life has been a fine example of plain living and high thinking, and much of his activity of mind and body is no doubt due to the simplicity of his dietary habits. Sir Isaac has long been a vice-president of the Vegetarian Society, and has rendered many services to the cause of dietetic reform. The Executive Committee of the Vegetarian Society have adopted an address of congratulation to Sir Isaac on his new honour.”

1722. *Vegetarian Messenger* (Manchester, England). 1894. Mrs. Besant on vegetarianism and Theosophy. July. p. 239-41.

• **Summary:** “Mrs. Besant has given a very eloquent and powerful address in the London Memorial Hall, on ‘Vegetarianism in the Light of Theosophy’... she argued in favour of vegetarianism from the theosophical standpoint, first on the ground that Theosophy regards man as a part of the great line of evolution, ‘a link in the mighty chain,’ from the mineral and vegetable worlds to the animal creation. In the animal world the complexity and the increased individuality become more and more the expression of the working life. Animals have a power of choice, either reason or instinct, which separates them from the lower creations. The power of choice, though it possesses great possibility, is often a power of disorder and disharmony. Yet, as man is, in a very real sense, the viceregent of God upon earth, he is responsible for the pain he inflicts upon lower animals which he may not inflict for his pleasure or gratification. It is a sad thing that animals should have learnt to run away from man as an enemy rather than to him as a friend.”

1723. *Vegetarian Messenger* (Manchester, England). 1894. Lecture fund. Aug. p. 277-78.

• **Summary:** “Our news columns bear witness to the excellent results that have followed the appointment of Mr.

Albert Broadbent as lecturer and agent to the Vegetarian Society. Although the lecture season was practically over at the time of the appointment, Mr. Broadbent has been far from idle... Largely as the result of Mr. Broadbent's visit to that town, a Vegetarian Society has been formed at Maidstone... Our lecturer endeavors to seek out the most useful methods and places for sowing the good seed of vegetarian truth, such as labour institutes, socialists' clubs, temperance meetings, good templar lodges, mothers' meetings, co-operative women's guilds, dinner-hour meetings at mills, workshops, and cabshelters. Cookery demonstrations are given whenever possible, and lentil soup is made at mothers' meetings. The lecturer's services have always been gratefully received, and he has almost invariably been asked to pay a return visit.

"Appeal for help.

"In order that this good work may continue the Executive Committee of the Vegetarian Society will be glad to receive special subscriptions in aid of a Lecture Fund."

1724. *Vegetarian Messenger* (Manchester, England). 1894. Herr Emil Weilshaeuser. Aug. p. 292-93.

• **Summary:** "Herr Emil Weilshaeuser [Weilshäuser], whose portrait appears in our present number [above photograph], has long been one of the leading vegetarians in Germany. He was born at Oppeln, in Silesia, 31 July, 1827, and was the sixth child of his parents. His father was a printer. Emil was educated at the gymnasium of his native town, and afterwards learned in his father's office the art of printing. His eldest brother, Gustave, who died in 1890, aged 70, and was a vegetarian from an unconquerable antipathy to flesh meat, lent him in May, 1844, a copy of Zimmerman's 'Way to Paradise,' a spirited vegetarian work; and since then Emil Weilshaeuser has been a strict vegetarian, the present year being his jubilee year. In the earlier days of his practice of a reformed diet Herr Weilshaeuser had to withstand the opposition of his father, but after reading 'Mandara's Wanderungen,' by G. von Struve, and 'Thaylsie' [sic] by H. Gléizès, his faith in a bloodless regime was confirmed. He translated 'Thalysie' into German, and not content with his first rendering he made two other versions, but he was fated not to find a publisher willing to take the risk of issuing it. Many years afterwards Herr Robert Springer's translation of 'Thalysie' under the title of 'Das Heil der Menschheit,' appeared. In the spring of 1850 Herr Weilshaeuser with many of his Silesian countrymen, emigrated to Texas, but he found his practice of vegetarianism so difficult that he returned in the following year. At that time the Texans lived principally on flesh, maize bread baked in bacon fat, and coffee. Rye-bread was difficult to obtain, and even apples could scarcely be obtained. From 1855 to 1862 Herr Weilshaeuser was the proprietor of a printing office at Neustadt, Silesia. He made several later attempts to establish himself in a profitable business, but at last he decided that his talent did not lie in that direction, and he retired upon a small competency

and has since devoted himself entirely to the propagation of vegetarianism and anti-vivisection. Herr Weilshaeuser has been very active in translating English and American vegetarian classics into German, and in this way he has exercised a very great influence for good among his fellow-countrymen. His remarkable contribution to vegetarian literature, 'Familienbibliothek,' entitled *Gesundheit, Wohlstand und Gluck*, extends to twelve volumes, and contains translations of the chief treatises on vegetarianism and hygiene, including those of Dr. W.A. Alcott, Dr. O.S. Fowler, R.G. Gammage, Sylvester Graham, Cocchi, William Horsell, Dr. F.R. Lees, Dr. Nichols, G. Nicholson, Rev. James Schollefield, John Smith, Laroy Sunderland, and F. Towgood. The books translated by Herr Weilshaeuser are almost too numerous to mention; Graham's Science of Human Life, Dr. Alcott's books, Dr. Lamb's 'Diet,' several of Dr. Trall's books, and a large number of works on other hygienic topics, have all been introduced to the German public by this indefatigable worker.

"Herr Weilshaeuser became a member of the Vegetarian Society in October, 1852, his declaration of membership being signed by James Simpson, with whom he had an interesting correspondence.

"On the death of Edouard Baltzer, Herr Weilshaeuser was elected president of the German Vegetarian Society, and held that post for three years."

1725. *Vegetarian Messenger* (Manchester, England). 1894. Foreign: Holland. Aug. p. 307.

• **Summary:** "Herr A. Verschoor, of Rotterdam, has issued a pamphlet, 'Een Bond voor Vegetariërs!' advocating the formulation of a Dutch Vegetarian Society, to be called the Nederlandschen Vegetariërs-Bond. In the pamphlet, which contains a number of recipes, are forms to be filled up by those willing to join a *future* Dutch Society, as either members or associates. Should a sufficient number of persons be willing to join Herr Verschoor he intends to organize the society."

1726. *Vegetarian Messenger* (Manchester, England). 1894. Halifax. Aug. p. 308.

• **Summary:** "The Vegetarian Society of Halifax [England] (affiliated with The Vegetarian Society), report that 'they have reason to be encouraged at the success hitherto attained. They have appointed an agent for the sale of the *Vegetarian Messenger*, and a monthly supply is sent them. The parent society has sent a large quantity of literature and back *Vegetarian Messengers* for a wide circulation in the town.'"

1727. Nederlandse Vegetariërs-Bond [Dutch Vegetarian Society]. 1894. New vegetarian society. Netherlands.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1894. "Foreign: Holland." Aug. p. 307. "Herr A. Verschoor, of Rotterdam, has issued a pamphlet, 'Een

Bond voor Vegetariërs!’ advocating the formulation of a Dutch Vegetarian Society, to be called the Nederlandschen Vegetariërs-Bond... Should a sufficient number of persons be willing to join Herr Verschoor he intends to organize the society.”

Vegetarian Messenger (Manchester, England). 1894. “The Dutch Vegetarian Society.” Dec. p. 433. “The end of September saw the establishment of the ‘Dutch Vegetarian Society.’ Its virtual founder is De Herr Verschoor, who wrote the small pamphlet which we have already noticed in these columns. In response to that, 34 names were sent in as members of 13 associations, and Mr. Verschoor and his friend Mr. Valk called together an initiatory meeting at the Hague for the 30th September.”

Hompes, Mathilde. 1897. “The Dutch Vegetarian Society.” *Vegetarian Messenger* (Manchester, England). Oct. p. 343. “We have just received the first number (September) of its newly started magazine, which has done us the honour of copying our title, for *Vegetarische Bode* is the Dutch for ‘Vegetarian Messenger.’... The new organ, which is a bi-monthly, is under the joint editorship of Messrs. D. de Clercq and F.L. Ortt, and Mrs. C. van der Hutch, the last being the vice-president of the Society.” Note: According to the Union List of Serials, the *Vegetarische Bode* (Vegetarian Messenger) was published from 1897 until at least 1919 in Amsterdam by the *Nederlandse Vegetariërsbond*.

Vegetarian Messenger and Health Review (Manchester, England). 1908. “The International Vegetarian Union.” Oct. p. 258-259. Describes the formation International Vegetarian Union and the Union’s first Congress. “Dr. Meyroos [of Rotterdam] brought hearty greetings from vegetarians in Holland, and informed the Congress of the work the Netherlands Society had carried on for children. Although the Society was formed only 11 years ago, they had progressed at a rapid rate.” Note: 11 years before the Congress would put the formation of the society in 1897, which differs from the 1894 date in earlier *Vegetarian Messenger* articles. The evidence is fairly clear, however, that a society was indeed established in 1894.

The British Vegetarian. 1969. Nov/Dec. p. 552. “Return to Unity. Greetings & best wishes.” From De Nederlandse Vegetariërsbond (The Dutch Vegetarian Society, Mrs. W. Eikeboom).

Letter (e-mail) from John Davis of IVU (International Vegetarian Union). 2012 June 27. “I spent a couple of days in Amsterdam last week, at a joint meeting between the Vegetarian Society UK and the Nederlandse Vegetariërsbond (NVB, founded 1894).”

“NVB has hosted four IVU World Vegetarian Congresses, in 1913, 1950, 1971 and 1994—only the Germans, Indians and British have hosted more, so NVB has made a major contribution to the development of IVU.

“IVU has never existed as a separate organisation, right from the start it was simply a Union of the member societies,

meeting together and sharing resources where they could. It still works in basically the same way today, though now with about 120 member groups on every continent of the world.” Address: Netherlands.

1728. *Vegetarian Messenger* (Manchester, England). 1894. Halifax. Sept. p. 349.

• **Summary:** “The Halifax Vegetarian and Food Reform Society [in England] have held open-air meetings in various parts of the town from August 6th to 10th inclusive. Mr. A. Broadbent, the Vegetarian Society’s lecturer, spoke with great effect at all the meetings upon the principles of vegetarianism, value of foods, diet for working-men, health and economics, &c., and good discussions followed the lectures. Numerous questions were asked regarding the vegetarian dietary, and many persons expressed their conviction that the principles of vegetarianism were sound and practicable. ‘Mr. Broadbent’s visit,’ observes Mr. S. Taylor, the hon. secretary of the Halifax Society, ‘has undoubtedly done a great amount of good not only to the Halifax Society but to the cause and to the Society by advertising it, and making known that such a society was in existence in Halifax; to the cause, by making clear and intelligible to all who attend the principles of vegetarianism. Considering that the Halifax Society is only about two months old it is remarkably active and is determined to be known and heard of more in the future. It is proposed to have several lectures and cookery demonstrations during the coming autumn and winter, and Mr. Broadbent is already booked for the first week in November.’ The lectures were reported in both local papers.”

1729. Hompes, M. 1894. Foreign: Russia. *Vegetarian Messenger* (Manchester, England). Oct. p. 378-79.

• **Summary:** “A correspondent from Riga [in Russia, later Latvia] gives particulars of the progress of vegetarianism in Russia. He feels that very little is being done, yet the subject is beginning to be noticed by the press... But we have one publishing firm which takes an interest in the spread of vegetarianism. This is the Possrednik Press, of Moscow. It has now been in existence about 9 years, and has during that time taken pains to propagate Tolstoi’s ideas by means of cheap publications of his writings. During the past year there have been sent out the ‘Ethics of Diet,’ by Howard Williams, with an introduction by Tolstoi; Dr. A. Kingsford’s ‘Scientific Basis of Vegetarianism;’ a cheap Vegetarian Cookery Book, containing 800 recipes, for 70 kopecs... It was issued with a general introduction and found a ready sale. The first edition rapidly sold out and the second has now been printed. Next, a lady, who had been to Leipsic [Leipzig, Germany] to undergo Herr Kuhne’s treatment, came back full of vegetarianism, and brought out another cookery book with an introduction, and yet a third, at the low figure of 10 kop, has seen the light. This last consists

of weekly menus. Its writer has become a convert, and has been cured from asthma by the use of a vegetarian diet. A well-known physician in St. Petersburg, Dr. Burger, has been a strict vegetarian for 15 years, and has written an excellent book on the system in the Russian language, entitled, 'Flesh-diet from a vegetarian point of view.' There is a vegetarian restaurant in St. Petersburg, but Riga has none, and the correspondent thinks it is high time some were established through the land, inasmuch as the interest in vegetarianism is spreading. In the Caucasus district, and in Turkestan and Siberia the cause counts its adherents, and a Moscow book merchant says that he has orders for vegetarian literature even from Kamskatcha. We can congratulate ourselves that our ideas are spreading, though slowly."

1730. *Vegetarian Messenger* (Manchester, England). 1894. Vegetarianism in Holland. Oct. p. 359.

• **Summary:** "Dr. Herr A. Verschoor, of Rotterdam, writes that he fears vegetarianism has made but very slight progress in his country. But for that very reason he feels that calling upon the few brethren to unite into a society is the first best step towards spreading our views. The Dutch national motto, *Eendracht maakt macht* (union gives strength), applies here as elsewhere, and Dr. Herr Verschoor is doing what he can to further the cause. We are in receipt of his pamphlet, entitled, *Oproep tot Vereeniging* ('A Call for Union.') In it he sets forth the principles of vegetarianism, and the basis on which they rest, for the instruction of the ignorant on this question. This he does in a thorough, clear and emphatic manner, and strengthens his own arguments by ample quotations from recognised authorities of all nationalities. Towards the end of his pamphlet he gives directions for preparing a large number of vegetarian dishes, with tables of relative values of food-stuffs. It is interesting to note, in passing, that Dr. Herr Verschoor is united in matrimony to an English woman."

1731. *Vegetarian Messenger* (Manchester, England). 1894. Affiliated local societies. Nov. p. 394.

• **Summary:** "Since September 1893, the Halifax Vegetarian and Food Reform Society [England], the Cambridge Vegetarian Society (Reconstructed), and the Liverpool Vegetarian Society have been affiliated to The Vegetarian Society."

1732. *Age (The)* (Melbourne, Australia). 1894. [Vegetarianism in Japan]. Dec. 29. p. 4. [1 ref]

• **Summary:** This untitled article begins: "Japan is moving. The *Sei-i-kwai*, a medical journal published in Tokio, has a number of original articles in the English language, and while the tone and treatment are clearly imitative, there is nevertheless evidence of a certain originality of thought. The following of an extract from an article by Dr. Ishizuka on the Natural Food of Man affords a good example of the peculiar style and treatment." Observes that the teeth of men or closer

in structure and movement to those of herbivorous, than of carnivorous animals. "Now, among the foods which are fitted to the normal teeth of men, there is nothing better than the cereals." "It is the general opinion at present that meat and vegetables are necessary articles for animal nutrition, but it is contrary to the principal purpose of creation... Consequently Shaka, the founder of Buddhism, separated days for abstaining from meat and fish in order to regulate the use of them, and Confucius also gave an instruction against the excessive use of meat. It will be clear then that meat is not an article of daily use."

"It is a well known fact that Buddhist monks never eat meat and fish, but they eat beans more than most people in various forms, *miso*, *natto*, etc."

1733. *Vegetarian Messenger* (Manchester, England). 1894. The Dutch Vegetarian Society. Dec. p. 433.

• **Summary:** "The end of September saw the establishment of the 'Dutch Vegetarian Society.' Its virtual founder is De Herr Verschoor, who wrote the small pamphlet which we have already noticed in these columns. In response to that, 34 names were sent in as members of 13 associations, and Mr. Verschoor and his friend Mr. Valk called together an initiatory meeting at the Hague for the 30th September. They had great difficulty in forming a committee. Though De Herr Verschoor knew three doctors who were vegetarians, he could not induce these gentlemen to place themselves at the head of the movement. However, at last the thing was done. A committee, consisting of five gentlemen and three ladies, was formed and the meeting was convened.

"The committee asked the Rev. Adam von Schéltema, the president of the Dutch Total Abstinence Society, and who has been a vegetarian for two years, to take the chair, but owing to his extreme age (for the rev. gentleman is 80) he had to decline. The meeting was only sparsely attended, but many letters of sympathy were received, empowering members of committee to vote for the uniters. Rules and statutes were passed, and the long-contemplated society was established. The committee have since arranged with the manager of the Krasnapolski Hotel at Amsterdam to provide vegetarian dishes. But they hope soon to be in a position to open a restaurant on their own account. De Herr Verschoor speaks hopefully, and we wish the society all success! We must not forget to state De Herr Verschoor's correction. By misadventure we printed his name as Dr. Verschoor. He tells us he is only a clerk, and does not like to place himself in others' feathers."

1734. Salt, Henry S. ed. 1894-1897. Cruelties of civilization: A program of humane reform. 3 vols. London: William Reeves. Humanitarian League's Publications Vol. 1, 2. At head of title: Bellamy Library. 19 cm. *

• **Summary:** Reprints of Humanitarian League publications, each essay separately paginated. Salt defines

“humanitarianism” as the study and practice of compassion, love, gentleness, justice and universal benevolence applicable to all sentient beings, human and nonhuman. Contains an important essay by Salt on vegetarianism titled “The humanities of diet” (22 p.), which discusses the principle and purpose of vegetarianism, misconceptions of vegetarianism, slaughter-house horrors, and aesthetic considerations.

1735. *Vegetarische Vorwaerts* [Vorwärts]. 1894-1901. Serial/periodical. [Ger]*

• **Summary:** This was published in at least 1894, 1896, 1901. Address: Berlin, Germany.

1736. Salt, Henry Stephens. 1894. Animals’ rights, considered in relation to social progress. With a bibliographical appendix. 2nd ed. New York and London: Macmillan & Co. x + 176 p. With a bibliographical appendix. 17 cm. First edition was 1892. [270* ref]

• **Summary:** Contents: 1. The principle of animals’ rights. 2. The case of domestic animals. 3. The case of wild animals. 4. The slaughter of animals for food [advocates a vegetarian diet]. 5. Sport, or animal butchery. 6. Murderous millinery. 7. Experimental torture. 8. Lines of reform. Appendix: Bibliography of the rights of animals (lists 21 key books in chronological order from 1723 to 1887, each with a substantial summary).

Vivisection in America, by Albert Leffingwell. 1. Vivisection in medical schools. 2. Vivisection in American colleges. Appendix A. The lines of personal investigation advised, regarding vivisection. Appendix B. The American Humane Association on restriction in vivisection.

The author has also written books on Percy Bysshe Shelley, Tennyson, Henry David Thoreau, *Humanitarianism*, and *A Plea for Vegetarianism*. Note: A revised edition was published in 1922. Address: England.

1737. Suvorova, A.A. 1894. *Vegetarianskaya povarennaya kniga* [Vegetarian culinary book]. xlvii + 121 p. 23 cm. [Rus] Address: Russia.

1738. *Vegetarianskaya kukhnya* [Vegetarian cooking]. 1894. Moscow, Russia. xxxvi + 181 + ix + viii p. Index. 25 cm. [Rus]

• **Summary:** An early Russian-language vegetarian cookbook.

1739. Martin, Ernest. 1895. Le Tao-fu (soya), son origine, ses propriétés, son acclimatation [Tofu (soya): Its origin, properties, and acclimatization]. *Revue Scientifique (Revue Rose)* 3(5):144-46. Feb. 2. Series 4. [Fre]

• **Summary:** A French-language review of the literature on tofu, including a brief discussion of soy sauce and soybeans. The *Soya hispida* (Family: Papilionacées; Glycine

Phaseolus) is an oilseed (*graine oléagineuse*) that originated in China. According to the research of Prof. Schlegel at the University of Leiden, it was first mentioned in the work of Liu-An, king of Huai-nan, of the Han dynasty, in the 2nd century before the Christian era. From this period, the seed was boiled and a milk-like liquid [soymilk] was extracted which had the reputation of possessing beneficial properties.

When the soybean (*le soya*) was imported to Europe, it was in the form of a sauce made in Japan and sold by the Dutch who were the first [sic] European navigators to arrive in Japan. Note: Portuguese navigators arrived in and traded with Japan before the Dutch.

Its name was *sho-yu*, which is nothing but the corruption of the Chinese characters *tsiang-yu*, which signifies savory oil [sic]. From *sho-yu*, the Dutch made the word “soya” or “soy” the name by which the bean is known in Europe.

Discusses: The shape and color of soybeans. The Exposition of Vienna [Austria] in 1873. König’s discovery that soybeans contain 31-33% protein. The research of Vorderman and Pellet. Tao-Kan, Tao-Hu (tofu in Java), and Tao-Koa. Tofu exported from Annam. How Chinese in Batavia make soymilk and tofu (curded with gypsum); use of the pasty residue (*résidu pâteux*) [okara] for feeding to penned poultry, such as chickens and ducks. Further processing of tofu to extend its shelf life.

Note: This is the earliest French-language document seen (June 2013) that uses the term *résidu pâteux* to refer to okara. Preparation of soy sauce. Many uses of tofu in Chinese therapy. Shi-tsih as the founder of the vegetarian diet. Writings of Montigny, the French consul general. Soy bread in diabetic diets. Mr. Desvilles. Soybean trials and acclimatization in France. Composition of soybeans grown in France.

From the viewpoint of practical utility, we conclude that the acclimatization of species of the vegetable and animal kingdoms, which was formerly the goal of multiple costly tests, has now lost much of its importance. The ease of communications and the rapidity with which exotic shipments can be made often provide the same results.

However we must continue to be attentive to failures of acclimatization, for they have much to teach us. One of the most interesting problems of science is that of mutations. The work of the mutationists (*tératologistes*), and especially of Dareste, on the production of artificial anomalies, has led to new proof that the variability of animal organization is much greater than one would be tempted to believe—and this variability extends also to plants... Such research can help elucidate the problem of the origin of races, which has heretofore remained in the deepest obscurity despite the work of savants such as Is. Geoffroy Saint-Hillaire, Darwin, and Quatrefages.

Thus there is nothing surprising in the transformations manifested in living things which, transplanted from afar, find themselves placed in telluric [terrestrial] and

climatological conditions completely different from those of their original habitat. Examples of this transformation multiple with each new day; they include the opium poppy, rhubarb, some legumes, numerous varieties of bamboo.

What is the reason for these laws of transformation and degeneration that extend over each of the large kingdoms of nature? The problem is posed but has not been seriously addressed.

As for the soybean (*graine de soya*), we have shown that it undergoes this transformation in a very sensitive manner: in it, the protein molecule progressively gives way to the starch (*amylacée*) molecule. At the heart of the plant organism, a special synthesis is accomplished: its chemical composition is modified in proportions such that it becomes inappropriate for the goal targeted by its cultivation in Europe.

1740. *New York Times*. 1895. No meats on its bill of fare: Vegetarian restaurant No. 1 will be opened to-morrow. All food procured through the destruction of life tabooed by the society. Feb. 4. p. 4, col. 7.

• **Summary:** “Under the auspices of the New-York Vegetarian Society, Vegetarian Restaurant No. 1 will be opened to-morrow in what has been the Hotel Byron, at 240 West Twenty-third Street, under the management of Mrs. L. Volkmann.

“The society has the aims of the first vegetarian organization founded in London nearly half a century ago, and of the California “Fraternia,” which flourished in 1880.”

“The last dinner of the New York Vegetarian Society was at the Hotel St. Denis, March 31, 1894, when Mrs. Croly, ‘Jennie June,’ spoke, and an excellent repast was served.

“The present officers of the society are: President—John W. Scott, the philatelist; Vice Presidents—Mrs. C.T. Haviland and Dr. Hubert T. Foote;...”

1741. *New York Times*. 1895. Vegetarians in their restaurant. Feb. 6. p. 3.

• **Summary:** “Vegetarian Restaurant No. 1 was opened last night at 240 West Twenty-third Street,... Of those who dined were Henry S. Clubb, President of the Vegetarian Society of America; the officers of the New-York Vegetarian Society, Mrs. Dio Lewis, James E. Ramsey, and Co. and Mrs. John C. Fay.

“In an address President Clubb said that their cause was free from the pollution of blood. He rejoiced that a restaurant had been opened under the auspices of the New-York society.

“A vegetarian society will shortly be formed in Brooklyn.”

1742. Associated Press Leased-wire Service. 1895. Vegetarian cafe: New York rejoices in one, but don’t ignore sweets. *Los Angeles Times*. Feb. 7. p. 2.

• **Summary:** “New York, Feb. 6.—New York has a vegetarian restaurant. It was opened last night, which event was made the occasion of a special meeting of the New York Vegetarian Society. Of course, there was a pretty good dinner to mark the opening. There was fruit to begin with. There was no fish, but when it came to dessert there was an array of sweets particularly enticing, while the coffee was delicious. The vegetarians go in pretty strong on sweets and coffee. They use no lard or other slaughter products, but they eat animal products like butter and milk.

“There was a man at the dinner who has been a vegetarian for eighty years, the Rev. H.S. Clubb. He is a hale and hearty man. He is president of the Vegetarian Club of America. He came from Philadelphia [Pennsylvania] to attend the opening of the restaurant.”

Note: This is the earliest document seen (May 2004) stating that a vegetarian restaurant has been opened in the United States.

1743. *New York Times*. 1895. Dinner of vegetarians. Feb. 28. p. 3.

• **Summary:** “The New York Vegetarian Society dined last night at the Vegetarian Restaurant, in West Twenty-third Street. After dinner the society assembled at the house of Col. and Mrs. John Grigg Fay, 20 West Fifteenth Street, and listened to a paper by Dr. E.P. Miller.”

1744. *Vegetarian Messenger (Manchester, England)*. 1895. Foreign and colonial: Jamaica. Feb. p. 51.

• **Summary:** Mr. James Driver, R.N., has contributed an article on Vegetarianism to the *Daily Gleaner* (Kingston, Jamaica), 5 Dec. 1894. The article is not discussed.

1745. *Vegetarian Messenger (Manchester, England)*. 1895. Foreign and colonial: Germany. Feb. p. 51-53.

• **Summary:** Begins with a summary of an article on mineral manures from *Die Vegetarische Rundschau* of 15 Dec. 1894. Herr Wachsman “holds, we think justly, that since vegetarians are interested in obtaining a good and plentiful supply of vegetables and fruit, they ought also to bestow some interest on the best means by which that supply can be provided.”

“A new German Society, bearing the name of *Berliner Vegetarische Gesellschaft*, is in formation in Berlin.”

“Dr. Edward Raoux... was an ardent advocate of our cause, and his *Végétarisme et Hygiène*, originally written in French, has just been translated into Spanish.”

Note: Edouard Raoux (of Lausanne, Switzerland) also wrote a book titled *Manuel d’hygiène générale et de végétarisme* (1881) in French.

1746. *Humanity*. 1895--.. Serial/periodical. England: The Humanitarian League. No. 1. March 1895. Edited by H.S. Salt. *

1747. Moore, John Howard. 1895. Why I am a vegetarian. An address delivered before the Chicago Vegetarian Society, Great Northern Hotel, March 3, 1895. Chicago, Illinois: The Ward Waugh Publishing Co. 42 + 5 p. 17 cm. *

• **Summary:** The author lived 1862-1916. Address: USA.

1748. [Scandinavian Vegetarian Society]. 1895. New vegetarian society. Stockholm (or Ostersund), Sweden. March 29.

• **Summary:** Source: Hompes, Mathilde. 1896. "Sweden." *Vegetarian Messenger* (Manchester, England). Jan. p. 24. "Sweden—A vegetarian society has been formed at Stockholm, to which 40 members subscribed on the first evening."

History of Svenska Vegetariska Föreningens. 2004. <http://www.ivu.org/history/societies/swedishvf.html>. "Extracts from the report of the 1938 Congress in Norway: The first Scandinavian Vegetarian Society was founded on the 29th March, 1895, in Ostersund, Sweden, by the late J.L. Saxon."

Note: These two sources disagree on the location of this society, and neither gives a Swedish name for it. Östersund is about 300 miles north of Stockholm. Address: Stockholm, Sweden.

1749. *New York Times*. 1895. Beef becoming a luxury: Persons of moderate means figure how to get along without it. But the vegetarians rejoice: If the famine continues, those who eschew flesh meat will look for a decline in whiskey drinking and crime. April 14. p. 9.

• **Summary:** "The high price of beef has at length attracted the attention of the vegetarians, who see in the restricted consumption of beef a good opportunity for spreading their favorite doctrine that meat-eating is bad for the human race."

"If this beef famine lasts much longer,' solemnly said a well-known disciple of Dr. Dinsmore yesterday to a reporter for the New-York Times, 'you will see a marked decline in the consumption of alcoholic liquors."

"Every careful student of the great evils of intemperance must admit that meat eating and whiskey drinking go together,' he continued. 'Look at the vast number of millions of Mohammedans in Asia and Africa who are total abstainers from alcohol. And why? Because their chief food is rice and dates."

"You never knew a vegetarian in this country who was hanged for murder, and the number of meat abstainers who are found guilty of any crimes against the law might be counted on your fingers and toes. Nearly all crimes are the result either of passion or of appetite. When a man lives altogether on farinaceous foods he has no passions and no appetites so that he is free from temptation."

"Some meat-eaters who have tried our system say that vegetable foods make them feel void and empty. Of course,

a man who has been stimulating his body with flesh meat will feel the reaction for a few days. after he abandons the practice. While the depression lasts he will find great benefit from lentil soup, flavored with tabasco sauce, or, if this fails, from non-alcoholic milk punch made with milk, eggs, sugar, and vanilla."

"I feel that this rise in the price of beef is due to the interposition of Providence as a warning to the inhabitants of this country against the grossness of their appetites for animal food."

"Many persons who are neither vegetarians nor strict Roman Catholics are thinking at present of keeping a sort of supplementary Lent if beef prices do not soon fall to their normal level. Some of these are in comfortable circumstances, but they have been accustomed to spend a fixed amount on their home living expenses."

"The cost of beef during the last ten days has made it imperative upon them either to draw on the amount which they put in the savings banks every week, or on the fund which they reserve for pocket money, if they wish to eat their usual number of beefsteaks. The problem has been a disagreeable surprise to many of them. One of this class said yesterday:

"I have always understood that there is as much nutriment in two eggs as in a pound of beef, and I'm going to put the question to the test of practical experiment. I can buy eggs for 22 cents a dozen, while sirloin steak will cost me 25 cents a pound. So that I can have three eggs for less than 6 cents, while half a pound of steak would cost me 12½ cents."

"The only drawback to the eggs in my case is that they always make me bilious if I eat them oftener than three times a week. I guess if I mix some medicine with them, they won't hurt me much."

"Another man says he can live on fish until the price of beef is reduced."

"I don't like mutton and I can't swallow veal,' he said yesterday. 'The weather is getting too warm for pork, and my special abhorrence is fricasseed chicken. I spent two weeks last Summer at Block Island, where we had broiled bluefish for dinner,...'"

1750. Mitchell, W. 1895. Fruitarianism v. vegetarianism. *Standard Shorthand Review* (Isaac Pitman, England) No. 1. April. [1 ref]

• **Summary:** This article, which contains a photo of Drs. E and H. Densmore, is written in Isaac Pitman's shorthand!

Note 1. This is the earliest English-language document seen (March 2022) that uses the word "fruitarianism" to refer to the practice endorsed by people called fruitarians or fructarians of following a diet that comprises fruits, nuts and seeds, without animal products, vegetables and grains. Fruitarianism is a subset of veganism. Some (perhaps many) fruitarians live from the fruit of a plant in a way that the host plant itself does not die.

1751. *Vegetarian Messenger (Manchester, England)*. 1895. Women's Vegetarian Union. April. p. 91-92.

• **Summary:** "A meeting for the inauguration of a Women's Vegetarian Union was held on March 5th, at the offices of 'Shafts,' Granville House, Arundel Street, Strand. About fifty ladies were present. Madame Alex. Veigelé explained that the object of the proposed Union was to spread a knowledge of vegetarianism among women. Women, she said, were the mothers of the human race, and as they were at the head of every household, it was but right that we should appeal to them to help us in our difficult task. Our rich sisters could help us with money, those who were less rich, but who had time to spare, could help by working with us, and the poor ones would, she was sure, be pleased to help by adopting and spreading the principles and advantages of vegetarianism among those of their own standing and position, who did not yet know the great advantages of a vegetarian diet. A mother could never be too careful in the way of feeding her children, if she wanted to give them a good constitution, and humane feelings. She believed that the vegetarian diet, when it was well understood, was far healthier, more nutritious, and much cheaper than the flesh diet. She sincerely hoped that the Union would be able to do good work in teaching our sisters how to prepare and cook non-flesh food, and in proving to them that it did not take any longer, nor was it, as many women thought, more difficult or troublesome to prepare than flesh-food. The Women's Vegetarian Union has commenced operations under favorable auspices, almost seventy ladies having already become members or associates. Miss E. Wardlaw Best is honorary treasurer, there is an imposing list of vice-presidents, and Madame Veigelé is the honorary secretary."

Note: This is the earliest English-language document seen (March 2022) that uses the term "non-flesh food" to refer to meatless foods.

1752. *Vegetarian Messenger (Manchester, England)*. 1895. A vegetarian restaurant in New York. April. p. 92-93.

• **Summary:** "New York has at last a vegetarian restaurant. It is under the management of Mrs. L. Volkmann, and was opened with some ceremony on February 5th..."

"The event received due notice in the papers the next day, the *Press* giving a report of the proceedings, and the *Commercial Advertiser*, not only a report, but a copy of the menu, and some humorous sketches entitled, 'Our artist at the vegetarian table d'hôte.'"

1753. *Vegetarian Messenger (Manchester, England)*. 1895. Humanity, the journal of the Humanitarian League. Edited by H.S. Salt. April. p. 109.

• **Summary:** No. 1 was published in March 1895. Price: 1 pence. "We congratulate the Humanitarian League upon the establishment of an official organ. The League has been in

existence for four years, and the want of an organ has long been felt. The number before us consists principally of a report of the Humanitarian Conference."

1754. *New York Times*. 1895. The longevity of vegetarians. May 20. p. 3, col. 4.

• **Summary:** Discusses vegetarians' longevity statistics gathered by the *Vegetarian Messenger*.

1755. E.A. 1895. The secretary of the Vegetarian Society. *Vegetarian Messenger (Manchester, England)*. May. p. 134-36.

• **Summary:** Note: The author may be William E.A. Axon, who wrote many articles for this periodical at this time.

1756. *Vegetarian Messenger (Manchester, England)*. 1895. Would the adoption of vegetarianism stop the slaughter of animals? May. p. 140-42.

• **Summary:** A correspondent's letter sparks a discussion of the leather trade. He argues, "a vast proportion of the world's population is engaged in trades which would immediately be quashed if the killing of animals were discontinued, tanners, leather dressers, skin and mat curers, glue makers, boot and shoe makers, bookbinders in leather, and a host of others that could be named."

The author responds to his arguments one by one. First his theory that the skins of naturally-dying animals prove unusable is debunked, "Even now animals dying on the Welsh hills are flayed if decomposition has not advanced too far when the corpse is discovered."

As Mr. Leitch remarks in a able paper which recently appeared in the *People's Journal*, "all along the line of the world's progress we see vegetable productions gradually but surely putting under foot animal stuffs, with the only exception perhaps that flesh as a food is being increasingly used. Boots made from the direct productions of the field are largely used and offered for sale. Cotton and hemp belting are largely superseding animal belting, and everywhere we have science, chemistry, and utility combining to supplant animals and animal products by vegetable and mineral productions.' Bookbinders have many substitutes for leather, many of them, for durability, being far superior to any recently tanned leather, although not yet considered so capable of artistic treatment."

"By the adoption of a vegetarian diet, the greatest cause of the slaughter of animals will be removed."

1757. *Vegetarian Messenger (Manchester, England)*. 1895. Our shop. May. p. 148-49.

• **Summary:** "It is now nearly two years since the Vegetarian Society opened a shop and depôt, situate at 9, Peter Street in the city [Manchester], close to the Deansgate tram route, and within three minutes of Central Station." Discusses types of foods and utensils, including the "peerless cooker," and

literature available at the shop.

“Where friends have difficulty in procuring foods of satisfactory quality in their own locality [i.e. vegetarian products] we shall be glad to send on parcels from our dépôt by rail or carriers either weekly, monthly, or at times to suit their convenience.”

1758. *Chicago Daily Tribune*. 1895. Restaurant for vegetarians only: It will have bills of fare for all three “degrees.” June 6. p. 8.

• **Summary:** “Chicago’s vegetarians are preparing to open a restaurant... a physician who believes in the diet has said he will send 200 patients there to eat. The restaurant is to be put in the business heart of the city. The exact place has not yet been selected. Miss Caroline Kofel, a firm believer in vegetarianism, said yesterday:

“A corporation is to be formed and membership may be had for \$1. The restaurant will not be started until \$1,000 is assured. There are many people who would be vegetarians if they could go to a restaurant where it would not be thought odd if they ordered nothing but vegetables.”

“There is a vegetarian restaurant in New York and many in Europe. They are in successful operation.” First degree vegetarians eat eggs, milk, and butter. Second degree vegetarians [higher] do not eat the articles last mentioned but they do eat all kinds of vegetables. Third degree eat only fruits and cereals—the most restricted diet of the three.

1759. *New York Times*. 1895. Had a strawberry feast: Vegetarians have lemonade, fritters, cake, and ice cream made of the fruit, and then talk diet. June 19. p. 8, col. 5.

• **Summary:** “The new the Vegetarian Club met last night for its first festival at 240 West Twenty-third Street [a vegetarian restaurant]. The bill of fare consisted of strawberry lemonade, strawberry fritters, strawberry short cake, strawberry ice cream and strawberry lemonade again. Although the fare was cool, the room was very hot.

“To judge from looks, the prolonged diet of fruit and vegetables left no impress on the faces of those at the tables. Many of them were too young to feel the tooth of biting care. The few men of beard and maturity looked as if they had been eating beefsteak and onions all their lives. The young women, who were more numerous, looked as if ice cream tasted as good in a vegetarian restaurant as anywhere else this time of year.

“When the last drop of strawberry lemonade had been quaffed the Rev. N.L. Upham gave a short discourse on the horribleness of killing cows to eat them.” He also spoke of the causes of indigestion and the importance of chewing our food slowly. “Mr. Upham’s final advice was to refrain from giving pain to animals wherever it could be avoided and to practice self-denial for the sake of the rewards which it brought.”

“Albert Turner, who has an eloquent head and beard,

said that his attention was first attracted to vegetarianism by the conviction that animals had souls.” A few years ago he wrote a book about it called “Where is My Dog?”

“John F. Farley, the President of the new Vegetarian Club, briefly traced the steps of his career into vegetarianism.”

“During the progress of the festival a number of half-grown beef-eaters stood outside the windows of the vegetarian restaurant and made audible uncomplimentary remarks. They were driven off occasionally... but always returned.”

1760. *Vegetarian Messenger (Manchester, England)*. 1895. United States: Portland, Oregon. June. p. 194.

• **Summary:** “In this city we have a Vegetarian Society, which meets the first Tuesday in each month, in the parlours of the *World’s Advance Thought*. It is in a flourishing condition. Wm. H. Galvani presides... There are many who come to these meetings to oppose vegetarianism who become converts after talking the matter over. Many people imagine, because of the name vegetarianism that it means to subsist on a diet of vegetables only, but this is an error.” Source: *World’s Advance Thought*.

1761. *Vegetarian Messenger (Manchester, England)*. 1895. Anglo-Saxon altruism. June. p. 199.

• **Summary:** “Mr. Benjamin Kidd, in his remarkable book on ‘Social Evolution,’ observes: ‘The great wave of altruistic feeling which caused the crusade against slavery to attain such remarkable development amongst these [Anglo-Saxon] peoples has progressed onward, carrying on its crest the multitude of philanthropic and humanitarian undertakings which are so characteristic a feature of all English-speaking communities, and such little understood movements as anti-vivisection, the enfranchisement of women, the prevention of cruelty to animals, and the abolition of state regulation of vice.’”

1762. Arnold, Edwin. 1895. The light of Asia. *Vegetarian (The) (New York City)* 1(1):5-8. July 15.

• **Summary:** Extract from book fifth.

1763. Haviland, Arthur. 1895. Vegetarian Society [New York]. *Vegetarian (The) (New York City)* 1(1):14-20. July 15.

• **Summary:** “The New York Vegetarian Society was founded on April 6, 1891, and has held monthly meetings ever since except during July and August of each year. The objects of the Society are well set forth in their constitution, which we publish below. We may add the vegetarians or sympathizers residing in any part of the world are eligible as members and will be gladly welcomed.

“Constitution of the New York Vegetarian Society,” consisting of a preamble, six articles (name, object, membership, dues, officers, meetings, amendments), plus by-

laws, and order of business.

The Preamble states: "We, the undersigned, believing that a diet necessitating the sacrifice of animal life is cruel and unnecessary; that the natural food of mankind is found only in the vegetable kingdom; that the proper and most nutritious diet consists of fruit, grains and nuts, subscribe to this Preamble and Constitution to found a Society for the promotion and dissemination of a knowledge of vegetarian principles."

The section titled "Society Reports" contains the executive committee for 1895 minutes for the 42nd regular meeting in May. President: John Walter Scott. First vice-president: Mrs. Arthur Haviland. Second vice-president: C. Amory Stevens. Treasurer: Charles A. Montgomery. Recording secretary: Sarah E. Fuller. Corresponding secretary: Arthur Haviland. Librarian: Dr. E.B. Foote, Jr. Address: Secretary, New York Vegetarian Society, NY, NY.

1764. *Vegetarian (The) (New York City)*. 1895. One reason enough. 1(1):1-3. July 15.

• **Summary:** "Many sound reasons are given for adopting a vegetarian diet. The first injunction of God to man was that the seeds of every herb and the fruits of the trees were given to man for food. The highest orders of most religions have been vegetarians. The strongest people in the world live upon a plain vegetable diet. The healthiest individuals are those who have always refrained from eating flesh. It is more economical, and while requiring less than one-tenth the quantity of land to support life, at the same time giving employment to a vastly increased number to produce a given amount of food.

"We could go on adding reasons and multiplying the advantages of a natural food diet to the end of our space, but we started with the assertion that one reason was enough and we hope to give one that will appeal to every intelligent being.

"All are not religious, many do not care for their health, some have no reason to study economy, but all right thinking people must admit that it is degrading for man to live on flesh while only the lower class of animals live by killing others weaker than themselves. With the possible exception of the dog, there is no flesh-eating animal that is useful to man. The horse, ox, sheep, camel, elephant and many others that have been trained to do man service are all herbivorous. Of course, we are not forgetful of the fur-bearing animals, but we scarcely think that any one in this connection would advocate tearing off the bleeding skins of living creatures to decorate or warm their own bodies.

"All readers of this paper are at least removed that far from the savage state of existence. The lower orders of mankind, savage races, and the savages which are to be found in great cities delight in bloodshed, but the constant efforts of all enlightened men have always been to restrict killing; to punish cruelty, then why not take a stand at the

top at once, abolish capital punishment and leave off paying weaker intellects to kill things to enable you to satisfy the unnatural lust for feeding on flesh? How many people who eat lamb would cut the poor animal's throat, tear out its quivering vitals, and then sit down and eat of its flesh?

"The Christian believes in a future state of existence for mankind, therefore if you kill a good man you have simply sent him to heaven a little in advance of his time. If you rob a man, he must have been a particularly incompetent or incapacitated individual that would not recover from his loss in a short time, but when you rob an animal of its life you are willfully taking from it all it has and all it ever can have to give yourself a few minutes' satisfaction. You know that flesh is not necessary to support life, for you know, or can know, hundreds of strong and vigorous men, women and children who never pollute their bodies by eating the flesh of animals. Would a man that would kill an animal kill a human being? Let us see. He would not kill any one who offended or defrauded him in a civilized country because he is afraid of the law, but we hear of many boasting of shooting at burglars because they would not be likely to be punished for it. Again we notice that it takes but slight provocation for a brave explorer in Africa who is surrounded by hundreds of savages armed with death-dealing weapons to constitute himself judge and jury and decide that a tribe must be fired upon because some member of it has stolen some trifling article. Showing that the man who kills animals takes pleasure in killing his fellow men (especially if their skin is darker than his own) when he can do so without fear of the law.

"The killing of animals for food predisposes a man to kill his fellow man when he can do so with safety to himself. It is degrading to humanity to place ourselves on a par with the lowest of the animal creation."

1765. *Vegetarian (The) (New York City)*. 1895. Bible testimony: Daniel, chapter I., 3 to 16 verses. 1(1):3-4. July 15.

• **Summary:** "3. And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed and of the princes;

"4. Children in whom was no blemish, but well favoured and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

"5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

"6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael and Azariah:

"7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belta-shazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to

Azariah, of Abed-nego.

“8. But when Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

“9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king.

“11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah.

“12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

“13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat; and as thou seest deal with thy servants.

“14. So he consented to them in this matter, and proved them ten days.

“15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.

“16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.”

1766. *Vegetarian (The) (New York City)*. 1895. Notes: A popular convention. 1(1):8. July 15.

• **Summary:** “It would be of great benefit to the cause if the Vegetarian societies throughout the country would hold a convention each year to discuss matters of interest, to get acquainted with one another and to let the world know that they are up and doing.”

1767. *Vegetarian (The) (New York City)*. 1895. [*The Vegetarian’s* statement of purpose]. 1(1):14-15. July 15.

• **Summary:** “This paper is published in the cause of vegetarianism the world over.

“It is to call the attention of thinking people to the crime of killing and the disgusting habit of feeding on dead animals and to prove that animals were not created to be killed, much less to be eaten by civilized man.”

“We have placed the subscription rate within the reach of all, and we hope all interested in our object will at once send in their subscriptions together with the names of all whom it is thought likely we may be able to influence to a better life.”

1768. *Vegetarian (The)*. 1895-1898/12. Serial/periodical. New York, NY: The Vegetarian Publishing Co. Vol. 1, No. 1. July 1895--. Frequency: Monthly.

• **Summary:** *Vegetarian Messenger*. 1895. Sept. p. 270-71.

Contains a brief review of this new magazine. Address: 40 John Street, New York.

1769. *Vegetarian Messenger (Manchester, England)*. 1895. Workers wanted. July. p. 237-39.

• **Summary:** The Vegetarian Society explains its need for money, volunteers, speakers, letter-writers, vegetarian athletes, and veggie cooks to advocate its cause.

1770. *Los Angeles Times*. 1895. No provocation. Aug. 5. p. 1.

• **Summary:** “Hongkong, Aug. 4.—All those who were killed are British. All the Americans escaped. There was no provocation for the outrages. The perpetrators were the Vegetarian Society.”

1771. *Vegetarian (The) (New York City)*. 1895. A vegetarian church. 1(2):30-31. Aug. 15.

• **Summary:** “Probably few of our readers are aware of the fact that Philadelphia contains the only church in America where the practice of vegetarianism is a condition of membership... The present pastor is Rev. Henry S. Clubb, editor of the first vegetarian paper in America, *Food, Home and Garden*.” [See letter of Oct. 15 correctly refuting this claim].

One of the founders of the Bible Christian Church in England was Joseph Brotherton, who for 24 years was returned to the House of Commons from Salford (a suburb of Manchester). “During all that time he preached regularly in the church, in spite of the pressure of parliamentary work and business... It was he who baptized Rev. Mr. Clubb. He died at a ripe old age, and on the statue erected to his memory by a loving people was written: ‘My riches consist not in the extent of my possessions, but in the fewness of my wants.’”

1772. *Vegetarian (The) (New York City)*. 1895. Reviews: *Food, Home and Garden*. 1(2):38-39. Aug. 15.

• **Summary:** Magazine edited by Rev. Henry S. Clubb of Philadelphia; also contains quotations from the opening number of the new volume.

1773. *Vegetarian (The) (New York City)*. 1895. Reviews: *Why I Am a Vegetarian*. 1(2):40. Aug. 15.

• **Summary:** Book by J. Howard Moore.

1774. *Chicago Daily Tribune*. 1895. Apostle of vegetarianism arrives: Local organizations will entertain the Rev. Mr. Clubb. Aug. 28. p. 7.

• **Summary:** “The Rev. H.S. Clubb, President of the American Vegetarian Society and pastor of the Bible Christian Church of Philadelphia [Pennsylvania], the only vegetarian ‘church’ in the country, is in the city.

“A public reception will be given the distinguished vegetarian tomorrow evening at the home of the Secretary Alfred H. Snyder of the Chicago branch of the Vegetarian

Society at 501 Farwell avenue, Rogers Park.

“J. Howard Moore of the University of Chicago is President of the local society, and will make an address of welcome, to which the Rev. Mr. Clubb will respond.

“Mr. Clubb is an Englishman by birth, and was one of the organizers of the Vegetarian Society in England. He was editor of the first paper conducted in the interests of vegetarianism in England, the *Vegetarian Messenger*. Mr. Clubb was later connected with the *New York Tribune*, of which he was a Southern correspondent in the ante-bellum days; he was also an employ   and associate of Horace Greeley, and at one time was reporter for the *Washington Union*.

“When the war broke out Mr. Clubb joined the army as Quartermaster.

“During the Centennial the Rev. Mr. Clubb went to Philadelphia and preached forceful sermons in advocacy of vegetarianism. The result was a call to Philadelphia. His pastorate in that city was an eventful one. Numerous converts were added to the Vegetarian Society there, and a ‘church’ building was erected on Park avenue, below Berks street, to which people of all denominations flock every Sunday.

“The Rev. Mr. Clubb looks cheerfully forward to the time when vegetarianism will be the rule and not the exception. Mr. Clubb is 70 years of age, is strong and robust, and is an ardent apostle of the cause he represents. He is spending his vacation in the West, and will be in Chicago a short time.”

1775. Moore, J. Howard. 1895. The Vegetarian Eating Club, of Chicago University. *Vegetarian (The) (New York City)* 1(3):42-44. Sept. 15.

• **Summary:** This letter, written on 26 Aug. 1895, describes how, a little more than a year ago, several young men (including the writer) at the University of Chicago decided “to organize a gastronomic club of the *genus Vegetarian*.” After surpassing early difficulties: “We grew in number and confidence and our critics in reticence and wisdom. To-day, the Vegetarian Eating Club, of the University of Chicago, is one of the most mentionable and successful gastronomic facts of the present time. For months its facilities have been inadequate. It is composed of both ladies and gentlemen, and includes in its membership many of the brightest and most interesting people of the University. In fact, that for which, perhaps, more than for anything else, next to its unique and beautiful menus, the Club has been distinguished has been the brilliancy and individuality of its members. Professor Frederic Starr, head of the department of anthropology and one of the most eminent and genuine scholars of this country, has been a member of the Club from its inception. The Club runs at the uniform rate of \$2.50 per week, and by eliminating the uneconomical element of meat its menus are enabled to compare favorably with those of carnivorous

clubs paying \$3.50 and \$4.00 per week. We use grains, fruits, nuts, vegetables, dairy products, eggs—in fact, everything of the nutritious sort except the bones and flesh of other animals.”

Note: This is the earliest document seen (Feb. 2022) concerning vegetarian meals served at an institution (college eating club). Address: Chicago, Illinois.

1776. *New York Times*. 1895. Views of a vegetarian: Thinks homeless animals should never be killed—Might surrender home to mice. Sept. 15. p. 9, col. 6.

• **Summary:** “In an interview with John W. Scott, President of the New-York Vegetarian Society, published in *The New York Times* recently, Mr. Scott gave expression to some interesting views in regard to vegetarianism and his own belief that animals have souls.” Mr. Scott predicts that in less than 200 years everyone in the world will be a vegetarian.

1777. Tolstoi, Leo (Count). 1895. Count Tolstoi on vegetarianism. *Vegetarian (The) (New York City)* 1(3):45-46. Sept. 15.

• **Summary:** Quoted from *New Review*.

1778. Hompes, Mathilde. 1895. Foreign: Germany. *Vegetarian Messenger (Manchester, England)*. Sept. p. 300-01.

• **Summary:** “In the July issue of the *Vegetarische Rundschau*, ‘J.S.’ writes on the necessity of teaching hygiene in our schools... Herr Heinrich Pudor... urges the necessity of a frequent change of clothing... Frau Volchert continues to give... recipes for uncooked vegetables.” Instructions for grated cauliflower with lemon and onion follow.

“We have received the first number of the *Vegetarische Worte*, the new organ of the German Vegetarier Bund. That society passed a resolution at its general meeting, held on April 15th, to establish an organ under the direction of its own executive, and has deemed it advisable to lose no time in starting it on its path. The editor makes plain that he will devote himself to all matters connected with vegetarianism, as our German brethren understand the term—to wit all that appertains to a healthy manner of living on natural principles. To this end the first article of this first number deals with the proper meaning of the word vegetarian as explained by Herr Buerdorf. The Latin *vegetus* means ‘lively, happy;’ had we been intended to represent that on any terms we should have been named *vegeter*. The additional syllable indicates an endeavour to the end of being ‘happy and bright.’ But in order to attain this end we must live rationally. Abstinence from flesh meat is only one small part of our programme. Hence Baltzer’s definition given in the *Vereinsblatt* of 1870: ‘Vegetarianism is the conscious fulfillment of our conditions of life...’ Other contributors give accounts of the German vegetarian colonies, *Heimgarten* and *Eden*, with which our readers are already familiar, and there is a good paper on

systematic physical exercise, with illustrations. An account of the life of Friedrich Ulises... should prove interesting to the readers of the *Vegetarian Messenger*... 'Blessed be the day when I joined the band of vegetarians!' [Ulises exclaims.] This is noble testimony, and the Rev. Frederick Ulises had his reward even on this earth."

1779. *Vegetarian Messenger* (Manchester, England). 1895. "The Vegetarian." Sept. p. 270-71.

1780. Kellogg, John Harvey. 1895. Re: Work with digestion, nuts, and peanut butter. Letter to Ellen G. White, "Norfolk Villa," Granville, N.S.W., Australia, Oct. 10. 6 p. Typed, with signature.

• **Summary:** The letter, addressed to "Dear Sister White," states: "I have just finished the MS. for a new edition of Digestion and Dyspepsia. It is really a new book, well illustrated, and I hope will prove helpful to the work. Mrs. Kellogg has also finished the MS. for a small book on Cookery, in which careful attention has been given to the many suggestions which you and others have made with reference to a work for Australia.

"I entirely agree with you in the suggestion that cream and milk should not be too freely used. I think they are even worse than the limited use of butter as a seasoning, as there are so many people who have dilated stomachs and cannot digest them. We make very little use of cream or milk in our family, and use no butter whatever for seasoning, but use nuts instead. I have recently succeeded in making some very excellent preparations from nuts which take the place of butter entirely and are sweeter, more palatable, and more digestible. I find this plan is working very successfully both with the patients and with the helpers at the Dormitory."

Note 1. The preceding paragraph states that Dr. Kellogg was developing various nut butters, but he does not say from what kinds of nuts. However, about 3 months later, on 4 Nov. 1895, he applied for a U.S. patent (No. 567,901) for a "nut-butter" made from peanuts or almonds. This is the earliest document seen (Jan. 2015) concerning the work of John Harvey Kellogg or Seventh-day Adventists with nut butters, and probably with peanut butter.

Note 2. This is the 2nd earliest document seen that mentions "Nut Butter" (regardless of capitalization or hyphenation).

Note 3. The letter also discusses the Medical Missionary College and its Seventh-day Adventist students: "I cannot describe to you what an encouragement it is to me to see these 40 young men and women devoting their lives to the grand work which the Lord has placed in our hands. I have done my best to inspire them with confidence and courage and to lay before them the importance of thorough consecration to the work." Dr. Kellogg is anxiously awaiting Ellen White's revised manuscript for Christian Temperance.

Note 3. The original letter is in the Ellen G. White

Papers, Incoming papers, Ellen G. White Estate, Inc., General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600. Address: M.D., Superintendent, Battle Creek Sanitarium, Battle Creek, Michigan.

1781. *New York Times*. 1895. Church of vegetarians: A religious sect in Philadelphia whose creed is to eat no meat. Founded nearly eighty years ago: Converts must abstain from eating flesh in any form for three months before they may be admitted. Oct. 13. p. 25.

• **Summary:** "Philadelphia, Oct. 12." A nice history of the Bible Christians, who also abstain from alcohol, and an interview with and biography of Rev. Henry S. Clubb. The Church of the Vegetarians was founded by Rev. Dr. Conrad in England in 1809. They left Liverpool for America not long after the War of 1812. William Metcalfe brought the church to America with Rev. James Clark. Settling in Philadelphia, Dr. Metcalfe opened a school for boys where he taught Latin, Greek, and "total abstinence." He not only founded the first Church of the Bible Christians in America, he also founded the first vegetarian association and the first total abstinence organization. "He published numerous pamphlets on abstinence from the flesh of animals and intoxicating drinks, and urged abstemiousness from the standpoint of health. Dr. Sylvester Graham, a noted temperance lecturer at the time, heard Dr. Metcalfe, embraced the vegetarian theory, and introduced it into his lecture on 'The Science of Human Life,' which is now a standard work.

"Metcalfe alone published a daily paper known as The Morning Star, to promote the election of Harrison and Tyler for President and Vice President [of the USA], and to spread the principles of vegetarianism."

On 10 Oct. 1847 the congregation moved into a much larger building. "Dr. Metcalfe continued at the head of the little flock until his death, in 1862, and then his son, the Rev. James Metcalfe, succeeded him. For a few years the Rev. William Taylor was the pastor, but in 1876, when the Rev. Henry S. Clubb came here on a visit to the Centennial Exposition, he found the church without a leader and the following year he accepted a call to its pulpit, and since that time his fortunes have been linked with that of the church.

"Mr. Clubb, in addition to his clerical work, is the President of the Vegetarian Society [of America] and edits a journal in its interests." Mr. Clubb was born in 1827 in Colchester, Essex, England. He was baptized into the church at Manchester by Rev. Joseph Brotherton. "In 1853 Mr. Clubb came to this country and among the first people of importance he met was Horace Greeley. He was a co-worker with Charles A. Dana on The Tribune and afterward became a reporter on The Washington Union [Washington, DC; published from Jan. 1857 to June 1858]. During the session in which the famous debate on the admission of Kansas and Nebraska to Statehood was held, he was in the reporters'

gallery of the House of Representatives, and he can tell many interesting reminiscences of the men and the time.

“Mr. Clubb was a radical abolitionist, and wrote for *The Tribune* a series of articles on ‘Slavery as I Found It,’ which attracted much attention. At the outbreak of the war he went to the front as a Quartermaster, just after the disaster at Bull Run [July 1861]. His wife accompanied him on the campaign, and was present at the siege of Vicksburg. On one occasion Mr. Clubb was struck in the breast by a bullet, and he still bears the scar from his wound. In the inside pocket of his coat, however, was a well-filled purse, and the force of the leaden missile was broken in passing through this, the Government’s money saving the life of at least one of its Quartermasters. At the close of the rebellion, Mr. Clubb was sent to the Texas frontier as a Quartermaster, and after he had been honorably discharged from the service at the conclusion of his term of enlistment, he went to Grand Haven, Michigan, where for twenty years he edited and published a paper. He represented the district in the State Legislature.

As an example of what a vegetable diet will do for a man, Mr. Clubb stands a hale and hearty argument. Although fast approaching the allotted age of three score and ten, he is still bright-eyed and erect. His hair, although gray, is luxuriant, and his cheeks have a rosy glow indicative of health. He is a brilliant conversationalist, and is at his best when advancing some argument in favor of a vegetable regimen. He contends that it is not a fad, but a well-tried and successful experiment.”

“Vegetarians are not numerous in this country.” The society has only about 300 members and 60 of these live in Philadelphia, and “are members of Christ Church, Park Avenue and Norris Street, which, under the energetic efforts of the Rev. Mr. Clubb, has been built to supersede the old structure on Third Street. The edifice is one of the prettiest churches in this city of many handsome buildings devoted to the cause of religion. It is pure Gothic in style and looks like a miniature cathedral...”

The structure was erected in 1870. “The creed resembles that of the Episcopal Church, with the addition of the clause restricting all the members of the Church to a vegetable diet and prohibiting the use of liquor.”

Illustrations (line drawings) show: (1) “The Rev. Henry S. Clubb, Pastor of the Bible Christian Church, Philadelphia. (2) the Bible Christian Church stone building in Philadelphia.

1782. Clubb, Henry S. 1895. Philadelphia Vegetarian Society. *Vegetarian (The)* (New York City) 1(4):79-80. Oct. 15.

• **Summary:** A letter, dated Sept. 24, 1895, with minutes of the Philadelphia Vegetarian Society’s Sept. meeting and its plans for organizing a cooking school. Address: Philadelphia, Pennsylvania.

1783. Taylor, H.M. 1895. Communications. *Vegetarian (The)*

(New York City) 1(4):75-76. Oct. 15.

• **Summary:** A letter, dated Sept. 24, 1895, refutes *The Vegetarian*’s claim on p. 30 of its Aug. 15, 1895 issue that *Food, Home and Garden* was America’s first vegetarian journal. Instead, the author claims that the *American Vegetarian and Health Journal* (AVHJ) was first published by the American Vegetarian Society in Nov. 1850, thus predating *Food, Home and Garden* by some 39 years [see letter of Aug. 15]. In addition, “This volume (No. 1) [of AVHJ] contained the proceedings of the American Vegetarian convention held in Clinton Hall, New York, May 15, 1850...” which *The Vegetarian* did not know took place according to an article on p. 8 of the July 15, 1895 issue that called for such a conference and communication between the different vegetarian societies around the globe. Notably, the first vegetarian society in America, the American Vegetarian Society, was formed at this convention. Address: 1130 Orthodox st., Frankford, Philadelphia, Pennsylvania.

1784. *New York Times*. 1895. The vegetarian idea of food: Choice limited to bread, fruit, roots, and oily substances. This list is asserted to embrace everything needed for man’s health and strength. Oct. 27. p. 26. [1 ref]

• **Summary:** This is an extract of an article by Dr. William A. Alcott in *The Vegetarian*. Oily substances include “Olives, walnuts, butternuts, cocoanuts, and perhaps a few others.” The author shows the great variety possible in a vegetarian diet.

1785. *Vegetarian Messenger (Manchester, England)*. 1895. Statistics. Oct. p. 318.

• **Summary:** A chart displays the number of contributors, members and associates enrolled, and income from subscriptions and donations, sales of publications, advertisements, other, and total for the years 1870-95.

1786. *Vegetarian Messenger (Manchester, England)*. 1895. The order of the Golden Age. Oct. p. 325-26.

• **Summary:** “The ‘articles’ of religion of ‘Order of the Golden Age,’ ... are interesting to vegetarians as showing the importance attached by Theosophists to a pure, non-flesh diet, as a means towards attaining a state of spiritual perfection. The following are ‘articles’ relating to vegetarianism.” Six articles follow.

“The address of the Secretary of the order is care of Rev. G. Ouseley, 3, Evelyn Terrace, Brighton, and the following is the form of admission of a postulant for the first grade of membership: ‘I have for the last twelve months abstained of my own will from all flesh meats, strong drinks, and tobacco, from hunting and all cruel sports, and from the use of all things gotten by cruelty, and I abjure the same henceforth by the help of God within me, and I desire to attain through the Fire of Holy Love unto the Light of Divine Wisdom.’”

1787. *Chicago Daily Tribune*. 1895. Vegetarian Society branch organized. Nov. 24. p. 3.

• **Summary:** “The North Side branch of the Chicago Vegetarian Society was formed last evening at the home of Miss Caroline Kofel, No. 583 North Clark street. The following officers were elected. President, Miss Kofel; Vice President, Mrs. A.M. Forwerg; Secretary, F.G. Wilhelm; Treasurer, Mrs. S. Kelley. A West Side branch will be organized on Wednesday evening at the residence of Louise Foscette, No. 1542 Fulton street. The Englewood branch meets Tuesday evening at the home of Mrs. Peart, No. 6601 Wright street.”

1788. Smith, T.P. 1895. Vegetarianism. *Fortnightly Review (London)* 64(New Series 58):753-64. Nov. *

• **Summary:** In the Sept. 1896 issue of this journal, Henry Salt criticized this article, saying that Dr. Smith had not grasped the ethical principle by which vegetarianism is inspired. Salt notes that vegetarians clearly distinguish between the unfortunate but sometimes “necessary destruction of garden and household pests, and the quite unnecessary (from the vegetarian standpoint) butchery of oxen and sheep, who are bred for no other purpose than that of the slaughterhouse...”

1789. *Vegetarian Messenger (Manchester, England)*. 1895. Foreign and colonial: Germany. Nov. p. 373+.

• **Summary:** “A correspondent of the *Vegetarische Warte* gives a very favourable account of a vegetarian home in the Oberwaid, which might form a welcome haven of rest to some of our friends seeking such on the continent. Oberwaid is situated near St. Gallen, and stands on an elevated plateau of 700 feet above the lake, and is well provided with baths and every arrangement for healthy and pleasant physical exercise. The Vegetarian Society of Hamburg has at last succeeded in prevailing upon the Town Council to prohibit the transport of carcasses in open carts. It is unpleasant to see the dead bodies of animals, either entire or in parts, passing through the streets, and we are pleased that there is at least one town where recognition has been forced upon the authorities.

“The Vegetarian Society of Hanover [Ger: Hannover], which was founded last year, has just held its annual meeting. It has enrolled 73 members during the course of its first year. Dr. Friedrich Lehner’s latest invention is one more step towards severing industry from cruelty. By an artificial process he has succeeded in producing silk which cannot be distinguished by its appearance from that woven by the silkworm, and it is long in the fibre and durable.”

An excerpt from the Report on Slaughter-houses, issued by the Minister of Agriculture in Prussia, follows.

1790. *Chicago Daily Tribune*. 1895. Vegetarian Society banquet. Dec. 13. p. 5.

• **Summary:** “The Vegetarian Society of Chicago will hold its inaugural holiday banquet at the Great Northern Hotel Saturday evening Dec. 28. Corrine Brown, Elizabeth Boynton Harbert, Mayor Swift, Capt. W.P. Black, Clarence S. Darrow, Dr. N.D. Hillis, Helen M. Barker, Treasurer National W.C.T.U. [Woman’s Christian Temperance Union, founded in 1873 in Evanston, Illinois], J. Howard Moore of the Chicago University, L.F. Ellison, President Chicago Vegetarian Society, J.W. Scott, President New York Vegetarian club, and the Rev. H.S. Clubb, President of the Vegetarian Society of America, are expected to respond to toasts.”

1791. *Vegetarian (The) (New York City)*. 1895. Chicago notes. 1(6):113-114. Dec. 15.

• **Summary:** “The inaugural holiday banquet of the Chicago Vegetarian Society, to be given Saturday evening, Dec. 28, at the Great Northern Hotel, promises to be one of the most notable gatherings of vegetarians ever held in this country. It will be more than a local affair. Members of out-of-town societies will be present, and the prospects for a very large attendance are encouraging indeed. The president of the Vegetarian Society of America, Rev. Henry S. Clubb of Pennsylvania, will respond to a toast. Mr. John Scott president of The Vegetarian Society, New York, has been invited. A number of prominent speakers will be present to help enliven the occasion. Among those expected to speak are: Mayor Swift, Elizabeth Boynton Harbert, Dr. N.D. Hillis, Prof. Swing’s successor; Mrs. Fairchild Allen, Rev. Francis H. Rowley, secretary of the American Humane Society; Mrs. Matilda B. Carse, President Chicago W.C.T.U. [Women’s Christian Temperance Union], etc.

“The menu is an elaborate one. It includes many rare and dainty dishes.

“Those wishing to attend the banquet are requested to write the treasurer, Miss Frances L. Dusenberry, McVicker’s Theatre Building, Chicago, inclosing (\$2.50) two dollars and fifty cents for each ticket desired.”

Note: This is the earliest document seen (Oct. 2005) that contains the term “Chicago Vegetarian Society.”

1792. *Vegetarian (The) (New York City)*. 1895. [Branches of the New York Vegetarian Society]. 1(6):114. Dec. 15.

• **Summary:** “A meeting to organize a West Side Branch of the Vegetarian Society, Wednesday evening, Nov. 27, at Loise Foscette’s, 1542 Fulton St.

“Central Society meets Tuesday evening, Dec. 3, at Great Northern Hotel. Speaker, Dr. W.D.H. Brown.

“Englewood Branch meets at Mrs. Peart’s, 6601 Wright St., Tuesday evening, Nov. 26.

“Organization of North Side Branch, Saturday evening, Nov. 23, at Miss Kofel’s, 583 N. Clark St.”

1793. *Chicago Daily Tribune*. 1895. No meats in the

menu. Holiday banquet of vegetarians at Great Northern. Many members of Chicago society gather at tables—Claim made organization numbers 100,000 in this city, result of only eighteen months' labor—Aims and objects set forth in addresses by President Ellison and others. Dec. 29. p. 3.

• **Summary:** The society “sprang into being eighteen months ago [i.e., about June 1894] at the home of the present secretary of the society, A.H. Snyder of Rogers Park. The society was organized with five members. They now claim 100,000 persons in Chicago alone are vegetarians, and all as a result of their society. The twelve course menu, which is described, includes lentil soup, gherkins, vegetable turkey, corn fritters, Roquefort and Camembert cheese, fruits, cocoanut butter, and distilled water.

“Prof. Addison Blakeley presided over the toastmaking which followed the diner. He first introduced Mr. Luther E. Ellison, President of the Central Society of Chicago Vegetarians. President Ellison said: ‘The Chicago Vegetarian Society is not a premature blossom of the unacclimated tree...’ Clarence S. Darrow gave a toast. A list of those present is given. Many letters of regret were read, including those from Mayor George B. Swift, the Rev. N.B. Hills, etc.

Note: This is the earliest English-language document seen (Nov. 2014) that mentions meatless turkey, which it calls “vegetable turkey.” Soy is not mentioned. This “vegetable turkey” is almost certainly not a commercial product.

1794. *Review of Reviews (England)*. 1895. The sheep-killing parrot, or the goblin kea. 12(6):524. Dec. [1 ref]

• **Summary:** “The *English Illustrated Magazine* publishes a very interesting account of a bird which affords the most remarkable illustration of the fact that feathered bipeds can become as depraved under evil environment as if they were bipeds of the non-feathered variety. The kea, or New Zealand parrot, is a bird which has become carnivorous under necessity, and is not only a carnivore, but is a very epicure among the carnivores.”

Claims that the kea, has become depraved and carnivorous in the face of a depraved environment. They now kill sheep, having become so fond of their kidney fat that, in one region, they have killed more than 1,000 sheep in a 12-month period, and as many as 200 healthy sheep in a single night.

A large illustration shows the carnivorous bird.

1795. *Vegetarian Messenger (Manchester, England)*. 1895. Against killing customs. In praise of vegetarianism, by W.S. Godfrey. Dec. p. 401+.

• **Summary:** “This tastefully got up booklet is the maiden effort for the propagation of vegetarianism of the Rev. W. S. Godfrey, a valued recruit to the cause. Mr. Godfrey advocates vegetarianism from the highest moral standpoint. To him it is not a mere matter of the kitchen and the table,

‘but a direct, essential and important part of the great scheme which makes for the reformation of the world, an aspect, and a very practical and far-reaching aspect, of the great gospel of life.’”

1796. *Vegetarian Year Book (The)* (London). 1895-1897. Serial/periodical. London, England. *

• **Summary:** Originally 3 annual issues were published, for the years 1896-1898. It continued publication in 1905 with the same title, but with the subtitle *The Vegetarian Annual*. Address: London, England.

1797. *Vegetarische Warte (Die)*. 1895-1933. Serial/periodical. Frankfurt am Main, Germany: Deutschen Vegetarier-Bund. Frequency: Monthly. [Ger]*

• **Summary:** Subtitle: Monatsschrift für naturgemässe Lebensweise und Gesundheitspflege (Monthly Magazine for Natural Living and Healthcare). In 1897 the *Vegetarische Rundschau* merged into it.

Note: In March 2017 Christian Koeder of Germany writes: “The first issue of *Vegetarische Warte* must have been published in 1895 in Leipzig.” Address: Berlin, Germany.

1798. Cowen, E.M.; Beaty-Pownall, S. 1895. Fast day and vegetarian cookery. London: H. Cox. vi + 177 p. Index. 19 cm. *

• **Summary:** Though mainly a vegetarian cookbook, it also includes recipes for fish and Lenten menus.

1799. Godfrey, W.S. 1895. Against killing customs. In praise of vegetarianism. Manchester, England: The Vegetarian Society. 76 p. 20 cm. *

1800. Hills, Arnold Frank. 1895. Essays on vegetarianism. London: Ideal Publishing Union. viii + 248 p. 19 cm. Contributed to “The Vegetarian.” *

• **Summary:** Summarized in *Vegetarian Messenger* (Manchester, England). Jan. 1. p. 19+.

1801. Kingsford, Anna Bonus. 1895. The perfect way in diet: A treatise advocating a return to the natural and ancient food of our race. 6th ed. London: Kegan Paul, Trench, Trubner & Co. Ltd. xiii + 121 p. 16 cm. [92* footnotes]

• **Summary:** *The Encyclopedia Britannica* (1929, at Vegetarianism) considers this book one of the two classics on the subject. It is a revised and enlarged translation of the author's July 1880 thesis, from the University of Paris, under the title *De l'Alimentation Végétale chez l'Homme*. The original thesis was published in Paris in French, then translated into German. The first English edition was published in 1881. The author, a physician (M.D.) deals much more with the physical and social aspects of a vegetarian diet, than with its moral and philosophical aspects. This is not because she regards the latter of lesser

importance, “but because their abstruse and recondite nature renders them unsuitable to a work intended for general reading.”

This long essay, which is not divided into chapters, discusses both vegetarianism and animal welfare. It begins with a Proem (prose poem, from *The Light of Asia*, about the life of the Buddha by Edwin Arnold), then discusses anatomy and physiology, cookery, physical force, national habits, chemistry, stimulating effects of flesh food, alcoholism, slaughter houses, social considerations, sufferings of cattle, dangers of flesh-eating, treatment of disease, economical considerations, over-breeding, the leather question, cruelty in the fur trade, the manure question, sport, recapitulation, conclusion.

On page 26 the author praises the Japanese diet: “The Japanese not only abstain from animal food, but even from milk and its productions. One of the laws which they most religiously observe is, not to kill, nor to eat anything that is killed... The Japanese are represented as robust, well made, and active, remarkably healthy, long-lived and intelligent...

“Fish and rice are the staple articles of Japanese diet... Beans are an important article, and from these is manufactured *tofee* [sic, tofu]—literally bean-cheese, an article largely used by the poorer classes” (*New York World* 1887).

“China.—The perfection of the art of cooking is nowhere more observable than in the monasteries of the Buddhists. They have but the simplest elements of food to deal with. No meat, no fish, no poultry are allowed at their tables. No eggs, no lard, no butter, no milk must be introduced into their confectionery. Vegetables alone are permitted, and yet by means of these a dinner of surprising variety is served, and if the guest judged only by appearances he would suppose that the worthy abbot had forgotten the rigid rules of his monastic establishment, and was about to break his vow by partaking of most heretical viands” (*Pictures of the Chinese*, by Rev. R.H. Cobbold, M.A.).

On pages 93-94 the author shows that a meatless diet will support a much larger population from a given area of land than a meat-centered diet for which the land is used for pasture and grazing. Address: Doctor of Medicine of the Faculty of Paris, 11 Chapel Street, Park Lane [London?].

1802. MacDonald, William Allan. 1895. *Reformed dietetics: The natural ration system*. London: Ideal Publishing Union. vi + 60 p. 19 cm. *

1803. Northern Heights Vegetarian Society, London. 1895. *Best food for athletes*. London: NHVS. 30 p. 19 cm. *

1804. Oldfield, Josiah. 1895. *The evils of butchery*. London: Humanitarian League. 77 + xxi p. Series: The Humanitarian League's Publications, No. 17. *

• **Summary:** The author lived 1863-1953.

1805. Thompson, William Gilman. 1895. *Practical dietetics: With special reference to diet in disease*. New York, NY: D. Appleton & Co.; London: Henry Kimpton. xxii + 802 p. See p. 135, 656. Illust. Index. 24 cm.

• **Summary:** The chapter titled “Vegetable Foods” states (p. 135): “Soya bread is made from an oily pea which grows in China and Japan, and is used sometimes by diabetics, for it contains over one third part gluten and but 1.17 per cent of glucose.”

In the chapter on “Diseases especially influenced by diet” (p. 599+), in the section on “Diabetes mellitus” is a subsection titled “Dietetic treatment.” Under “Substitutes for bread” we read (p. 654) that there are five breads made from flour especially prepared for diabetics: Gluten bread, bran bread, almond bread, inulin bread, and soya bread. The passage on “Soya bread” (p. 656-57) states: “A meal [flour] is made from the fruit of the *Soya hispida*, a bean which is grown in China and Japan and also raised in Austria. It is very rich in proteid. It has a peculiar taste and holds a purgative oil.

“The published percentage compositions of the more important ingredients of soya bread is as follows: Water, proteids, fats, starch and sugar, phosphoric acid.

“Soya bread is nutritious on account of the large percentage of fat which it contains, but according to an analysis made by an expert chemist it contains more carbohydrates than it is advertised to hold. This, in fact, is true of all the breads and biscuits made of substitutes for flour. Prof. Leeds says that some breads which are falsely called gluten breads contain from 50 to 75 per cent of carbohydrates, and hence they are unreliable and deceptive.”

Also discusses: Vegetarianism (p. 28-30). Wheat bran and gluten (p. 120-21). Gluten bread (p. 128-29). Prepared farinaceous foods, incl. Liebig's Foods, Nestlé's Food, Gerber's Food (p. 130-33). Diastase and malt extracts (p. 142-43. “Diastase is a vegetable ferment [enzyme]...”). The chief vegetable proteids and a “purely vegetable diet” (p. 143-45). Erbstwurst or pea sausage (p. 146-47; “It was invented in 1870 by a cook named Grünberg, and the German Government bought the secret of its preparation. It is a cooked food composed of pea meal mixed with fat pork and salt, so treated as to prevent the decay of legumin.” Highly nutritious, it is rich in nitrogenous [protein] and starchy material, and the fat provides energy, but it often produces flatulence and diarrhea. Erbstwurst may be quickly made into soups. It was used by the German army in the Franco-Prussian War, and was known as the “iron ration.”) Peanuts and peanut flour (p. 172). Oleomargarine and Butterine (p. 176-77). Peanut oil (p. 179. “Peanut oil is used to some extent in this country, like cotton-seed oil, mainly to adulterate or imitate olive oil, which is much more expensive”). Adulteration of coffee (with chicory, beans, or peanuts) and coffee substitutes (from wheat, rye, or oatmeal

to which butter is added) (p. 200-01). Food preservation and ferments (p. 253). Vegetarian diets (p. 296-97). Digestion of proteids in the stomach (incl. gluten and vegetable casein, p. 325). Artificial digestion, using scientifically prepared digestive ferments or enzymes (p. 329-35): "To physiologists we are indebted for the discovery and development of the scientific preparation of digestive ferments of enzymes and the predigestion of food outside the body. The composition of the various digestive ferments and their action in general have been understood for a long time, but it is only within the last two or three decades that the use of these organic bodies has been made practicable on a large scale for rendering food more digestible or assimilable by invalids."

"The different ferments which can be used for increasing the activity of digestion within the body or for partially digested foods outside of the body are principally diastase, pepsin, and extracts of pancreatic juice, which are usually called pancreatin, and which are compounds of several substances. Besides these there are several vegetable ferments, such as papain from the American papaw, and ferments are present in the juice of the pineapple, and the century plant or agave.

"Predigestion of starches: There are a variety of ferments which have the power of converting starch into dextrin and sugar. They are ptyalin in the saliva, amylase [an amylase] in the pancreatic juice, diastase, a ferment in the intestinal juice, and the substances inulin and lichenin... Mucin and certain gums are also amylolytic. Of these different ferments, the one which is found to be of most practical service for predigestion is diastase. The action of the diastase of malt resembles that of the ptyalin of saliva and the amylase of pancreatic juice, which alter starches into dextrin and maltose." "Ground malt itself possesses even stronger digestive action upon starches than malt extracts." "For manufacturing malted foods the wheat or barley flour should be baked in order to rupture the starch granules and make them more soluble."

"Predigestion of proteids: The digestion of proteids may be accomplished either within the body by prescribing pepsin and hydrochloric acid, or without the body by use of the same agents, or, as is more often done at present, by pancreatinisation. Pepsin was among the first digestive ferments to be isolated and employed for artificial fermentation. This ferment differs from diastase in the fact that it is capable of continuing its digestive functional activity within the body, and it is therefore frequently prescribed in cases of deficient gastric secretion, to be taken with the meals, or immediately after, as a powder or in solution. The action of pepsin is confined to the conversion of albuminous food, and it requires an acid reaction." A table (p. 332) shows the relative digestive power of 6 commercial products as reported by Prof. Chittenden on 16 Feb. 1889; Parke, Davis & Co.'s Pepsinum Purum in Lamellis was found to be best. "Pancreatin is the name of a complex

fermentative body derived from extracting the pancreatic gland." It is "a powerful digestive agent and, on the whole, more serviceable for the predigestion of food than any of the other ferments. It contains both trypsin and amylase. This extract also emulsifies fats... and since its action is so powerful and varied, the majority of the predigested food preparations—the so-called 'peptonised foods'—are made with pancreatin instead of pepsin." Predigested infant foods and milk are popular but expensive and sometimes have a bitter or disagreeable flavor. Papain [from papaya] is an excellent vegetable ferment favored by Prof. Chittenden (of Yale Univ., Connecticut), who states that it "has the power of digesting to a greater or less extent all forms of proteid or albuminous matter, both coagulated or uncoagulated. Furthermore, papain is peculiar in that its digestive power is exercised in a neutral, acid, or alkaline medium."

Food absorption takes place from the stomach to a limited degree, from the small intestine to a great degree, and from the large intestine to a lesser degree.

The first U.S. edition was published in 1897 (copyrighted 1895). A second edition was published in 1902. A fourth edition was published in 1909 (xxvi + 928 p.). William Gilman Thompson lived 1856-1927. Address: M.D., Prof. of Materia Medica, Therapeutics, and Clinical Medicine in the Univ. of the City of New York.

1806. Tolstoy, Lev Nikolayevich (Count). 1895. *Plaisirs cruels*, contenant La profession de foi de l'auteur: Traduit du russe par E. Halpérine-Kaminsky [Cruel pleasures, containing the author's creed: Translated from the Russian by Ely Halpérine-Kaminsky]. Paris: G. Charpentier & E. Fasquelle. vii + 282 p. Preface by Charles Richet. 18 cm. [Fre]

• **Summary:** Contains an essay/chapter on vegetarianism. Contents: Preface. Food and luxury/excess (*L'alimentation et le luxe*): Response to L. Tolstoy. In the section titled "Cruel Pleasures" (*Plaisirs Cruels*) are three chapters: The Eaters of Meat (*Les Mangeurs de Viande*, p. 45-127), War (*La Guerre*, p. 129-77), and Hunting (*La Chasse*, p. 179-210). Happiness. Credo (Profession de foi).

Count Tolstoy (whose name is formally written graf Lev Nikolaevich Tolstoy) was a Russian novelist, philosopher, social activist and mystic who lived 1828-1910. Address: Russia.

1807. Beard, Sidney Hartnoll. 1895? Is flesh-eating morally defensible? 7th ed. London: Marshall, Russell & Co., Ltd. 37 p. Undated. *

• **Summary:** The author was born in 1862.

1808. E.A. 1896. The Rev. Henry S. Clubb. *Vegetarian Messenger (Manchester, England)*. Jan. p. 9-11.

• **Summary:** Note: The author may be William E.A. Axon, who wrote many articles for this periodical at this time.

1809. Hompes, Mathilde. 1896. Sweden. *Vegetarian Messenger* (Manchester, England). Jan. p. 24.

• **Summary:** “A vegetarian society has been formed in Stockholm, to which 40 members subscribed on the first evening.”

1810. Romanes, Kenneth. 1896. The etymology of the word “vegetarianism.” (Letter to the editor). *Vegetarian Messenger* (Manchester, England). Jan. p. 25-26.

• **Summary:** “Referring to Frä. [Fräulein = Miss] Hompe’s summary, in your last issue (p. 409), of my contentions in the *Vegetarische Warte*, I would point out that what I said in reference to Baltzer, was not that he desired to substitute *Vegetabilienesser* (=vegetable-eater) for *Vegetarianer* (=vegetarian), but that he maintained that the latter word gave most people the impression that vegetarians were mere *Vegetabilienesser*. My letter, I may mention, was not exactly intended as a general protest against vegetarians now using *vegetus* as a root upon which to base Vegetarianism (still less *den Vegetarismus*); but was written to question the accuracy of the statement of an article written in the *Veg. Warte*, to the effect that those who founded the German Vegetarian movement, had the root *vegetus* in mind at the time when inventing the word *Vegetarianer*. This would have been clear, had not the editor of the *V.W.* for some reason suppressed the concluding paragraph of my communication, which contained a sentence somewhat as follows: ‘From all this it would seem that the word *Vegetarianer* was first invented, and the word *vegetus* only discovered afterwards! Nevertheless the find is too valuable a one to be lightly cast aside.’ Since writing the *V.W.* letter, I have noticed that the late Robert Springer in his classical work ‘Enkarpä: Culturgeschichte der Menschheit,’ (p. 531) also expresses the opinion that the word *Vegetarianer* (now written *Vegetarier*) is probably simply a Germanized form of the English ‘Vegetarian.’ I may add that I have recently gone somewhat into detail concerning the relation of German to English Vegetarianism, in an article contributed to *The Vegetarian* (London) October 12th.” Address: Berlin.

1811. *Vegetarian Messenger* (Manchester, England). 1896. Publications received. Jan. p. 8.

• **Summary:** “Alliance News—Animal’s Friend—Anti-Vivisection—Bakers’ Time—Band of Hope Chronicle—Brighthouse Gazette—British Temperance Advocate—Burnley Co-operative Monthly Record—Co-operative News—Children’s Haven—Dairyman—Gardening World—Good Health—Harbinger—Healthy Life—Herald of Health—Herald of Peace—Humanity—Journal of la Société contre l’abus du Tabac—Land and Labor—Light—Manifesto—Medical Examiner—Monthly Index of Periodical Literature—Onward—Onward Reciter—Pacific Health Journal—Phrenological Magazine—Prize Reciter—Revue Homoeopathique Belge—

Roll Call—Sunbeam—Temperance Star—Temperance Witness—Vegetarian—Vegetarische Warte—Wesleyan Methodist Sunday School Magazine—World’s Advance Thought—Young Abstinence—Zoophilist.”

1812. *Vegetarian Messenger* (Manchester, England). 1896. Bolton Vegetarian Society (Letter to the editor). Jan. p. 24-25.

• **Summary:** “The Committee of the Bolton Vegetarian Society are desirous of raising a special Lantern Fund for their work in Bolton. It has occurred to me that there are many friends of the cause who are not in active service owing to their being scattered over the country, and who would be glad of the opportunity to help a society in such useful and active work as we are engaged in. We have, since October, given 16 lantern lectures and four cookery demonstrations to audiences numbering over 3,000. We wish to obtain additional lantern slides in order to be efficiently equipped to illustrate all phases of our subject, and as we are compelled to get original slides it becomes expensive, especially for a small society such as our own. May I, therefore, appeal to friends who feel disposed to help us as liberally as they deem it our privilege. All contributions will be thankfully acknowledged by W. M. Farrington, Hon. Secretary, 9, Windsor Grove, Bolton.”

1813. *Lancet*. 1896. With a view to letting the press know exactly what vegetarianism can accomplish in the gastronomic art... Feb. 22. p. 526.

• **Summary:** “... Mr. A.F. Hills, the President of the London Vegetarian Society, entertained a number of ladies and gentlemen of the fourth estate [the public press] at the Ideal Café, Tottenham-court-road, on Feb. 14th last. Of course, the various dishes were composed entirely of vegetables and fruit, but such things as macaroni cutlet and dishes prepared *à la Française*, *à la Normandy*, &c., bore some resemblance to the food eaten by the ordinary ‘corpse’ eater, to use the not very elegant phrase of one of the speakers. We see no reason to change our opinion that a mixed diet is preferable.”

Note: This is the earliest English-language document seen (Jan. 2014) that mentions a meat alternative in the form of a “cutlet.” Address: England.

1814. **Product Name:** Nut Butter.

Manufacturer’s Name: Sanitarium Health Food Co.

Manufacturer’s Address: Battle Creek, Michigan.

Date of Introduction: 1896 February.

Ingredients: Peanuts.

How Stored: Shelf stable.

New Product—Documentation: Fitch, D.A. (Mrs.). 1896. “What shall we put on bread?” *Advent Review and Sabbath Herald*. 73(5):71. Feb. 4. “When we consider *Eccl.* 7:29, we usually apply the “many inventions” to evil things; but may not the expression mean some good thing, sometimes?

The Health Food Company of Battle Creek, Michigan, is now manufacturing nut butter. The company began on a small scale, but the demand is so great that the facilities for its manufacture are being greatly enlarged from time to time. Its price, as it comes from the factory, is thirty cents a pound. When prepared in the home, according to directions, its expense is only half that. This is what hundreds are now using on their bread, and the pleasure derived therefrom is great, compared with that found in the use of the dairy product, to say nothing of the fact that it is thoroughly hygienic, while the dangers of the latter are manifold."

Note 1. The full name of this company was probably "Sanitarium Health Food Co." (used by the company as early as Sept. 1888) or "Battle Creek Sanitarium Health Food Co."

Note 2. Prior to 1897, Seventh-day Adventists generally referred to all nut butters (including peanut butter) as "nut-butter" (or "nut butter"). In Aug. 1897, "peanut butter" was first mentioned by a Seventh-day Adventist person or publication in *Good Health* magazine.

Note 3. Mrs. Fitch was a Sanitarium Cooking-School teacher and writer.

Note 4. It is reasonable to ask why Joseph Lambert of Battle Creek, Michigan, who had all the necessary patented equipment and company to make peanut butter (and sold peanuts in bulk), did not do so. Here is the answer. He did not want to go into competition with his mentor and fellow Seventh-day Adventist, Dr. John Harvey Kellogg.

1815. **Product Name:** Bromose (Dry Milklike Product Made from Malted Nuts—No Soy).

Manufacturer's Name: Sanitas Food Co. Renamed Kellogg Food Company in mid-1906, then Battle Creek Food Co. in the spring of 1921.

Manufacturer's Address: Battle Creek, Michigan.

Date of Introduction: 1896 February.

Ingredients: Mainly peanuts.

New Product—Documentation: Kellogg, John H. 1896. "Nut butter and nut meal." *Good Health* (Battle Creek, Michigan) 31(2):56-57. Feb. "Bromose is a combination of nuts with digested starch. It is the vegetable analogue of malted milk and constitutes a perfect food." "Nut butter, nut meal, and bromose are manufactured and sold at reasonable rates by the Sanitas Food Company, Battle Creek, Michigan."

Sanitas Food Co. 1896. "New nut products" (Ad). *Chicago Vegetarian* 1(3):8. Nov. Four products are advertised: 2. Bromose. "Makes fat and blood. This is a product made by malting nuts, and is especially adapted to persons who cannot digest starch."

Ellen Goodell Smith. 1896. *The Fat of the Land and How to Live on it*. Page 195 contains a full-page ad for products made and sold by the Sanitas Food Company (Battle Creek, Michigan) titled "Pure Products of Nuts." These include Bromose.

Schwarz, Richard W. 1970. *John Harvey Kellogg, M.D.* Nashville, Tennessee: Southern Publishing Assoc. "During the decade following the appearance of peanut butter, Dr. Kellogg developed several other food products with a nut base. In 1896 he patented a product labeled 'Bromose,' which he claimed to be a vegetable equivalent of malted milk" (p. 120-21).

1816. *Vegetarian Messenger* (Manchester, England). 1896. The order of the Golden Age. Feb. p. 33.

• **Summary:** "Our energetic friend, Mr. Sidney H. Beard, of Ilfracombe, has organised a new vegetarian society, to which has been given the title of the Order of the Golden Age, a name which, by the way, has already been adopted by another society conducted on vegetarian lines. The Order is not formed in any spirit of rivalry towards existing societies, but rather as a handmaid to them, and with a special view of carrying the war into the churches, so as to press our ideas upon the attention of the religious world, from a religious standpoint. The objects of the Order are 'to promote the doing of God's Will in all things. To hasten the coming of the Golden Age when love and goodwill towards all fellow-creatures shall reign in every human heart. To advocate the adoption throughout Christendom, of a bloodless and natural diet. To plead the cause of the weak, defenceless and oppressed, and to deprecate War, Slaughter, Gluttony, Intemperance, and Cruelty, and all that it opposed to the true spirit of Christianity.'

"The members of the Order are divided into two grades, the Companions, who are to be vegetarians of at least twelve months' standing, and Associates, who may eat fish. The Order will publish an official journal, *The Herald of the Golden Age*, and its *modus operandi* will be (a) The circulation of the official journal; (b) the utilization of every opportunity to influence the Christian church and ministry by correspondence, lectures, letters to the religious press, and by the individual efforts of members; (c) the employment of lecturers, teachers, and other officials, as the Order extends and its means increase; and (d) the adoption of any plan or enterprise which is calculated to further the objects of the order."

1817. *Vegetarian Messenger* (Manchester, England). 1896. Tofu, a Japanese vegetable cheese. Feb. p. 33-35.

• **Summary:** A summary of a long paragraph on tofu from an article titled "Agriculture: Crops and live stock," in the *Times* (London) (13 Jan. 1896, p. 8).

1818. Fitch, D.A. (Mrs.). 1896. How to cook grains. *Advent Review and Sabbath Herald* 73(10):151. March 10. Whole No. 2158.

• **Summary:** At the end of her article on "How to cook grains," Mrs. Fitch adds this "Explanation.—Many inquiries are coming in asking for directions, recipes, etc. for making

nut-butter in the home. My article on the subject was not intended to give the impression that it could be thus manufactured, but that directions would accompany it, by following which its cost could be reduced to half the original."

Note: This is the 3rd earliest document seen (Feb. 2015) that mentions "nut butter," which may well refer to peanut butter. Address: Sanitarium Cooking-School, Battle Creek, Michigan.

1819. *Vegetarian (The): The Organ and Property of the New South Wales Vegetarian Society*. 1896. Ourselves. 1(1):1-4. March 10.

• **Summary:** A little 4-page monthly newspaper. Contents: Introduction. Meetings—Vegetarian Society. Vegetarian library. Monthly fixtures [events]—March. Vegetarian finance. Systematic effort [to compile present addresses of vegetarians]. Summary: "The N.S.W. Vegetarian Society. Established July 20th 1891. President: H.E. Langridge, 187 Castlereagh St., City. F.H. Satchell, Bon Accord Ave., Waverley. W. Langkop, 239 Macquarie St., City. F.C. Newcombe, 8 Franklin St., Glebe. Printed and published by H.E. Langridge at 187 Castlereagh St., Sydney, N.S. Wales." Address: Sydney, New South Wales, Australia.

1820. Axon, William E.A. 1896. Tolstoi and vegetarianism. *Vegetarian Messenger (Manchester, England)*. March. p. 74-78.

• **Summary:** "Amongst contemporary celebrities, and the age has been prolific of high and varied talent, there is no man for whom greater genius can be claimed than the Russian novelist and reformer, Leo Tolstoi. He towers head and shoulder over a crowd of notables, a picturesque and enthralling figure, uniting the power and sensitive temperament of the poet with the fervour and vision of the prophet. In him the mysticism of the East has been united to the practical logic of the West. Whilst he is one of the keenest observers of life that now is, with its contradictions, falsehoods, miseries and efforts, he aspires also to be the light-bearer showing the path to a purer and happier condition of the world."

His biographical details and a listing of works follow in the three-part article. "He has abandoned his rank, lives for the most part the life of an artizan [artisan], abstains from wine and flesh-meat, and devotes the greater part of his wealth to the relief of the suffering poor of his native land. When Russia was visited in 1891-2 by the horrors of famine, Tolstoi was a good angel to the stricken populations. He has not escaped calumny, yet there is overwhelming testimony not only to his genius—for that it is impossible to deny—but to his courage, sincerity, and goodness."

"Tolstoi is fully conscious of the evils of intemperance, but in the use of wine, beer, hashish, opium, tobacco and other narcotics he sees not merely the effort to fill a wary

pause in the daily life of man, but an attempt to stupefy [stupefy] his conscience so that it shall no longer be awake and alert in protest against wrongdoing. In the words of a philosophic coachman whom Tolstoi overheard, 'Conscience denies to the sober what it does not deny to the intoxicated.' Tolstoi's theory is that abstinence is the beginning and foundation of the moral life. With Plato he holds it to be the first quality which it is necessary to acquire, and which will bring in sequence courage, wisdom, and justice—the highest virtue of the pagan ideal. The Christian scheme of progressive morality is self-abnegation, faithfulness to the divine will, and above all the spirit of love. Thus the mastery of self, the dominion over appetites and passions, is recognised by the greatest teachers of ancient philosophy and the modern religion as the first step in the way of perfection." "The vegetarian movement," Tolstoi says, 'is one that especially rejoices the hearts of those who seek to establish the Kingdom of God on earth.'

A black-and-white photo of the author appears with a handwritten note from him reproduced below, "Wishing you success in your work and in our common work I remain. Yours truly, Leo Tolstoy. October the 17th 1895." Source: *Labour Annual*. Editor's footnote: "The good wishes in the facsimile autograph were intended for the labour movement."

1821. Shrubsole, O.A. 1896. Practicability of vegetarianism. *Westminster Review (New York, London)* 145:312-20. March. *

1822. *Vegetarian (The): The Organ and Property of the New South Wales Vegetarian Society*. 1896-. Serial/periodical. Sydney, New South Wales, Australia: New South Wales Vegetarian Society Vol. 1, No. 1. 10 March 1896.

• **Summary:** A search of OCLC (July 2004), the world's largest electronic catalog of books and periodicals, shows no record for this periodical.

Website printout. 2004. July. 10. "History of the Australian Vegetarian Society." www.ivu.org/history/societies/australia.html. "The NSW [New South Wales] Society based in Sydney was founded on July 20, 1891. Their only known published work in Australia is *The Vegetarian: the Organ of the New South Wales Vegetarian Society*, of which only the first issue dated March 1896 is available."

Scan of Vol. 1, No. 1, page 1, sent by Alan Crook of Australia. On page 1, below the subtitle: "Registered at the General Post Office, Sydney, for transmission by post as a Newspaper." Below that is one article titled "Ourselves," which is an introduction to the new society. Address: 187 Castlereagh St., Sydney, New South Wales, Australia; Not at COPAC 2004-09-17.

1823. *Vegetarian Messenger (Manchester, England)*. 1896.

The order of the Golden Age. March. p. 66-67.

• **Summary:** “Mr. Sidney H. Beard asks us to print the following explanation of the origin and aims of the Order of the Golden Age: ‘We have received communications asking whether our Order is connected in any way with literature published by esteemed friends at Brighton, bearing the name of our Society, and with a view to removing any misapprehension we wish it to be distinctly understood that we have no connection whatever with the same, although we sympathise with the efforts of those associated with it, to promote Food Reform and to do good in other ways, and we heartily wish them God-speed.’

“‘The Order of the Golden Age was originally founded in 1882, by Rev. H. J. Williams, Rector of Kinross, a Member of our Council, but although the prospectus was printed and officers were appointed some fourteen years ago, the Institution has been in a dormant state until this present resuscitation on a wider, more general, and more practical basis.

“‘We also wish to be clearly understood that our Order is not a new vegetarian society, which is likely to become a rival to those already in existence. Our programme is a more comprehensive one, which includes practical Christian philanthropy, and the advocacy of humanitarian sentiment, peace and goodwill, (as however, anyone who reads carefully our prospectus, will at once see) the more general adoption of a bloodless diet throughout Christendom must take place before many of the social, moral, and physical evils which afflict society can be removed, we hope by God’s blessing and help to unite in combined and consecrated effort as large a number as possible of sincere men and women who share our convictions, or who can be led to embrace the same—and then to encourage them in every possible way, to proclaim far and wide the truths on which the Food Reform Movement is based.

“‘It is thus apparent that the existence of our Order will stimulate to increase zeal and activity, not only the isolated vegetarians who are scattered up and down the country, but also the members of the various societies, and by this means every society in the kingdom ought to be materially strengthened. As the vitality of a society consists in the number of earnest workers upon its roll, we trust that the official leaders of such organizations will realize the wisdom of bringing their members as rapidly as possible in touch with our literature.’ Mr. Beard is presenting to each of our readers a copy of the *Herald of the Golden Age*, the organ of the Order.”

1824. *Vegetarian Messenger (Manchester, England)*. 1896. *Food, Home, and Garden*. March. p. 72.

• **Summary:** “We are glad to hear from the Rev. H. S. Clubb that *Food, Home, and Garden*, the organ of the American Vegetarian Society [sic], is to be revived.”

Note: The American Vegetarian Society ceased to exist

in the early 1860s. *Food, Home, and Garden*, is the organ of its successor, the Vegetarian Society of America, which was founded in the June 1886 in Alnwick, Pennsylvania, and by Jan. 1889 had its headquarters in Philadelphia, Pennsylvania.

1825. *Vegetarian Messenger (Manchester, England)*. 1896. Publications received. March. p. 73.

• **Summary:** “Alliance News—American Medical Temperance Association Bulletin—Anti-Vivisection—Arya Patrika—Band of Hope Chronicle—Bien Social—British Temperance Advocate—Burnley Co-operative Society Monthly Record—Children’s Haven—Co-operative News—Dietetic and Hygienic Gazette—Gardening World—Good Health—Harbinger—Healthy Life—Herald of Health—Herald of Peace—Herald of the Golden Age—Humanity—Journal de la Société contre l’abuse du Tabac—Journal of Hygiene—Journal of Zoophily—Justice—Land and Labor—Medical Examiner—National Righteousness—Night and Day—Onward—Onward Reciter—Oswestry Commercial Circular—Pacific Health Journal—Personal Rights—Phrenological Magazine—Pure Food—Revue Homoeopathique Belge—Roll Call—Rosebud—Sunbeam—Temperance Worker—Vegetarische Warte—Vegetarian (London)—Vegetarian (New York)—Vegetarian Review—Wesleyan Methodist Sunday School Magazine—West Indian Home Builder—Wide Awake Temperance Reciter—World’s Advance Thought—Young Abstainer—Zoophilist.”

1826. *Vegetarian Messenger (Manchester, England)*. 1896. Reviews: *The Herald of the Golden Age*. March. p. 83.

• **Summary:** “The organ of the Order of the Golden Age makes an excellent start. The first number contains articles, dealing principally with the moral aspect of vegetarianism, by the Revs. H.J. Williams and J.H.N. Nevill, and Messrs. S. [Sidney] H. Beard, E.J. Baillie and J.I. Pengelly. Mr. Beard’s article on the ‘Coming Revolution in Diet’ gives his reasons for believing in the possibility of a complete revolution in the dietetic habits of Christian people within the next fifty years. The *Herald* is nicely printed and, if it keeps up to the standard of its first number, will greatly serve the cause of vegetarianism.”

1827. *Vegetarian Messenger (Manchester, England)*. 1896. Reviews: *The Vegetarian Review*. March. p. 83.

• **Summary:** “Our contemporary begins a new series with its January number. It is enlarged from 36 to 48 pages and will in future appear on the 15th of each month. An article entitled ‘Enthuse—Energize—Organize,’ contains a very elaborate scheme of organization for which the author, Mr. Hills, thinks the movement is now ready. The organized unit of the movement is the vegetarian society which gathers together all the vegetarians within a town or district, these societies are grouped in County Associations, these in their turn Provincial Councils, these in the National Union of all societies, associations and councils of any kingdom above all

is the Vegetarian Federal Union, consisting of representatives of the Vegetarian Societies of the world. The number also contains articles on the 'Testimony of the Senses,' by Mr. Clubb; on 'Vegetarianism in Germany, 1895,' by Mr. Romanes; on the 'Organization of New Societies,' by Mr. Newcombe, and some other interesting items, including interviews with Dr. F. R. Lees, the veteran temperance advocate, and Miss Field, the *Review's* chess editor, neither of whom, by the way, are out-and-out vegetarians."

1828. *Vegetarian Messenger* (Manchester, England). 1896. Foreign and colonial: A Russian vegetarian sect. March. p. 92.

• **Summary:** "The *Arya Patrika* gives some account of a new religious sect in Russia, the Dockhobortzi [Doukhobors / Dukhobors], which is said to be suffering persecution for refusing to bear arms. The Dockhobortzi is composed of people who endeavour to lead a 'Christ-like and spotless life,' Their household affairs are managed on a sort of communistic basis, neither rich nor poor existing among them, although each peasant among them is allowed to possess from six to eight horses, and from ten to twelve oxen and cows, besides sheep, pigs and poultry. If one of them loses a cow or a horse, his loss is immediately made good by his neighbours. Their food is simple and frugal—bread, potatoes, cabbage and other vegetables. They abstain from eating flesh, but they freely enjoy milk, butter and eggs. Their drink is water. It does not appear what function the pigs, which the sect own, perform."

1829. Hamilton, John B. 1896. Life and times of Doctor Reuben D. Mussey. *J. of the American Medical Association* 26(14):649-52. April 4.

• **Summary:** Based on a speech. Reuben D. Mussey (1780-1866), fourth president of the American Medical Assoc., was a prominent U.S. physician and surgeon who became convinced of the advantages of a fleshless diet—though this article does not mention that (see Schenck 1896, p. 1236; Hardinge & Crooks 1963, p. 547). A man of lofty character and principles, he was also an ardent lecturer and writer on the subject of temperance, or abstaining from alcoholic beverages.

Note: In 1846 Morton, an American dentist, discovered anesthesia; it revolutionized the world of surgery as much as the discovery of bacteria did later in the 19th century. Address: Chicago, Illinois.

1830. Lambert (Joseph). 1896. Notices: Family nut-butter mills (Ad). *Advent Review and Sabbath Herald* 74(15):239. April 13.

• **Summary:** "I am manufacturing and selling hand-mills for making nut butter especially adapted to family use. These mills are simple, durable, reliable, and cheap. A child can operate them. I also sell shelled nuts at lowest rates;

roasters, and the entire outfit for grinding nuts. For circulars, testimonials, or any particulars, write to Joseph Lambert, corner Kalamazoo and Washington Sts., Battle Creek, Michigan."

Note: This is the 4th earliest document seen (Feb. 2015) that mentions "nut butter," which may well refer to peanut butter. All of these four earliest documents that mention "nut butter" were written by Seventh-day Adventists. Address: corner Kalamazoo and Washington Sts., Battle Creek, Michigan.

1831. Collinson, Joseph. 1896. The Humanitarian League and its aims. *Vegetarian Messenger* (Manchester, England). April. p. 110-13.

• **Summary:** "In a recent article on 'The Humanitarian Movement' the honorary secretary of the League, Mr. H.S. Salt, explained what he means by a humanitarian. 'I mean,' he says, 'one who feels and acts humanely, not towards mankind only, or the lower animals only, but towards all sentient life.'" A humanitarian would never inflict unnecessary suffering on any sentient being.

1832. Harrison, William. 1896. A visit to Oriolet. *Vegetarian Messenger* (Manchester, England). April. p. 108-10.

• **Summary:** "On Sunday, the 26th of January, I had the pleasure of going over the Oriolet Hospital by the kind invitation of our noble and devoted friend, Mr. Oldfield, who conducted me through the whole building, and also through the out-houses and the grounds, which were very, pleasing, and must be very charming in the summer.

"Where bright surroundings seem to chase the gloom,
And cares of life are banished and forgot;
All seems so restful to both brain and eye,
A charming place; I whispered as I gazed,
It doth indeed the weary soul entice;
Grateful felt to him who gave this 'Oriolet'
A golden key, to restore a Paradise."
A photo shows "Oriolet from the grounds."

"In the absence of the Vicar of the parish, who, I understand, usually officiates at the chapel service, I took his place at the evening service, and for the first time was introduced into clerical attire (white gown), for, of course, our friend, the Warden, must have everything done in the usual order.

"It appeared to me that the Warden's heart and soul were concentrated on making this institution a grand and lasting success, and Sister Oriolet, the matron, who is, I understand, the sister of a doctor, appears to be equally interested in the success of the institution, and devotes herself heartily to the welfare of the patients. Both matron and warden (Mr. Oldfield) seem admirably fitted for all the peculiar requirements of a hospital of this kind.

"The patients admitted that they had received great benefit since they had come into the institution. This was

also the general verdict in the visitors' book of those who had left. I was not surprised at this, because I believe that a strict vegetarian diet and hydropathy, working hand in hand, will astonish the world, and will soon explode the quackery of pills, physic, and flesh food. The institution wears the aspect of family care rather than the stiff, cold formal spirit of dealing with the patients which is sometimes found in hospitals. Although some of the patients had very serious diseases they were cheerful, gathering together in groups, and singing hymns, manifesting all the homely joys of their own fireside. I fully endorse the description of the hospital and its beautiful situation and accommodation which our good friend, Mr. Oldfield, has given. It is a circumstance of grateful satisfaction that in England a Vegetarian Hospital has at last been founded, that the regimen will be strictly vegetarian, wisely and intelligently carried out with regard to the chemical and nutritive values for the different cases.

"Of this unselfish philanthropic departure I am sure the vegetarian world will show its deep and sincere appreciation, not only by personally receiving its benefits when necessary, but also by a hearty financial support. In this connection I was glad to find that my brother, Mr. Frederick Harrison, of Didsbury, had withdrawn his subscription from a less worthy hospital and had appropriated it to this more desirable institution. I also had pleasure in sending a cheque, and I hope that all our vegetarian friends will contribute to the support of the Oriole Hospital.

"The Vegetarian Society, I think, may take courage, and find zest for greater exertions to push forward with increased effort the comprehensive scope of the vegetarian propaganda when such fruits as this and thousands of others can be claimed as the outcome of its long-continued, uphill, and faithful work. If there had in the past been anything like wavering or halting in the efforts of the Vegetarian Society, through the difficulty arising from custom and ignorance or want of financial help, in all probability we should never have seen to-day the hopeful signs of a complete victory for our divine cause. Vegetarianism would not have had the advantage of enrolling many noble and gallant sons in her ranks, such as the generous benefactor who has endowed this hospital, Mr. Arnold Frank Hills, who became a member of the Vegetarian Society in 1885, and our genial and happy friend, Mr. Oldfield, who was drawn to this good movement by our friend and secretary, Mr. Bailey Walker, and the literature of the Vegetarian Society, and has been an active propagandist of the vegetarian movement." Address: Treasurer of the Vegetarian Society.

1833. Oldfield, Josiah. 1896. A vegetarian hospital. *Vegetarian Messenger (Manchester, England)*. April. p. 105-07.

• **Summary:** "The world is moving rapidly, and the signs of the times are all in favour of the final triumph of vegetarian principles!

"Since the Vegetarian Society made its commencement half a century ago, it has been the witness of many a splendid triumph of the humane and natural mode of living over the cruel and barbarous one which has so long and so widely prevailed.

"America and Germany have long had hospitals and homes conducted on vegetarian and hydropathic lines, but in England the cause has progressed more rapidly on ethical lines, and less attention has been devoted to the purely therapeutic values of the dietary, so that when a stranger has landed on our shores, and has asked for a list of our vegetarian hospitals and homes, he has learned to his amazement that this land, so justly world-famed for its leading advocacy of vegetarian principles, has no practical manifestation of them in their relation to the pathological members of the community.

"This reproach has at length been removed, and the Oriole Vegetarian Hospital and Convalescent Home at Loughton, Essex, is already a prosperous institution!

"In March, 1895, a quaint old house was taken. It is situated on the very borders of Epping Forest, and its own grounds are themselves part of the original forest. It was named Oriole by its previous occupants; and with its large western windows looking out into the sunlit sky, and over the fertile western forest slopes, it is well deserving of its title.

"It has two large wards (one for women and one for men), each containing five beds, and ten smaller rooms, suitable for patients who prefer the privacy of a separate room. It has bath rooms, large kitchen, sculleries and cellars, in addition to the rooms required by the staff. One room has been specially fitted up as a chapel. Indoors, therefore, the conveniences are all present for treating patients of every class. Those who want to spend little can be received for the nominal sum of 7s. 6d. per week, including everything. Those who wish for greater luxuries in the matter of private rooms can be provided for on terms varying from one to three guineas per week.

"Out of doors there is scope for plenty of occupation and amusement—garden, orchard and forest; carpenters' shed, goat-house, fowl runs and houses, lawn, trees and a swing; can all be enjoyed in privacy and seclusion.

"The treatment is almost wholly dietetic, but is aided by massage and hydropathy. Patients, moreover, who wish for medicines can have them prescribed by the visiting physician, but these are in all cases extras which have to be paid for.

"The hospital is under qualified medical supervision. A certain number of cases are admitted free. Full particulars as to the conditions connected with free admission can be obtained on writing to 'The Warden.' Readers of the *Messenger* will be specially interested to hear that Professor John E.B. Mayor and Mr. William Harrison have both visited the hospital and preached in the chapel. The former wrote in the visitors' book:—"Glad to have seen a hospital where the

physician's aim is to make himself unnecessary by teaching the laws of health.' And the latter:—'I am glad that Dame Nature is welcome here as an infallible restorer of health.'

"An endowment for the purpose of treating a particular class of patients free of charge has been provided for three years by the President, Mr. A. F. Hills, but the aim is to make the institution self-supporting in order that it may be a permanent benefit to the cause. For the first few years it will need the help of every vegetarian, but judging from the results of the past year the prospects for its ultimate and complete success are of the brightest character.

"Visitors reach Loughton station in half-an-hour from Liverpool Street London, (G.E.R.), and Oriole is a quarter of an hour's walk from the station. Cabs are always standing at the station, and to say 'Oriole' or 'The Vegetarian Hospital' is enough to ensure safe arrival in a few minutes.

"Over 120 patients have already been treated at Oriole, and among them have been men, women and children suffering from fractures, anaemia, gastric ulcer, carcinoma, sarcoma, tumours, periostitis, hernia, phthisis, hip disease, rheumatoid arthritis, gall stones, varicose veins, abscesses, eczema, locomotor ataxy, heart disease, general debility, sleeplessness, indigestion, &c., &c."

Note: Photos show: (1) The women's ward. (2) The grounds. Address: M.A., B.C.L.

1834. *Vegetarian (The) (New York City)*. 1896. *The Vegetarian: The organ and property of the New South Wales Vegetarian Society*. 1(11):217-18. May 15.

• **Summary:** "This publication has done us the honor of taking our name and is perfectly welcome to it."

"The New South Wales Vegetarian Society, established July 20, 1891, President, H.E. Langridge; Hon. Sect. J.W. Lawton; Executive, F.H. Satchell, W. Langkop, F.E. Newcombe."

1835. *Vegetarian (The) (New York City)*. 1896. Review: *The Harbinger*. 1(11):218. May 15.

• **Summary:** Ed. Durga Prasad. "This is a large sixteen page paper, printed in English with about one page of the Rig Veda, in the original Sanscrit [Sanskrit]. The paper is an earnest advocate of vegetarian diet and sound morals, unmixed with cant, hypocrisy or sectional bias. The matter is interesting and instructive, while its quaint English gives it a special charm to most readers..."

1836. *Vegetarian Messenger (Manchester, England)*. 1896. Death: Mr. Peter Foxcroft. May. p. 148-153.

• **Summary:** "Our honored friend and vice-president, Mr. Peter Foxcroft, ended his earthly course peacefully and without a struggle on Good Friday last, April 3rd, at his home, Glazebrook, near Manchester, at the age of 77." He was buried at the Salford cemetery. A funeral sermon, delivered by Rev. James Clark, is reprinted here.

A native of Yorkshire, his health became bad during his adulthood, so he began to learn about vegetarianism and to attend the services of the Bible Christian Church. He learned much about the "principles of abstinence and in due time became a member of that Church (1848) and of the Vegetarian Society [on 14 Dec. 1847] and was an active, liberal, and consistent advocate until his death." He delivered hundreds of lectures and speeches in various parts of Great Britain. "His wife [Ms. Holcroft] was a Vegetarian from birth, equally zealous and renowned for her cookery. Mr. Foxcroft died October 26th, 1876..." A large oval photo shows Peter Foxcroft.

1837. *Chicago Daily Tribune*. 1896. Cut meat and fish dead: Vegetarians have a picnic and draw the line at eggs. They assemble at Evanston and serve unconventional dishes and the reasons for their practices—Rain causes an experience meeting which becomes prolific in compliments to members of the society—Some of those present. June 20. p. 5.

• **Summary:** Yesterday at Evanston, Illinois, the "Chicago Vegetarian Society" had a picnic without ham sandwiches, deviled chicken, cold turkey, corned beef, canned salmon, or bologna sausage! The society's first picnic "was held on the spacious grounds of Dr. Alice B. Stockham's residence on Ridge avenue, and was attended by over 100 persons, most of whom were women."

When driven into the house by the rain, "those present told what herbaceous diet had done for them." One was a "vegetarian for humanitarian reasons,..." "The best argument advanced, it was thought, was that if a man who thought that diet was the most conducive to the mental, moral, and physical advancement of manhood. He referred to those present as more mild, amiable, and soft-mannered than the carnivorous portion of the human race." Gives a list of some of those present.

1838. Schenck, W.L. 1896. Reuben D. Mussey (Letter to the editor). *J. of the American Medical Association* 26(25):1236. June 20.

• **Summary:** Reuben D. Mussey (1780-1866), fourth president of the American Medical Assoc., was a prominent U.S. physician who became convinced of the advantages of a fleshless diet. His son, who was a student at Dartmouth College, had "never tasted meat." Professor Mussey's main hobby was diet. "After some operations he kept the patient for twenty days upon water and three small crackers a day. He was personally very abstemious and for many years a strict vegetarian." Address: New Castle, Colorado.

1839. Lawton, James W. 1896. New South Wales Vegetarian Society annual meeting. *Vegetarian (The) (New York City)* 2(1):30-31. July 15.

• **Summary:** "The Executive in presenting their report for the year, have pleasure in stating that debates have been held

with various Literary and Debating Societies in city and suburbs, and although not so frequent as they would wish, there is good reason to believe the subject of the debates has been well received. Several lectures have been given by Pastor Corliss, Dr. Kellogg and Mr. D. Lacy, in which the subject of food reform has been well treated and discussed. In September, last year, Mrs. Annie Besant being in Sydney, and as she was known to be in full sympathy with the work of the Society a deputation of members waited upon her and presented her with a very neat address in accepting which, she expressed herself decidedly in favor of a non-flesh diet; a full report of her remarks appeared in the daily press.

“James W. Lawton, Hon. Sec.

“The fourth anniversary of the formation of the New South Wales Vegetarian Society was celebrated by a banquet at the Waratah Tea rooms, Pitt. street, which was attended by a large number of members and friends. The menu was composed entirely of vegetarian dishes, excellently prepared followed by a variety of sweets and fruits. Mr. F.H. Satchell, president of the society, in the unavoidable absence of the Mayor, occupied the chair, and, at the conclusion of the report, he spoke of the advantages of vegetarianism over the commonly accepted dietary. It was a mistake, he said, to think that vegetarians lived solely on potatoes and cabbage. Their dietary covered a much wider area, and included not only vegetables, but all the cereals and every variety of fruit, as well as tea, coffee and milk. He repudiated the idea that by eliminating flesh-meat from their dietary men lost energy and mental force, and held that the experience of all vegetarians conclusively proved the contrary. But while they did not go so far as to contend that men could not keep in health and strength on flesh diet, they did hold that meat was not essential to health and strength. Their personal records showed that vegetarians were healthier than meat-eaters, as, among other advantages, they ran none of the risks inseparable from the eating of flesh-meat, which was notoriously a common vehicle of disease, a danger from which the vegetarian dietary was wholly free. The remainder of the evening was spent in social fashion, musical contributions being rendered by Mrs. Baker, Misses Wright and Loudon, and Mr. Massey.” Address: Hon. Sec., New South Wales Vegetarian Society, New South Wales, Australia.

1840. **Product Name:** Nuttose (Meatlike or Cheeselike Product Made from Nuts—Mostly Peanuts, No Soy).

Manufacturer’s Name: Battle Creek Sanitarium Bakery. Then Sanitas Food Co. from Feb. 1896. Renamed Sanitas Nut Food Co in May 1898. Renamed Kellogg Food Company in mid-1906, then Battle Creek Food Co. in the spring of 1921.

Manufacturer’s Address: Battle Creek, Michigan.

Date of Introduction: 1896 July.

Ingredients: Mainly peanuts.

New Product—Documentation: Dr. John Harvey Kellogg. 1896. *Good Health* (Battle Creek, Michigan) 31(7):195-96. July. “Nuttose: A new food for brain and muscle building.”

“It is so perfect a substitute for flesh food that in eating it one could readily imagine himself to be partaking of roast beef, dried beef, broiled chicken, or other meats, according to the mode of preparation...”

Note: Nuttose appears to be Dr. Kellogg’s first commercial meatlike or cheeselike product, and the first commercial meatlike or cheeselike product introduced by any Caucasian in the Western world. It is also the earliest commercial meat alternative seen which is described as an alternative to chicken or poultry. Made solely from nuts, Nuttose contains no soy.

Ellen Goodell Smith. 1896. *The Fat of the Land and How to Live on it*. Page 195 contains a full-page ad for products made and sold by the Sanitas Food Company (Battle Creek, Michigan) titled “Pure Products of Nuts.” These include Bromose and Nuttose.

Kellogg, John H. 1898. *Good Health*. Jan. p. 46. Nuttose is “a thoroughly cooked and sterilized product of nuts,



chiefly peanuts. Nuttose is made in the form of a cheesy mass which readily dissolves in the digestive fluids, the nuts having been first completely disintegrated and then thoroughly cooked. It contains about the same amount of proteids as beefsteak, and, in addition, between twenty-five and thirty per cent of easily digestible nut fat in a state of natural emulsion."

Concerning the establishment and name of this company: Richard Schwarz in his excellent book *John Harvey Kellogg, M.D.* states: "Shortly after the production of Granola for patients at the sanitarium began in 1877, Dr. Kellogg organized the Sanitarium Food Company as a subsidiary of the Battle Creek Sanitarium. Operated as an adjunct to the sanitarium bakery, for more than a decade it marketed a variety of oatmeal, graham, and fruit crackers and whole-grain cooked cereals—all originally devised to provide variety in the menu of sanitarium patients." All products were made from whole grains without artificial additives, and all underwent prolonged high-temperature baking designed to dextrinize their starch. "By 1889 the Sanitarium Foods had become popular enough to warrant the establishment of a separate factory; Granola alone sold at the rate of two tons a week." But when Dr. Kellogg wanted to expand the business, other sanitarium doctors refused to vote the funds. So Dr. Kellogg launched the private Sanitas Food Company, relying heavily on his younger brother, Will Keith, who had served as his personal accountant and business manager since 1880. John Harvey's new flaked cereals and vegetable meats became the property of the Sanitas Company. In mid-1906 Dr. Kellogg decided to change Sanitas' corporate name to the Kellogg Food Company.

The Loma Linda University Library Heritage Room (Loma Linda, California) has a copy of a stock certificate for this company (White document file #497-h). On the certificate two company names appear: Sanitas Nut Food Co. and Sanitas Food Co.

Talk with Duff Stoltz of Battle Creek, Michigan. 2001. April 26. Duff believes that Nuttose probably contained peanuts as the main ingredient. Dr. Kellogg was making peanut butter by this time and his first U.S. patent (No. 567,901), issued on 15 Sept. 1896, describes the production of both peanut butter and peanut meal. He could well have used the latter to make Nuttose.

1841. Duncan, A. W. ed. 1896. Medical and scientific testimony in favour of a vegetarian diet. *Vegetarian Messenger* (Manchester, England). July. p. 210-16.

• **Summary:** Mr. Duncan selected these items: "It is not implied that all the authorities mentioned are in sympathy with vegetarianism, either in theory or practice, except to the extent of the expressions quoted. The quotations are given to attest facts, rather than to enforce opinions.

"A vegetarian is one who abstains from animals as food. Most vegetarians partake of cows'-milk, butter, cheese, and

eggs. However convenient and useful these may be, they are not essential, and our arguments are directed to prove that perfect health of body and mind can be preserved on an exclusive vegetable dietary.

Comparative Anatomy and Physiology

"Baron Cuvier. (1769-1832). Professor of Natural History in the College of France. The Animal Kingdom (translated), 1827. Vol. I. p. 88.

"'Fruits, roots, and the other succulent parts of vegetables appear to be the natural food for man; his hands afford him a facility in gathering them; and his short, and comparatively weak jaws, his short canine teeth not passing beyond the common line of the others, and his tuberculous cheek teeth would not permit him either to feed on herbage, or devour flesh, unless these aliments were previously prepared by the culinary process.'

"Professor William Lawrence, F.R.S. (1785-1867.) Lectures on Physiology and Zoology, delivered at the Royal College of Surgeons, 1822. pp. 189, 191.

"'The teeth of a man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called canine; but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals. The obtuse tubercles of the human molars have not the most remote resemblance to the pointed projections of those teeth in carnivorous animals. Thus we find that, whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiae; all of which, in their natural state, are completely herbivorous' [frugivorous?]

"Professor Sir Charles Bell, F.R.S. (1774-5842.) Anatomy, Physiology, and Diseases of the Teeth, 1829. p. 33.

"'It is, I think, not going too far to say, that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin; and the general structure of his limbs.'

"Professor Sir Richard Owen, K.C.B., F.R.S. (1804-1892.) Odontography, or a Treatise on the Comparative Anatomy of the Teeth. 1840-1845. p. 475.

"'The apes and the monkeys, which man most nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, more especially adapted to eat the fruit of the trees of the garden.'

"Charles Darwin, LL.D., F.R.S. (1809-1882.) The Descent of Man. 1888. p. 156.

"'At the period and place, whenever and wherever it

was, when man first lost his hairy covering, he probably inhabited a hot country, a circumstance favourable for the frugivorous diet on which, judging from analogy, he subsisted.'

"Alfred Russel Wallace, LL.D., F.R.S. *Darwinism*. 1889. p. 451.

"If we compare the skeletons of the orang or chimpanzee with that of man, we find them to be a kind of distorted copy, every bone corresponding (with very few exceptions), but altered somewhat in size, proportion, and position.'

"Dr. Charles Letourneau. *Sociology based upon Ethnography*. Translated by H.M. Trollope, 1881. p. 16.

"The large monkeys now alive, our more or less distant cousins, whom we rightly term anthropomorphites, are frugivorous animals; and man also, judging by his teeth, even though we look at the formidable row of teeth of the Australian, is a frugivorous animal.'

"The Sufficiency of Vegetable Food.

"Professor Michael Foster, M.A., M.D., LL.D., F.R.S. *Text Book of Physiology*. Part II. Fifth Edition. 1889. p. 839.

"The several food-stuffs of a diet may be drawn from the animal or from the vegetable kingdom. Vegetable proteids appear to undergo the same changes in the alimentary canal as do animal proteids, and the main effects on the body of proteids from the two sources seem to be the same.'

Note: This list continues for five more pages. Address: F.C.S [Fellow of the Chemical Society].

1842. Kellogg, John Harvey. 1896. Nuttose: A new food for brain and muscle building. *Good Health (Battle Creek, Michigan)* 31(7):195-96. July.

• **Summary:** A disease known as "amylaceous dyspepsia" requires a diet which is entirely free of starch. "Quite a large proportion of persons suffering from this form of dyspepsia find so much relief from their distressing symptoms by the use of a flesh diet that they are naturally led to the conclusion that a vegetable diet does not agree with them..." To meet the needs of such patients, Dr. J.H. Kellogg has developed Nuttose, a most delicious and wholesome food, made solely from nuts. "It is so perfect a substitute for flesh food that in eating it one could readily imagine himself to be partaking of roast beef, dried beef, broiled chicken, or other meats, according to the mode of preparation."

Note 1. This is the earliest English-language document seen (Nov. 2014) that contains the term "substitute for flesh food" used to refer to a meat alternative.

"Nuttose not only satisfies the craving for meat, but supplies the same kind of nutriment, and in a form which is digestible, and wholly free from the unwholesome properties of flesh food. Nuttose contains exactly the same proportion of proteids, or nitrogenous matter, as beefsteak, and in addition, thirty per cent. of fat, and a rich supply of the

nerve- and bone-building salts. The invention of nuttose has thus removed one of the greatest obstacles which had stood in the way of the advancement of dietetic reform."

"Nuttose has the advantage over meats and most other foods in that it is very quickly digested, agrees with almost any stomach, can be made an exclusive article of diet if necessary, and contains all the elements required for complete nutrition... Nuttose is put up in one and one-half pound tins, hermetically sealed, and in this condition will keep for an indefinite length of time."

Note 2. Nuttose appears to be Dr. Kellogg's first meatlike or cheeselike product, and the first commercial meatlike or cheeselike product introduced by any Caucasian in the Western world. Though Nuttose was usually marketed as a substitute for meat, it was described as having "a consistency similar to brick cheese," and therefore could also be used as a cheese substitute.

Note 3. This is the earliest document seen (Oct. 2013) concerning a Western-style cheese alternative. It was a non-soy, non-dairy cheese alternative—although it did not melt. Address: M.D.

1843. Salt, Henry Stephens. 1896. Percy Bysshe Shelley, poet and pioneer: A biographical study. London: W. Reeves; New York, NY: Charles Scribner's Sons. xii + 191 p. Portrait. 18 cm. * Address: England.

1844. Varma, Sanval Sahai. 1896. The Kayastha Vegetarian Society [Aligarh, India]. *Vegetarian Messenger (Manchester, England)*. July. p. 238-39.

• **Summary:** Part 1 is a summary of the rules and regulations of the Society. Part 2 is a summary of the Proceedings of the 4th Annual Meeting of the Kayastha Vegetarian Society, held 29 Dec. 1895 at Moradabad (North-West Provinces) in the Katastha Conference Pavilion. Seven hundred people attended. Includes the text of several resolutions. Address: Asst. General Secretary, Kayastha Vegetarian Society.

1845. Kellogg, John Harvey. 1896. A doctor's chats with his patients: A new food for diabetics. *Good Health (Battle Creek, Michigan)* 31(8):248. Aug.

• **Summary:** The new food is Nuttose. "Until recently the almost universal prescription for persons suffering from diabetes has been a meat diet, it being well known that the leading symptom of this disease is the presence of sugar in the urine, which is aggravated by the use of starchy foods. Within the last few years, however, eminent French physicians have pointed out the fact that in the exclusive or free use of meat there is great danger of so filling the system with a class of poisons which abound in meat, and are known as leucomains and ptomains, as to produce death by a diabetic coma..."

"Gluten derived from wheat, the nitrogenous

principle of Soja bean, and the casein of milk, have been substituted for meats with advantage. But the patient tires of these substances, which, by their means of production, are necessarily deprived of their natural flavors, and consequently do not appeal to the palate in an appetizing way.

“As a result of a long series of expensive experiments and investigations, it has been found possible to prepare from nuts a food which answers perfectly the requirements of a person suffering from diabetes. This food, known as nuttose, closely resembles meat, both in its appearance and flavor. Its [percentage] composition is as follows:—Proteids, 15. Vegetable fat, 23.3, with a very small proportion of soluble starch and dextrin. It also contains an abundance of the salts, phosphates, etc., which accompany both vegetable and animal proteids, and hence is a perfect food. Nuttose is furnished in hermetically sealed cans, in which it will keep indefinitely.”

Note: This is the earliest document seen (Sept. 2021), by or about Dr. John Harvey Kellogg, that mentions the soy bean [actually “Soja bean”]. It is also the earliest soy-related article seen in Dr. Kellogg’s periodical *Good Health*. Dr. Kellogg was born in 1852. Address: M.D., Superintendent of the Battle Creek (Michigan) Sanitarium.

1846. *Chicago Vegetarian*. 1896–1899. Serial/periodical. Chicago, Illinois: Chicago Vegetarian Society. Vol. 1, No. 1. 15 July 1896 to Vol. 3, No. 12. Aug. 1899. Frequency: Monthly.

• **Summary:** In early 1900 (definitely by 15 March 1900 {Vol. 4, No. 6} and probably by Jan. 1900) the *Chicago Vegetarian* merged with *Food, Home and Garden* (a monthly magazine published by the Vegetarian Society of America, in Philadelphia, Pennsylvania), to form *The Vegetarian Magazine*.

Title varies: *Chicago Vegetarian* (Sept. 1896–Aug. 1899), *The Vegetarian Magazine* (Oct. 1899–Dec. 1900), *The Vegetarian and Our Fellow Creatures* (Jan. 1901–April 1903), *The Vegetarian Magazine* (June 1903–March 1925; published by The Vegetarian Co., 712, 167 Dearborn St., Chicago in 1904), *The Vegetarian Magazine and Fruitarian* (April 1925–Jan. 1926), *The Vegetarian and Fruitarian* (Feb. 1926–27). *Vegetarian Magazine and Fruitarian* (Feb. 1920–Aug. 1934).

Official organ of the Chicago Vegetarian Society, 1896–1899; of the Vegetarian Society of America, 1900–; of the International Kindness to Animals Society, 1901–. Publication suspended May 1913 to Jan. 1919, inclusive. Volume numbering irregular. Vol. 12 omitted. Published in Lewiston, Idaho, By Jean R. Albert, etc. from 1896 to 1919.

The Kansas Historical Society has a good collection— all volumes and almost all issues from Vol. 1, No. 6 (March 1900) to Vol. 15, No. 11 (May 1912). Address: 46 McVicker’s Building, Chicago, Illinois.

1847. *Vegetarian–Fruitarian–Humanitarian*. 1896–1941. Serial/periodical. Chicago: Vegetarian Society of America; National Vegetarian Society, etc. Lewiston, Idaho: National Vegetarian Society. Editor: Jean R. Albert. Monthly. *
• **Summary:** Vols. 1–3 (Aug. 1896–1899) titled *Chicago Vegetarian*. Superseded by *Human Culture Digest*, Jan. 1942. Note: The Library of Congress has this periodical and its catalog record says it was published in Lewiston, Idaho—but gives no dates of publication. The OCLC record says this title was preceded by *Vegetarian and Fruitarian* (Feb. 1926 to Aug. 1934).

In the National Union Catalog Pre-56 Imprints, Vol. 631 (page 506) the entry for *The Vegetarian and fruitarian*. says: “Official organ of the Chicago vegetarian society, 1896–99, of the Vegetarian society of America, 1900–, of the International kindness to animals society, 1901–.

Title varies: Sept. 1896–Aug. 1899, *Chicago Vegetarian*. Oct. 1899–Dec. 1900, *The Vegetarian Magazine*.

Jan. 1901–April 1903, *The Vegetarian and Our Fellow Creatures*.

June 1903–March 1925, *The Vegetarian magazine*.

April 1925–Jan. 1926, *The Vegetarian Magazine and Fruitarian*.

Feb. 1926– *The Vegetarian and Fruitarian*.

Imprint varies: 1896–June 1920, Chicago [The Vegetarian company, etc.].

July 1920–April 1927, Juliaetta, Idaho, Jean R. Albert.

May 1927– Lewiston, Idaho, Jean R. Albert. Address: Chicago.

1848. *Chicago Daily Tribune*. 1896. Live on a frugal diet. Development of a real vegetarian community in Chicago. As a rule Chicago people eat little meat—Who some of the vegetarians are—What they claim for their practice—What a strict food reform disciple considers a square meal—And, too, a vegetarian place of worship. Sept. 20. p. 47.

• **Summary:** Notwithstanding the nearness and business value of the Stock-Yards, people in Chicago (in general) do not eat much meat. “Vegetarians we have in large numbers, fruitarians, grainarians, nutarians—every kind of food- ‘arians,’ in fact. And some of the city’s brightest and best known people belong to one or more of these peculiar divisions of the community.” Brief biographical sketches (with portrait illustrations of the first two) are given of:

(1) J. Howard Moore, a recent student at the University of Chicago, who has just been offered the chair of sociology at the Wisconsin State University. Last year Moore won first honors at the Prohibition oratorical contest. He first became a vegetarian 10 years ago for ethical reasons, and “claims that he works better, thinks better, and is better in all ways...”
(2) Albert J. Snyder, founder of the Chicago Vegetarian Society, came into his new mode of thought at an early age because he always disliked ordinary food and knew no better

than a vegetarian diet. He never drinks coffee, tea, or other stimulants. (3) Miss Caroline Kofel, a native of Weiningen, Zurich, Switzerland, and now a teacher in the Chicago public schools. She exhibited her enamel china painting at the World's Fair. (4) "Frances L. Dusenberry, the Chicago publisher, and editor of the *Woman's News*, is also a food reformer and energetic in her praise of the good effects of her theories and practice. Miss Dusenberry eats neither pepper, salt, or any other condiments..."

Loise Foskette, the woman lawyer, is a member of the Food Reform Society; so are Addison Blakely, Clarence S. Darrow, the well-known Socialist;... Luther E. Ellison, the lawyer;..."

The Rev. Henry Clubb, an old army man and the pastor of a vegetarian church in Philadelphia [Pennsylvania], "is a good example of the force and truth of his own doctrines; at 70 years of age he is still hale and vigorous." A Chicago vegetarian newspaper will be launched within a few weeks and a vegetarian home [for the poor] has been established lately. Of the many types of vegetarians, some choose the Battle Creek [Michigan] preparations and some belong to the Ralstonite faction.

"The only thing upon which all of these dietists agree is upon the abstinence from meat."

1849. *Chicago Vegetarian*. 1896. [Directory of vegetarian societies in the Chicago area and USA]. 1(1):3. Sept.

• **Summary:** The following societies are listed: Chicago Vegetarian Society, Englewood Branch, North Side Branch, West Side Branch, Vegetarian Society of America. For each is given: Name and address of the president, vice president, recording secretary, corresponding secretary, dates of meetings.

For the Chicago Vegetarian Society: President: Albert H. Snyder. Vice president: J.R. Price. Recording secretary: H.S. Wilcox. Corresponding secretary: F.E. Greene. Treasurer: Frances L. Dusenberry. "Meetings: First Tuesday evening of each month, Great Northern Hotel, Dearborn, Quincy and Jackson Streets."

For the Vegetarian Society of America: Headquarters: 310 Chestnut Street, Philadelphia [Pennsylvania]. President: Rev. Henry S. Clubb. Secretary: Miss Naomi Clubb.

1850. *Chicago Vegetarian*. 1896. Chicago Sanitarium, 28 College Place (Ad). 1(1):3. Sept.

• **Summary:** "This institution is a branch of the Battle Creek Sanitarium [of Michigan]. It is favorably located near Lake Michigan... Facilities are appointed for Hydro-Therapy, Massage, Electricity, Swedish Movements, and other rational methods of treatment. Trained nurses supplied on request. J.D. Wilson, manager. Drs. E.H. Matthewson and Mary A. Wild, resident physicians."

1851. *Chicago Vegetarian*. 1896. Second annual banquet.

1(1):1, 3. Sept.

• **Summary:** This year's holiday feast will be on Thanksgiving Day, It "is expected that the banquet will in every way eclipse that of last Christmas." A list of speakers of national reputation is given: "Francis E. Willard, president of the World's and National Women's Christian Temperance Unions; Countess Wachmeister, the philanthropist, Virchand R. Ghandi, the distinguished Hindoo, and President [Henry S.] Clubb, of the Vegetarian Society of America."

"The banquet room last year was completely filled—indeed overfilled—and, though a much larger hall has been secured for this year's banquet, in view of the fact that a much larger attendance is expected, it has been thought advisable to limit the number of tickets to the comfortable seating capacity of the hall." Address: 46 McVicker's Building, Chicago, Illinois.

1852. *Chicago Vegetarian*. 1896. Our excuse. 1(1):2. Sept.

• **Summary:** The main reason for starting this periodical is that the Chicago Vegetarian Society and the vegetarian cause need an official organ. The "Objects" [goals, aims] of the society are stated on p. 3.

1853. Kellogg, John Harvey. 1896. Cow's milk a cause of disease: Editorial. *Modern Medicine and Bacteriological Review (Battle Creek, Michigan)* 5(9):220-23. Sept.

• **Summary:** Contents: Introduction. Milk a natural food for infants, but not for adults. Milk the cause of biliousness. Milk the cause of nervous headache, or migraine. Vegetable substitutes for milk.

"Cow's milk differs very materially from mother's milk, containing less sugar, more fat, and four times as much casein [protein] as mother's milk. The casein in cow's milk also differs from that in mother's milk in that it forms large, firm, tough curds, whereas those formed in mother's milk are small, soft, and friable, crumbling easily into small particles under the action of the stomach.

"It will thus be seen that that popular notion that since milk is the natural food of infants, cow's milk must be the most wholesome and easily digested of all foods for adults, is without proper foundation. When pure cow's milk is fed to infants, the child not infrequently vomits fragments of decomposing curds, which, having remained many hours in the stomach, are still hard, tough, and leathery. Every nurse is also familiar with the fact that the bowel discharges of children fed upon cow's milk often contain large quantities of tough, undigested curds."

"The writer has become thoroughly convinced that there are few persons who do not suffer sooner or later from the long-continued use of cow's milk."

"Vegetable substitutes for milk.—Some years ago Sir B.W. Richardson, the eminent London physician, prophesied that the time would come when milk, as well as all other forms of animal food, would be derived directly from the

vegetable kingdom... The milk of the cocoanut furnishes a satisfactory substitute for cow's milk to the teeming millions of many tropical countries..." Most nuts, when crushed and mixed with water, give a solution "closely resembling milk... By the addition of a proper amount of sugar, preferably levulose or maltose, a very perfect substitute for milk may be produced. Such a preparation may be made from almonds..."

"In the experiments which we have made with nut milk we find it has a delicate, delightful flavor, with a suggestion of its nutty origin, but resembles cow's milk very closely indeed... Added to cow's milk in proper proportion, lac vegetal, or nut cream, prevents the formation of hard curds in the stomach, as when the cow's milk is used alone. This renders it an exceedingly valuable food for infants—vastly superior to any infant's food which has been devised."

"Nuts are unquestionably the vegetable analogue of meat and other animal foods, not only containing all the food elements to be found in animal products, but in finer and more digestible form, more delicately flavored, and wholly free from deleterious elements which abound in meat..."

Note 1. This is the earliest English-language document seen (Feb. 2022) that uses the word "vegetal" to refer to a plant-based or pure vegetarian diet. *Merriam-Webster's Collegiate Dictionary* (1998) defines vegetal (derived from the Middle Latin *vegetare*, meaning to grow), a word first used in English in the 15th century, to mean: "1: vegetable. 2. Vegetative..."

Note 2. This is earliest English-language document seen (Jan. 2020) that contains the term "nut milk" (or "nut milks" or "nut-milk") or the term "nut cream" (or "nut creams" or "nut-cream") or the term "lac vegetal" (or "lac-vegetal").

Note 3. This is earliest English-language document seen (March 2022) that contains the word "analogue" (spelled that way) in connection with meat or meat alternatives—Nuts are "the vegetable analogue of meat..." Address: M.D., Battle Creek, Michigan.

1854. Salt, Henry S. 1896. The humanities of diet. *Fortnightly Review (London)* 66(New Series 60):426-35. Sept. [2 footnotes]

• **Summary:** A new idea such as food-reform "has to pass through several successive phases. First, there is tacit contempt; secondly, open ridicule; then a more or less respectful opposition; and lastly, a partial acceptance, which may or may not become general. During the third period, the one at which the vegetarian question has now arrived, discussion is often complicated by the way in which the opponents of the new idea fail to grasp the *real* object of the reformers, and pleasantly substitute some exaggerated, distorted, or wholly imaginary concept of their own; after which they proceed to argue from a wrong basis, crediting their antagonists with mistaken aims and purposes, and then triumphantly impugning their consistency or logic."

Vegetarianism is not a new idea, "either as a precept

or a practice. A great portion of the world's inhabitants have always been practically vegetarians, and some whole races and sects have been so upon principle. The buddhist canon in the east, and the Pythagorean in the west, enjoined abstinence from flesh-food on humane, as on other grounds; and in the writings of such 'pagan' philosophers as Plutarch and Porphyry we find a humanitarian ethic of the most exalted kind, which, after undergoing a long repression during mediæval churchdom, reappeared, albeit but weakly and fitfully at first, in the literature of the Renaissance, to be traced more definitely in that school of 'sensibility,' the eighteenth century writers. But it was not until after the age of Rousseau, from which must be dated the great humanitarian movement of the past century, that vegetarianism began to assert itself as a system, a reasoned plea for the disuse of flesh-food, as advanced in the writings of Ritson, Nicholson, Lambe, Shelley, Gleizès, and Sylvester Graham. In this sense it is a new ethical principle, and its import as such is only now beginning to be generally understood.

"I say *ethical* principle, because it is beyond doubt that the chief motive of vegetarianism is the humane one. Questions of hygiene and of economy both play their part, and a very important part, in a full discussion of food-reform; but the feeling which underlies and animates the whole movement is the instinctive horror of butchery, especially the butchery of the more highly organized animals, so human, so near akin to man." Address: England.

1855. *Vegetarian Messenger (Manchester, England)*. 1896. Foreign and colonial: Germany. Sept. p. 300-03.

• **Summary:** "A contributor to the *Vegetarische Rundschau* furnishes us with an account of the teaching of 'Nahak the Wise,' which has, however, been taken from the historical papers by Heinrich Zschokke. These appeared in 1830, and it is to that writer and others of his day that we owe the above spelling of the name. In more recent days he has been called [Guru] Nanak. This great teacher of mankind was born at Shukgure, in Lahore, in the year 1469. A man of the common people he could point to no ancestry, but was distinguished for his great mental attainments, his moral worth, and the purity of his life. Very early in life he showed a love for all learning that might bring him nearer to the Divine and supply him with knowledge of its nature and essence, and when the doctrines of the Hindoo and Brahmin could no longer satisfy his mind he undertook long journeys into the land of the Guebes and the Mahomedan. But like many who have sought to find rest in any set of religious dogmas he found himself disappointed. Neither doctrine, parable, or vision gave him the truth that would satisfy the hunger of his soul. In this state of mind he returned to his native land. But he had not failed to note the substratum of truth which underlies all creeds, and this he had grappled to his soul with hoops of steel. These truths he tried to disseminate

among the youth of the cities through which he travelled, and among them he found many disciples who could not withstand the sound common-sense and high aim of his words. He taught virtue, love, and obedience, seeking not to disturb the existing order of things, but to establish more firmly the good that was upholding them. The holy life was all, the caste or the creed were as nothing. He held that the murder of innocent animals, and above all of those which were helpful to man was an abomination, and not to be tolerated even to procure food. 'Ye shall hurt no living thing, for in each of these dwells the Spirit of the Almighty.' It is scarcely necessary to say that such a man sought no honour for his own person, and laid no claim to establish any new religion. He ended life as he began, in humble obscurity, but not without leaving some faithful scholars who continued his work after the death of their master. The best known of these was Argunmal, who, in 1606, published an improved edition of the Books of the Sheikhs. He met with a sad fate at the hands of the Mahomedans. His execution roused the anger of the Sheikhs who took up arms in defence of his teaching. The writer further states that since England has become the ruler of Hindostan the Indian tribes can once more exercise their religion in peace. Thus spoke Zschokke in 1830. But in 1849 the kingdom of the Sheikhs came to an end. But the noble teaching of Nanak must ever bear fruit.

"The fruit-growing colony, 'Eden,' at Oranienburg, near Berlin, has just completed its third year of life. In his *Thalysie, ou la nouvelle existence*, Gleize wrote: 'An institution ought to rise up in the midst of modern civilization whose tower should bear this inscription, "The Thalysian Institute." Will this ever be? It has actually come to pass in the immediate vicinity of Berlin, in the very country to which Gleize looked for the fulfilment of his wish. It was in September, 1892, that the first appeal was made to vegetarians by Herr Bruno Wilhelmi towards the foundation of a fruit-growing colony at Oranienburg. In May, 1893, the same gentleman had secured a plot of ground suitable to his purpose, and in the same month the colony was started with eighteen members. In the autumn of the same year the land was put under cultivation. At present thirty-two souls are living in the common home which has been erected, and three more houses are in building, which it is hoped will be ready to receive occupants before the winter sets in. The colony will then number forty-five all told. 'Eden' is thirty kilometres northwest of Berlin. The climate of the district is eminently suitable for fruit-growing, and favourable to the health of the growers. Over 3,500 trees have been planted, which all bear carefully selected table fruit, and in addition to these there are large plots of berry-bearing bushes. The ship canal, which is within very easy reach, supplies good means of carriage into the city, and also facilitates the transport of building materials, &c., to the colony. The colonists have a very hard life at present, but they are brave pioneers towards an end which they believe will bring weal to mankind.

Should not all vegetarians at home and abroad lend a helping hand?

"Herr Joseph Scharberg defends, in answer to a correspondent, the position of the Central Vegetarian Society of Berlin. Why, it is asked, should this Society be necessary in face of the Vegetarier-Bund, which embraces the whole of Germany. Herr Scharberg shows that local interests are not always well served by a National-Bund. The latter has its headquarters at Leipsic, and important as that city may be in the history of German vegetarianism, it cannot be denied that Berlin is the centre of German life. It is therefore but reasonable that the Berlin vegetarians want something nearer home than the Bund. They complain that the Bund did not give a hearty support to the Berlin vegetarians in connection with the Industrial Exhibition. Herr Scharberg rightly holds that local interests can only be properly served by local representation..."

1856. *Chicago Daily Tribune*. 1896. Homeless fed on a vegetable diet: Chicago's hygienic lodging-house and vegetarian restaurant where poor may live for 10 cents a day. Oct. 11. p. 46.

• **Summary:** About the work of Dr. John Harvey Kellogg and workers from the Battle Creek Sanitarium, Michigan. "For many years the dietists of Chicago have mourned that no such thing as a vegetarian restaurant has ever existed in Chicago, save for the briefest possible spaces of time. For years they have predicted the immense and colossal success of a venture in this direction." But now a "food apostle has appeared in Chicago..." A bowl of hygienic soup costs 2 cents and a night at the lodging house 10 cents. He "can always have a choice of cereals, and he may always decide between zwieback and toasted crackers. And for the beverages, the hygienist may have either caramel coffee or the latest sanitarium substitute for the real article." Practically all may be purchased for 1-3 cents "A five-cent order would expose a man to the charge of extravagance... Food values are carefully studied at the hygienic lunch-counter."

"The place at which all this missionary work is located at No. 42 Custom-House place,... in a building which was once a church and belonged to a colored congregation... Over 300 take their meals at the lunch-counter and nearly 175 sleep in the dormitories every night. A bed, together with use of the laundry, reading-room, baths, and medical attendance, if necessary, costs a dime."

"Work is furnished by the rug-making department upstairs" so that a man who is absolutely penniless may keep himself going. The lunch counter with its missionary diet is the strong point of the new organization. "No profits are desired, the food used being that of sanitarium manufacture almost exclusively... Every one of the 800 regular customers—who belong to nearly all grades of society—can get a plentiful and wholesome meal for 10 cents... All

of which goes to show that the food mission is at least appreciated, and that the dream of the Chicago vegetarian, a restaurant devoted to non-meat eaters, is possibly not far from realization.”

1857. *Vegetarian (The) (New York City)*. 1896. Society reports: 53rd regular meeting [New York Vegetarian Society]. 2(4):60-61. Oct. 15.

• **Summary:** “At the meeting of the Vegetarian Society, New York, held at Fifth Avenue Hall, 27 West 42nd street, Sept. 23, the discussion of the topic “Vegetarianism from a Woman’s Standpoint” was quite general and interesting.”

“A circular of the Vegetarian Federal Union relating the spread of the movement as part of their work for the Jubilee year, was read.”

1858. *Chicago Vegetarian*. 1896. J. Howard Moore. 1(2):1. Oct.

• **Summary:** “The vegetarians are well and honorably represented in Chicago. Several professors at the Chicago University belong to the society, and J. Howard Moore, a recent student of the university and the young man who has just been offered the chair of sociology at the Wisconsin State University, is the head and front of the Vegetarian Eating club attached to the university. Mr. Moore won not a little distinction last year by carrying off first honors at the national prohibition oratorical contest...” Source: *Chicago Tribune*.

An illustration shows J. Howard Moore.

1859. Hompes, M. 1896. Foreign: Hungary. *Vegetarian Messenger (Manchester, England)*. Oct. p. 344.

• **Summary:** “A Vegetarian Society has been formed at Buda-Pesth [Budapest], which proposes to take the Vegetarian Restaurant, opened a short time ago, under its own management.”

1860. Lacey, D. 1896. Letter: Vegetarian missionaries. *Vegetarian Messenger (Manchester, England)*. Oct. p. 344.

• **Summary:** Urges with Mrs. Pike (see *Vegetarian Messenger*, June 1896, p. 190) that members of the Vegetarian Society should not contribute to the support of missionaries to Indian, Ceylon, or Japan who are “flesh-eaters.” “I would say cease to contribute to flesh-eating missionaries sent to pure living people such as Hindoos, Cingallis or Japanese.” There “is at least one sect which, regarding their bodies as the temple of the Holy Spirit, refuse to defile themselves with flesh food; who also abstain from all fermented liquors, strong drinks and stimulants—even going so far as to forego the use of tea and coffee. This singularly pure sect... rejoices in the name of Seventh-Day Adventists.” They “believe in and are looking forward to the Second Advent,... and they keep holy the seventh day as set forth in the Fourth Commandment of the Decalogue. To

this sect then any and all vegetarians might, with a good and clear conscience, contribute of their abundance...” Address: A vegetarian and Seventh Day Advestist, Beulah, Cooranbong, New South Wales.

1861. Salt, H.S. 1896. The “Fortnightly Review” on vegetarianism. *Vegetarian Messenger (Manchester, England)*. Oct. p. 329-32.

• **Summary:** “In the September number of the *Fortnightly Review* Mr. H.S. Salt has an able reply to the article on Vegetarianism which Dr. T.P. Smith contributed to that review last November. Mr. Salt looks upon Dr. Smith’s articles as a sign that the public is, at last awaking to the fact that there is such a thing as food-reform. ‘The reception of a new idea has to pass through several successive phases, first tacit contempt, second open ridicule, then a more or less respectful opposition, and lastly a partial acceptance, which may or may not eventually become general. During the third period, the one at which the vegetarian question has now arrived, discussion is often complicated by the way in which opponents of the new idea...’

Note: On page 389 is a nice portrait illustration of Mr. Salt. Address: Vice-President of the Vegetarian Society.

1862. *Vegetarian Messenger (Manchester, England)*. 1896. Foreign: Germany. Oct. p. 341-44.

• **Summary:** The *Vegetarische Warte* devotes considerable space to the question of vegetarian colonies.

1863. *Lancet*. 1896. Vegetarian meeting in Bristol. Nov. 7. p. 1344.

• **Summary:** “The autumn congress of the Vegetarian Federal Union was held in Bristol last week, when a number of papers on different aspects of vegetarianism were read and discussed. The chairman in his speech said that at present the medical profession was against them, but he believed that in time this opposition would cease and the medical man would no longer say that there was strength in beef or mutton or beef tea, as they used to say there was strength in brandy.” Address: England.

1864. *Chicago Daily Tribune*. 1896. Feast to be bloodless. University of Chicago vegetarians’ Thanksgiving menu. Turkey counted as non-essential in evincing gratitude for the blessings of Providence—Plea is entered for refraining from “Gluttony and ferocity”—The poet Thomson is invoked in behalf of the flocks and mild-eyed kine. Nov. 14. p. 3.

• **Summary:** A Thanksgiving dinner will be held by “the Vegetarian club of the University of Chicago.” “The menu of this novel feast reads like the catalogue of a county fair’s horticultural exhibits or the inventory of the contents of a market gardener’s wagon.

“The promoters of this bloodless fare are evidently in earnest, for folded in with sample menu cards are

suggestions of gastronomic evangelization as a part of the work of their organization.” “In a verse written by Thomson [James Thomson (1770-1748); Scottish poet and playwright, from “The Four Seasons: Spring” (1730)] the club expresses in print upon its menu card all kinds of sympathy for dumb brutes. Nothing is said of the possibility of a human being denied a square meal by following the club’s teachings. The verse is as follows:

“But man, whom nature formed of milder clay, / And taught alone to weep: while from her lap / She pours ten thousands delicacies—herbs / And fruits as numerous as the drops of rain...”

“And the plain Ox, / That harmless, honest, guileless animal, / In what has he offended? he whose toil, / Patient and ever ready, clothes the land / With all the pomp of harvest—shall he groan, / And struggling bleed beneath the cruel hands / Even of the clowns he feeds and swell perhaps / The riot of the autumnal feast won by his labor?”

The menu, which is given, includes: Almond soup. Fricandelles. Turkish pilaff [pilaf]. Orange surprise. Whole wheat bread. Pumpkin pie. Raspberry sorbet. Malaga raisins. Fresh fruits. Coffee. Milk.

1865. Battle Creek Sanitarium Health Food Co. 1896. Foods for health (Ad). *Chicago Vegetarian* 1(3):8. Nov.

• **Summary:** Three products are advertised: 1. Granola. 2. Granose (a flaked cereal food). 3. Caramel-Cereal. Address: 65 Washington St., Battle Creek, Michigan.

1866. Sanitas Food Co. 1896. New nut products (Ad). *Chicago Vegetarian* 1(3):8. Nov.

• **Summary:** A half-page ad. Four products are advertised: 1. “Nuttose. A pure product of nuts, of the consistency of cheese, having somewhat the appearance and flavor of cold roast mutton.” May be prepared like meats.

2. “Bromose. Makes fat and blood. This is a product made by malting nuts, and is especially adapted to persons who cannot digest starch.”

3. “Nut Butter. A substitute for ordinary butter, presenting fat in the form of a perfect emulsion; combined with water, forms a delicious cream. Used for shortening of all kinds. A pure product of nuts; can be eaten by those who cannot eat ordinary butter.”

Note 1. This may well be peanut butter.

4. “Nut Cream. A delicate, delicious nut preparation, which, properly diluted, furnishes a delicately-flavored cream or milk. It resembles milk in appearance.”

Note 2. This is probably made from peanuts and/or almonds.

“Send 25 cents in stamps for samples. Circulars free on application.”

Note 3. This is the earliest English-language document seen (Feb. 2015) that contains the term “Nut Cream.”

Note 4. This is the earliest document seen (Jan. 2015)

showing that Sanitas Food Co. is making “Nut Butter.” The company will soon be renamed “Sanitas Nut Food Co.” Address: 65 Washington St., Battle Creek, Michigan.

1867. *Lancet*. 1896. Vegetarianism. Dec. 12. p. 1700.

• **Summary:** “In a recent communication to the Société d’Ethnographie in Paris, M. Verrier treated of vegetarianism from the point of view of its moral and intellectual effect upon the nations who, either from choice or necessity, are to be classed as abstainers from animal food. While fully recognizing the dangers of a too abundant meat diet, the speaker nevertheless felt constrained to come to the conclusion that Nature intended man to be carnivorous. The physical constitution of the human race is so ordered that to ensure the development of their higher qualities its members are of necessity compelled to become to a certain extent meat eaters. The attributes that make for dominion and progress are but imperfectly present among the eschewers of animal food, and hence vegetarianism causes the downfall of dynasties and leads to the enslavement of peoples. If, continued M. Verrier, the Hindus, instead of following an absolutely vegetable regimen, had made use of meat in a rational manner perhaps the British might not have found their subjugation such an easy matter. His argument was equally applicable to the Irish, who lived exclusively upon potatoes. As for the Japanese, with whom rice was formerly the staple food, the energetic nature of this people could not be cited in subversion of the rule laid down by his thesis. The re-awakening of the conquerors at Port Arthur and the Yalu River was coincident with the establishment of a trade in butcher’s meat throughout the archipelago. With regard to British supremacy in India M. Verrier has entirely omitted to take into consideration the numerous and warlike Mussulman [Muslim] population, in addition to whom, moreover, there are in Hindustan [the Persian name of India, esp. the Ganges valley from the Punjab to Assam] many millions of native meat-eaters; and with regard to his Hibernian [Irish] argument, surely such an erudite ethnologist cannot be ignorant of the fact that even in the most distressful cabin from Malin Head to Cape Clear the national animal may still be found. Now a pig does not yield any milk to speak of, neither can it be shorn to advantage or utilised for purposed of draught. The inference is too obvious to need elucidation.” Address: England.

1868. *Chicago Vegetarian*. 1896. *Food, Home and Garden*. 1(4):11. Dec.

• **Summary:** This magazine is the “Official Organ Vegetarian Society of America, H.S. Clubb, Editor. 50 cts. per year: 4 subscriptions, \$1.00, Sample Free. 310 Chestnut Street. Philadelphia.”

1869. Clubb, Henry S. 1896. The Vegetarian Society of America. *Chicago Vegetarian* 1(4):1, 14-15. Dec.

• **Summary:** A toast by the author to the two societies, The Chicago Vegetarian Society, and the Vegetarian Society of America, which Clubb represents. Hearty and generous feelings have always existed between these two. "It was the Vegetarian Society of America that selected Chicago for the holding of the Whole World's Vegetarian Congress in 1893—a Congress that has done so much to place the humane and merciful sentiments of vegetarian advocates before the world. These results were secured by the united efforts of the Chicago society and the Vegetarian Society of America for at least two years previous to that event. Although so much was accomplished by the active co-operation of these societies and the representatives of the Vegetarian Federal Union, and the Vegetarian Society of Manchester, England, it is a fact that the principal truths presented and discussions held have only been briefly presented to the public. What would have been accomplished had the full report appeared can only be conjectured. That report is still in our hands and the Vegetarian Society of America having now a press of its own, is preparing to issue a volume containing all that valuable material and hopes with the cooperation of Chicago, New York and other large cities, and of the vegetarians scattered throughout the continent, to place this compilation in all the public libraries of the world, so as to justify the title of the 'Whole World's Vegetarian Congress.'" An illustration shows Rev. Henry S. Clubb, with his signature. Address: President, Vegetarian Society of America, Philadelphia, Pennsylvania.

1870. Dansk Vegetarforening [Danish Vegetarian Society]. 1896. New vegetarian society. Copenhagen, Denmark. Dec. 12.

• **Summary:** Source: Hompes, Mathilde. 1897. "Foreign notes and news: Denmark." *Vegetarian Messenger* (Manchester, England). March. p. 101. "A Vegetarian Society has been formed at Copenhagen. At the initiatory meeting thirty members were enrolled, among the number, being the district physicians, Dr. Michael Larsen, who opened the proceedings with an interesting speech and accepted the presidency."

Egerod, Oluf. "Vegetarianism in Denmark." 1946. *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 187-88. "The Danish Vegetarian Society was founded in 1896 by the physician, Mich. [Michael] Larsen, a man many years before his time. In his main work, *Naturhelbredelsen* (The Nature Cure), all the fundamental vegetarian rules of living are laid down." The author mentions that the society publishes a monthly magazine, but does not say for how long it has been published.

History of Dansk Vegetarforening. 2004. <http://www.ivu.org/history/societies/danskvf.html>. "A history of the Danish Vegetarian Society, from December 12, 1896, can be found at: www.vegetarforening.dk/historien.htm—but only in Danish so far." Note: This link is no longer active. The

link as of July 2004 was <http://www.vegetarforening.dk/foreningen/historien.htm>. Address: Copenhagen, Denmark.

1871. Light, H. 1896. Vegetarianism athleticism and its importance as a propagandist work. *Vegetarian Messenger* (Manchester, England). Dec. p. 394-98.

• **Summary:** "(A paper prepared for the Annual Meeting of the Vegetarian Society, October 19th, 1896.)

This paper professes to be little more than a brief summary of our athletic doings during the year, and a plea for greater pecuniary recognition (especially during the coming year of the vegetarian jubilee) of so prolific a source of help to our cause as is the Vegetarian Cycling Club. The club's more brilliant triumphs must necessarily appear few when compared, without restriction, with the large number of kindred meritorious records achieved by flesh-eating athletes (who, by the way, invariably eschew their flesh-food when undergoing any protracted struggle, such as a 24 hours cycle race), but surely that method of comparison is a manifestly false one, and our opponents when resorting to it must be fully aware of its sophistical nature. When our relative *numerical* strength however is given its due significance, our victories instead of being few are numerous beyond all proportion.

"The truer method of comparison, and in fact the only safe one, can be obtained only by pitting our small body of vegetarian athletes against an equally small number of flesh-eating opponents, *promiscuously collected not specially selected*, and then striking an average.

"To make my meaning clear:—Our most prejudiced opponent would at once dismiss, as preposterous, a notion that expects a village or small town, out of its paltry few hundred inhabitants, to produce at any given time an athlete capable of defeating all comers. Yet this is the style of argument that is considered good enough to use against vegetarians, not only by the bigoted and more ignorant individual, but by high class sporting and other journals, for say they contemptuously—"Where are your record breakers?" being fully aware at the same time that the proportion of vegetarian athletes in England to orthodox fed athletes, stands at a much smaller ratio even than that of the inhabitants of any selected small town against all England. Nevertheless few as our athletes are, we are able to triumphantly reply to their queries even on this score, as I shall presently be able to show.

"As one swallow however does not make a summer, so any single triumph, brilliant or otherwise, can scarcely be accepted as an infallible test either on one side or the other; as the particular victor selected may possibly be peculiarly adapted naturally and constitutionally for the special feat he excels in. Nevertheless, if only a solitary vegetarian from our small band of athletes can hold his own against all comers, such achievement surely does go a *very long way* towards proving to demonstration that the vegetarian system of

feeding, besides being more merciful and beautiful, is also equally adequate as the orthodox system for the attainment of athletic excellence, and therefore also for the most perfect nourishment of the human body. It will gladly be observed however, that we are not dependent upon the performances of but one solitary individual.

"The Vegetarian Cycling Club is the outcome of the efforts of a few spirited and practically minded vegetarians, who—seeing the utter hopelessness of ever making any considerable impression, by preaching alone, upon the minds of a hard-headed practical race like the English, who ask for facts rather than theories—made a determined attempt in an organized way to provide such facts. Although started a few years too soon—at a time when vegetarians, let alone vegetarian cyclists, old and young, in London were hard to find, and still more hard to enthruse, it has—by dint of much patience and strenuous perseverance—eventually developed into a club not only in name but in big deeds; so that now I think we can claim, without much fear of contradiction, that there is not one cycling club out of every 50 or even too, of our own numerical strength that can show such satisfactory results as we.

"May I then not be justifiably pardoned for pausing awhile here, to ask whether such a club is not deserving of the generous support of all enthusiastic vegetarians, individuals and societies alike? Those who know anything of cycle-racing, are well aware of the gigantic expenses usually involved in procuring officially recognised "records," details of which is outside the scope of this paper, suffice it to say that, not hundreds only, but thousands of pounds are expended annually by flesh-eating partisans, and persons interested, for the procurement of even a single important record, such as for instance—'London to Brighton and back'" safety record. Yet our club, on an income only of £34 a year, have been successful in obtaining even world's records. There is no more thorough and practical work being done in the whole vegetarian movement, with its large expenditure of money, than that being accomplished by this small and energetic band of soldiers; yet on so small an outlay. The data they are supplying provides the richest material for our platform orators, as well as for our literary works, and the importance of this fact is being kindly recognised by the committees of the Vegetarian Society, the Vegetarian Federal Union, and the Northern Heights Vegetarian Society, each of which is supplying an annual trophy for competition.

"I will now, with as much brevity as I can, record some of the club's chief successes during the past twelve months:

"On September 16th, 1896, J. Parsley and F. Beaver broke, and now hold, the World's Amateur Tandem Records from 1 to 5 miles. (They broke the previous best for 5 miles by as much as 45 secs.)

"On October 17th, 1895, J. Parsley broke, and still holds, the Brighton and Back Tricycle Record.

"On June 27th, 1896, J. Parsley won the Catford Hill-

Climbing Contest, open to all comers, and broke the previous record for the hill (Toy's Hill, Westerham, Kent) by 57 secs.

"On September 26th, 1896, J. Parsley and J.D. Clark won easily the Herne Hill Hanaper's 6 hours tandem scratch race, open to all corners.

"J. Parsley won this season's 50 Miles Road Championship of the Peckham Wheelers C.C., completing the distance over very hilly south roads in 2 hours 19 mins., being 3 mins. faster than the 50 miles official record for south roads.

"On October 1st, 1896, E.P. Walker broke, and now holds, the Hull to Driffeld and Back Safety Record.

"On August 13th, 1896, E.P. Walker finished first in a 10 miles team race between all the road clubs in Hull district, for the Norton 25 Guinea Cup.

"C.G. Watts won the 100 miles championship of the Vegetarian C.C. on Catford track in 4 hours 30 mins. 50 secs. and A.R. Wyatt finished second in 4 hours 39 mins.

"C.G. Watts won the gold standard medal of the Vegetarian C.C. for completing 100 miles on the road (on an out and home course), in 5 hours 38 mins.

"H.E. Bryning also won the club's gold medal in the same event, riding 100 miles in 5 hours. Both Watts and Bryning were practically unpaced.

"In foot-races this year, J. Barclay (the able and energetic secretary of the Scottish Vegetarian Society), besides winning the Half-Mile Scottish Championship and finishing second in the quarter-mile, has during the year won as many as 11 firsts, 7 seconds and 5 thirds. These included varying distances from 200 yards up to 10 miles. Only once during the season did any competitor pass him, and only at one sports meeting did he compete without securing a prize. His fastest mile was accomplished off the 50 yards mark in 4 mins. 24.4 secs. These successes, in consequence of so many pressing duties, were achieved with but very imperfect and spasmodic training.

"A team-race (5 miles) between the London Central C.C., the Shepherd's Bush C.C., and the Vegetarian C.C. (four men a side) was won by the Vegetarian C.C. by as much as 8 points to 16 and 17 respectively of their opponents. The opposing clubs were good class clubs, and numerically stronger than the Vegetarian C.C.

"As exemplifying my statement concerning the vegetarian proclivities of even flesh-eating athletes, when engaged in protracted struggles, the following list of foods consumed by the French crack, Huret (the world's long-distance cycling champion), during his late 24 hours contest, and which I cull from the *Clarion* should be very edifying reading. It reads thus:—"The 24 hours record, otherwise the 'twice round the clock,' has gone again. In a duel with Rivierre on Saturday and Sunday last, the Frenchman Huret, rode over 545 miles during that lapse of time at the Winter (covered) Track, Paris. This represents over 22 miles an hour from start to finish. We will pass on to the gastronomic

details. Rivierre cracked, up after six hours, suffering from cramps in the stomach, and had to rest for several hours; the other man then went on for record. He absorbed during his performance three quarts of boiled rice and milk, two quarts of tapioca, seven bottles of Vichy water, a pint of very thick chocolate, 30 eggs, two bottles of Pomard (warmed), and two bottles of port. So much for the liquids. He ate a pound and a half of chocolate, some fruit tart, and six pears. This was Huret, the chap who did not have indigestion. The other one who had the colic did not go in for anything solid; he simply had three quarts of beef tea, a quart of tea, two quarts of tapioca and milk, three bottles of Vals water, two quarts of maté, and a little Chartreuse.” Address: Captain of the Vegetarian Cycling Club (V.C.C.).

1872. Baltzer, Edward. 1896. Alimentação segundo a natureza: tratado theorico e pratico de cosinha vegetariana, traducção de Luis Cardoso [Eating according to nature: Theoretical and practical treatise on vegetarian cuisine, translated by Luis Cardoso]. Lisbon, Portugal. 176 p. 22 cm. [Por]*

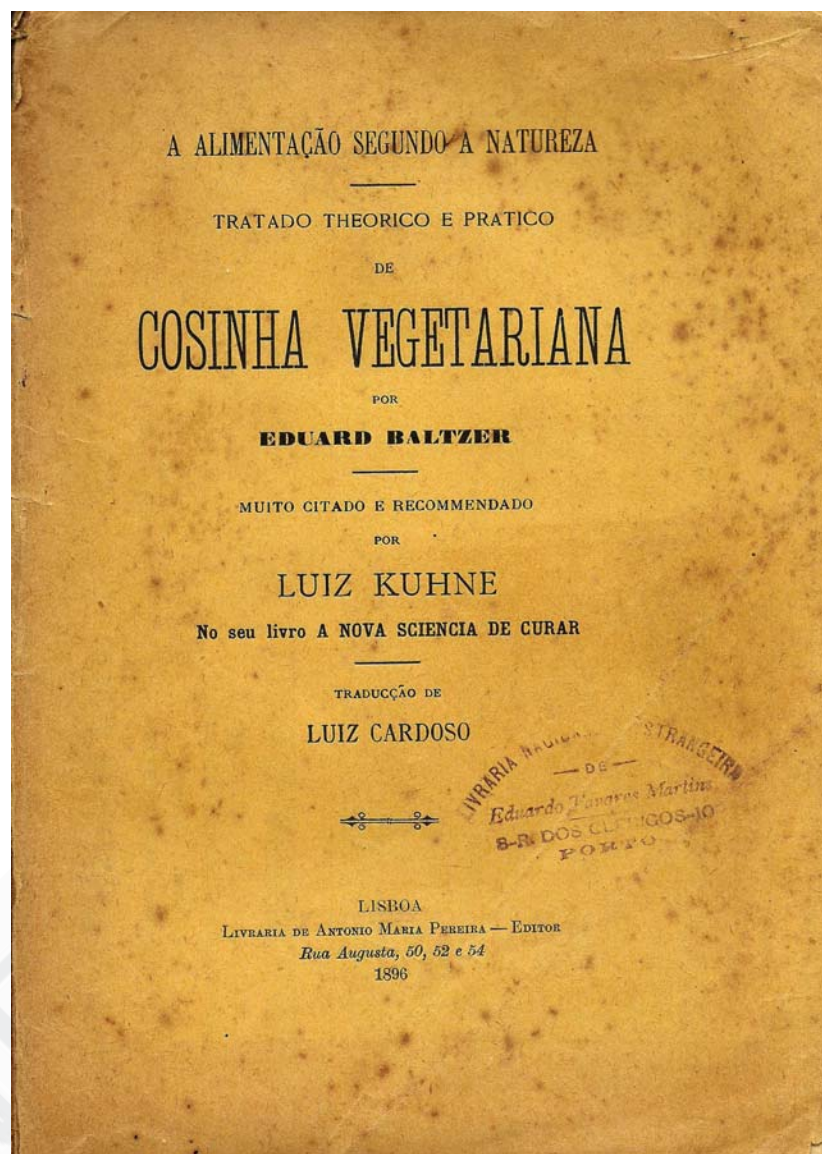
• **Summary:** Nuno Metello writes (Dec. 2016). “This book by Baltzer is probably the very first vegetarian recipe book published in Portugal.” At bottom of cover: “Much quoted and recommended by Louis Kuhne in his book *The New Science of Healing*.” Note: Baltzer was a German vegetarian.

1873. [Hungarian Vegetarian Society]. 1896. New vegetarian society. Budapest, Hungary.

• **Summary:** Source: Hompes, Mathilde. 1896. “Foreign: Hungary.” *Vegetarian Messenger* (Manchester, England). Oct. p. 344. “A Vegetarian Society has been formed at Buda-Pesth [Budapest], which proposes to take the Vegetarian Restaurant, opened a short time ago, under its own management.” The article does not say whether this society was for all of Hungary or just for Budapest. The proximity of this October 1896 date to the 1897 date given below suggest that this may be the same Hungarian Vegetarian Society that was dissolved in 1950 or 1951.

Keleny, Eugene. 1958. “Vegetarianism in Hungary.” *Vegetarian News* (London). 37:101-05. Sept/Nov. The Hungarian Vegetarian Society was abolished in 1951 by the Minister of the Interior.

Dr. E. Keleny. 1971. *The British Vegetarian*. Jan/Feb. p. 2, 4. “Hungarian Vegetarians.” The author spent a month in Hungary and met with enthusiastic Hungarian vegetarians, who want to revive the Hungarian Vegetarian Society, which



was founded in 1897 by the painter and philosopher Vincens Weichselgartner, and was dissolved in 1950. Weichselgartner was born in 1828 in Budapest and died in 1915. He was president of the Society until his death. The author was the last president of the Society.

History of the Hungarian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/hungary.html>. “The first reference we have to a Vegetarian Society in Hungary is from the reports of the 1923 IVU Congress, held in Stockholm, Sweden.” The webpage suggests that vegetarian societies were probably banned in the 1950s because the country was under communist control. Address: Budapest, Hungary.

1874. Allen, James Madison. 1896. Figs or pigs? Fruit or brute? Shall we eat flesh? A comprehensive statement of the principal reasons for entertaining the vegetarian or fruitarian principle, with numerous citations from eminent authorities. Springfield, Missouri: J.M. and M.T. Allen. 39 p. 20 cm. [55

ref]

• **Summary:** This book (as of May 2011 digitized on the Web) strongly promotes a diet based on plant foods only [i.e., vegan diet] in a non-religious way.

Contents: Preliminary observations. 1. Anatomical. 2. Physiological and hygienical. 3. Pathological. 4. Psychological. 5. Phrenological and moral. 6. Chemical. 7. Agricultural. 8. Economical and laborial. 9. Gustatorial and sentimental. 10. Intuitional. 11. Historical. 12. Eventual.

Each of the 12 sections begins with an overview followed by 4-6 relevant quotations. The author of most quotations is given but, unfortunately, the source document is not. Many of the authors—such as Bronson Alcott, Baron Cuvier, Benjamin Franklin, Dr. John Harvey Kellogg, Linnaeus (naturalist), Plutarch, Shelley (poet), Henry David Thoreau, Dr. R.T. Trall—are still well known. The text also includes several long poems: “Civilized Cannibals,” by J.O. Barrett (p. 12). “Song of the Vegetarian,” by Arcadian (p. 27). Untitled, by Shelley (p. 36). “Vegetarian Life,” by Emily M. Guthrie (p. 38-39).

Concerning alcohol and temperance:

“Following the disuse of animal food, it will be found that alcoholic drinks, tobacco, morphine and the like (including all drug medicines) will also cease to be used.

“In the same line of argument lies the question of intemperance. Temperance advocates can talk until ‘doomsday,’ but the drinking habit will never be obliterated so long as we partake of flesh diet. A heavy drinker is invariably a heavy meat eater. The unfortunate drunkard never dreams that the feverish, poisonous germs gnawing at his vitals, first found their lodgement out of the flesh that had been killed.’ Dr. Ditson” (p. 16).

“Thoreau observes: ‘I have found repeatedly of late years, that I cannot fish without falling a little in self respect. I have tried it again and again. I have skill at it; but always when I have done, I feel that it would have been better if I had not fished’” (p. 17)

Concerning milk: “No food should be used which necessitates slaughter. Even animal milk and its products, and eggs, would better be discarded; and preparations of oat milk, etc., the sap of the South American ‘cow tree,’ nuts, vegetable oils, etc., substituted” (Preliminary observations, p. 2).

“The writer has abstained from flesh about forty-five years, having become convinced when a lad of fourteen or fifteen, by reading, observation, reflection and instinct, that the use of animal food tends to degrade and brutalize the human race, and keep it in subjection to the animal appetites and passions. That it is unnecessary to either health, strength or longevity, witness the ox, horse, camel, elephant, reindeer, etc., who derive their immense strength and endurance from herbage alone; witness the ancient Pythagoreans and Essenes; the great mass of the ancient Egyptians and Persians, whose physical, mental and moral superiority are

well known facts of history; the Brahmins, who eschew milk and its products and eggs, as well as flesh, yet are among the most healthy, vigorous and long-lived of their race; the great bulk of the four hundred and fifty millions of Chinese, who subsist mainly upon rice and use neither butter, cheese nor milk; the negroes of Brazil, who subsist almost wholly upon farinha or mandioca [a type of cassava] flour, and yet endure the hardest labor; the Mexican Indians, according to Humboldt; the Society of Bible Christians, whose creed embraced vegetarianism, and one of whose American members was reputed to be the strongest man in Philadelphia [Pennsylvania]; the bulk of the hardiest and hardest laboring class in Scotland and Ireland, whose chief reliance is upon oatmeal and potatoes; the peasantry of France, who live mostly upon bread, and the common people of Spain, who live principally upon bread and onions;... (p. 31-32).

“John Whitcomb, whose health was so good at one hundred and four years that he rose and bathed himself in cold water, even in mid-winter—whose wounds would heal like those of a child—who drank only water for eighty years, and subsisted for thirty years on bread and milk chiefly; Captain Ross, the celebrated navigator, who with his company spent the winter of 1830-31 above 70° North latitude, without beds or bed-clothing, *or animal food*, with no evidence of any suffering from the *mere disuse of flesh and fish*;... (p. 35).

A poem titled “Vegetarian Life,” by Emily M. Guthrie (p. 38-39) begins:

“No skinning of eels, no chopping of hash,
 “No beating of steak with rude clatter and crash;
 “No frying of pork with its frizzling sound,
 “In which tones more pleasant are haplessly drowned;
 “No grease on the cloth and no saving of swill,
 “With loathsome diseases doomed porkers to fill;
 “No spoiling of meats, and no fear of the flies;
 “They harmlessly buzz o’er the food of the wise;
 “No stewing of oysters (the dull, sluggish things);
 “Nor turtles nor fishes—naught that bites nor that stings;
 “No whiskey, no beer, no brandy or wine,
 “O’er which men grow noisy, or prone as the swine;
 “The sweet singing-bird is not stayed in her flight
 “To glut the gross maw of some death-dealing wight
 [creature] -

“Nor lamb, nor the ox, nor sensual swine
 “Unfeelingly slain for the human canine.
 “(There’s no milking of cows to rob the poor calves,
 “No grumbling, no hypo, no living by halves;
 “No churning, no butter, no making of cheese,
 “But oh, we live quiet and nice as you please.)” (p. 38-39). Address: 233 Commercial St., Springfield, Missouri.

1875. Dujardin-Beaumetz, Georges Octave. 1896. *L’hygiène alimentaire* [Food hygiene. 3rd ed]. Octave Doin, Editeur. 8 Place de l’Odeon, Paris. vi + 235 p. See p. 88-89, 187. Illust.

From: *Conférences de Therapeutique de l'Hopital Cochin*, 1885-1886. [Fre]

• **Summary:** Soya is mentioned on page 88-89 in the 5th conference, and soy bread is mentioned on p. 187.

Related subjects of interest are (1) From the fifth conference, *Des Aliments Végétaux et des Aliments Gras*, p. 71: "In these modern times we are able to measure out the advantages of a vegetarian diet... Thanks to this diet, man can combat most illnesses and live to a ripe old age: this is the vegetarians' doctrine." A table (p. 88) gives compares the nutritional composition of beef and soybeans. (2) From the eleventh conference, *On the Diabetic Diet*, p. 180: "It has always been proposed to replace this bread, and there are, all over Germany, these almond breads [literally, 'pains d'amandes'], which are of a more or less complicated fabrication... Also in France we are making some use of them." Page 187 notes that "Soy bread (*Le pain de soya*) constitutes a major advance in the feeding of diabetics." Its composition is given according to tests done by Leclerc, which show that it contains 45% water, 20.1% protein, 9.4% fats, 2.8% starches and sugars, and 0.8% phosphoric acid. Thus it contains much less starches and sugar than gluten breads.

Note: Dr. Dujardin-Beaumetz lived 1833-1895. A second edition (viii + 239 p., revised, corrected, and expanded) was published in 1889 by the same publisher. A third edition was published in 1896, of the same size by the same publisher. In July 1888 Dr. Dujardin-Beaumetz was listed by the *Bulletin de la Societe d'Acclimatation* (vol. 35, p. 934) as a "hospital doctor, member of the Academy of Medicine, 176, boul[evard] St-Germain, Paris." Address: Paris, France.

1876. Farmer, Fannie Merritt. 1896. *The Boston Cooking-School cook book*. Boston, Massachusetts: Little, Brown and Company. xxx + 567 p. + [21] p. of advertisements. Illust. Index. 19 cm. See also the 1911 and 1918 eds.

• **Summary:** This book is dedicated to Mrs. William B. Sewall, President of the Boston Cooking-School. A dedication, by the English author John Ruskin (1819-1900), is the same as that found on the title page of Croly (1870).

In the Preface, Fannie states: "During the last decade much time has been given by scientists to the study of foods and their dietetic value, and it is a subject which rightfully should demand much consideration from all. I certainly feel that the time is not far distant when a knowledge of the principles of diet will be an essential part of one's education. Then mankind will eat to live, will be able to do better mental and physical work, and disease will be less frequent." She hopes that this cook book will "be looked upon as a compilation of tried and tested recipes" and "that it may awaken an interest through its condensed scientific knowledge which will lead to deeper thought and broader study of what we eat."

Chapter 1, titled "Food," begins by discussing proteids,

carbohydrates, fats and oils, mineral matter (which furnishes the necessary salts), and water. "The chief office of proteids is to build and repair tissues. They can furnish energy, but at greater cost than carbohydrates, fats, and oils. They contain nitrogen, carbon, oxygen, hydrogen, and sulphur or phosphorus, and include all forms of animal foods (excepting fats and glycogen) and some vegetable foods. Examples: milk, cheese, eggs, meat, fish, cereals, peas, beans, and lentils. The principal constituent of proteid food is albumen. Albumen as found in food takes different names, but has the same chemical composition; as, albumen in eggs, fibrin in meat, casein in milk and cheese, vegetable casein or legumen in peas, beans, and lentils; and gluten in wheat. To this same class belongs gelatine" (p. 2).

"One of the greatest errors in diet is neglect to take enough water;..." (p. 2).

"The average daily ration of an adult requires 3½ oz. [99.3 gm] proteid, 3 oz fat, 10 oz. starch, 1 oz. [28.38 gm] salt, 5 pints [10 cups] water" (p. 3).

"To keep in health and do the best mental and physical work, authorities agree that a mixed diet [from both the animal and vegetable kingdoms] is suited for temperate climates, although sound arguments appear from the vegetarian... Brain workers should take their proteid in a form easily digested. In consideration of this fact, fish and eggs form desirable substitutes for meat." But the working man needs meat (p. 3-4).

Chapter 2, titled "Cookery," begins (p. 17): "Cookery is the art of preparing food for the nourishment of the body... Progress in civilization has been accompanied by progress in cookery."

Three recipes have the word "peanut" in the title: Peanut cookies (p. 408). Salted peanuts (p. 445). Peanut nougat (p. 449). And Pistachio bisque uses peanuts as an ingredient.

Worcestershire Sauce is used in recipes throughout this book: Oxtail soup (p. 108-09). Cecils with tomato sauce (p. 188). Salmi of Lamb (199; "or one cup cold lamb gravy seasoned with Worcestershire, Harvey, or Elizabeth Sauce"). Veal cutlets (p. 202; its Brown sauce is seasoned with "salt, pepper, lemon juice, and Worcestershire Sauce"). Tartar sauce (p. 244). Sardine canapés (p. 462; "sardines (from which the bones have been removed) rubbed to a paste, with a small quantity of creamed butter and seasoned with Worcestershire Sauce and a few grains of cayenne"). Devilled bones (p. 471; also calls for "1 tablespoon Walnut Catsup").

Blanquette of Lamb (p. 199) also calls for "one tablespoon Mushroom Catsup." Thus, "catsup" is called for in only two recipes; "ketchup" is not mentioned.

"Fannie Farmer (1857-1915), the author of this book, is perhaps the best known of the great American culinary authorities of the turn of the 19th to 20th centuries. And this book is arguably the best known and most influential of all American cookbooks. It has been in print from its appearance

in 1896 until the present day... The publishers, Little, Brown, evidently afraid of losing money on a cookbook, required Fanny to pay for the first printing herself;..." By the time she died in 1915 more than 360,000 copies had been sold. By 1946 some 2.5 million copies had been printed, and by 1990 about 4 million.

When Fannie was 30, she was encouraged "to enroll in the Boston Cooking School to train as a cooking teacher. The school, established in 1879 by the Woman's Education Association of Boston, fostered a more intellectual, scientific approach to food preparation and diet, and in turn, elevated the role of women not just as cooks, but as educated cooking teachers and authorities on proper diets for the healthy and sick. As a post-Civil War institution founded by reformers and philanthropists, the school gave women of modest means an entry into professional work at a time when more women needed employment and few had career options... Mary Johnson Lincoln, one such woman who began working following her husband's financial demise, served as president of the school from 1879 to 1885." Fannie "completed the two-year program in 1889 as one of the best students; she stayed on as Assistant Principal and became Principal in 1891."

Fannie Merritt Farmer lived 1857-1915. This book, her first cookbook, is actually an extensively revised version of Mary J. "Lincoln's popular work, *Mrs. Lincoln's Boston Cook Book*, published 12 years earlier" in 1884. "Some initially criticized the book for appropriating Mrs. Lincoln's schools recipes without acknowledgement. Nevertheless, the book stood on its own as thoroughly modern:..." (MSU biography). Address: Principal of the Boston Cooking School.

1877. Henry David Thoreau, 1817-1862 (Document part).
1896. In: Howard Williams. 1896. *The Ethics of Diet*. London: Swan Sonnenschein & Co. Ltd. 597 p. See p. 520-23. [6 ref]

• **Summary:** "In preceding sections a brief history of the origin of the Reformation in the United States of North America, begun by the energetic labours of the Manchester missionaries, has been given. Among the most eminent of the whole, or in part, converts, Sylvester Graham author of the elaborate physiological argument for the Natural Living, the Science of Life; Thoreau, (author of *Walden*); and Horace Greeley (the well known politician and journalist) are, perhaps, the best known. (1) In the Republic (so-called) of the West, no less than under the effete political institutions of Europe, however, the only just basis of the Public Interest has been ignored by those who should be the first to accept it.

"Of all teachers of men, who have practically sought to return to Nature or, at least, to a less unnatural manner of life, Thoreau is the most remarkable and most distinguished by the force and originality of his character and writings.

Footnote: "(1) In his autobiographical reminiscences Horace Greeley affirms his faith in the superiority of the diet prescribed by Nature. For a useful abstract of the elaborately-minute scientific work of Graham, the reader is referred to the compendious edition of T. Baker, Barrister at Law, published by the Vegetarian Society."

"He has variously been described as the 'poet naturalist,' the 'bachelor of Nature,' and the 'American Rousseau.' His birthplace was Concord, Massachusetts. After graduating at Harvard University, he passed almost the whole of his life in his native village, where he enjoyed the friendship of Emerson—the most uncompromising modern eulogist of Plato—and other leaders of the Transcendental movement; and he himself became famous by his two years' experiment of 'plain living and high thinking' in the woods of Walden. Supporting himself by occasional work as a surveyor, or pencil-maker, or gardener (for he was master of many crafts) he devoted his leisure to an enthusiastic study of wild nature, and to the writing of books in which, in many respects, is displayed a high, large, idealism tempered with a singularly shrewd and practical knowledge of life. He died at the village-town of Concord of inherited phthisis, in 1862.

"The Transcendental philosophy, to which his distinguished friends adhered, by no means seems necessarily always to imply the transcending the materialistic diet. Thoreau himself, although he did not carry it out so far as altogether to renounce that unnatural nourishment, was an ardent follower of Natural Life, in general; and his efforts to bring his fellow men to live less conventionally and artificially, and to have a better appreciation of living Nature, with his reasoned frugality (in the accustomed sense of the term) entitle him to be regarded, in no small degree, as a representative of the more practical view of Idealism. Yet, with characteristic and, sometimes, too indiscriminating aversion from all formulas and systems, he carefully disclaims any distinct philosophy of Compassion, although with some apparent inconsistency he was, essentially, one of the humanest of modern writers. In fact, his contempt for all the mischievous, or futile, systems of philosophy or morals, in esteem, carried him too far in time opposite direction, and seems to have not allowed him to appreciate the enormous value of an organisation or system, which should he dedicated to just aims, and to the regeneration of the World. That, practically, he was at variance with his avowed horror of systematised 'philanthropy,' his vehement opposition to human slavery, and the fact of his being the first to denounce the judicial murder of John Brown (the Abolitionist-martyr) sufficiently establish.

"One of his most remarkable faculties was the magnetic attraction—derived from his sympathy and from his association with them in his hermit life—exercised by him over the non-human races, which gives him something of a pythagorean character, and a unique position among 'naturalists.' And he expresses the pythagorean faith, or

approaches very near to it, in declaring: 'No humane person will wantonly murder any being who holds his life by the same tenure as himself. The hare, in her extremity, cries like a child. I warn you, Mothers,' he apostrophises the principal educators of the race, 'that my sympathies do not always make the usual philanthropic distinctions.' Upon the interpretation of the qualifying particle *wantonly*, obviously, depends a great deal of possible divergence of opinion, and, it may be added, it is a very indeterminate and variable quantity.

"The author of *Walden* seems, during the greater part of his career, to have been practically a food reformer. It was, however, in the Latin sense of 'humanity,' yet more than in the better modern meaning, that he advocated the return to the bloodless food; but he clearly discerned the necessity of applying the much-talked of 'humanities,' of the Schools to human diet in any moral creed which regards consistency and reality rather than mere sophistry and word-knowledge. In spite of some appearance, in one or two of his earlier essays, of a scarcely sufficient appreciation of all the significance of the revolution, his final verdict in favour of abstinence from flesh is given in no uncertain language:

"It may be vain to ask why the imagination will not be reconciled to flesh eating. I am satisfied that it is not. Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying upon other animals; but this is a miserable way, as any one who will go snaring rabbits, or slaughtering lambs, may learn and he will be regarded as a benefactor to his race, who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other, when they came in contact with the more civilised."

"From which confession it may be conferred, with much confidence, that, had this eminent opponent of conventionality and artificiality been thoroughly instructed in the philosophy of Dietetic Reform, he would have made it a question not only of the *future* destinies of the race but of present and universal obligation.

"His principal writings, next to his masterpiece *Walden*, are:—*A Week on the Concord River* (1849); *Excursions* (1863); *Letters* (1864); *Anti-Slavery and Reform Papers* (1866).*

Footnote: * For the best and most complete account of the life and writings of Thoreau the reader is referred to the excellent biography by H.S. Salt (in *Great Writers Series*, Walter Scott, 1896).

1878. Hoy, Albert Harris. 1896. *Eating and drinking: The alkalinity of the blood, the test of food and drink in health and disease*. Chicago, Illinois: A.C. McClurg and Co. 304 p. Index. 20 cm.

• **Summary:** Saliva contains ptyalin, which converts / digests the starch in food into maltose, a sugar. Saliva is a weakly alkaline fluid; acids inhibit its action. After mastication, food is swallowed and enters the stomach—which is normally free of acid for 30-45 minutes during the process of eating (p. 44-47).

Results of experiments published by Dr. J. von Feder show that the increasing alkalinity of the blood is nature's way of overcoming harmful bacteria. After the blood is infected, its alkalinity suddenly increases (p. 82).

Chapter 6 (p. 222-95) is titled "Food, its effects on the alkalinity of the blood." In discussing the subject of vegetarianism, the questions is always raised: "Is animal food, in some form, absolutely essential for all races of men? The answer must be equivocally, no." Vegetarians are divided into two classes, from hygienic [health] and from ethical considerations. Vegetarians of the first class partake of butter, milks, eggs, and cheese—food which can be procured without taking life. Ethical vegetarians eschew the use of animal fat, substituting in its place vegetable fat, as olive oil, cocoa butter, etc. (p. 234-35). The daily ethical vegetarian diet of a healthy woman from Oct. 27 to Nov. 23 is given; it includes Graham bread, nut butter, nuts, coconut butter, bananas, grapes, and gluten pancakes (p. 238-43). "That the proper alkalinity of her blood was maintained was shown by the amphoteric condition [capable of reacting chemically either as an acid or as a base] of her morning urine." Vegetarians have always claimed that meat-eating causes both intemperance [over-consumption of alcohol] and excess thirst (p. 244).

The longer meat has stood after an animal dies, the more acid is generated by uric acid. Cooked meat is "less stimulating than rare. Trainers of fighting dogs recognize this and put their brutes on a raw meat diet before contests" (p. 251).

"An artificial milk, made from sweet almonds, is highly recommended in many cases of febrile diseases or in cases of feeble digestion and assimilation, and often given better results than natural milk." Directions for making it at home are given (p. 262-63).

Soups made by pureeing peas, beans and lentils only are "rich in a substance known as legumin, which is simply a vegetable caseine. This is as nourishing as the caseine of milk..." (p. 271).

Gluten "satisfies, by itself, all that nature demands for prolonged and complete nutrition." "The writer recommends it very highly as a non-acid-making, non-fermenting food, and feels justified in asking physicians to give it a thorough trial" (p. 275, 277).

Note: This is the earliest document seen (Oct. 2020) that discusses, systematically and at length, alkalinity, alkaline vs. acid reaction, or the alkalinity of the blood in relation to human health. Note that the author is an M.D. Address: M.D., 103 State Street, Chicago, Illinois.

1879. Kellogg, Ella Ervilla Eaton. 1896. Every-day dishes and every-day work. Battle Creek, Michigan: Modern Medicine Publishing Co. 184 p. Index. 24 cm. Reprinted in 1897.

• **Summary:** The wife of the famous Dr. John Harvey Kellogg discusses her system of meatless cookery—though the term “vegetarian” is not used. She lived 1852-1920. Contents: Eight pages of ads (for books, foods, and medical instruments/devices). Title page. Cereals (incl. Graham grits, Graham apple mush). Preface. Introduction. Cereals (incl. Graham grits, Graham meal). Macaroni. Fermented or yeast bread (incl. whole-wheat bread, Graham or wheat-meal bread). Unfermented or aerated bread (incl. Graham puffs, Granola gems). Fruit (cooking, canning). The leguminous seeds (incl. peas, beans, lima beans, lentils, cooked peanuts). Vegetables. Soups (incl. without milk, with milk and cream; Bran stock). Eggs (incl. cream). Desserts. Pastry. Cake. Toasts. The Battle Creek Sanitarium Health Food Company’s products (discusses and contains recipes using Granola, Granose, Crystal Wheat, gluten {13 recipes}, nut butter and nut meal {which “have been prepared as substitutes for butter and cream,” p. 147}, Nuttose, zwieback, and caramel cereal, p. 139-52). Hints about every-day work. Every-day bills of fare.

The eight ads on unnumbered pages in the front of the book are for: (1) “Caramel-Cereal. A most delicious substitute for the Coffee Bean, and contains none of its harmful properties... Caramel-Cereal has been used for over twenty years at the Battle Creek Sanitarium, and the demand has increased daily... Try it, and you will always use it... Manufactured by Battle Creek Sanitarium Health Food Co.” (2) Battle Creek (Mich.) Sanitarium Health Foods. “Eat Granola, Granose. Drink Caramel-Cereal.” (3) Charcoal Tablets: Antiseptic... Absorbent. Sanitas Food Company, Battle Creek. (4) Almond Meal, from Sanitas Food Co. (5) Lac Vegetal or Nut Cream: Prepared from the choicest nuts. A perfect substitute for cow’s milk. Sanitas Food Co. (6) Bromose: Makes fat and blood. “Consists of cereals and nuts in which the starch is completely digested... Unequalled as a tissue builder... Gain in flesh.” Sanitas Food Co. (7) The natural abdominal supporter. Modern Medicine Co., Battle Creek. (8) *The Stomach: Its Disorders and How to Cure Them*, by J.H. Kellogg, M.D. Modern Medicine Publishing Co.

A table (p. 7) shows the “nutritive value of some common food substances,” including sweet almonds, peanuts, five legumes, milk, and six types of meat and poultry, and eggs. Values/columns are given for: Water, albuminous elements, starch, grape sugar, free fat, salts, cellulose, proportion of carbonaceous to nitrogenous material, total nutritive value.

The chapters on cereals and breads include Graham Grits, Wheat-Meal or Graham Mush, whole-wheat breads,

Graham breads, Graham Puffs, etc.—but most breads are made with white flour and milk—and fermented. The chapter on leguminous seeds contains two recipes for blanched and boiled peanuts (p. 76); soy beans are not mentioned. Milk, cream, eggs, and sugar are used in moderation throughout the book. There is an entire chapter titled “Eggs.” Desserts are generally sweetened with sugar. Up to 1 cup of sugar is used in some recipes (p. 117), but fruits are often used instead; milk or cream are also widely used in desserts. The chapter on “Pastries” (mostly pies) begins by discussing the dietetic evils of pastries; recipes calls for less fat than typical recipes.

The section on “Nut Butter and Nut Meal” (p. 147-49) notes that these two foods “have been prepared as substitutes for butter and cream,” which cause many persons to “suffer from biliousness, nervous and sick-headache, and various forms of indigestion.” Ten recipes are given. For example (p. 149): “Nut Butter Sandwiches.—Spread slices of thinly cut graham bread with nut butter, and then with chopped dates or figs...” Note 1. Although “peanut butter” is not mentioned, this is almost certainly a peanut butter sandwich. Yet this book contains no recipe for making peanut butter at home.

The section titled “Nuttose” (p. 149-50) states: “This is a pure product of nuts. It is intended as a substitute for meat, which it completely replaces dietetically, having nearly twice the nutritive value, while it furnishes the same elements and in a form much more digestible, and wholly free from the objectionable features of meat. Nuttose may be prepared and served in the same manner as the various forms of flesh food. It so perfectly resembles meat in appearance and flavor, as well as nutritive properties, that many persons find it difficult to distinguish the difference. 7 recipes are given.

The 1¼ page discussion of Zwieback (p. 151) states: “Any one who has ever made a visit to Carlsbad [Karlsbad or Karlovy Vary in today’s Czech Republic] will remember the delicious zwieback which occupies so conspicuous a place in the bill of fare... At Carlsbad, zwieback is made by exposing the sour ‘schwartz brodt’ to moderate heat for several hours until the starch becomes to dextrin and dextrose. For years the Sanitarium Health Food Company has manufactured for the use of the numerous patrons of the Medical and Surgical Sanitarium, Battle Creek, Mich., a superior quality of zwieback, which is not only more palatable but much more wholesome than the original article of Carlsbad manufacture... With milk or cream it is a real delicacy, as toothsome as it is nourishing and easy of digestion. Zwieback is supplied in three grades as follows:—No. 1. Made of graham flour (Sanitarium brand), containing fifteen per cent. of gluten... For recipes, see pages 145 to 138.”

Note 2. This is the earliest document seen (July 2004) that contains the word “zwieback” (pronounced SWEE-bak in English). The word is also spelled like this in German, but with a capital “Z” and pronounced TSVEE-bak. The earliest occurrence of the word seen by Merriam-Webster’s

Collegiate Dictionary is 14 March 1894, *New York Weekly Tribune* (p. 5, col. 4). “These Zwieback will keep for a long time if put in a dry place.” Note spelling and capitalization!

The eight ads on unnumbered pages in the back of the book are for: (1) Health Foods—Granola, a health food, an invalid food. From Battle Creek Sanitarium Health Food Co. Established 1876. “One pound more than equals three pounds of best beef.” (2) Health Foods—Granose, Granola, Caramel-Cereal, Battle Creek Sanitarium Breakfast Food, Germless Oats, Germless Wheat Grits, Germless Corn Grits, Crystal Wheat, gluten preparations, diabetic foods. Send for a catalogue and price list to Battle Creek Sanitarium Health Food Co. (3) “Almond Butter—A substitute for ordinary butter. Presenting fat in the form of a perfect emulsion. Combined with water it forms a delicious cream. Used for shortening of all kinds. A pure product of nuts; can be eaten by those who cannot eat ordinary butter. Send five cents for sample. From: Sanitas Food Co., Battle Creek. (4) “Nuttose—Pure product of nuts. Perfect substitute for all flesh foods. Makes fat and blood. In their natural state nuts are difficult to digest, and cannot be eaten by many persons... Nuttose has the consistency of cheese, and much the consistency of cold roast mutton, and may be eaten cold, stewed, cooked with vegetables or other foods, made into gravies and other preparations in the same manner as meat...” “Send ten cents for a sample can... Ready to eat at once. Keeps indefinitely.” From: Sanitas Food Co., Battle Creek.

(5) *Science in the Kitchen*, by Mrs. E.E. Kellogg. Published by Modern Medicine Publishing Co., 65 Washington St., Battle Creek, Michigan. (6) Universal Mercurial Dynamometer, developed by Dr. Kellogg for testing the strength of individual groups of muscles in the human body. From: Sanitary and Electrical Supply Co., Battle Creek. (7) *Home Hand-Book*, by Dr. J.H. Kellogg. Published by Modern Medicine Publishing Co. Over 1,700 pages and 500+ engravings. Describes the best means of preserving and regaining health. (8) Perfection vaporizer, from Modern Medicine Co. Address: A.M., author of “*Science in the Kitchen*,” etc., Battle Creek, Michigan.

1880. Maitland, Edward. 1896. Anna Kingsford: Her life, letters, diary, and work. London: Redway. *

1881. Smith, Ellen Goodell. 1896. *The fat of the land and how to live on it*. Special chapters on nuts and vegetable oils, and how to use them in cooking; milk; bakeries; feeding infants and various other subjects relating to the problem. Amherst, Massachusetts: Press of Carpenter & Morehouse. 251 + [12] p. Portrait. Illust. Index. 20 cm. At top of title page: “A practical cook and text book for general use.”

• **Summary:** A remarkable and wholistic vegetarian (actually vegan) cookbook by a medical doctor (M.D.). A photo (frontispiece), facing the title page, shows a portrait of Dr. Ellen Smith. Dedication: “To the millions of thinkers who



think in new directions, and to other millions who do not stop to think whether they should ‘live to eat’ or eat to live’ this book is dedicated.” Facing the table of contents are three quotations from Buddhist and Christian scriptures on the importance of not killing.

The Preface begins: “This book is because of the agitation and discussion upon the various phases of the food question. The title indicates its character to be vegetarian; this word however is a misnomer, but as none better has yet been coined, we will simply state that we are vegetarians because we think nature designed us to subsist on the ‘fat of the land,’ and not on the flesh and blood of beasts, or of any living, sentient creature.”

“To be a health and dietetic reformer in the early days of this movement meant much sacrifice and often personal abuse” (p. 10).

“With no desire to set aside the work of the scientists, we accord ‘honor to whom honor is due,’ and may success attend their gigantic efforts, that seem to be heroically directed toward healing, protecting, and preparing the animal world and their products for human consumption” (p. 11).

This chapter, after listing many of America’s major problems, concludes: “From a vegetarian standpoint, these unhealthful conditions of mind and body are largely propagated, nourished and developed and developed from the never ending supply of slaughtered flesh and its stimulating—not nourishing—accompaniments. The moral

Pure Products of Nuts.

BROMOSE.

Is an ideal food for all classes of persons with Feeble Digestion,
and excels all others in making FAT and BLOOD.

PREDIGESTED. DELICATE. PALATABLE.

NUTTOSE.

Perfect substitute for FLESH foods, but contains more Nutrition.

EASILY ASSIMILATED.

DELICIOUS.

READY TO EAT AT ONCE.

NUT-BUTTER.

Is a COMPLETE FOOD, imparting a rich flavor to vegetables
and other food.

PURELY VEGETABLE.

THOROUGHLY STERILIZED.

READY FOR PROMPT ABSORPTION AND ASSIMILATION.

NUT-MEAL.

Is a most NOURISHING product, especially adapted to delicate
Stomachs. Delicious made into Soups and Purées,
or may be eaten dry.

MANUFACTURED AND SOLD BY THE

SANITAS FOOD COMPANY,

BATTLE CREEK, MICH.

(Send ten two-cent stamps for complete line of samples, or five two-cent
stamps for single sample.)

and physical health of millions is thus undermined, and from such material is created generation after generation of imperfect human beings;..." (p. 11).

Chapter 5, titled "Milk, cream, butter, etc." begins: "Milk, cream, butter, salt and sugar are admissible in hygienic and vegetarian dietary, but in most of the recipes here given are not included... [but] in all cases salt can be added if desired, or milk substituted for water."

Chapter 6, titled "Vegetable oils," notes: "Those at present extensively used for culinary purposes are obtained from the olive, cocoanut and cotton seed." It is almost impossible to obtain olive oil unadulterated. "The *American Analyst* tells us that 'Two-thirds of the olive oil sold in the markets of the world is born in the cotton fields of the southern states' (p. 57). "At Manheim, Germany, cocoanuts have for many years been made into butter for general culinary use... [It] keeps indefinitely and even when exposed

to the air *will not become rancid* like animal fat.

This butter is also manufactured in England... It is now manufactured in America by the Pure Food Co., Chicago, Illinois" (p. 58). Note 1. This is the earliest document seen (July 2021) that contains the term "Pure Food" in connection with the growing "pure food movement" in the USA.

Chapter 6 concludes prophetically: "One need not be a vegetarian or even a hygienist to use these vegetable oils, for these are thousands of families using them, who also use animal food, finding economy in health and purse by so doing."

Chapter 10, titled "Nuts, their culture and use in cooking," (p. 141-56) discusses almonds (now largely grown in California), walnuts, pecans, Brazil nuts, and peanuts. Peanut oil is largely exported to foreign countries and doubtless returns, with olive oil, under the name of "Pure Olive Oil." "It is said that America uses 4,000,000 bushels of peanuts yearly at a cost to the consumers of \$10,000,000. Very rarely do we find these nuts on the table as an article of food, but they are consumed between meals by everybody, from the shoeless and hatless street waif to the gray-haired millionaire."

"Unbelievers tell us that a vegetable diet lacks proteids or tissue building elements, and hence that vegetarians are not properly nourished. Science has demonstrated that proteids are abundant in the grains," nuts, and other foods (p. 148-49). The section titled "Nuts as food" (p. 149-53) begins: "Nuts are not only superior to flesh as an article of diet, but may be used in many forms of cookery, either whole, chopped, grated, crushed or ground into a paste or meal." "The pine nut, sold under the name of pignolia [pignolia], is an excellent nut for cooking." Two sub-sections are titled "Nut substitute for milk" (using cocoanuts, pecans, peanuts, Brazil nuts, etc.) and "Nut butter" (one of the latest

novelties). There are recipes for sandwiches with "almond nut butter," and "Peanut sandwiches" spread with a "form of nut butter which flavors so strongly of peanuts that it will make an excellent substitute for dairy butter to spread the bread and hold the crushed nuts in place."

Note 2. This book contains no recipe for making peanut butter at home.

Chapter 11, "Salads," contains a long section titled "Japan Soja" (p. 164) which clearly refers to Japanese soy sauce: "A jar of the extract of Japan soja was received too late for careful testing or experiment. But coming from a German vegetarian laboratory [Dr. Lahmann's] and said to be free from injurious substances, it may prove to be a useful addition to the table. Following is a description of the Soy-bean from which it is made.

'Japan Soja, a substitute for flesh meat extracts such

as Bovinine, etc. etc. The soy-bean or pea is a small erect herb, ("Glycine soja," or "soja hispida") of the bean family, "Papilionaceae" of India and China, cultivated for its seeds; composed of 38% proteids, 17 to 20% fat, 5% cellulose [fiber] and 4% ashes. The hygienist loses nothing by declining flesh meat extracts of any sort, but substantially gains by adopting Japan Soja, a safe and far more palatable flavoring for various dishes. It may not only be so employed in the preparation of dishes, prior to serving, but subsequently and similarly to Worcestershire sauce, etc.'

The odor and flavor of this preparation is very delicate and may readily supply a need in the dietary of those who are making a change from an animal to a vegetable diet."

The next (and last) paragraph of Chapter 11 (p. 165) notes that commercial samples of "Bromose and nut butter... manufactured in vegetarian laboratories and guaranteed free from animal fat" were "received at 'the eleventh hour,' too late for critical experiment... Crushed nuts, nut butter and nut meal of home make were used in all preceding recipes containing nuts."

Chapter 12, titled "Condiments and seasonings" (p. 167-71) argues against the use of salt, spices (including pepper, mustard, ginger, etc.), and commercial condiments. "Salt destroys natural flavor and gives its own flavor to all food... Salt also induces unnatural thirst..." Instead, why not grow and use "sweet herbs" and "aromatic seeds." "Why may not sweet marjoram, sweet basil, rosemary and lavender, lemon verbena, rose and geranium leaves lend their exquisite flavors to our food? Thyme, parsley, sage and mints of various kinds..." Note 3. This general attitude may explain why Japanese soy sauce, a commercial condiment, was not considered a condiment and included in this chapter.

A "Directory" (p. 246) lists 13 sources of "pure food products" including: "Health foods: Dr. J.H. Kellogg, Battle Creek, Michigan. Nut preparations: Sanitas Food Co., Battle Creek, Michigan... Vegetable milk, etc.: Hygienic Supply Co., 203-05 Park avenue, Baltimore, Maryland... Readshaw's Forest Mills Graham Flour (Original) and cereals, Dansville, New York."

A full-page ad (p. 255) describing products made and sold by the Sanitas Food Company (Battle Creek, Michigan) is titled "Pure Products of Nuts." These include Bromose, Nuttose, Nut-Butter [probably peanut butter], and Nut-Meal.

A full-page ad (p. 258) is titled "Pure. Vegetable. Nutritive," by The Hygienic Supply Co. (F. Witte), 203-205 Park Ave., Baltimore, Maryland. They are "Importers of German health goods and books" including Dr. Lahmann's Japan Soja, which "Is a pure vegetable extract, which is far superior to Meat Extract. It can be used for making soups, or may be added to other foods in order to make them more appetizing. Price per jar, \$1.00." (Note 4. According to *Vegetarisches Kochbuch mit Gesundheit Regeln*, by Carlotto Schultz {1886}, Dr. H. Lahmann of Stuttgart is an authority on the feeding of infants and problems related

to indigestion.) Other products imported from Germany by this company include Dr. Lahmann's Vegetable Milk (for infants), Dr. Lahmann's Vegetable Extract, and Dr. Lahmann's Nutritive Cocoa.

Note 5. This is the second earliest English-language document seen (Aug. 2013) that contains the term "Vegetable Milk." This non-soy product is an emulsion made from almonds and nuts.

Page 259 contains an ad for *Health-Culture: A Journal of Practical Hygiene* by The Health-Culture Co., 341 Fifth Ave., New York.

Page 260 contains an ad for *Food, Home and Garden*, a periodical edited by Rev. Henry S. Clubb of the Vegetarian Society of America, 310 Chestnut St., Philadelphia, Pennsylvania.

Note 6. Notice that this book contains no chapter on main dishes or entrees; unleavened Graham bread (made with "entire wheat flour") was considered the best main dish. Very few the many recipes call for the use of dairy products, eggs, animal fats, or honey, and in each case they are optional.

Chapter 13, "Pudding, pastries and cakes," convincingly questions the need for this entire category of foods, but those who *must* have such sweets are encouraged (p. 176-77) to use water instead of milk, vegetable fats instead of animal fats and dairy products, reduce the number of eggs and the amount of sugar used by one-half or more, and gradually eliminate spices and salt.

Chapter 14, "Milk and the cow" makes a strong case for not using these animal products.

A woman cited several times (p. 68, 177) as an authority on foods is Mrs. Emma P. Ewing. Address: M.D., Pansy Park, Dwight, Massachusetts.

1882. Thompson, William Gilman. 1896. *Practical dietetics: With special reference to diet in disease*. New York, NY: D. Appleton and Co. xxii + 802 p. Illust. Index. 24 cm.

• **Summary:** Very similar to the 1895 edition, with the same number of pages. Soy is mentioned on pages 135, 654, 656-57, 785, and 799. Address: M.D., Prof. of Materia Medica, Therapeutics, and Clinical Medicine in the Univ. of the City of New York.

1883. Weilshaeuser, Emil. 1896. *E. Weilshaeuser's illustriertes vegetarisches Kochbuch*. 4., stark verm. und verb. Aufl. Mit 812 Rezepten sowie zahlreichen Kuechen- und Speisezetteln. Bearb. unter Mithilfe von Bertha Wachsmann von E. Hering [Emil Weilshaeuser's illustrated vegetarian cookbook. 3rd greatly expanded and improved edition. With 812 recipes as well as countless cooking and food notes. Edited by E. Hering, with assistance from Bertha Wachsmann]. Leipzig: Th. Grieben. xvi + 189 p. 8°. [Ger]*

1884. William Metcalfe, 1788-1862 (Document part). 1896.

In: Howard Williams. 1896. *The Ethics of Diet*. London: Swan Sonnenschein & Co. Ltd. 597 p. See p. 453-58. [1 ref]
 • **Summary:** William Metcalfe introduced organized vegetarianism to the United States and the “New World,” founded America’s first vegetarian society, and edited America’s first vegetarian periodical. Born in 1799 at Orton, in Westmoreland, England, Metcalfe went to a school of some repute then began work as an accountant at Keightley, in Yorkshire. His leisure hours were devoted to mental culture. In 1809, at age 21, he was converted by Rev. William Cowherd (1763-1816) and became a member of Cowherd’s reformed Church in Salford, England (about 4 miles west of Manchester). At that time, he stopped eating flesh foods and drinking alcoholic beverages. On 14 Jan. 1810 he married a highly cultured woman [Susanna Wright, daughter of Rev. Joseph Wright; she was older than her husband] who was as much a persistent follower of the reformed mode of living and the vegetable diet as he was. In 1811 he became director of the philological department of an Academy of Sciences instituted by Dr. Cowherd. Later he resigned this position and opened a grammar school in Addingham, where he was well supported by his friends.

“In the spring of 1817 a company of forty-one persons, members of a Christian community—new Pilgrim-Fathers—embarked at Liverpool for Philadelphia [Pennsylvania]. They comprised two clerics—W. Metcalfe and Jas. Clark—twenty other adults, and nineteen children.” Settling in Philadelphia, Metcalfe supported his family by teaching in a day-school, while performing the duties of his position as head of the faithful few who formed his church. A man of high honor and conviction, he firmly resisted many temptations to abandon his principles. Through “his pulpit, the schoolroom, and, more widely, through the newspapers, he scattered the seeds of the gospel of Humanity... [but] the ‘religious’ press united to denounce his humane teaching as well as his more liberal theology. Nor did some of his more unscrupulous opponents hesitate, in the last resort, to raise the war-cry of ‘infidel’ and ‘skeptic. These assailants he treated with contemptuous silence; but the principles of moral dietetics he defended in the newspapers with ability and vigour. In 1821 he published an essay on *Abstinence from the Flesh of Animals*, which was freely and extensively circulated. For several years his missionary labours seem to have been unproductive. In the year 1830 he made two notable converts—Sylvester Graham, who was at that time engaged as a ‘temperance’ lecturer, and was deep in the study of human physiology; and Dr. W. Alcott. Five years later, the *Moral Reformer* was started as a monthly periodical, which afterwards appeared under the title of the *Library of Health*. In 1838-39 the *Graham Journal*, also published in Boston, Massachusetts, and scientific societies, organised in many of the New England towns, gave fresh impetus to the movement.” The Holy Bible was largely appealed to by both sides in the debate.

Metcalfe was also outspoken in his opposition to the use of alcoholic beverages. In about 1820 he published a tract titled *The Duty of Abstinence from All Intoxicating Drinks* and several years later a periodical titled *The Temperance Advocate* was also issued from his office, but met with little success. Nevertheless “the founders of the Bible-Christian Church, in America, can claim the merit of having been the first Christian body systematically to inculcate this social reform.”

The constant controversy, his many responsibilities, the long hours of hard work under difficult conditions, and his ongoing financial difficulties took their toll on his health.

In the year 1847 the Vegetarian Society was founded in Great Britain by close associates of William Cowherd, Metcalfe’s mentor. Metcalfe immediately proposed the formation of a similar society in the United States. He corresponded with Sylvester Graham, Dr. William A. Alcott, and others, and finally the first American Vegetarian Convention assembled in New York on May 15, 1850. Several promoters of vegetarianism in America, previously unknown to each other except through correspondence, met here [and the American Vegetarian Society was founded]. Metcalfe was chosen to be corresponding secretary and Dr. Trall recording secretary. “An organ of the society was started in November, under the title of *The American Vegetarian and Health Journal*, and under the editorship of Metcalfe. Its regular monthly publication, however, did not begin until 1851.” Also that year he travelled to England and presented an eloquent address at the annual meeting of the Vegetarian Society of Great Britain (see *Vegetarian Messenger* for 1852). Two years later his loving and supporting wife passed away.

William Metcalfe supplied by far the larger part of the written content, as well as the expenses of publication, of the *American Vegetarian*. But “being inadequately supported by the rest of the community, the managers were forced to abandon its further publication. The last volume appeared in 1854. It has been succeeded in later times, under happier circumstances, by the still existing *Health Reformer*.”

“In 1855 Metcalfe received an invitation to undertake the work attached to the mother-church at Salford. Leaving his brother-in-law in charge of the church in Philadelphia, he embarked for England once more, and the most memorable event, during his stay in this country, was the deeply lamented death of Joseph Brotherton, who for twenty years had represented Salford in the Legislature, and whose true beneficence had extorted the grateful admiration of the whole country. To Metcalfe was entrusted the melancholy-pleasing duty of delivering the funeral oration, which was listened to by a large number of Members of Parliament and municipal officers, and by an immense concourse of private citizens.

“Returning to America soon afterwards, at the urgent request of his friends in Philadelphia, he was, in 1859, elected to fill the place of president [of the American

Vegetarian Society] vacated by Dr. A. Alcott, whose virtues and labours in the Cause he commemorated in a just panegyric. His own death took place in the year 1862, in the seventy-fifth year of his age, caused by hæmorrhage of the lungs, the effect of excessive work. His end, like the whole interior life, was, in the best meaning of a too conventional expression, full of peace and of hope. His best panegyric is to be found in his life-work; and, as the first who systematically taught the truths of Reformed Dietetics in the 'New World,' he has deserved the unceasing gratitude of all sincere reformers in the Great Republic and throughout the globe. By all who knew him personally he was as much loved as he was esteemed, and the newspapers of the day bore witness to the general lamentation for his loss.* (Footnote: *See *Memoir of the Rev. William Metcalfe*. By his son, the Rev. J. Metcalfe. Philadelphia: J. Capen. 1866.)"

1885. Williams, Howard. 1896. *The ethics of diet: A biographical history of the literature of humane dietetics, from the earliest period to the present day*. A revised and enlarged edition. London: Swan Sonnenschein & Co. Ltd.; The Ideal Publishing Union, Ltd. xxii + 597 p. Index. 19 cm. [150+ ref]

• **Summary:** This extensively revised 2nd edition is one of the most important and interesting books about vegetarianism ever written. The classic 1911 edition of the *Encyclopaedia Britannica*, under "Vegetarianism" writes: "The literature on the subject is considerable, but the two classics are perhaps *The Ethics of Diet*, by Howard Williams, and *The Perfect Way in Diet*, by Dr. Anna Kingsford."

Contents: Introduction. Part I: Hesiod, 8th century B.C. Pythagoras, 580-500(?) B.C. Sakya Muni [Shakyamuni = Siddhartha Gautama = The Buddha], 590-510(?) B.C. Empedoklēs, ca. 450 B.C. Plato, 429-347 B.C. Asoka [Ashoka], 250 B.C. Publius Ovidius Naso, 43 B.C.–18 A.D. Lucius Annæus Seneca, died 65 A.D. C. Rufus Musonius, 1st century. Plutarch, 40-120(?) A.D. Quintus Septimius Florus Tertullianus [Tertullian], 160-240 A.D. Titus Flavius Clemens, died 220 A.D.(?). Porphyrius, 233-306(?) A.D. Joannes (Chrysostom), 347-407 A.D.

Part II. Luigi Cornaro, 1465-1566. Sir Thomas More, 1478-1535. Michel de Montaigne, 1533-1593. Pierre Gassendi, 1592-1655. Leonard Lessio, 1554-1623. John Evelyn, 1620-1706. Thomas Tryon, 1634-1703. Philippe Hecquet, M.D., 1661-1737. Bernard de Mandeville, M.D., 1670-1733. George Cheyne, M.D., 1671-1743. Alexander Pope, 1680-1744. James Thomson, 1700-1748. Antonio Cocchi, M.D., 1695-1758. David Hartley, M.D., 1705-1757. Jean Jacques Rousseau, 1712-1778. Philip Dormer Stanhope (Lord Chesterfield), 1694-1773. Francois Marie Arouet de Voltaire, 1694-1778. George Louis Leclerc de Buffon, 1707-1788. Oliver Goldsmith, 1728-1774. William Paley, 1743-1805. Jacques-Henri Bernardin de St. Pierre, 1737-1814. Jean Baptiste Pressavin, born 1740 (?). George

Nicholson, 1760-1825. John Oswald, 1730-1793. Christian Wilhelm Hufeland, M.D., 1762-1836. Joseph Ritson, 1761-1830. William Lambe, M.D., 1765-1847. John Abernethy, M.D., 1763-1831. John Frank Newton, 1770-1825. Percy Bysshe Shelley, 1792-1822. Sir Richard Phillips, 1767-1840. William Cowherd, 1763-1816. William Metcalfe, 1788-1862. Jean Antoine Gleizès, 1773-1843. Alphonse de Lamartine, 1790-1869. Jules Michelet, 1797-1874. Gustav Von Struve, 1805-1870. Georg Friedrich Daumer, 1800-1875. Wilhelm Zimmermann, 1819-1885. Eduard Baltzer, 1814-1886. Arthur Schopenhauer, 1788-1860. Henry David Thoreau, 1817-1862. Richard Wagner, 1813-1883. Anna Kingsford, M.D., 1846-1888.

Appendix. 1. Hesiod (The original [Greek] of the English version given in the beginning of this work). 2. Extracts [in Greek] from "The Golden Verses." An exposition of the Pythagorean Doctrine, of the third century B.C., in hexameters (See pages 48-49). 3. Humanity of the higher Hindu scriptures. 4. Original [Latin] of Metamorphoseon XV. of Ovidus [Ovid], quoted above. 5. Van Rhoer's introduction to his version of Porphyry's *Apoche*. 6. Sir John Sinclair, 1754-1835. 7. Jeremy Bentham, 1749-1832. 8. Some scientific evidences for the unnaturalness and for the unhealthiness of flesh-eating. Publications of the Ideal Publishing Union, Limited, 112 Fleet Street, E.C. [London].

The book contains a detailed biography of each of the individuals listed above, with emphasis on their interest in vegetarianism and often lengthy excerpts from their writings. Note that no living persons are included. Moreover, Benjamin Franklin is not included. The author lived 1837-1931.

Differences between the 1883 and 1896 editions: The 1883 edition contains 50 biographical entries, 17 appendixes, and a 4-page index. The 1896 edition has 58 biographical entries, fewer appendixes, and an expanded 37-page index. Williams moved five people who appeared in the 1883 appendixes into the 1896 text (Musonius, Lessio, Tryon, Hecquet, and Pressavin), while deleting six others (Ray, Gay, Haller, Linne [Linnaeus], Hawkesworth, and Graham), perhaps to save space—the book was 597 pages long! He added "M.D." where appropriate to names in the table of contents, probably a sign of the increasing authority of and respect for physicians. Address: M.A., late scholar of St. John's College, Cambridge, England.

1886. Kellogg, John Harvey. 1896? *Cow's milk a cause of disease* (Brochure). Battle Creek, Michigan. 18 p. Undated. 15 cm.

• **Summary:** Contents: Introduction. General suspicion of cow's milk. Milk a natural food for infants, but not for adults. Why milk disagrees with adults. Milk the cause of biliousness. Milk the cause of nervous headache, or migraine. A vegetable substitute for milk (Lac Vegetal, or Nut Cream, sterilized in half pound tin cans). Nuts and fruits

remain man's natural diet. The advantages of Nut Cream (10 advantages). Directions for use.

Infants who cannot digest cow's milk should "add one part of Nut Cream to six parts of thin gruel made of the Sanitarium Infant Food, or Sanitarium Gluten Meal. Every one who has seen Nut Cream and tasted it, is astonished that so close an imitation of milk could be produced from nuts. It constitutes one of the most useful and interesting products of the many experiments which have been conducted by the Sanitas Food Co. Taken together with Nuttose, nut cheese, and nut butter, Nut Cream completes the list of substitutes for most common animal food substances; namely, meat and milk and their products."

Note: This brochure was probably published shortly after an article by the same title appeared in *Modern Medicine and Bacteriological Review* (Battle Creek, Michigan) (Sept. 1896, p. 220-23)—because it is longer and more detailed. Address: M.D., Battle Creek, Michigan.

1887. *Vegetarian (The)* (New York City). 1897. Medical and scientific testimony in favor of a vegetarian diet. 2(7):104-109. Jan. 15.

• **Summary:** "The Italics are not those of the Authors quoted, but are used to call attention to the more remarkable words or passages bearing upon the point in question. It is not implied that all the authorities mentioned are in favor of Vegetarianism, either in theory or practice. They are quoted to attest facts, rather than to enforce opinions.

"Professor Owen.—'The apes and the monkeys, which man nearly resembles in his dentition, derive their staple food from fruits, grain, the kernels of nuts, and other forms in which the most sapid and nutritious tissues of the vegetable kingdom are elaborated; and the close resemblance between the quadrumanous and human dentition shows that man was, from the beginning, adapted to eat the fruit of the trees of the garden.'—*Odontography*, p. 471.

"Baron Cuvier.—'The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables.'—*Animal Kingdom*, p: 46 (Orr, London, 1840.)

"M. Daubenton.—'It is, then, highly probable that man in a state of pure nature living in a confined society, and in a genial climate, where the earth required but little culture to produce its fruits,—did subsist upon these, without seeking to prey on animals.'—*Observations on Indigestion*.

"M. Gassendi.—'Wherefore, I repeat; that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits.'—*Works*, vol. x., p. 20.

"Linnaeus.—'This species of food [fruit] is that which is most suitable to man; which is evinced by the series of quadrupeds; analogy; wild men; apes; the structure of the mouth, of the stomach, and the hands.'—*Linnaei Amoenitates Academicæ*, vol. x., p. 8.

"Ray.—'Certainly man by nature was never made to be a carnivorous animal, nor is he armed at all for prey or rapine, with jagged and pointed teeth, and crooked claws sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them.'—*Evelyn's Acetaria*, p. 170.

"Sir Henry Thompson, F.R.C.S.—'The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body as well as for the production of heat and force (p. 11). It must be admitted as a fact beyond question, that some persons are stronger and more healthy who live chiefly or altogether on vegetables (p. 12). We have already seen that not only can all that is necessary to the human body be supplied by the vegetable kingdom solely, but that, as a matter of fact, the world's population is, to a large extent, supported by vegetable products. Between forty and nearly sixty degrees of latitude, we find large populations of fine races trained to be the best laborers in the world on little more than cereals and legumes, with milk (cheese and butter), as food' (p. 26).—*Food and Feeding*.

"Dr. W.B. Carpenter, C.B., F.R.S.—'There is ample and unexceptionable evidence that where neither milk nor any of its preparations is in ordinary use, a regimen consisting of bread, fruits, and herbs is quite adequate to the wants of a population subsisting by severe and constant toil.'

"Professor Lawrence.—'The teeth of a man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called 'canine'; but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals,... Thus we find that, whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiae; all of which, in their natural state, are completely herbivorous' [frugivorous?].—*Lectures, on Physiology*, pp. 189, 191.

"Bell.—'It is, I think, not going too far to say; that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal... This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin; and the general structure of his limbs.'—*Anatomy, Physiology, and Diseases of the Teeth*,

"Dr. Spencer Thompson.—'No physiologist would dispute, with those who maintain that man ought to live on vegetables alone, the possibility of his doing so; or that many might not be as well or better under such a system as any other,' etc.—*Dictionary of Domestic Medicine*, Art. 'Food.'

"Haller.—'This food, then, which I have hitherto described, and in which flesh has no part, is salutary; insomuch that it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as

are attributable to the acrimony or grossness of the blood,'—*Elements of Physiology*, vol. vi., p. 199.

"Dr. G. Cheyne.—'For those who are extremely broken down with chronic disease, I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about thirty years' practice, in which I have (in some degree or other) advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken.'—(1709).

"Arbuthnot.—'I know more than one instance of irascible passions being much subdued by a vegetable diet.'

"Hufeland.—'The more man follows Nature, and is obedient to her laws, the longer will he live; the further he deviates from these, the shorter will be his existence... Plain, simple food only, promotes moderation and longevity; while compounded and luxurious food shortens life... Instances of the greatest longevity are to be found among men who, from their youth, lived principally on vegetables, and who, perhaps, never tasted flesh.'

"Liebig.—'Grain, and other nutritious vegetables, yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, [the elements of] our blood, from which the other parts of our body are developed... Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ even in form;... and when they are present, the graminivorous animal obtains in its food the very same principles on the presence of which the nutrition of the carnivora entirely depends... Vegetables produce, in their organism, the blood [matter] of all animals; for the carnivora, in consuming the blood and flesh of the graminivora, consumes, strictly speaking, only the vegetable principles which have served for the nutrition of the latter.'

"Dr. Lankaster.—'Animal food is composed of the same materials as vegetable food. It is formed of the same elements, and presents the same proximate principles.'—*Guide to the Food Collection*, p. 79.

"Moleschott.—'The legumes are superior to meat in abundance of solid constituents which they contain; and while the amount of albuminous substances may surpass that in meat by one-half, the constituents of fat, and the salts, are also present in a greater abundance.'"

1888. *Scientific American*. 1897. Vegetarianism—Its effect upon nations. 76:41. Jan. 16. [1 ref]

• **Summary:** This is a summary of an article from the British medical journal *Lancet*. "In a recent communication to the Société d'Ethnologie, in Paris, M. Verrier treated of vegetarianism from the point of view of its moral and intellectual effect upon the nations who, either from choice or necessity, are to be classed as abstainers from animal food. While fully recognizing the dangers of a too abundant

meat diet, as well as the advantages of purely vegetable nourishment, the speaker nevertheless felt constrained to come to the conclusion that nature intended man to be carnivorous. The physical constitution of the human race is so ordered that to insure the development of their higher qualities its members are of necessity compelled to become to a certain extent meat eaters. The attributes that make for dominion and progress are but imperfectly present among the eschewers of animal food, and hence vegetarianism causes the downfall of dynasties and leads to the enslavement of peoples. If, continued M. Verrier, the Hindoos, instead of following an absolutely vegetable regimen, had made use of meat in a rational manner, perhaps the British might not have found their subjugation such an easy matter. His argument was equally applicable to the Irish, who lived exclusively upon potatoes. As for the Japanese, with whom rice was formerly the staple food, the energetic nature of this people could not be cited in subversion of the rule laid down in his thesis. The reawakening of the conquerors at Port Arthur and the Yalu River was coincident with the establishment of a trade in butcher's meat throughout their archipelago."

1889. *Chicago Vegetarian*. 1897. Vegetarian literature. 1(5):7. Jan.

• **Summary:** A listing of 21 vegetarian books and pamphlets with prices.

1890. Gandhi, Virchand R. 1897. Vegetarianism in India: address of Mr. Gandhi at the recent banquet of the Chicago Vegetarian Society. *Chicago Vegetarian* 1(5):1-2. Jan.

• **Summary:** A photo shows Virchand R. Gandhi, who represented Indian Jainism at the World Congress of Religions in 1893. Note: He was not directly related to Mohandas K. ("Mahatma") Gandhi.

1891. *Vegetarian Messenger (Manchester, England)*. 1897. Mr. Thomas Lang. Jan. p. 19-20.

• **Summary:** "We regret to record the death of Mr. Thomas Lang, of Melbourne, who died in his 81st year, on 18th August, 1896. Mr. Lang, who had been a vegetarian for 54 years, settled in Victoria in 1854, and until a few years ago lived a most active life. He established the Warrenheif Nurseries, near Ballarat, which were the finest in the Southern Hemisphere, and introduced into the colony most of the best fruits now grown there. Mr. Lang was largely instrumental in forming the Vegetarian Society of Australia in 1886 and was its first hon. secretary, was re-elected several times and afterwards served on the committee. He took an active part in its work until quite recently. A month before Mr. Lang's death he celebrated the 56th anniversary of his wedding day. He leaves a widow and a daughter, Mrs Harvie, who is actively engaged in vegetarian work in Melbourne."

A portrait photo shows Thomas Lang in his later years.

1892. *Los Angeles Times*. 1897. Mysterious faster: Robert Gardener has taken no food in five weeks. Has been a strict vegetarian and now he subsists upon nothing but water. Declines to give a reason. Has lost a quarter of his weight but feels well. Feb. 13. p. 9.

• **Summary:** A young man, Robert Gardner, now lives in Los Angeles at the Hotel Vogel at the corner of Seventh street and Broadway. He began his fast on Jan. 6 and has now fasted for 37 days. In a few days, he promises to equal the historic records of fasting. He “moves about freely in the hotel where he lives, and spends his days in reading and conversing with some of his acquaintances... He passes from room to room and climbs a flight of stairs without hesitation.” His fasting is entirely voluntary and he seeks no publicity. The hotel’s proprietor and his friends and acquaintances “staunchly maintain that, since they have known of his intention, not a particle of food or atom of any sort of nourishment, except an occasional glass of water, has passed his lips.”

“From these persons it is learned that Mr. Gardner was an unbending vegetarian before he entered upon his fast. Neither tea, coffee, nor milk formed a part of his diet, which consisted solely of fruits and vegetables.” He told a Times reporter who visited him in a hotel room that he did not feel very weak. He dresses and shaves himself, and walks about as he likes. He says his mind is as clear as ever; it is now more active and his mental sensations are quicker than when he began fasting. He weighed 127 lb when he began his fast, and has since lost 32 pounds. “I do not experience any hunger. Once in a while I fancy I would like something to eat, but that feeling soon passes away. I go to bed about 10 o’clock in the evening and rise at 11 or 12 o’clock in the morning. During that time I sleep quietly... I hope to avoid unnecessary publicity in this matter.” His success so far, he says, is due to his “faith alone.” His friends said that his main activity was reading the Bible.

Subsequent articles in the Times reported: (1) That he had completed his 40th day without food (Feb. 20, p. 9). (2) That he had completed 51 days without food (only water) and was still fasting (Feb. 26, p. 3). (3) That he broke his fast after 52 days and underwent a baptism by immersion in the nearby Los Angeles River. He revealed that he had been fasting for spiritual reasons, related to Christianity and salvation. The manager of the hotel where Gardner was staying called the local Sheriff as asked him to have Gardner arrested on the charge of insanity. The Sheriff responded promptly, Gardner submitted gracefully, and became a prisoner at the County Jail (Feb. 27, p. 5).

1893. *Vegetarian (The) (New York City)*. 1897. Plutarch—Essay on flesh-eating. 2(8):113-120. Feb. 15.

• **Summary:** Reprinted from *The Ethics of Diet. A Catena of Authorities Deprecatory of the Practice of Flesh-Eating*, by Howard Williams (1883).

1894. *Vegetarian (The) (New York City)*. 1897. Sir Isaac Pitman. 2(8):121-123. Feb. 15.

• **Summary:** An obituary with reprinted letter of Sir Isaac Pitman dated 27 Jan. 1897 on vegetarianism.

“We regret to have to chronicle the death of Sir Isaac Pitman, the inventor of stenography and one of the best known vegetarians in England.

“Isaac Pitman was born at Trowbridge, Wiltshire, on January 4, 1813. After six years’ service as a clothier’s clerk he was sent to the Normal College of the British and Foreign School Society, London [a teacher training college], and after five months’ training, at the close of 1831 he was appointed master of the British School, Barton-on-Humber.” In 1836 he established the British School at Wotton-under-Edge; he removed to Bath in 1839. In 1837 his first treatise on shorthand, entitled “Stenographic Shorthand,” appeared. In 1843 the Phonetic Society was established. In 1840 his system of shorthand was renamed “Phonography.” In 1846 his “Phonographic Reporter’s Companion appeared. In 1887 autumn an international shorthand congress was held in London and he was awarded two gold medals “in recognition of his labors for the reformation of English orthography. In 1894 Mr. Pitman was knighted.

“It will be noted that hard work when supported by a rational diet has no evil effect on the human frame. Sir Isaac lived and worked for over eighty-four years before he entered into rest.

“The following letter written by Pitman in 1879 is a good tribute to the value of vegetarianism as a mode of life independent of its moral value. We reprint it in the vernacular as it might be troublesome reading to those unacquainted with Sir Isaac’s system.”

Note: To read the letter see Pitman’s Jan. 1879 letter to the *Times* (London).

1895. Hompes, Mathilde. 1897. Dutch Guiana as a colony. *Vegetarian Messenger (Manchester, England)*. Feb. p. 66.

• **Summary:** “A writer in the *Vegetarische Vorwärts* writes in praise of Dutch Guiana as a colony where vegetarians would find a pleasant home and a reward for their exertions.”

1896. Hompes, Mathilde. 1897. Vegetarian schools. *Vegetarian Messenger (Manchester, England)*. Feb. p. 67.

• **Summary:** “A writer in *Vegetarische Warte*, in his anxiety to educate the younger generation, recommends parents to send their children to vegetarian schools. Here he thinks the sympathy of numbers and the absence of temptation would confirm them in their principles. Then when they were called upon to face the world as men and women they would establish our cause and spread its maxims more freely than has hitherto been done. He does not overlook the pain parents would feel at parting with their little ones for a period, but the consciousness of doing right and zeal

for the cause should sweeten and override the pain. Though there is much to be said for these arguments, we must confess that the writer has not convinced us that home is not, after all that can be urged, the best place for children. A mother's influence should be the best and deepest, and as for temptation, let our strength grow as it occurs. The home should afford the necessary strength and this is better than protection merely."

1897. Hompes, Mathilde. 1897. Baltzer and Struve. *Vegetarian Messenger (Manchester, England)*. Feb. p. 68.
 • **Summary:** "In connection with the commemoration of the birth of Baltzer, which was held in Berlin last year, the German magazines have articles devoted to him and that other great pioneer of vegetarianism in Germany, Struve. The *Vegetarische Rundschau* concludes its series of articles on Baltzer and writes on Struve, and the *Vorwärts* does similar honour by giving a verbatim report of Herr Schlimpert's address on the occasion of the Baltzer festival. They once more trace for us the career of this brave, good man who fought so many fights and came out of them all victoriously. In 1868 he founded at Nordhausen, the German Vegetarier-Verein and began the *Vereinsblatt*. One of his best works is perhaps the least known, *Leben Jesu*. He died in June, 1882. All honour to his memory!

"About Gustav Struve less is known in England than about Baltzer. He took part in the political strife of 1848 and was condemned along with Karl Blind in September of that year to two years' imprisonment. In the following year he was compelled to flee to America and while there was condemned to death by the home government. In the States he fought in the 8th New York Regiment against slavery and took part in the campaigns of 1861 and 1862 and fought at Bull-Run. In 1862 he returned home to Baden, an amnesty having been proclaimed. His 'Mandaras' was directed against the practice of duelling in the German Army, a practice not yet dead. It also dealt with capital punishment and finally, in Chapter 9, deals with abstinence from flesh diet. To Gustav Struve duelling, judicial murder, and the murder of animals was a threefold bond against which he had to fight from the same motives. Should not all vegetarians, asks Dr. Hugo Zeidler, extend their teaching to duelling and capital punishment?"

1898. Hompes, Mathilde. 1897. Deaths: Dr. P. Andries. *Vegetarian Messenger (Manchester, England)*. Feb. p. 58-59.
 • **Summary:** "The German magazines announce the death of Dr. P. Andries, one of the most active and learned of German vegetarians, and withal a true-hearted man... Peter Andries was born in February, 1838, at Aldegund, on the Mosel. Interested in mathematics and astronomy, he earned his PhD at the university of Jena. He was a heavy smoker and drank beer regularly. He died at Nice, in southern France.

"Dr. Andries contributed many valuable works

to the defence of vegetarianism. His chief book is *Der Vegetarismus und die Einwände seiner Gegner* [Vegetarianism and the Objections of its Opponents], but his pen was always active in our journals and he was for some time the editor of the *Vegetarische Rundschau*. He was president of the Vegetarischer Verein, before the latter was amalgamated with the Bund. His judgment was ever reliable and his actions unselfish."

1899. *Vegetarian Messenger (Manchester, England)*. 1897. Deaths: Sir Isaac Pitman. Feb. p. 56-58.

• **Summary:** "It is with great regret that we record the death on the 22nd of January of the veteran reformer, Sir Isaac Pitman, the inventor of phonography," who was in his 85th year. Born on the 4th of January, 1813, at Trowbridge, Wiltshire, he "was one of a large family, the children of Mr. Samuel Pitman, a man of literary and scientific tastes, who was overseer of a manufactory in that town. After leaving school Isaac Pitman became a clerk in the factory which his father managed. It often happened that the work was not sufficient to occupy him for a full day," so he took long walks into the countryside, reading as he went, and committing to memory much of what he read. At the age of 17 he read through Walker's dictionary, with the double object of extending his knowledge of words and of improving his spelling. His interest in shorthand, with which his name is so closely identified, began in 1829, when he learned Harding's adaptation of Taylor's system. He attained a sufficient facility in Taylor's shorthand to be able to report a slow speaker. In 1831 he gave up his clerkship and after five months' training was sent to Barton-on-Humber to take charge of an endowed school there. He entered upon his scholastic duties in January, 1832."

"In 1836 Mr. Pitman took the mastership of a British school at Wotton-under-Edge. This position was taken from him when he became what he still remains, an earnest and active Swedenborgian."

The publication in 1837 of the "Stenographic Sound Hand" (an inexpensive revision of Taylor's shorthand) "was an important event both in the history of shorthand and in the life of Sir Isaac... The introduction of the penny post gave a great impetus to the study of phonography, and soon Pitman gave up all other work to confine himself to propagation of the new system. Not content with having revolutionized shorthand, Pitman turned his attention to the improvement of English spelling, and though he was not so successful with this as with phonography, yet his labours have called general attention to the absurdities of our present orthography."

Pitman's later life was one of many great accomplishments. He began to slow down only after he had passed his 70th birthday. "Two or three years ago he retired from business, but even in retirement he did not relax his efforts on behalf of the reforms he had at heart. In 1895 he began publication of the *Speler*, a monthly magazine devoted

to Swedenborgianism, spelling reform, shorthand and peace.”

“Sir Isaac Pitman had been for almost 60 years a vegetarian and a total abstainer. When a mere youth he was ordered to kill a pet fowl, and his father’s commands being law, he had to obey. He bungled in the job, and the poor bird ran around the yard with its head half severed from its body. The sight set the boy thinking, and the question arose, Is it right to require another person to do what I do not like to do myself? Is flesh-meat necessary as an article of food? His answers were in the negative, and eventually he became a vegetarian.”

At the Vegetarian Society’s address of congratulation on the occasion of his knighthood by the queen, he concluded [in reformed spelling]: I must acknowledge that my long-continued health and power of will, thought, and work have been mainly due to the dietetic principles of your Society, which I adopted fifty-six years ago.

“Sir Isaac Pitman joined the Vegetarian Society on 22nd November, 1847, having then been a vegetarian for nine years [i.e., since about 1938], and has been for a number of years one of its vice-presidents. He presided at one or two of the annual meetings.”

1900. *Pacific Health Journal*. 1897. Book notice. 14(9):182. March 10.

• **Summary:** This is a full-page review of the book “The Relation of Food to Health and Premature Death,” by Geo. H. Townsend, LL.B., Witt Publishing Co., St. Louis, Missouri. The review begins:

“We take pleasure in recommending to the public this little work, which discusses in a simple but thorough manner the various foods and their value. There are chapters which treat on Dietetic Errors and Dietary Composition of Foods, Idiosyncrasies, Feeding the Sick and Diet in Acute Diseases, Causes of Indigestion, Diseases of the Stomach, and a host of other diseases.

“This notice is not written in return for a free sample copy; for we have paid for the copy we have, and call attention to the book solely for its merits.” To quote from the book:

“The Sanitas Food Co., of Battle Creek, Michigan, are making nut foods that are as much easier digested, compared with raw nuts, as granose or granola, compared with unground and uncooked wheat. Nuts have long been known as rich food, but owing to their solid texture, and the natural inclination to swallow them in uncrushed particles, they have, for many people, been considered rather indigestible. The Sanitas Food Co. have overcome this difficulty and given the world the most delicious and fattening foods ever manufactured. They answer every purpose of meat, and greatly strengthen the cause of vegetarianism.”

“Heretofore cream has held first place among common fats, but the nut-cream and nut butter, made by Sanitas Food

Co., are superior to either cream, butter, or animal fats.”

“The animal fats will not sustain life, as they contain practically nothing but heat-producing elements. The nut foods will sustain life and more quickly fatten than anything yet discovered. Nut-butter and almond-butter are the most delicious and appetizing fats ever produced, and they will very likely displace cod liver oil as a fat-producing food for consumptives.

“In answer to the query: “Why not combine nuts with grain foods?” the author says: “The Sanitas Food Co. has done so with great success. Long ago I was impressed with the belief that emulsified nuts could be combined with dextrinized or pre-digested starch, so as to make the richest and best food for fattening yet discovered. The Sanitas Food Co. has made such a food, and named it bromose. As a fat-producer and food tonic, bromose has produced most remarkable results. Nuttose is another similar food, and might aptly be called vegetable meat. Granose and bromose, used together, have restored many invalids to vigorous health. Knowledge of these foods are of so much benefit that I have spoken of them at some length.”” Address: California.

1901. Tolstoi, Leo (Count). 1897. War and reason. *Vegetarian (The) (New York City)* 2(9):129-138. March 15.
• **Summary:** An essay on pacifism by Count Tolstoi, reprinted from *The Christian World*.

1902. *New York Times*. 1897. Vegetarian society meets: Addresses by Countess Wachmeister and Dr. Holbrook. March 24. p. 3, col. 5.

• **Summary:** “About 100 persons were present at the regular monthly meeting of the New York Vegetarian Society, held at 98 Fifth Avenue last evening. The Countess Wachmeister of London, the representative of Mrs. Annie Besant, delivered an address on ‘Vegetarianism.’ In the course of which she said:

“The yeast which is used in making bread is exactly the same as the matter which develops in the human body from disease, Do not use bread made with yeast, or even with baking powder, for baking powder is made of mineral matter, and no vegetarian ever takes mineral matter into his system, not even in the shape of common salt.’

“The Countess concluded her address with the announcement that she is preparing a vegetarian cook book, and that Mrs. Besant has a pamphlet bearing on the same subject, both of which are for sale.

“Dr. M.L. Holbrook, editor of *The Journal of Hygiene*, read a paper on ‘Balanced Diet.’

“The human body,’ he said, ‘requires a given amount of nitrogenous, carboniferous, and mineral matter. The proportions are estimated according to the various conditions under which the tissue is exhausted. The body requires a certain amount of such nutriment as is gathered from foods

containing the animal and vegetable fats and salts, The fats taken into the body are acted upon and neutralised by the mineral salts and the acids contained in the foods themselves, which requires an assortment of food or a balanced diet.”

1903. Alcott, William Penn. 1897. A summary of arguments for vegetarianism. *Vegetarian Messenger (Manchester, England)*. March. p. 81-85.

• **Summary:** Note: William Penn Alcott was born in 1838 to William Andrus Alcott (1798-1859) and Phebe Bronson (1812-Unknown). William Penn married Sarah Jane Merrill; they had three children: (1) William Bronson Alcott (1870-1872). (2) Mary Hunt Alcott (1871-Unknown). (3) David Merrill Alcott (1873-Unknown). William Alcott raised all his children from birth on a vegetarian diet. William Penn Alcott later became a cleric and was active on behalf of vegetarianism. Source: Ancestry.com.

1904. *Chicago Vegetarian*. 1897. *Food, Home and Garden*. 1(7):10. March.

• **Summary:** “310 Chestnut St., Philadelphia; 50 cents per year. Perhaps there is no other publication that is welcomed in vegetarian homes more than this publication.”

1905. Collinson, Joseph. 1897. Animals’ rights. *Vegetarian Messenger (Manchester, England)*. March. p. 89-90.

• **Summary:** “In the sense that men have rights, animals have their rights though in a smaller degree. These rights consist in what Herbert Spencer calls the ‘restricted freedom’ to live a natural life in harmony with the permanent requirements of the community.

“Though the general public is only just beginning to recognize these rights, the subject is one which has attracted the attention of many thinking minds, and dates back into the earliest times. One of the maxims of the Buddhist and Pythagorean canons was ‘not to kill or injure any innocent animal.’ Jeremy Bentham was the first to assert the rights of animals with authority and persistence.

“Animals have already certain rights, to a certain limited extent, which are recognised in private usage and by legal enactment.

“In 1822 Richard Martin obtained the passing of the first Act for the better treatment of animals. This was the first legislative recognition in this, or any other country, of the claims of animals. But legislation (in Great Britain, at least) leaves wild animals totally unprotected. While a man may be imprisoned for kicking a cat (though he may by science vivisection it!), he may crucify and burn alive a hare or a rabbit, or any other animal which the law does not consider domestic.

“It is, of course, inconsistent to include some animals within the pale of protection, and not certain others quite as intelligent. What is now most urgently needed is some comprehensive and intelligible principle, which shall more

consistently indicate the true lines of man’s moral relation towards the lower animals. The rights of animals, so far, are subordinate to almost anything and everything that can be construed into a human ‘want,’ including flesh-eating, fur-wearing, hunting, and scientific research.

“The fallacious idea that the lives of animals have ‘no moral purpose’ is a powerful weapon in the hands of some exponents of a certain religious dogma. But as animals live (if left to their true selves) their own lives fitly, and show a marked sense of individuality, they show the highest moral purpose—there can be no higher in man...”

“Man is mighty as a giant, but it is only brutal to use that might as a giant. Animals are the weaker and need man’s protection, and before pain is inflicted or killing done we must be assured that it is necessary. The cardinal point of the general principle of animals’ rights is—if we must kill, whether it be man or animal, let us kill and have done with it; if we must inflict pain, let us do what is inevitable without hypocrisy, or evasion, or cant.”

1906. Hompes, Mathilde. 1897. A leader wanted. *Vegetarian Messenger (Manchester, England)*. March. p. 98.

• **Summary:** “The *Vegetarischer Vorwärts* begins a new volume with the New Year, and devotes its opening article to a call for a great leader who shall lead vegetarianism to victory. Why, asks the writer, has so little been done hitherto? The answer lies in the fact that so many vegetarians do not follow the system properly. They are dwellers in heated rooms, forgetting that fresh air is as essential to health as the right sort of food. But more than all this—we want a leader. A contrast is drawn between the progress made by the Salvation Army and the Vegetarian Societies. Surely the drink crave is as great an enemy to fight as, the love of flesh food. Let us see what our friends have accomplished. The *War Cry*, which contains sixteen pages of matter, has a circulation of 250,000; the *Social Gazette*, a weekly publication, issues 60,000 copies. Besides these, there is the monthly, *All the World*, and the foreign issues of the *War Cry*. At their nightly meetings they bring together the suffering and wretched of our great cities, they procure honest labour for those among them who are unemployed, then found agricultural colonies. In short, they bring back the lost, and once more give them the opportunity of becoming true men and independent. What have we done as compared with all this? And why have we done so little? Because, says the writer, we have had no leader like General Booth. May he come soon. There is much truth in this, but we beg to submit that vegetarianism can never gain the hold the Salvation Army teaching has done, because it is not presented in the light of religion, promising eternal life hereafter.”

1907. Hompes, Mathilde. 1897. Foreign notes and news: Denmark. *Vegetarian Messenger (Manchester, England)*. March. p. 101.

• **Summary:** “A Vegetarian Society has been formed at Copenhagen. At the initiatory meeting thirty members were enrolled, among the number, being the district physicians, Dr. Michael Larsen, who opened the proceedings with an interesting speech and accepted the presidency.”

1908. *Vegetarian Messenger (Manchester, England)*. 1897. Sir Isaac Pitman: Resolutions of condolence. March. p. 88.

• **Summary:** Note: Isaac Pitman (1813-1897) was an English educator and phonographer. He invented an original system of shorthand based upon phonographic or phonetic, rather than orthographic, principles. and published it as *Stenographic Sound-Hand* (1837). He also established the Phonetic Institute for shorthand instruction at Bath. He advocated spelling reform and proposed a phonetic printing alphabet with new letters. In 1840 his book *Phonography* was published.

1909. *Vegetarian Messenger (Manchester, England)*. 1897. Deaths: Mr. James Parrott, Vice-President of the Vegetarian Society. March. p. 91-93.

• **Summary:** “Born 19th June, 1803. Died 5th Feb. 1897.

“Mr. James Parrott—By the death on February 5th, of Mr. James Parrott, of South Shore, Blackpool, a venerable vegetarian of great business ability and public spirit was removed. Mr. Parrott was born on June 19th, 1803, and was therefore almost 94 years of age, and had been a vegetarian for 47 years. He joined the Vegetarian Society in 1850, and became one of its vice-presidents a few years ago. He was a generous subscriber to the ordinary funds of the Society, as well as an ever ready supporter of all its special efforts in propaganda. To the Jubilee Fund he made the handsome donation of one hundred guineas, nor was the Vegetarian Society forgotten in his will, for he has left it the sum of £1200.

“Mr. Parrott conducted for many years an engineering business in Salford, and was for a time a councillor of that borough. For about half his lifetime he resided in South Shore, Blackpool, a district he did much to develop.

“Blackpool received from him in his lifetime large and important benefactions, and on this account, as well as for his flourishing old age, he was selected as the central figure at the opening of the electric railway and at the laying of the first girder of the Victoria Pier. His gifts to Blackpool included £2,000 to South Shore Church, £1,000 to Blackpool Hospital, £500 to Marton Church endowment, and £500 to Marton Working Men’s Institute. He was a member and liberal supporter of the Bible Christian Church in Salford, and of various other religious and charitable organisations.

“Mr. ‘Parrott’s will, besides providing legacies and annuities to relatives, and others, makes the following charitable bequests:—St. Mary’s Hospital, Manchester, £500...” and many more.

Mr. Parrott established “a trust, to be called ‘The

James Parrott Charity,’ the income of which is to be applied ‘in making money grants, or weekly or other periodical allowances, towards the succour, aid, or relief of poor people inhabiting or dwelling within the boroughs of Manchester and Salford, and the district of South Shore, Blackpool, especially such poor people as, by reason of sickness, infirmity, or age, are peculiarly objects of charity.’ The will directs that there shall be always three trustees. Amongst the trustees named are Rev. James Clark, Salford, and Mr. Alfred Tongue, chartered accountant, Manchester.

“Mr. Parrott was a fine example of the benefits of vegetarianism. He was in the habit of attending daily at his place of business in Salford until he was over 88 years of age. This entailed a daily railway journey of over 100 miles, which of itself was no small feat for so old a man. He retained his health and activity up to within a very short time of his death. Mr. Parrott, who was a total abstainer and a non-smoker as well as a vegetarian, was a man of genial character, a successful man of business and of active philanthropic instincts, whose private benevolence was both sincere and unobstentatious.

“The funeral took place at Holy Trinity Church, Blackpool. Mr. William Harrison, of Manchester, represented the Vegetarian Society, and there were also present the Rev. James Clark and Mr. Alfred Tongue.”

Note: A large oval portrait photo shows Mr. James Parrott.

1910. *Vegetarian Messenger (Manchester, England)*. 1897. Dr. Bonnejoy. March. p. 94.

• **Summary:** “We learn from the *Echo* that this veteran champion of vegetarianism in France, has passed away in his retreat at Chars. He maintained that true nutrition resided in substances in which life is latent, as in grains, fruits, flowers, eggs and milk. Flesh, on the contrary, has completed its nutritive cycle; it is a *caput mortuum*. The jaw of man resembles that of anthropoid apes who eat only fruit. If our teeth decay it is because flesh is repugnant to them. Dr. Bonnejoy had numbers on his side, for he estimated that four-fifths of the human race are vegetarians. He supported his views by numerous demonstrations and tables of statistics, and his list of the aliments to which a vegetarian may have recourse every month in the year is perhaps unique, and certainly shows that the flesh-eater is much more restricted in his choice. It is hardly necessary to say that the doctor was a determined foe of alcohol and tobacco. Dr. Bonnejoy wrote many treatises on various aspects of vegetarianism, amongst them being *Les vegetariens d’instinct* (1881), *Principes d’alimentation rationnelle* (1884), and an important and exhaustive work of 350 pages, entitled *Le Vegetarisme et le regime vegetarian rationnel, dogmatisme, histoire, pratique*, issued as one of the *Bibliothèque Scientifique Contemporaine* in 1891.”

1911. *Vegetarian Messenger (Manchester, England)*. 1897. Nordhausen Vegetarian Society. March. p. 101.

• **Summary:** “It seems strange that while the cause spread throughout Germany, the parent Society at Nordhausen was for a time lost. You are therefore extremely pleased to note that Herr Kleemann of that city has succeeded in again gathering our Nordhausen friends together, and has re-formed the old Society with a nucleus of 50 members. The first meeting was held on December 9th, when 20 ladies and 20 gentlemen attended, Herr Bilitski, one of the oldest German vegetarians, was present on the occasion and addressed the meeting.”

1912. *Good Health (Battle Creek, Michigan)*. 1897. Vegetarianism not at fault. 32(4):241-42. April.

• **Summary:** “The recent death of Mr. Charles Sorley, former president of the Chicago Vegetarian Society, from cancer of the liver and stomach, has been made the occasion of some absurd newspaper comments, and used as an argument against abstinence from flesh foods.” Contains a statement made by his son.

1913. H.B.T. 1897. Soups, savouries, sweets, or vegetarian dishes. With a chapter on breads, biscuits, and cakes. biscuits, and cakes. 2nd ed. Manchester, England: John Heywood. 96 p. 12mo. *

1914. Romanes, Kenneth. 1897. The late Dr. Andries. *Vegetarian Messenger (Manchester, England)*. April. p. 112-17.

• **Summary:** This is a long supplement to an earlier article about him in this periodical by Miss Hompes under “Foreign News.” Her remarks are based on a memoir in *Vegetarische Warte* (Dec. 1896).

1915. Salt, Henry S. 1897. The humanities of diet. *Fortnightly Review* *

• **Summary:** Note: This article was reprinted as the Humanitarian League’s Publication, No. 23. Address: England.

1916. The Ninth Annual Report of the London Vegetarian Society and the London Vegetarian Association. 1897. London. 52 p. 8vo. *

1917. *Vegetarian Messenger (Manchester, England)*. 1897. Vegetist’s dietary. April. p. 105.

• **Summary:** “The Vegetarian Society have issued a new edition of that favourite cookery book, the *Vegetist’s Dietary*, by Domestica (the late Miss Baker). That the *Vegetist’s Dietary* has supplied a want is evident from the fact that 18,000 copies have now been printed. The new edition is the ninth. The price is 6d.”

1918. *Vegetarian Messenger (Manchester, England)*. 1897. A history of the vegetarian movement. April. p. 107.

• **Summary:** Mr. C.W. Forward has written a History of the Vegetarian Movement in the *Vegetarian Review*. In the same magazine, Rev. H.S. Clubb and Mr. Kenneth Romanes are writing on the history of vegetarianism in America and Germany.

1919. Truchard, Lucie. 1897. Dr. Bonnejoy (du Vexin). *Vegetarian Messenger (Manchester, England)*. May. p. 150-51.

• **Summary:** Translated by Mdlle. Cécile Desroches. “Dr. Bonnejoy has just passed away. In my capacity of faithful and sincere devotee of the vegetarian cause, I feel bound to render homage to the memory of a great man, who was at once an apostle, a scholar, a philosopher, an artist, and a benefactor of humanity.

“Dr. Bonnejoy was the most ardent propagator of vegetarianism in France. He took up the banner of Gleizes, the first great vegetarian of France, and has carried it high and strong during a period of twenty-five years Thanks to him France can join in the great vegetarian movement which is so triumphant in England, Belgium, Switzerland and Germany. To propagate the salutary doctrine the good doctor wrote many sound works, and also numerous papers which were published by the *Journal de la Sante*, besides conducting a considerable correspondence. An indefatigable worker, he was the first French doctor to write on vegetarianism, and the first vegetarian to expound the incontestable principles of his cause to his own countrymen. As a soldier on the field of battle, Dr. Bonnejoy has given his life to preserve the banner of his faith, and in his death vegetarianism has sustained a great loss.

“Dr. Bonnejoy was also a scholar; his works are masterpieces of genius and are marked with clearness and precision. The writer proves, always, what he advances, and is practical and sensible in all his advice. What cleverness he shows in summing up in a few pages of his treatise of 1891, on vegetarianism, the experience gained in centuries. It is the past teaching the present, without any putting forward of the personality of the author, who was as modest as he was accomplished. The good doctor’s works are like the gospel of vegetarianism; they at once present the theory and the practice; with them, anyone can practice this healthy doctrine in a perfect manner. Dr. Bonnejoy’s life, in the midst of his family, far away from the noise of cities, was a fine example. He had no vices, such as alcoholism, smoking, etc.: his whole person shone with health and happiness. Not without jeers, sarcasms and contradictions did this great man pursue his course, but without despondency or weakness of purpose were his eyes ever fixed on the supreme truth; to do good, and let others say what they would was all his philosophy.

“Dr. Bonnejoy was an artist. Above all he loved the beautiful, and tried to realise it everywhere and in

everything. Many of the books in his library were beautifully bound by himself, and he had made a remarkable seal in which all the letters of his name were entwined in an elaborate monogram. He was also a distinguished collector, and possessed many rare books, pictures and antiquities.

“But the greatest title to glory that Dr. Bonnejoy possessed was that of benefactor of humanity. He had so much at heart the good of his fellow creatures that the sight of so many devouring the corpses of animals, caused him much suffering, and very great was his satisfaction when he could persuade anyone to follow his healthful diet. His followers loved him as a father and could never thank him enough. He cured Dujardin-Beaumetz, and also restored numbers of sick people to health. I can speak from experience, having benefitted by his treatment both morally and physically, for he has transformed me, since I became a vegetarian, into quite another being. How I wish he were still alive, that I might thank him again! My greatest desire was to express to him, personally, all my gratitude, but death has deprived me of this satisfaction. I send to his family the expression of my sympathy and condolence.

“Now that the grave covers the mortal remains of this great vegetarian, are we to forget him? No! it would be the greatest ingratitude. He deserves the homage of all true vegetarians. He was a great admirer of the vegetarianism of England, Belgium, Switzerland and Germany, and he tried to make France cognizant of all the good which was being done in neighbouring countries. But of all he preferred England, with her societies, literature and institutions. His last papers in the *Journal de la Sante* were on the Loughton Vegetarian Hospital. He greatly esteemed Madame Veigélé, the president-founder of the Women’s Vegetarian Union, of which he was an honorary member.

“To honour and perpetuate the memory of Dr. Bonnejoy, I wish a statue to be erected to him as soon as possible, by international subscription. May this appeal be heard of all vegetarians.”

1920. *Vegetarian Messenger* (Manchester, England). 1897. International Vegetarian Congress. May. p. 142.

• **Summary:** “In honour of the Jubilee of the Vegetarian Society, a grand International Vegetarian Conference will be held in London, from August 2nd to 7th. The programme will include public meetings in London, a concert and conversazione, dinner to delegates, visits to places of interest, a reception and garden party by the president (Mr. A.F. Hills) at his country seat, a conference, with vegetarian exhibits, and a grand dinner at the Crystal Palace. All who can help by contributing papers to the Congress, by exhibiting vegetarian foods or manufactures or in any other way, are requested to communicate with Mr. Josiah Oldfield, Memorial Hall, 16, Farringdon Street, London, E.C.”

Note: This is the 2nd International Vegetarian Congress. The first was convened in 1889 (Sept. 11-16) at Cologne,

Germany (see IVU.org); it was very successful.

1921. *Vegetarian Messenger* (Manchester, England). 1897. The first vegetarian sermon. May. p. 146.

• **Summary:** Rev. William Cowherd’s first sermon against flesh-eating was on 29 Jan. 1809.

1922. *Vegetarian Messenger* (Manchester, England). 1897. The oldest vegetarian cookery book. May. p. 146.

• **Summary:** The oldest vegetarian cookery book is *Vegetarian Cookery, by a Lady*, which was “written by Mrs. Brotherton, wife of Mr. Joseph Brotherton, M.P., and sister of Alderman Harvey. It was first published in numbers in 1812 as *Vegetable Cookery* and was afterward issued as a volume. To a later edition an introduction, written by Mr. Brotherton, was prefixed. In 1852 it reached its 5th edition. It was revised and rearranged, and at the request of Mr. James Simpson, by whom a fresh introduction was written, the title was changed to *Vegetarian Cookery*. The 7th edition was published in 1882, and the authorship, which had for long been an open secret, was acknowledged by the placing of Mr. Brotherton’s name on the title page. Since then it has several times been reprinted.”

1923. *Vegetarian Messenger* (Manchester, England). 1897. Vegetarianism and the working class. May. p. 147.

• **Summary:** “In his report to the Vegetarian Federal Union, Mr. Saunders, agent for the Midland Providence of the Union, expresses his hopelessness of converting the working class to vegetarianism.”

1924. Williams, Howard. 1897. I. The ethics of diet. *Vegetarian Messenger* (Manchester, England). May. p. 155-59.

• **Summary:** This is part I of a long review of the new edition of this outstanding book.

“There is perhaps no book in the whole literature of dietetics of more varied interest than Mr. Howard Williams’s *Ethics of Diet*, of which, we are glad to say, a new and enlarged edition has recently been issued. The work originally appeared in this magazine (then called the *Dietetic Reformer*) as the ‘Catena of authorities deprecatory of the practice of flesh-eating,’ and was afterwards published by the Vegetarian Society in 1883...” Address: M.A., late Scholar of St. John’s College, Cambridge.

1925. Hompes, Mathilde. 1897. Carl Griebel announces a book on “Richard Wagner as Nature Physician and Vegetarian.” *Vegetarian Messenger* (Manchester, England). June. p. 205.

• **Summary:** Griebel, who is both a nature physician and a vegetarian, is also one of the best Wagner authorities.

1926. Clark, James. 1897. Bible testimony relating to the

use of animal food. *Vegetarian Messenger* (Manchester, England). July. p. 233-40.

• **Summary:** This is the text of a sermon preached by the Rev. James Clark, of Salford, in connection with the Jubilee of the Vegetarian Society, in the Primitive Methodist Chapel, Queen Street, Ramsgate, on Sunday, May 30th, 1897. It begins from the famous quotation from the book of *Genesis* (1:30-31). Address: Rev., Salford.

1927. *Vegetarian Messenger* (Manchester, England). 1897. Jubilee meetings of the Vegetarian Society at Ramsgate: May 30th to June 1st, 1897. July. p. 210-27.

• **Summary:** These meetings were held at Ramsgate to celebrate the 50th anniversary of the birth of the Vegetarian Society there. Contents: Introduction. Preliminary meetings. Northwood Villa (where the Vegetarian Society was formed; the place is now called the Rob Roy Home for London boys). Meeting on the sands (Beach at Brighton). Meeting at Oddfellows' Hall. Visitors. Afternoon conference (speakers and a summary of each speech). Banquet and menu.

1928. Axon, William S.A. 1897. Fifty years of the vegetarian society [in England]. *Vegetarian (The)* (New York City) 3(2):17-28. Aug. 15.

• **Summary:** Read at the Jubilee Conference, Ramsgate. Reprinted from the *Vegetarian Messenger*. Address: Ramsgate, [England].

1929. Axon, William E.A. 1897. Fifty years of the Vegetarian Society: Looking backward and looking forward. *Vegetarian Messenger* (Manchester, England). Aug. p. 257-65.

• **Summary:** This was later published as an outstanding book. Address: F.R.S.L., Hon. Secretary and Vice-President of the Vegetarian Society.

1930. *Vegetarian Messenger* (Manchester, England). 1897. New publications and reprints. Aug. p. 246.

• **Summary:** "The Rev. James Clark's Ramsgate sermon on 'Bible Testimony and the use of Animal Food' has been printed in pamphlet form."

1931. Hompes, Mathilde. 1897. Dr. Max Bohm. *Vegetarian (The)* (New York City) 3(3):39-40. Sept. 15.

• **Summary:** A summary of an article by Dr. Bohm in the *Vegetarische Warte* telling how he became a vegetarian. Reprinted from the *Vegetarian Messenger*.

1932. *Vegetarian (The)* (New York City). 1897. Reviews of vegetarian literature. 3(3):40-41. Sept. 15.

• **Summary:** "We therefore beg of our readers to fortify their belief and power to do good by buying, reading, and then lending to others the admirable series of books to which we are now calling their attention. They are all published as a Vegetarian Jubilee Library by The Ideal Publishing Union,

Limited, Memorial Hall, Farringdon street, London."

1933. *Chicago Vegetarian*. 1897. [Book review of *Why I Am a Vegetarian*]. 2(1):10. Sept.

• **Summary:** "Few books devoted to the subject of vegetarianism have had as wide a circulation, and as many encomiums as *Why I Am a Vegetarian* by J. Howard Moore, A.M., of the University of Chicago. The demand for the book has far exceeded the supply, and in response to numerous requests, Mr. Moore's production will be republished, first in the columns of the *Chicago Vegetarian*, and afterward in book form. The first installment appears in the present number [p. 1-9]."

1934. *Chicago Vegetarian*. 1897. *Vegetarian Review*. 2(1):15. Sept.

• **Summary:** This periodical, *Vegetarian Review*, 48 pages, is published monthly in London at 16 Farringdon St., E.C. It is "always interesting, is exceeding so just now, because of the histories of the vegetarian movements in England, Germany and the United States, which are being run in its columns. 'Vegetarianism and Vegetarians in America' is written by Rev. H.S. Clubb, president of the Vegetarian Society of America—and that means that the subject is treated accurately, intelligently and exhaustively."

1935. Hompes, M. 1897. Dr. Max Bohm. *Vegetarian Messenger* (Manchester, England). Sept. p. 311.

• **Summary:** "Dr. Max Bohm, whose name may be familiar to some of our readers, tells in the *Warte* how he became a vegetarian. It was not exactly Mr. Street's way. Dr. Böhm [Boehm] distinctly tells how not why, for at the time he had no principle in the matter. He had never even heard of vegetarianism, but gradually took a dislike to flesh food. He was at the time lodging away from home for the purpose of attending a gymnasium. When he went home for the Easter vacation his newly-formed habit caused his father much concern. After using much persuasion all in vain, this foolish, but doubtless well meaning, parent, forced a piece of flesh into the boy's mouth, who, however, instantly rejected it on being again set at liberty from his father's hands and those of one of his brother's, whose assistance had been required. This enraged his father to white heat, so that he snatched a horsewhip which was at hand and began belabouring the poor boy. 'But,' says the doctor, 'I had been used to corporal punishment at school, so bore my beating quietly and felt that my antipathy to flesh food was too strong to yield. Soon I stood up and looking my father straight in the face said, It is no use, I'll let you beat me to death rather than eat flesh.' I conquered, and from that time special food was prepared for me.' But neither the father nor the boy had any right ideas of feeding. The former thought that eggs should take the place of flesh meat and as the boy was weak, he ate at one time as many as 45 eggs in a single week. No wonder that soon

his stomach turned against eggs also: indeed it was well for him, the wonder is that as he tells us, his system bore such dietary for three months. Later Dr. Bohm became acquainted with another boy who knew Weilschauser. The latter had been converted to vegetarianism by seeing a calf in the slaughter house turning his dying eyes upon him. His example was soon followed by two of his brothers. The story thus related impressed young Bohm deeply and he became more and more confirmed in his habit, which was now fast growing into a principle. In 1882, while studying medicine at Berlin, he went to a lecture given by the *Vegetarier Verein*. He was glad to meet friends, and through the lecturer and by means of the pamphlets given to him that evening he learnt for the first time that there was 'a theory as well as a practice of vegetarianism.' He now began to study medicine from the vegetarian standpoint and is to-day a nature physician. After a test of eighteen years Dr. Bohm is still an equally loyal, and more convinced vegetarian, than on the day when he made his first brave stand. Then he was not convinced, but merely fighting for that individual freedom of which surely even children can claim a fair share."

1936. MacLeod, Colin W. 1897. Argentine Republic. *Vegetarian Messenger (Manchester, England)*. Sept. p. 312-13.

• **Summary:** "Vegetarianism is certainly making a fair start here, but so far is principally taken to by Germans, Austrians and some of the other nationalities of this cosmopolitan populated country; not much by the British community. There are two good vegetarian restaurants in the city of Buenos Aires, carried on by a German society, where good diet is to be had, and there I find the system much appreciated by those who frequent those places. One obstacle very much in the way of the system taking a quick hold here is the exorbitant price of vegetables in comparison to beef of all kinds; for instance roast beef or mutton costs twopence to threepence the pound, whereas beans, peas, etc. costs fourpence to fivepence the pound and oatmeal eightpence per pound, other cereals more or less correspondingly expensive. It gives me great pleasure to do all I can to promote the system as I have found so much benefit bodily and mentally during the year and a quarter I have strictly adhered to it, and also those of my friends who commenced it are so far highly pleased with their new venture, and any who are not already vegetarians, and who I entertain at my house are full of praises of the food they receive, so I hope through time a goodly number may see their way to embrace such a beneficial system to mankind." Address: Buenos Aires, Argentina.

1937. Moore, J. Howard. 1897. *Why I Am a Vegetarian*. *Chicago Vegetarian* 2(1):1-9. Sept.

• **Summary:** A summary of a book. A photo shows J. Howard Moore, A.M.

1938. Salt, Henry S.; Mayor, John E.B. 1897. The Vegetarian Society and the Bible. *Vegetarian Messenger (Manchester, England)*. Sept. p. 290-92.

• **Summary:** Mr. Mayor, President of the Vegetarian Society, made a number of comments on the subject at the 50th anniversary meeting at Ramsgate—at which Salt was not present. Salt later responded with his disapproval.

1939. Transactions of the Autumn Congress of the Vegetarian Federal Union, held at the Memorial Hall, September, 1897. 1897. London: Ideal Publishing Union, Ltd. 80 p. 4to. *

1940. *Vegetarian Messenger (Manchester, England)*. 1897. Fiftieth anniversary of the Vegetarian Society. Sept. p. 281.

• **Summary:** "The preliminary arrangements for the 50th Anniversary are almost completed. The date fixed upon is Monday, 18th October. We are working in the hope that this meeting, may in point of success, surpass any previously held. The Central Hall, Oldham Street, Manchester, a roomy hall, capable of seating 1,500 persons, has been engaged for the public meeting. The usual morning and afternoon conferences will be held. Mrs. Besant has consented to occupy the chair at the evening meeting, and amongst the other speakers who are expected to take part in the meetings are Professor Mayor, Messrs. A.F. Hills, D.L., Harold W. Whiston, Edmund J. Baillie, F.L.S., Joseph Malins, Richard Coad, and R. Semple, and the Revs. James C. Street, and W. Lonsdale. Full particulars of the programme will be given in the October number of the *Vegetarian Messenger*."

1941. *Vegetarian Messenger (Manchester, England)*. 1897. John Frank Newton and Shelley. Sept. p. 283.

• **Summary:** "In an interesting review of the Vegetarian Jubilee Library reprint of John Frank Newton's 'Return to Nature,' Mr. H. S. Salt discusses the question of Shelley's indebtedness to Newton for his acquaintance with vegetarianism. It was stated by Hogg and the statement was repeated in our last issue (p. 266) that Shelley was converted to vegetarianism by the influence of Newton. Mr. Salt shows however that Shelley became a vegetarian eight months before he became acquainted with Newton, and though it is possible that he might have then read Newton's treatise, published in 1811, there is no evidence to prove it."

1942. *Vegetarian Messenger (Manchester, England)*. 1897. Our contributors: William E.A. Axon. Sept. p. 287-90.

• **Summary:** "It was in 1868 that Mr. Axon, then in his 23rd year, was enrolled a member of the Vegetarian Society. Only six members were added during that year, two of the others Professor Francis William Newman, president of the Society from 1873 to 1884, and Mr. Joseph Wilson, of Bradford, now one of our vice-presidents. Mr. Axon was soon engaged in the work of the Society, joining the Executive Committee in



1868. He is now a vice-president of the Society, was honorary treasurer from 1880 to 1882, and has been honorary secretary since 1885. Almost from the beginning of his connection with the Society he has been a very frequent contributor to the pages of the *Dietetic Reformer* and the *Vegetarian Messenger*, but from the fact that until a few years ago contributions to our pages were unsigned, it is somewhat difficult to trace his early writings. We do not think we shall be very far wrong if we fix upon the article on George Nicholson in the volume for 1869 as the earliest of some hundreds of articles long and short from the prolific pen of our hon. secretary. Other contributions followed in 1870 and 1871, and the volume for 1872 was edited by him. On page 286 of the *Dietetic Reformer* for 1873 is a brief report of Mr. Axon's maiden speech on vegetarianism.

"Mr. Axon's work during the seventies was mainly anonymous and is difficult to trace, but with the eighties he became a contributor of signed articles, many of them lengthy, and about the same time he also began to lecture on special aspects of vegetarianism, and these lectures, with few exceptions, were printed verbatim in our pages, and afterwards issued as pamphlets, in which form many of them have had a very large circulation. In 1880 he wrote on 'The Sacred Books of the East and their relation to diet,' an interesting subject which we hope he will some day resume, now that almost the whole of the sacred books are easily accessible in Max Muller's series and a review of Springer's *Wegweiser in der Vegetarischer Literatur*. In 1881 he addressed the British Association at York, on 'Corn or Cattle.' In this he made a comparison of the

economic results of agriculture or cattle raising in relation to national food supply. It has twice appeared in our pages, and in tract form has been very widely circulated. In 1882 his May meeting address on 'Food Stuffs of the Japanese' was printed, and in the following year an address on the 'Rise of Vegetarianism in India,' and a short article on 'English Dairy Produce' appeared. In 1884 he wrote on 'Vegetarianism and the Intellectual Life,' to which subject he returned in one of his Manchester lectures a few years later. In 1885 he wrote on 'Vegetarianism and the Land Question,' and 'Cheap Meals for School Children,' and was also responsible for the In Memoriam notices of Mr. Bailey Walker in 1885, and of Mr. Hoyle in 1886. 1887, the year of the Manchester Vegetarian Lectures, was a busy year, the lectures on 'Cheap Meals for School Children,' 'Vegetarianism and National Economy,' and 'Vegetarianism and the Intellectual Life' being by Mr. Axon. From 1888 to 1894 he edited the *Vegetarian Messenger*, having previously on several occasions acted temporarily as editor. For some time he was materially assisted in this work by his daughter, Miss Katharine Axon, a most promising writer, and an ardent worker for vegetarianism and temperance, whose brilliant career was cut short in her 18th year. From 1888 Mr. Axon's contributions become too numerous for us to mention the titles of any but the longer articles. 1888: 'Cost of the National Food Supply;' 'On the Consumption of Butcher's Meat in Manchester in 1836 and 1888.' 1889: 'Transmission by Flesh Foods of Diseases from Animals to Man.' 1890: 'Vegetarian Catering for Coffee-houses.' 1891: 'Shelley's Vegetarianism;' 'Increase of Food and Population from a Vegetarian Standpoint.' 1892: 'Economics of the Food Supply of the United Kingdom;' 'Shelley Centenary.' 1893: 'Literature of Vegetarianism;' 'Milton as a Vegetarian Poet;' 'Vegetarianism and Peace;' 'Tendencies of Vegetarianism;' 'Vegetarianism in the Early Christian Church;' 'A Forerunner of the Vegetarian Society.' 1894: 'Kindness to Animals in Ancient and Modern Times;' 'Coastwise Transit of Cattle.' 1896: 'Tolstoi and Vegetarianism.' 1897: 'Fifty Years of the Vegetarian Society.'

"Besides these serious articles, Mr. Axon has very often enlivened our pages by poetical trifles, mostly translations or adaptations of the less known European and Asiatic poets. Many of these have been reprinted in the *Ancoats Skylark*.

"Mr. Axon has long held that articles bearing on vegetarianism are of more value to the cause if they are contributed in the first place not to a vegetarian magazine, but to the general press, and afterwards reprinted in the *Vegetarian Messenger*. This opinion he has acted upon, and many of his articles relating more or less to food reform have appeared in the *Field Naturalist*, *Food Journal*, *Dublin University Magazine*, *Chambers's Journal*, and numerous other journals. The article on 'Trades and Longevity,' which appeared in the *Dietetic Reformer* for 1874, was reprinted from the *Food Journal*; various notes on Nicholson, Newton,

Shelley, and others have appeared in *Notes and Queries*, a notice of William Cowherd was included in the *Handbook to Manchester Libraries*, a long account of Sir Richard Phillips appeared in the *Bibliographer* for 1883, and was afterwards reprinted as part of *Stray Chatters in Literature, Folklore and Archeology*, 1888, a notice of St. Wulfstan, a vegetarian bishop in the middle ages, formed a chapter in Mr. Andrews's *Bygone Warwickshire*, and in many other unexpected quarters has the subject of vegetarianism been brought before the general reader who would probably never have thought of looking at a professedly vegetarian tract or magazine.

"Mr. Axon has written upon many aspects of vegetarianism, but he is perhaps most at home when dealing with economic problems, and with vegetarianism in its connection with literature, especially the literature of the great Eastern religions, with which he has an intimate acquaintance."

1943. *Vegetarian Messenger (Manchester, England)*. 1897. The Women's Vegetarian Union. Sept. p. 304-05.

• **Summary:** "We have been glad to see the success that has attended the efforts of the Women's Vegetarian Union from its commencement. It has supplied a long-felt want, and aims at infusing into the vegetarian movement more of womanly interest and devotion. Its promoters feel our cause to be a woman's cause, and their womanly forethought has suggested to them many ways whereby the vegetarian cause may be advanced. Madame Veigélé -the energetic president of the Union has established a registry for the supply of vegetarian servants, she and her committee aim at the further establishment of a vegetarian club, a school of vegetarian cookery, a training home for vegetarian servants, and a provident fund for vegetarian women.

"Madame Veigele has lately opened a vegetarian depot at 96, Crawford Street, Baker Street, London, W. This depot is not under the control of the Women's Union, but Madame Veigele is carrying out this scheme in a very practical and business-like manner, and whatever profit is made, will be devoted to the above objects.

"We have had the pleasure of visiting the vegetarian depot, and were pleasantly surprised to find the rooms stocked with so splendid a collection of vegetarian specialties. Non-vegetarians who may visit Madame Veigele's establishment, cannot ask the question, what do you eat? surrounded by such a bewildering variety of foods.

"We have received Madame Veigele's price list, and would recommend all our friends to send to her for a copy. Madame Veigele's knowledge of continental foods has enabled her to bring together a most extensive variety of vegetarian specialties."

1944. Williams, Howard. 1897. II. The ethics of diet. *Vegetarian Messenger (Manchester, England)*. Sept. p. 298-

300.

• **Summary:** A biological history of the literature of humane dietetics, from the earliest period to the present day. Address: M.A., late Scholar of St. John's College, Cambridge.

1945. *New York Times*. 1897. Vegetarianism and athletics: Cyclists, pedestrians, swimmers, and ladies whose strength is increased by vegetable diet. Oct. 3. p. 18, col. 6. Reprinted from *The London Chronicle*.

• **Summary:** From *The London Chronicle*: "'I take no interest in athletics for athletics' sake,' said Mr. H. Light to a Chronicle Representative, 'but simply, as a practical man, to ascertain the real truth, whether it be for or against our vegetarian views and ways of living.'

"This was a rather surprising thing to hear from the Captain of the Vegetarian Cycling Club, though not, perhaps, from the joint Honorable Secretary of the Northern Heights Vegetarian Society, in both of which capacities Mr. Light shines.

"'And broadly, what is your conclusion?'

"'That a man is in better condition when he is on vegetable food... Vegetarianism, as a rule, goes hand in hand with teetotal principles and non-smoking,...'"

1946. Besant, Annie (Mrs.). 1897. Vegetarianism in the light of Theosophy. *Vegetarian (The) (New York City)* 3(4):49-59. Oct. 15.

• **Summary:** Extracts from a lecture to the Vegetarian Society, New York, 21 Sept. 1897. Besant advocates "abstinence from all those kinds of food which imply the slaying of the animal, or cruelty inflicted upon the animal... I am going to take the broad line of abstinence from all kinds of animal food." "We do not require from persons who enter the Theosophical Society their acceptance of the doctrines which are known under the general name of Theosophy. We only ask them to accept the doctrine of universal brotherhood, and to search for the truth in the co-operative spirit..."

"Theosophy regards man as part of a great line of evolution: It regards man's place in the world as a link in a mighty chain, a chain which had its first link in manifestation in the divine life itself, which comes down link after link... that this world, which is but the expression of the divine thought, is penetrated through and through with this divine life; that everything we call law is the expression of this divine nature; that all study of manifestation of law is the study of this divine mind in nature; so that the world is to be looked on not as essentially matter and force, as from the standpoint of materialistic science, but essentially as life and consciousness involving itself for purposes of manifestation in that which we recognize as matter and as force." This manifestation began as the mineral kingdom, from which evolved the vegetable kingdom, and then the animal kingdom, "with its more highly differentiated energies, with

its growing complexity of organization, with its increased power for feeling pleasure and pain, and, above all, with the increase of individualization... beginning to show the germs of higher consciousness.” “Then, still climbing upwards, it finds a far, far higher manifestation in the human form, and that human form is animated by the Soul and by the Spirit—the Soul which through the body manifests itself as mind, and the Spirit by which the evolution of the Soul gradually comes into manifestation in this external universe.”

Animals continually obey the law, which acts through them as instinct. “Man is the disorderly element in nature.” Although he has higher possibilities, “by virtue of his developed will,” he has the power of creating discord in the realm of law, of setting himself against the law—until it crushes him. “Always when he sets himself against it, the law justifies itself by the pain which it inflicts; he cannot really break it, but he can cause disorder” and disharmony; “he can by this will of his refuse to follow out the highest and the best, and deliberately choose the lower and the worsen road.” Or he can consciously choose to put himself in union and harmony with the law. Therefore man in this position “may fall lower than the brute, but he can also rise infinitely higher.” And man, wherever he goes, should be the friend of all, the helper of all, the lover of all, expressing his nature that is love in his daily life, and bringing to every lower creature not only the control that that may be used to educate, but the love also that may be used to lift the lower creature in the scale of being.”

“Take then man in relation to the lower animals from this standpoint. Clearly,... slaying them for his own gratification is at once placed out of court. He is not to go amongst the happy creatures of the woods, and bring there the misery of fear, of terror, of horror by carrying destruction wherever he goes...”

“Chicago [Illinois], as you know, is pre-eminently a slaughtering city, it is the city where they have, I suppose, the most elaborate arrangements for killing animals which human ingenuity has yet devised, where it is done by machinery very largely, and where myriads upon myriads of creatures are slaughtered week by week. No one who is the least sensitive, far less any one who by training has had some of these inner senses awakened, can pass not only within Chicago, but within miles of Chicago without being conscious of a profound sense of depression that comes down upon him, a sense of shrinking, as it were, from pollution, a sense of horror...” She describes her first experience of this when approaching Chicago by train. This also affects the men who slaughter, and any who eat meat are responsible for this deterioration of their moral character, this coarsening influence which dulls his sensitivity. No butcher in the United States or England “is permitted to take part as juryman in a trial for murder.” In Chicago, the number of violent crimes committed by “slaughtermen” is greater than among any other class of the community... [and] the use of

the knife is far more common.”

“Has it ever struck you as a rule in ethics that you have no right to put upon another human being for your own advantage a duty that you are not prepared to discharge yourself?” Delicate and refined ladies, who shun the company of butchers yet eat meat, fail to look at this clearly. “Every person who eats meat takes a share in the degradation of their fellow-men.” On them “personally lies the responsibility. And if this world be a world of law, and if it be true that law obtains not only in the physical, but also in the mental and moral and the spiritual world, then every person who has share in the crime has share also in the penalty that follows on the heels of the crime; and so in his own nature is brutalized by the brutality that he makes necessary...”

In addition, those who eat meat are also “responsible for all the pain that grows out of meat-eating; not only the horrors of the slaughter-house, but also all the preliminary horrors of the railway traffic, of the steamboat and ship traffic; all the starvation and the thirst, and the prolonged misery of fear which these unhappy creatures have to pass through for the gratification of the appetite of man... I say you have no right to inflict it, that you have no right to be a party to it... Those that you trample on retard your own progress... All the misery we inflict on sentient beings slackens our human evolution, and makes the progress of humanity slower towards the ideal that it is seeking to realize.”

“I am not urging abstinence for the sake of personal improvement, or personal development, or personal growth I have been putting it on the higher basis of duty, of compassion, of altruism, on those essential qualities which mark the higher evolution of the world. But we have a right also to turn to the individual and see the bearing on himself, on his body, on his mind, on his spiritual growth, which this question of meat-eating or abstinence from meat may have.”

“For what are you living? There is only one thing which justifies the life of man, only one thing that answers to all that is noblest in him and gives him a sense of satisfaction and of duty done; and that is when he makes his life a constant offering for the helping of the world, and when every part of his life is so regulated that the world may be the better for his presence in it and not the worse.” In Soul, in thought, in body, a man is responsible for the use he makes of his life... You and I are either helping the world upward or pulling the world downward;...”

For it seems to me... that all that makes life well worth having is this co-operation with the divine life in nature, which is gradually molding the world into a nobler image, and making it grow ever nearer and nearer to a perfect ideal.”

1947. *Star* (Canterbury, New Zealand). 1897. In a Japanese inn. Oct. 23. p. 8.

• **Summary:** From *St. James's Budget*: The writer, who

stayed in a traditional Japanese inn (*hatoga*), described eating a meal there. “The European traveller will be confronted with a variety of surprises.” Of the soups, he liked the *wan mori* (clear soup) best. “*Chawan mushi*, or soup with eggs in it, thick and custard-like, containing minced meats, fish, vegetables, &c.; and miso shiru, or bean soup [miso soup], are also palatable.

“It is only within the last few years that the Japanese have begun to eat meat. Now, however, in most of the inns on the main roads *ushi nabe* will appear on the menu. This dish is composed of beef cut up small, stewed and served *aux fines herbes*, together with a liberal admixture of soy [sauce]. *Tori nabe*, or stewed fowl, is a similar dish and most appetizing. Soy gives a strong flavouring also to another esteemed dish, *unagi meshi*, or eels and rice.”

1948. A.B. 1897. The International Vegetarian Congress: September 13th to 18th, 1897. *Vegetarian Messenger* (Manchester, England). Oct. p. 337-39.

• **Summary:** “The [4th] International Vegetarian Congress, held in London last month, was memorable in many ways, chiefly, perhaps, for the great wave of enthusiasm it called forth, and which will remain with all vegetarians who were present, and be to them a consuming fire, giving them no rest until our high ideals are realised.

“Our space is too limited to give other than a brief survey of the events of the week, referring our readers to the *Vegetarian* and *Vegetarian Review* for fuller accounts of the proceedings.

“There were delegates present from several foreign countries, and from a large number of British societies. The first event of the programme was the opening of the Vegetarian Exhibition, and the great variety of exhibits made a great impression on the public, and also on the press. Of the Exhibition, *The Queen* said it ‘afforded an instructive object lesson in the practical application to the requirements of daily life of the principles so ably advocated by the different speakers at the Congress. The more notable among the various articles exhibited include, in addition to a remarkably fine display of vegetables, fruits, and cereals, and of pulverised and condensed pulses, prepared foods of every imaginable variety and disguising appellation, such as ‘Melton Mowbray pies,’ ‘vegetable sausages,’ ‘macaroni chops,’ &c.; some especially tempting looking samples of the N.R. fruit and nut bread’ (forming, when eaten with juicy fruits or vegetables, a perfect diet); of Cyclone whole-meal flour in the shape of pastry, cakes, and biscuits; of Nucoline butter (a purely vegetable, fatty product obtained from nuts, and invaluable for confectionery and frying purposes); of ‘Albene,’ also a pure vegetable fat, superior to lard, butter, or any animal-fat for all cooking and medical needs; of ‘Vegetable cod-liver oil;’ and lastly, but worthy of the highest commendation, of the delicious ‘Nizam’ vegetable curries, specially prepared by the renowned Indian chef,

‘Veerasawmy,’ for the delectation of visitors to the Congress, and of which each guest—if so disposed—was requested to partake. In this unique collection of Vegetarian exhibits food products, however, by no means enjoyed a monopoly; for here were also to be seen boots and shoes composed of vegetable material, including gentlemen’s stout walking boots in the semblance of polished calf, ladies’ delicate Oxford shoes of apparently fine morocco, and others in plain hygienic undyed fibre, or of unbleached linen fashioned in the similitude of Greek sandals; while gloves of divers colours, in useful and dressy variety, shared in claiming the interested attention of the visitor.’

“Then followed the speech of the President (Mr. A.F. Hills). I could not get into the room, the crowd was so great, and what I heard was only a faint echo of the voice of the speaker. But from what I hear, Mr. Hills never spoke better than at that meeting, which is saying a great deal. At the conversazione following this meeting, there were more speeches from Mrs. McDouall, the President, and the Rev. James Clark, and beautiful music. A pleasant feature of this gathering was the exquisite violincello solo rendered by Miss Theobald, of whose high musical attainments vegetarians everywhere are justly proud.

“Tuesday morning found us listening to papers from Madame Veigele, Miss May Yates, and Miss Isabel Whitfield. In the afternoon, papers by Mr. W.E.A. Axon, Mr. Chas. W. Forward, and the Rev. A. Bodington were read. At six o’clock, there was an experience meeting in the Board-room of the Memorial Hall, Major Richardson in the chair. There were present 63 persons, representing 695 years of Vegetarian practice, an average of eleven years’ abstinence for each person. There were six life Vegetarians, and the oldest was 60 years.

“At St. Martin’s Town Hall, Mr. and Mrs. Beard were receiving friends from six o’clock to 7:30, and the meeting which followed the reception gave a high tone to the remainder of the gatherings.

“On Wednesday morning we again made our way to the Memorial Hall, the Conference being opened by Mrs. Boulton, who presided. Mr. Sidney H. Beard read a paper on the ‘Religious Aspect of Vegetarianism,’ and it was followed by an earnest and vigorous discussion, in the main agreeing with the paper. The Rev. James Clark said he was glad that emphasis was being laid upon the higher aspects of the vegetarian movement. He referred to a Daily News leader which stated that vegetarians had invented no dish which would tempt anyone to say, ‘Come, now, let us make a night of it.’ They produced dishes, however, that were as palatable to flesh-eaters as flesh itself, and far less injurious. Vegetarianism did not merely mean a healthy and adequate diet—though science proved it to be both—but it involved humane and higher considerations.

“Mrs. Boulton then advocated the children’s interests, pleading in glowing and eloquent words for these who

were the future hope of the movement. She delighted all the friends by the story of the 'Ivy Society,' and the children's methods of working. Mrs. Boulton is anxious for a central, independent, children's society to be formed, with a paper of its own. We trust that her hopes may be realised. Immediately after lunch we started for the garden party at Woodford, where with characteristic hospitality Mr. Hills entertained 350 guests. Games, music, and a pleasant repast in a tent under the trees, were followed by speeches by the Rev. James Clark, Mrs. McDouall, Fraulein Koefel, and Mr. Hills to whom were accorded hearty cheers for his generous hospitality and kindness. After watching the play of the beautiful illuminated fountains the friends took their way home.

"Thursday was set apart for the Crystal Palace celebration, which was also a distinct success. The catering was excellent, as were also the speeches by Mr. Hills, Mr. Sidney H. Beard, and Rev. James Clark. There was also a public meeting in the theatre of the palace, which was well attended. Speeches by Miss Yates, Mr. J. M. Skinner, Mr. Forward and Mr. Broadbent, and music made an interesting programme.

"Friday was the closing day of the Congress, and the effort to attend a many meetings was as wearying as it was delightful. There were papers in the morning by the Hon. Mrs. F.J. Bruce, the Rev. Francis Wood, and Mrs. C.L.H. Wallace, and in the afternoon by Mr. W.A. Macdonald, and Mr. W.G. Smith. At 5:30 o'clock the Ivies had a meeting from which many of us reluctantly came away, and at 8 o'clock the visitors were invited to take supper with our eloquent friend Mrs. McDouall. Two very happy hours were spent, friendly greetings, pleasant speeches full of bright hope, and graceful tribute to our kind hostess were the rule.

"On Saturday and Sunday, Oriole Hospital was visited, and the visits were greatly enjoyed by all who went. Of praise there was much, to the President of the Federal Union, the Committee and Mr. Oldfield, for their efforts and labours in the Congress arrangements, and the praise was thoroughly deserved."

1949. Broadbent, A. 1897. Order of the Golden Age meeting. *Vegetarian Messenger (Manchester, England)*. Oct. p. 340.

• **Summary:** "Of all the meetings of the Congress week the Golden Age meeting was felt to be the most encouraging. On September 14th, at six o'clock the Provost, - Mr. Sidney Beard, his kindly and devoted wife, and the Registrar - Mr. Pengelly, with other members of the Council, were ready to receive visitors. St. Martin's Town Hall, in which the meeting took place was well suited for the occasion, being bright and cosy looking.

"The time passed in conversation, and in the enjoyment of the very tasteful repast provided by Mr. and Mrs. Beard, until at half-past seven the meeting commenced. A hymn by Mr. Brice of Exeter was first sung, after which the Rev.

James Clark invoked the Divine blessing on the work of the Order.

"Then Mr. Beard spoke, and told of the success achieved, of many who had been turned to righteous living, and of his own determination to give his life to the cause. It had been to him a great joy to work in this cause; he had found in it his life-work. Mr. Beard quite drew the hearts of the friends to him. Then Mrs. Boulton addressed the meeting, and paid a warm tribute to the pioneers of vegetarianism. She felt the present liberty enjoyed by us was the fruit of their ungrudging toil. Her speech throughout was greatly enjoyed.

"The Rev. James Clark then gave an address, and in his quiet, forceful yet beautiful manner, told of the gladness the work of the Order of the Golden Age had given him. He had felt that there was behind it a great force, a power that would achieve much for the cause of vegetarianism - which was the cause of humanity. They honoured Mr. Beard for his high gifts, and for the splendid work he was doing.

"The Rev. A.M. Mitchell, of Newton-le-Willows, then gave a splendid and eloquent speech, he did not wish to be even so powerful a thing as a sledge hammer, in this good cause, he wanted to be a battering ram. We were all glad to have listened to his inspiring speech. Next came the speech of Mr. Harold Whiston, full of burning fire and consecrated determination to do and dare for the bloodless diet.

"Mr. Whiston is a young man, and promises well to become a tower of strength in the vegetarian cause, he possesses oratorical powers of no mean order. He had, he said, been called upon to make sacrifices for the principles he now held, but he had made them cheerfully, and would again, if conscience led. Mr. A.F. Hills who had come in late, said how glad he was to be there, and how grateful he was for the good that was being done for vegetarianism by the Herald of the Golden Age, there being everything helpful, and nothing harmful to the cause in its pages.

"A short speech from Mr. Pengelly, full of devotion and energy, with the benediction from Rev. A.M. Mitchell brought to a close one of the most inspiring meetings I have ever attended. Such harmony prevailed, everything was to our liking, and so our hearts were well in tune. The Order of the Golden Age has come to stay. May it meet with continued success."

1950. Hompes, M. 1897. The Dutch Vegetarian Society. *Vegetarian Messenger (Manchester, England)*. Oct. p. 343.

• **Summary:** "The Dutch Vegetarian Society maintains a vigorous attitude. We have just received the first number (September) of its newly started magazine, which has done us the honour of copying our title, for *Vegetarische Bode* is the Dutch for 'Vegetarian Messenger.' It has struck me in this connection that in a country where vegetarianism is so new as in Holland, an organ of this kind must be more of the nature of a herald than a messenger. The new organ, which is a bi-monthly, is under the joint editorship of Messrs. D.

de Clercq and F.L. Ortt, and Mrs. C. van der Hutch, the last being the vice-president of the Society.”

1951. *Vegetarian Messenger* (Manchester, England). 1897. Fiftieth Annual Report of the Vegetarian Society. Oct. p. 318-25.

• **Summary:** “Thus far! In presenting their fiftieth report, the Executive of the Vegetarian Society do so with pleasurable feelings. The past year has been one of great activity, and as far as the income of the Society has allowed, they have endeavoured to advance the vegetarian cause. The future of the movement was never brighter, or more full of promise, and at no time has there been so great a need as now for devoted and consecrated vegetarian workers.

“Achievement: What has the Vegetarian Society achieved in the fifty years of its existence? In answer, the Executive feel they cannot do better than quote the words of the Hon. Secretary at Ramsgate:—‘Looking backward for over half a century we may see much that should encourage us to-day. Fifty years ago there was not a single vegetarian restaurant, and not a single vegetarian periodical. Vegetarians there were, but they had no bond of union, and in their isolation had little influence. There was profound ignorance as to their motives, methods and aims. Some regarded vegetarianism as the epicurean fad of rich men who chose to live on delicate fruits grown in costly greenhouses. Some regarded them as fanatics shortening their life from heretical zeal. Even so brave and kindly a spirit as Tom Hood had nothing but ridicule for a doctrine that to him was so novel. Ridicule and distrust there was in plenty, but this was trifling when compared with the general lack of knowledge. To be discussed or even opposed has never done serious injury to a good cause, but no cause can prosper that is ignored, and such was the position of vegetarianism fifty years ago. If nothing else had been accomplished it would be a great gain that the Vegetarian Society has compelled attention.’

“The Roll of the Society: The formation of local societies no doubt leads some to neglect entering the Vegetarian Society, but during the year there have been enrolled 53 members and 18 associates of the Society.

“Among those who have passed away are some of our oldest members and vice-presidents:—Sir Isaac Pitman, the veteran reformer and inventor of phonography, in his 85th year; Mr. James Parrott, in his 95th year; Mr. Edward Hare, C.S.I., who died in his 85th year; our old friend Mr. William Harrison, of Scarborough, at the age of 92; Mr. Henry Slatter, of Tunbridge Wells, at the age of 77; Mr. Robert Wright, at the age of 80; Mrs. S.A. Birtwell, a devoted and unwearied worker for vegetarianism, in her 56th year; Mr. W.J. Gladden, editor of the *India Watchman*, aged 56 years; Mr. Thomas Gartside, jun., of Mossley, aged 21; and Miss Elizabeth Martyn, of the Humanitarian League.

“‘The Vegetarian Messenger’ and other Publications: The Vegetarian Messenger, which is now in its 49th year, has

been issued monthly as the organ of the Society. Miss C.A. Eccles and Miss Ruth H.B. Sharp have contributed regularly to the ladies page, and Miss Hompes has continued her useful and interesting Foreign Notes. Articles and lectures dealing with many aspects of the vegetarian question have been contributed by, amongst others, our President, Professor J.E.B. Mayor, Mrs. K. Read, Revs. W.P. Alcott (America), James Clark (Salford), and E.E. Kelly, M.A. (Eartham), Messrs. R.G. Abbott, Abel Andrew (Liverpool), W.E.A. Axon (Manchester), Joseph Collinson, F.W. Crosby (U.S.A.), A.W. Duncan, F.C.S. (Eccles), C.W. Forward (London), W.S. Godfrey (Croydon), Fred Harrison (Didsbury), H. Light (London), J. H. Moore (Chicago), John Naylor (New Maldon), C.A. Parry, B.A. (Montana, U.S.A.), Kenneth Romanes (Berlin), Alfred Tongue...”

Continues for six more pages.

1952. *New York Times*. 1897. Topics of the times [Vegetarian J. Oldfield discards leather shoes]. Nov. 1. p. 6, col. 4.

• **Summary:** “English vegetarians, or some of them at least, have at last taken the step toward which their doctrine has long impelled them, and they are now consistent—and absurd—enough to abandon the habit of wearing garments made at the expense of animal lives. Josiah Oldfield, a prominent member of the sect and author of many books highly valued by the haters of meat, asserts that it is as clear a proof of inhumanity to wear leather shoes as it is to eat beefsteak or cutlets—which is undoubtedly a fact—and he declares that, as for him and his house, they will go barefoot before they will walk about on bits of skin torn from the bodies of murdered cattle. Fortunately for Mr. Oldfield, he has been able to demonstrate that, though there may be ‘nothing like leather’ there are several’ substitutes that as covering for the feet will do fairly well. He has the uppers of his shoes made of ‘pannus corium,’ which is, it seems, a cloth foundation so treated that even a bootblack cannot tell it from the ordinary vehicles of his art, and these are fastened to soles of plaited cord, like those common in Spain. As soon as Mr. Oldfield finds a presentable alternative to kid gloves, he will be quite happy, and vegetarianism will be established on a firm basis. While it depended on the obviously false theory that men would be better off physically if they abandoned food which the form of their teeth and the character of their digestive organs demand, of course the theory did not win wide popularity, but now that it is confessedly in the interest of animals, firmer ground is attained. The anti-vivisection crowd, among others, will be forced to take it up, and everybody knows that they include all of us, except half a dozen wicked doctors.”

1953. Lambert (Joseph). 1897. Notices: Improved family nut-butter mills... (Ad). *Advent Review and Sabbath Herald* 74(44):703. Nov. 2.

• **Summary:** “... peanut-roasters, and blanchers. Entire outfit

for making nut butter. Valuable nut recipes. Choice shelled and unshelled nuts of all kinds. Send for descriptive circular and price-list. A mill that will grind nuts, and fifty pounds of the best No. 1 Spanish shelled peanuts, for only \$4.50. Address Joseph Lambert, corner Kalamazoo and Washington streets, Battle Creek, Michigan.” Address: corner Kalamazoo and Washington Sts., Battle Creek, Michigan.

1954. *Denver Evening Post*. 1897. Queer restaurant: All sorts of diseases treated by a course of foods. Nov. 12. p. 2, col. C. [1 ref]

• **Summary:** From Kansas City Star: “On Regent street in London a great dietary grocery and restaurant has just been opened.” Note: It is named the ‘Birmingham Vegetarian Hotels and Restaurants, Limited.’

The “maidens who stand about ready to serve you... are wondrously intelligent looking women whose mission any one of them will assure you is to dispense scientific foods to suffering humanity.” “We sell foods to correct nearly every disease you can name, from low spirits to galloping consumption;...” The store does not sell a drop of medicine in any form. Down in the big kitchen, every cook is an expert chemist.

“Soy flour, which comes all the way from China and is valuable, because it contains so small a modicum of starch, was in hot demand, and yet was run close by almond flour, another preparation of ground and powdered almonds from which almost all the starch had been eliminated.”

“Down in our kitchen, were you permitted to visit there, you would find the bakers taking out loaves of delicious bread made of almost any possible material [other] than wheaten flour. Our best breads are made from nuts chiefly, and from soy, that is, a meal of beans ground up and then thoroughly digested in salt and water before it is ever cooked.”

Note 1. This is the earliest English-language document seen (Jan. 2019) that contains the term “soy flour.”

Note 2. This is the earliest document seen (July 2021) concerning the health food movement in the UK.

Note 3. This is the earliest document seen (July 2021) concerning a health food restaurant worldwide.

1955. *American Sentinel*. 1897. In a nutshell. 12(46):151. Nov. 25.

• **Summary:** “Did you ever try nut-butter,
‘Stead of that made from a cow?
If you haven’t, we advise you
To begin the business now.’

“This is part of one stanza of a facetiously written poem in a very neatly gotten-up circular sent out by Mr. Joseph Lambert, Battle Creek, Michigan, manufacturer of Nut Butter Mills. These mills are something new, and turn out a grade of nut butter that astonishes all who eat it. If the idea is a new one to any of our readers, just send to Mr. Lambert for

a circular, giving full description, prices, etc. He is perfectly reliable, and implicit confidence can be put in all he says.”

Note: The *American Sentinel* is published weekly in the interests of religious liberty—Christian and Constitutional—by Pacific Press Publishing Co., a Seventh-day Adventist publisher, in Oakland, California, and 39 Bond Street, New York.

1956. Broadbent, Albert. 1897. To beginners in vegetarian dietary. Helpful hints. *Vegetarian Messenger (Manchester, England)*. Nov. p. 402-08.

• **Summary:** This article was previously issued as an eight-paged pamphlet published by the Vegetarian Society.

1957. *Chicago Vegetarian*. 1897. The Vegetarian Company. 2(3):14-15. Nov.

• **Summary:** “The enlarged business of the publishers of the *Chicago Vegetarian* has necessitated the formation of a stock company, the facilities of which for handling the business will be far superior to any arrangements that can be made on the present plan. The remarkable growth of the paper has attracted the attention of friends, patrons and advertisers throughout the country, and a strong demand has been created for the formation of a corporation that would meet the increased demands caused by the growing reputation of the *Vegetarian* and allied interests.

“Growth of publication: The *Chicago Vegetarian* was started in Sept. 1896 by Frances L. Dusenberry and Albert H. Snyder. The first number had but four pages.”

“The capitalization is \$5,000. There are 500 shares at \$10 each.”

1958. Clubb, Henry S. 1897. A Thanksgiving sermon. *Chicago Vegetarian* 2(3):5-7. Nov.

• **Summary:** “And God saw everything which he had made and behold it was very good.”—Gen. I, 31.

“Thanksgiving is a festival instituted by the early settlers in this country as an opportunity to manifest the gratitude of our people for the many blessings conferred and especially for fruitful harvests which have been gathered and stored. This year has been one of great abundance. The fruits of the earth have been so numerous that cattle and horses are enjoying with man the products of our orchards and gardens, so that all creatures have reason to join in the festival of thanksgiving.

“In one of the small countries of Europe it is the beautiful custom to bring the cattle, horses and other domestic animals once a year to a Thanksgiving festival service, and it is related that the peaceful creatures seem to listen with reverence to the words of the preacher. How this could be done in Chicago we do not know, as the large packing establishments, stockyards and slaughter houses might form a terrible discount to the occasion for gratitude among these useful creatures.

“What a sad picture it is that an occasion of thanksgiving should be made a period for wholesale destruction of innocent and sensitive life and the pictures illustrating Thanksgiving should be chiefly caricatures of the poor turkeys, making fun of their agony and slaughter! Of course, it is a thoughtless manifestation of a depraved nature, which a little information and thoughtful consideration must eventually abolish in all civilized communities.

“Then to think that the advent of the Prince of Love and Peace should be celebrated by so much destruction of innocent lives that Christmas should be a sort of culmination to a year of slaughter and bloodshed, revealing to us the necessity of educating the public mind on a subject which was declared by our Buddhist brethren at the congress of religions to be a disgrace to our religion and our civilization.

“The text indicates that everything that had been created immediately after creation is said to have been completed was ‘very good.’ And this assertion follows this statement:

“‘And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat and it was so.—Gen., I: 29, 30.

“This arrangement, then, of seed and fruit for man and green herbs for all other living creatures on the earth is what is divinely pronounced ‘very good.’ It does not appear that when all that he had made was good that there were any carnivorous men or animals, for if there were the green herb could not have been to them for meat. There evidently was no provision for indulging a carnivorous appetite, as no other meat is mentioned than that derived from the vegetable kingdom. The Paradise into which man was placed contained no slaughter house or pen.

“Swedenborg, while giving a spiritual significance to all this portion of scripture, gives the following account of the food of man at this period:

“‘Eating the flesh of animals, considered in itself, is something profane, for the people of the most ancient time never ate the flesh of any beast or fowl, but only seeds, especially bread made of wheat, also the fruits of trees, esculent plants, milk, and what is produced from milk, as butter. To kill animals and to eat their flesh was, to them, unlawful and seemed as something bestial. They only sought from them service and uses, as appears from Genesis, 29, 30, but in succeeding times, when man began to grow fierce like a wild beast, yea, fiercer, then first they began to kill animals and to eat their flesh; and because man was of such a character it was even permitted, and at this day also it is permitted; and so far as man does it out of conscience, so far it is lawful, for his conscience is formed of those things which he thinks to be true, thus which he thinks to be lawful; wherefore also at this day no one is by any means

condemned for this that he eats flesh.’

“Swedenborg was himself a vegetarian and he exercised, as we all should, the utmost charity towards those whose education and social position had trained them into carnivorous habits. We do not judge or condemn, but we seek to save others from the evil consequences of a flesh diet.

“True manhood will seek to fulfill the highest law, human and divine, not seek out all the permissions to see how cruel and vile a man can be and not be condemned.

“All laws, even the ten commandments, which include the law against killing, are given, not for the purpose of condemning those who violate them, but to guide men into the true way of life; that which is calculated to produce the development of the highest qualities in human nature. It is an inevitable law which is seen in the various creatures around us that animals eat such food as is suited to their dispositions and characters and which is adapted to the development of their natures and dispositions; the lion, the tiger, the wolf delight in the flesh and blood of innocent and inoffensive animals because the catching and killing of such animals gratify their cruel dispositions, and the eating of their bodies build up such bodies and pander to such dispositions as render the practice of cruelty their chief delight.

“So man, desiring to build up a character that is cruel and vindictive, cannot do it more effectively than by eating such food as requires the exercise of cruelty to procure. Man is at liberty to be carnivorous and practice cruelty, just as he is at liberty to put away a wife or to have a king. He must have freedom of choice in these things. Vegetarians would be the last persons to seek to condemn others for entertaining views adverse to theirs, but they seek to hold up what, after careful study and investigation, they believe conducive to their best interests and that will lead to the happiest results; and when we see those creatures that manifest the most gentle and kindly natures, such as lambs and sheep, cows, horses, camels and elephants, all performing a willing service to man, we cannot but arrive at the conclusion that the kind of food these animals prefer is conducive to such amiable and useful lives.

“It may be said that the cat and the dog, although carnivorous, are docile and domestic in their character. This is true, but they have become so by being fed on this mild food, and whenever indulged in flesh and blood they manifest their cruel dispositions and become unsafe companions.

“While, therefore, we believe that both Nature and Scripture, when rightly understood, teach us to abstain from the flesh of animals and to live on the direct products of the vegetable kingdom, we do not desire to condemn as murderers those who conscientiously kill in order to eat the bodies of these harmless creatures. We desire rather to indoctrinate them with the principles we have found so beneficial in our own experience.” Address: Pastor of the Bible Christian Church, Philadelphia, Pennsylvania.

1959. Clubb, Henry S. 1897. A Thanksgiving sermon (Continued—Document part II). *Chicago Vegetarian* 2(3):5-7. Nov.

• **Summary:** (Continued): “There is a method of understanding the Scriptures which had led us to these conclusions not merely from the isolated texts, but from the general conviction that these Scriptures have been inspired by a being of infinite love and wisdom; that it is no part of the divine nature to delight in cruelty or anything which causes suffering and death to any of His creatures. We believe that His ‘tender mercy is over all His works.’ We conclude that whenever any doubtful passages occur they should be construed consistently with this divine character.

“The first principle of Bible Christianity is that ‘God is Love,’ and from this grand truth radiates, as from a celestial sun, a light that illuminates all parts of the Bible; and if we would receive the full benefit of Bible truth and life we must accept this grand basic principle, and when we have arrived at this conviction based on the general teachings and spirit both of the old and the new Testaments, we shall have no difficulty in understanding the Bible as inculcating a principle which secures a kind and protecting disposition towards all creatures. If on the contrary, we regard the scriptures as inspired by a vindictive God, delighting in condemnation and punishment, and the suffering of his creatures, then we construe some passages in that way and endeavor to justify the indulgences of the flesh thereby.

“Most of you who are over fifty years of age may remember that the use of intoxicating liquors and the practice of holding our fellow men in bondage were sustained as scriptural by their respective adherents, yet the force of truth has prevailed and the Bible vindicated against such mistaken aspersions on its character. So it will be with the slaughter of our fellow creatures for food, a practice alike repugnant to our sense of right, justice and humanity.

“The early Christian Church is known to have been vegetarian in its practice, and for three hundred years refused to bear arms at the behest of any king or ruler, following only the Prince of Peace, but the church was corrupted by Constantine, who introduced heathen practices, and has since indulged in force and slaughter to the great scandal of the Christian religion.

“Now it is the object of the Bible Christian Church to follow the example of the early Christian Church in its pure and simple life. That church had one bond of union which made it a church of power in the world. It was distinguished by the love of its members for one another. It believed the command of Christ to love one another as he had loved them, and the love of Christ was made manifest in that way.

“If this union of hearts exit to day in Chicago. no power can prevent your uniting together as a Bible Christian Church. Love is stronger than all other powers put together, and if it exists in the hearts of a dozen persons, no influence

can prevent their uniting and forming an inner organization of activity and zeal that shall keep alive the sacred flame and make Chicago the center of an immense influence for the good of both the animal and human races.” Address: Pastor of the Bible Christian Church, Philadelphia, Pennsylvania.

1960. E.A. 1897. Deaths: Edward Maitland. *Vegetarian Messenger (Manchester, England)*. Nov. p. 401.

• **Summary:** Note: The author may be William E.A. Axon, who wrote many articles for this periodical at this time.

1961. Kellogg, John Harvey. 1897. Chronic poisoning from the free use of flesh foods (Editorial). *Good Health (Battle Creek, Michigan)* 32(11):709-11. Nov.

• **Summary:** The “flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural result of animal life. The vegetable stores up energy... It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy.”

“Dujardin-Beaumetz, Trastour, and other eminent French physicians called attention several years ago to the fact that in gastropotosis a flesh diet is particularly pernicious, on account of the too long retention of food in the stomach, and the consequent putrefaction of proteids, giving rise to ptomains and other toxic substances, some of which exercise an exceedingly potent and mischievous influence upon the body.” Address: M.D., Battle Creek, Michigan.

1962. *Vegetarian Messenger (Manchester, England)*. 1897. Annual meetings of the Vegetarian Society. Nov. p. 350-79.

• **Summary:** Fifty years of meetings are described in detail. This article begins: “The Jubilee Meeting of the Vegetarian Society—the 50th Annual Meeting—was one of the most successful that has ever been held in connection with the Society. For a wonder the weather was fine, and the depression which strangers sometimes experience from Manchester weather was conspicuous by its absence. Everything inside and out was bright and cheerful. Each of the three meetings held during the day had a record attendance. The morning conference was well attended, the afternoon meeting—the business meeting—was crowded to overflowing, and at the public meeting in the evening the attendance was between seven and eight hundred.

“Morning Conference: The Morning Conference, held in No. 7 drawing-room of the Central Hall, Oldham Street, Manchester, was presided over by the President of the Society, Professor Mayor, who, in opening the proceedings, mentioned that the death of Professor Francis Newman, his predecessor as President of the Society, had occurred since their report was drawn up. He paid a high tribute to the

personal..."

1963. *Vegetarian Messenger (Manchester, England)*. 1897. Deaths: Francis William Newman. Nov. p. 394-99.

• **Summary:** "The world is the poorer by the death of Francis William Newman which occurred at his residence, Weston-super-Mare [in Somerset, western England, south of Bristol], on Monday, October 4th" [1897]. His services to the vegetarian society were great. It was about thirty years ago that he began the study of the diet question, and on the 15th April, 1868, he became a member of the Vegetarian Society. He was then 63 years old. Although his age, even then, might have excused him taking any active share in propagandist work he immediately threw himself into it with youthful ardour. In October, 1868, he was present and spoke at the Annual Meeting of the Vegetarian Society, and for the next ten years he rarely failed to attend the annual gathering. Although in entire harmony with the objects of the Vegetarian Society he was never quite satisfied either with its name or its constitution. As early as 1871 he advocated the division of the members into four grades. The fourth grade in this scheme was a flesh-eating one. At the same time, he suggested that the name of the Society should be the "Society for Reform in Diet." At succeeding meetings he returned again and again to the question of grades of membership, until eventually in 1874 the present grade of "associates" was established. This grade was not quite what Newman had advocated, consisting really of sympathisers who promised nothing as to diet. In later years he pleaded for a grade which would include fish eater but not flesh eaters. The change in the Society's name was fortunately never carried out, but it was owing to Newman that for a number of years this magazine was called the *Dietetic Reformer*.

"In 1873 on the death of James Haughton, Professor Newman was elected President of the Vegetarian Society and he remained in that position until 1884, when, labouring under the weight of years and a fear of becoming merely a figure head President, he resigned and was elected President Emeritus. A few years ago acting under medical advice he began to take a little white-fleshed fish, and his official connection with the Society ceased, although to the end his sympathies and his financial help were with us.

"The years of Professor Newman's connection with the Society were years of great expansion. His accession to the vegetarian ranks put fresh heart into the workers who had kept the Society alive during the lean years which followed Mr. Simpson's death. The appointment of a secretary to devote all his time to the work was one of the first results of this reawakening, another was the publication of the official organ of the Society as a monthly instead of a quarterly. The May meetings which have carried the Vegetarian Society all over the country were suggested by Professor Newman and for many years he attended them regularly. Professor Newman was ever ready, either by pen or voice, to aid

vegetarianism, and his writings have had great influence. He had a lucid style and a firm grasp of the principles on which vegetarianism is based. In 1883 his principal contributions to the vegetarian controversy were gathered into one volume 'Essays on Diet.' This volume is one of the most important contributions to the literature of vegetarianism."

1964. *Brooklyn Daily Eagle*. 1897. Household chat. Dec. 3. p. 11, col. 6.

• **Summary:** "The West Coast Trade says: 'A new use for peanuts is developing as the peanut butter industry becomes better understood. This product of the peanut answers in the place of ordinary butter for table use and is said to be excellent for shortening purposes and for gravies, sauces, etc. In point of purity it is superior to the best dairy butter and is well designed for the use of vegetarians who strenuously object to anything animal. There is already a considerable demand for this butter substitute and it is very probable there will be an enlarged market for the nuts. At present the product of the United States is about 500,000 bags annually and that of the world is 600,000,000 pounds.'"

1965. *Indiana State Journal (Indianapolis, Indiana)*. 1897. Scientific. Dec. 15. p. 4.

• **Summary:** This section begins: "A boon for vegetarians is peanut butter, which surpasses the best dairy butter in purity, and is found to be especially well adapted for use in gravies and for shortening. An extensive demand is expected."

1966. Duncan, A.W. 1897. The chemistry of food. *Vegetarian Messenger (Manchester, England)*. Dec. p. 419-27.

• **Summary:** A 2-page table giving the chemical composition of foods, contains a section on analyses of pulse which includes soy-beans and pea-nuts. Address: F.C.S [Fellow of the Chemical Society].

1967. *Vegetarian Messenger (Manchester, England)*. 1897. Important Notice: *The Vegetarian Messenger and Review*. Dec. p. 413.

• **Summary:** "Arrangements have been made between the Vegetarian Society and the Ideal Publishing Union by which the *Vegetarian Review*, hitherto issued as a monthly by the Ideal Publishing Union, will be amalgamated with the *Vegetarian Messenger*. The magazine will, after the present number, be styled the *Vegetarian Messenger and Review*, and will be enlarged to 48 pages of reading matter, will contain more illustrations, and be printed on better paper. The price will not be increased. The editorial control will remain with the Vegetarian Society, and the publishing and business arrangements will be in the hands of the Ideal Publishing Union."

1968. *Vegetarian Messenger (Manchester, England)*. 1897. A Vegetarian Club. Dec. p. 414.

• **Summary:** “A Vegetarian Club for ‘the promotion of sociability among vegetarians and the discouragement of the practice of flesh-eating,’ has, on the suggestion of Mr. Howard H. Coel, been established at Forest Hill, London. The first meeting, over which Mr. T. Anderson Hanson presided was held on October 15th. The Rev. C.E. Milton, of Catford; has been elected President, and Mr. W.G.F. Webb, 38, Devonshire Road, Forest Hill, S.E., Honorary Secretary. The Vegetarian Club is not intended to be merely a local organisation, although its members are at present for the most part drawn from the Forest Hill neighbourhood. One object of the Club is the establishment of a library of vegetarian literature.”

1969. *Vegetarian Messenger* (Manchester, England). 1897. Correction. Dec. p. 414.

• **Summary:** “Page 395 (November *Vegetarian Messenger*), the statement that ‘it was owing to Newman that for a number of years this magazine was called the Dietetic Reformer’ is an error. The change of title from *Vegetarian Messenger* to *Dietetic Reformer* was made some years before Professor Newman joined the Society.”

1970. Williams, Howard. 1897. Kreophagy. *Vegetarian Messenger* (Manchester, England). Dec. p. 435-36.

• **Summary:** “Objections from correspondents occasionally appear, in the *Vegetarian Messenger*, to the use of this word, and some defence of it seems to be called for. The objection, apparently, is taken on the ground of its being un-English. Without doubt, the plain English, ‘Flesh-eating’ and ‘Flesh-eaters’ are to be preferred for popular use; because, obviously, it is much better to express cruel, barbarous, or unnatural customs in the ‘vernacular’—the tongue of the people. For example, and eminently, the ‘cutting-up of living beings’ is decidedly preferable to the Latin vivisection, with the meaning of which but a small proportion of the masses of the (at present, uninstructed) population can be supposed, or expected, to be familiar. Yet, in spite of this very solid objection, the single word is, obviously, convenient for literary employment, although it certainly should be avoided, for the most part, in newspaper and popular literature; and that, notwithstanding the fact of its involving the employment of six or, at least, of five words in place of one

“The use of *kreophagy*, it must at once be admitted, on this ground, is not equally necessary and indispensable, since the English equivalent can be expressed in two words or (by means of a hyphen) even in one word. The convenience, if not the necessity, of its employment, none the less, seems to be demonstrable from the point of view of (a harmless) expediency. Experience goes to prove that ‘ears polite’—but, unhappily not usually, also humane—affect to be offended by so outspoken a word, which bluntly convicts the orthodox diet, on the face of it, of cruel barbarity. But, perhaps, a yet more valid plea for the Hellenic term is its historical

and philosophical origin and significance—it having been first brought into currency by the great Hellenic teachers of ethics, just as philosophy; philanthropy, and other terms of a higher civilisation were also introduced by those first instructors of the world. It might also be defended, perhaps, upon the plea of *variety* as an alternative term—as far, at least, as the higher literature is concerned. As against its popular use, obviously the same objection holds as against that of vivisection.

“As to objections based upon the fact of its Hellenic and foreign derivation, it hardly is necessary to point out that the English Dictionary simply abounds in words of Hellenic origin; for our language is incapable of briefly expressing abstract ideas—philosophical, metaphysical, or moral—and scientific terms such e.g., as those conveyed in philosophy, philanthropy, physiology, theology, history, anatomy. Unlike the Hellenic and German languages, it is quite unfitted, also, for combination. Indeed, almost every day some new term of Hellenic origin is, perforce, introduced into our language, mostly of a scientific or quasi-scientific character. What really calls for protest in this direction, is the flooding the English language and dictionary with hybrid words—half Hellenic and half Latin—by commercial or by quasi-scientific adventurers. A linguistic mischief of no small consequence to which the literary critics, for the most part, seem to be indifferent. But a more far-reaching practical evil is the retention in our dictionary of words and terms introduced in barbarous or half-barbarous times, and which tend to maintain—if not positively to foster—barbarous and inhuman customs, e.g., ‘brute’ (applied indiscriminately to all the extra-human races), ‘cattle,’ ‘game,’ linguistic barbarities which it behooves all humanitarians carefully to reject or to stigmatise as terms of custom not of reason. This, however, is to digress from the particular question with which I set myself to deal.—Howard Williams.”

1971. Forward, Charles Walter. ed. 1897-1898. *Vegetarian Jubilee Library*. 5 vols. London: Ideal Publishing Union. *

• **Summary:** This is a compendium of vegetarian classics. The first four volumes are: 1. *Vegetarian Essays*, by A.F. Hills (1897, 138 p.). 2. *The Return to Nature*, by John Frank Newton [and *The life of William Lambe, M.D.*] (1897, 158 p.). 3. *Plain Living and High Thinking: Selected Addresses and Sermons*, by Rev. Prof. John E.B. Mayor, M.A. (1897, 136 p.). 4. *Fruits and Farinacea the proper food of man: being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural and best diet for man is derived from the vegetable kingdom*, by John Smith (1897, 172 p.).

1972. *Vegetarische Bode* (*Vegetarian Messenger*). 1897-1969. Serial/periodical. Amsterdam, Netherlands: Organ of the Nederlandse Vegetariërsbond. [Dut]*

• **Summary:** This is the earliest Dutch-language vegetarian

periodical seen. Address: Amsterdam, Netherlands.

1973. Burleigh, Florence A. 1897. The experience of a vegetarian. *Polyclinic (The) (Philadelphia, Pennsylvania)* 6:11-14. *

1974. Axon, William Edward Armitage. 1897. Fifty years of the Vegetarian Society. Looking backward and looking forward. Manchester, England: The Vegetarian Society. 16 p. 18 cm. *

• **Summary:** The author lived 1846-1913.

1975. Domestica [pseudonym]. 1897. The vegetist's dietary and manual of vegetarian cookery. 9th ed. Manchester, England: The Vegetarian Society. *

• **Summary:** Domestica appears to be the pseudonym for Miss I.M. Budgen.

1976. Gleizès, Jean-Antoine. 1897. Thalysie, or the new existence. Translated and abridged by Charles H. Collyns, M.A. London: Ideal Publishing Union, Limited. 95 p. 12mo. Vegetarian Jubilee Library, edited by Charles W. Forward, vol. v. [Eng]*

• **Summary:** About vegetarianism. Later French writers on vegetarianism all seem to agree that this is the book that pioneered vegetarianism in France. Gleizès lived 1773-1843.

The *Vegetarian Messenger and Review* (Feb. 1898, p. 71-73) gives this "Review." "This abridged version of a portion of Thalysie, by Glëizès, is a most welcome addition to Mr. Forward's 'Vegetarian Jubilee Library.' Gleizes has hitherto been known to English readers only by the life and extracts from his works which appear in the *Ethics of Diet*, by Mr. Howard Williams. The original work occupies three large volumes containing about 1,300 pages. The late Rev. Charles H. Collyns, M.A., translated and abridged those portions more directly concerned with Vegetarianism, and it is this abridgement, with the addition of a memoir and of some extracts from the *Ethics of Diet*, which forms the present volume of the Jubilee Library.

"Gleizes was born in France in 1773, and began the study of medicine, but he was so distressed by the horrors of the physiological laboratories, that he abandoned his studies. After an unsuccessful attempt at teaching, he retired altogether from the active business of the world and settled down in a peaceful home at the foot of the Pyrenees. In his 25th year he became a Vegetarian, and until the moment of his death 45 years later, his food consisted solely of milk, fruits, and vegetables. His first work appeared in 1791, and in 1800 appeared his *Nuits Elysiennes*, which in its second edition was called *Selëna: on la Famille Samanéenne*. It was in the *Nuits* that Gleizes first enunciated the principles of diet reform. After a long interval appeared, in 1830, *Le Chretienisme Expliqué*, in which Gleizes 'sought to prove from the standpoint of a Protestant Christian, that Christ's

mission had for its end the abolition of the murder of animals, and that the whole significance of His teaching lay in the words spoken at the institution of the Supper,' that is to say, in the substitution of bread instead of flesh, and of wine instead of blood.'

"Gleizes' last and most important work was his *Thalysie on la Nouvelle Existence*, on which he was engaged, as appears from internal evidence, as early as 1820, but of which the first part was not published until 1840, and the conclusion until 1842. Gleizes died in 1843 at the age of 70. In Thalysie, Gleizes endeavoured to show, according to the words of his preface,

"1. That man is not an animal of prey; that he is, on the contrary, by his nature, the gentlest of all creatures, as indeed ought to be the last and the noblest expression of a great, good, and just God.

"2. That the murder of animals is the chief source of his errors and his crimes, as also the custom of feeding on their flesh is the proximate cause of his ugliness and his maladies, and of the short duration of his life.

"3. That this wandering from the true path is in direct opposition to his further destiny, and is a hindrance to it; I mean to his immortality in the usual acceptation of the word, in other terms, to his life beyond this earth; whereas, on the other hand, abstinence from this act, or, to speak positively, a regimen of herbs, develops his beauty, intelligence, and virtue, and the immortal fruit which is its final result.

"It is perhaps not surprising that the voluminous message of Gleizes fell stillborn from the press. Here and there open-minded critics praised it, but no second edition was called for in the author's native country. Herr Springer translated it into German, and his version, with a biography of the author, appeared in 1872. No complete English version has appeared, although the Vegetarian Society had at one time intended to publish one. It was with the idea of publication by the Vegetarian Society that Mr. Collyns prepared his abridged translation. It is matter for satisfaction that his labour has not been wasted, but that, after many years, his translation has appeared in the elegant form which characterizes the series of which Mr. Forward is the editor.

"Gleizes did not deserve the neglect which has befallen him. Mr. Howard Williams regards him as 'one of the (comparatively) few who have deserved immortality in human memory,' and without going quite so far as this, we may all agree that there is much of wisdom in his writings, much that even we, living 70 years later than Gleizes, have not yet learned as we ought to have done."

1977. Hills, Arnold Frank. 1897. Vegetarian essays. London: Ideal Publishing Union. 138 p. 12°. Series: Vegetarian Jubilee Library, Vol. 1. *

1978. Ingalls, Joshua King. 1897. Reminiscences of an octogenarian in the fields of industrial and social reform.

Elmira, N.Y. viii + 198 p. 8vo. *

1979. International Medical Missionary and Benevolent Association. 1897. Year book. Battle Creek, Michigan. 176 p.

• **Summary:** The chapter titled “The Battle Creek Sanitarium Health Food Company” begins (p. 137): “Early in 1877, the managers of the Battle Creek Sanitarium began the manufacture of health foods. The first product introduced was that now commonly known as ‘granola.’ This new food soon established itself in the confidence of the public, and has steadily grown in favor, until at the present time it is manufactured and sold by the car-load.

“From time to time various other products have been added, until forty-two different kinds of foods, including numerous varieties of crackers, biscuits, and packaged foods, are now made and offered for sale in the leading cities of the United States. The facilities, which at first consisted of nothing more than a common brick oven, have been gradually increased, until at the present time three factories are required to supply the growing demand. One of these is devoted exclusively to the manufacture of a cereal substitute for coffee; another is wholly devoted to the manufacture of breads; while the third, a large, new structure, equipped with the most modern machinery of every description useful in this line, is devoted to the manufacture of granola, crackers, biscuits, gluten, and other special preparations.

“The latest addition to this department is a complete milling establishment with a new and improved system, by which is manufactured flour greatly superior in quality to anything which has heretofore been made. The various cereal products of this department are, at present, made almost wholly from this flour.

“The Battle Creek Sanitarium Health Food Company is not conducted as an ordinary commercial business, but is carried on as a practical means of diffusing health principles in relation to diet, thus acting as an auxiliary to the Sanitarium in a double sense, not only furnishing the best foods for its family of more than one thousand persons, but annually sending out into all parts of the United States and to foreign countries, millions of packages of health foods, each of which acts as a practical missionary of health principles.

“During the past year this department has employed twenty agents, or food demonstrators, who have visited various points in the United States, not simply to make sales for a salable product, but to present the value of pure foods and the superiority of a well-chosen, well-prepared vegetarian dietary over one consisting of flesh foods, condiments, tea and coffee, and other unwholesome articles. These demonstrators, having received training in the Sanitarium School of Cookery and in the research laboratories of the institution, are well prepared to give the reasons for their recommendation of wholesome foods in the place of unwholesome ones, and prove themselves

most efficient agents in the diffusion of health principles. During the year 1896, exhibitions were given in many of the principal cities of Michigan, Indiana, Ohio, Illinois, Wisconsin, Minnesota, Iowa, New York, Connecticut, and Massachusetts, and before many medical associations, and at numerous Pure Food Exhibits. Demonstrators are permanently located in New York City; Boston, Massachusetts; Philadelphia, Pennsylvania; Minneapolis, Minnesota; and Chicago, Illinois. Foods are shipped to many foreign countries, including Great Britain, Germany, Scandinavia, Africa, India, China, Australia, and the South Sea Islands.

“The demand for health foods is rapidly increasing. At the present time, two of the three factories of the company are obliged to run night and day to keep up with orders. The orders received and filled during the first ten days of 1897 amounted to more than forty tons. The sales of this department during 1896 aggregated more than \$150,000.

“The earnings of this department, while not large, owing to the low price at which the foods are sold, compared with the cost of their manufacture, are still considerable, usually amounting to several thousand dollars annually. The total earnings of this as well as of other departments of the Sanitarium, are devoted to the charitable and philanthropic work of the institution, and to making necessary improvements.”

A full page photo on the page just before this chapter shows a ground-level view of the “Manufactory of the Battle Creek Sanitarium Health Food Co.” In front are four carts pulled by horses. A tall smokestack rises above the top. On the roof is a large sign that reads “Health Food Department.”

The chapter titled “Missionary Nurses” states (p. 153-54): “Sister Anne Tabor has spent the last three years in the field, giving talks on healthful dress, diet, etc., holding classes in physical culture, and caring for the sick at times as occasion has required. For some time past her regular occupation has been that of demonstrating health foods in the large cities of the South and East, under the direction of Brother Barton Huff manager of the Battle Creek Sanitarium Health Food Company, who conducts his work on missionary principles, and as a genuine missionary effort.”

Note: This annual began publication in 1895. Address: Battle Creek, Michigan.

1980. Kellogg, Ella Ervilla (Eaton) (Mrs.). 1897. Every-day dishes and every-day work. Battle Creek, Michigan: Modern Medicine Publishing Co. 184 p. Index. 22 cm. [2 ref]

• **Summary:** The text of this book is identical to that of the 1896 edition, and on the same pages. However the order and location of the ads are different.

The eight ads on unnumbered pages in the front of the book are for: (1) *Science in the Kitchen*, by Mrs. E.E. Kellogg. Published by Modern Medicine Publishing Co., 65 Washington St., Battle Creek, Michigan. (2) Universal

Mercurial Dynamometer, developed by Dr. Kellogg for testing the strength of individual groups of muscles in the human body. From: Sanitary and Electrical Supply Co., Battle Creek. (3) *Home Hand-Book*, by Dr. J.H. Kellogg. Published by Modern Medicine Publishing Co. Over 1,700 pages and 500+ engravings. Describes the best means of preserving and regaining health. (4) Perfection vaporizer, from Modern Medicine Co. (5) Health Foods—Granola—a health food, an invalid food. From Battle Creek Sanitarium Health Food Co. (6) Health Foods—Granose, Granola, Caramel-Cereal, Battle Creek Sanitarium Breakfast Food, Germless Oats, Germless Wheat Grits, Germless Corn Grits, Crystal Wheat, gluten preparations, diabetic foods. Send for a catalogue and price list to Battle Creek Sanitarium Health Food Co. (7) “Almond Butter—A substitute for ordinary butter. Presenting fat in the form of a perfect emulsion. Combined with water it forms a delicious cream. Used for shortening of all kinds. A pure product of nuts; can be eaten by those who cannot eat ordinary butter. Send five cents for sample. From: Sanitas Food Co., Battle Creek. (8) “Nuttose—Pure product of nuts. Perfect substitute for all flesh foods. Makes fat and blood. In their natural state nuts are difficult to digest, and cannot be eaten by many persons... Nuttose has the consistency of cheese, and much the consistency of cold roast mutton, and may be eaten cold, stewed, cooked with vegetables or other foods, made into gravies and other preparations in the same manner as meat...” “Send ten cents for a sample can... Ready to eat at once. Keeps indefinitely.” From: Sanitas Food Co., Battle Creek.

The last 8 unnumbered pages of the book contain more ads. Foods from Sanitas Food Co. in Battle Creek include: Almond Meal, Lac Vegetal or Nut Cream (“Prepared from the choicest nuts. A perfect substitute for cow’s milk. Added to cow’s milk, it increases its digestibility. Especially valuable for invalids and infants”), and Bromose (“Consists of nuts and cereals, in which the starch is perfectly digested... It is the most easily digested and most fattening of all foods.”).

Other terms *not* seen in this book: Bran, roughage, dietary fiber, or fiber (but cellulose is mentioned in a table on p. 7).

A slightly enlarged edition (186 p.) of this book was published in 1898, and another in 1900 (copyright 1896). Address: Battle Creek, Michigan.

1981. O’Callaghan, R.E. 1897. How to begin vegetarianism. London? 32 p. 19 cm. *

1982. Oldfield, Josiah. 1897. Tuberculosis; or, flesh-eating, a cause of consumption. 2nd ed. London: “The Vegetarian” Publishing Office. 62 p. 19 cm. *

• **Summary:** Cover title reads: Tuberculosis; or, How consumption arises from flesh eating. The author lived 1863-1953.

1983. Oldfield, Josiah. 1897. The voice of nature, or, What man should eat. London: Ideal Publishing Union. 12 p. 19 cm. *

• **Summary:** A pamphlet about vegetarianism.

1984. Paulson, David. comp. 1897. Instruction related to the principles of healthful living. Compiled from the writings of Mrs. Ellen G. White. Battle Creek, Michigan: Medical Missionary Board. 170 p. Index. 29 cm. 1980 facsimile reprint.

• **Summary:** This book was compiled from the following writings of Ellen G. White: Christian Education (C.E.), Christian Temperance (C.T.), Facts of Faith, found in Spiritual Gifts, Vol. 4 (F. of F.), Gospel Workers (G.W.), Health Reformer (H.R.), How to Live (H. to L.), Medical Missionary (M.M.), Mount of Blessing (M. of B.), Patriarchs and Prophets (P.P.), Review and Herald (R. and H.), Solemn Appeal (S.A.), Signs of the Times (S. of T.), Steps to Christ (S. to C.), Special Instruction on Educational Work (Sp. Instr. on Ed. Work), Special Testimony to Ministers and Workers (S.T.), Special Testimony on Education (S.T. on E.), Testimonies for the Church (T.), Unpublished Testimonies. (U.T.), Youth’s Instructor (Y.I.).

1985. Salt, Henry Stephens. ed. 1897. Humanitarian essays. Vol. 3. London: William Reeves. *

• **Summary:** In Volume 3 (titled “Cruelties of Civilization”), part 6 is an essay on “The Humanities of Diet” (by Henry S. Salt), which argues for vegetarianism on ethical grounds, concluding that a vegetarian diet is the “diet of the future, as flesh-food is the diet of the past.” Address: England.

1986. Viaud, Gabriel. 1897. La nature et al vie. Régénération de l’homme par le végétal; régime végétarien, littérature et philosophie [Nature and life. Regeneration of man by plants; the vegetarian diet, vegetarian literature and philosophy]. Paris: C. Mendel. 290 p. 12° (20 cm). [Fre]*

1987. Wachtmeister, Constance; Davis, Kate Buffington. eds. 1897. Practical vegetarian cookery. San Francisco, California: Mercury Publishing Co.; Chicago, Illinois: Theosophical Book Concern; London: Theosophical Publishing Co. vi + 179 p. 20 cm.

• **Summary:** On the title page appears this verse from *Light of Asia*:

“Thus the King’s will is:
“There hath been slaughter for the sacrifice
“And slaying for the meat, but henceforth none
“Shall spill the blood of life nor taste of flesh.
“Seeing that knowledge grows, and life is one,
“And mercy cometh to the merciful.”

Note: Constance Wachtmeister was a Countess.

1988. *Living Age* (Boston, Massachusetts). 1898. Vegetarian creed. 216(2792):126-28. Jan. 8.

• **Summary:** This speech, presented by “The Speaker” is critical of vegetarians. He notes how “Vegetarians in Congress talk about ‘spiritualizing the physical frame of man,’ not about the succulence of their favorite dishes.” The jubilee of the Vegetarian Society was “commemorated by an exhibition designed to show how ‘spiritualized’ man may dispense not only with the flesh of animals for food but with their skins for clothing. DEvout vegetarians were treated to the spectacle of shoes and gloves made from vegetable fibres.”

“Kittens and puppies will never be drowned, but permitted to multiply without stint. It is difficult to say whether any vegetarian has ever meditated on the condition of a country in which no animals would be killed for food or sport or clothing. Cattle breeding would be ruined, and the butcher ‘spiritualized’ out of existence; but perhaps the most singular change in or economic state would be caused by the multiplication of animals, ignorant of Malthusian principles, and all clamoring to be fed.”

1989. *Vegetarian Messenger and Review* (England). 1898-1952. Serial/periodical. Manchester, England: Vegetarian Society. Monthly.

• **Summary:** Continues: *The Vegetarian Messenger*. Continued by: *The Vegetarian Messenger and Health Review*. Published under this title from Jan. to Dec. 1898. The title page of the Jan. 1898 issue states: “The Organ of the Vegetarian Society, and of the Vegetarian Federal Union. Vol. I.—Fifth Series. 50th Year. ‘Fix upon that course of life which is best: Custom will render it most delightful.’ London: The

Ideal Publishing Union, Limited, 33, Paternoster Row, E.C.”

Facing the title page are four oval portrait photos: (1) The Rev. Prof. Mayor, M.A., C.C.L., President, Vegetarian Society. (2) A.F. Hills, Esq., D.L., President, Vegetarian Federal Union. (3) W.E.A. Axon, Esq., F.R.S.L., Honorable Secretary, Vegetarian Society. (4) J. Oldfield, Esq., L.R.C.P., Secretary, Vegetarian Federal Union.

The back cover of this issue is devoted to information about The Vegetarian Society, established A.D. 1847. 9, Peter Street, Manchester. Includes: Officers, incl. 31 vice-presidents, aims, constitution, subscriptions, and definitions. Address: Manchester, England.

1990. *Morning Oregonian* (Portland). 1898. Meals for one cent: Work of The Christian Help in the north end. The restaurant is already well patronized—A vegetarian bill of fare. Jan. 24. p. 7.

• **Summary:** “The Christian Help’ institution recently established at the northwest corner of Fourth and Ankeny streets, including a medical mission lodging-house and a ‘good health’ restaurant where good wholesome food is served at 1 cent a dish, is flourishing... From 100 to 125 men are fed there daily... The restaurant is run on principles closely approaching those of vegetarianism. No meats are served and scarcely any fats, the diet consisting principally of fruits, grains and vegetables, and many express surprise that such an extensive, varied, palatable and nourishing bill of fare can be prepared from these articles, and such persons have advised the management to start a vegetarian restaurant.”

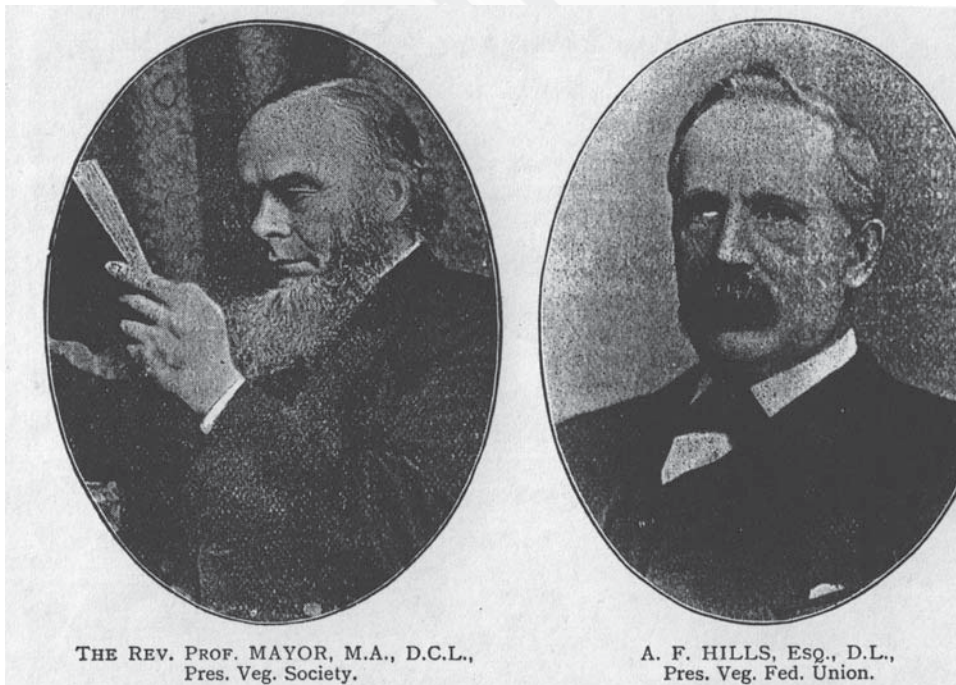
“The bill of fare pasted at one end of the room, where patrons could see it, was as follows:

“Lentil soup, bean soup, carrots with cream gravy, whole-wheat bread, cereal coffee, peanut butter, apple pudding, prune sauce, fresh apples, hot and cold milk.”

“It is organized under the auspices of the Seventh Day Adventist denomination, and is under the care and management of the doctors of the Portland sanitarium.”

1991. *Food, Home and Garden* (Philadelphia). 1898. The Countess Wachtmeister. Jan. p. 3-4.

• **Summary:** “During a pleasant interview with Countess Wachtmeister in Philadelphia, Oct. 14th, 1897, we learned that she has been a Vegetarian nineteen



THE REV. PROF. MAYOR, M.A., D.C.L.,
Pres. Veg. Society.

A. F. HILLS, Esq., D.L.,
Pres. Veg. Fed. Union.

years. That she commenced the practice while living in her native country, Sweden. She supposed she was the first Vegetarian of her family. That her relatives were horrified at the idea of attempting to live on food that contained no animal substance in it, and predicted that when she became ill she would have no stamina, no vital force with which she could recover her health. She replied to such remarks by saying that her being a Vegetarian would prevent her getting ill, and that has been the case. That for six months of this time she lived solely on fruit, nuts, and whole-meal bread,..."

"The Countess has traveled all around the world in the interest of Theosophy and Vegetarianism and has delivered many addresses both in America and in other countries. She believes she has converted hundreds to Vegetarianism."

On the previous unnumbered page is a photo of Countess Wachtmeister.

1992. *Food, Home and Garden (Philadelphia)*. 1898. Home department. Jan. p. 10.

• **Summary:** The section in this vegetarian magazine titled "Holiday menu" begins: "Breakfast—Grapefruit. Oranges. Cracked wheat mush. Granose Flakes and Granola with cream. Toast. Graham gems."

1993. *Vegetarian Messenger and Review (Manchester, England)*. 1898. [Frontispiece: Four photographs]. Jan. p. 2-3.

• **Summary:** This periodical has a slightly new title and new publisher. Facing the title page of this first issue (Vol. 1, No. 1) are oval photos of four prominent vegetarians in England: (1) The Rev. Prof. Mayor, M.A., D.C.L., Pres. Veg. Society. (2) A.F. Hills, Esq., D.L., Pres. Veg. Union. (3) W.E.A. Axon, Esq., F.R.S.L., Hon. Sec. Veg. Society. (4) J. Oldfield, Esq., L.R.C.P., Sec. Veg. Fed. Union.

On the title page, below the title is printed, "Vegetarianism (V.E.M.)—That is, the practice of living on the products of the Vegetable kingdom, with or without the addition of Eggs and Milk and its products (butter and cheese), to the exclusion of fish, flesh, and fowl.—'Fix upon that course of life which is best; custom will render it most delightful.'"

1994. Blathwayt, Raymond. 1898. What vegetarianism really means: A talk with Mr. Bernard Shaw. *Vegetarian (The) (New York City)* 3(8):138-141. Feb. 15.

• **Summary:** Reprinted from *The Vegetarian, London*.

1995. Wokes, T.S. 1898. Progress of vegetarianism. *Vegetarian (The) (New York City)* 3(8):123-126. Feb. 15.

• **Summary:** Read before the Liverpool Vegetarian Society by the author. Reprinted from *The Vegetarian Messenger and Review*.

1996. Kellogg, J.H. 1898. Two dozen good reasons. *Chicago*

Vegetarian 2(6):4-8. Feb.

• **Summary:** An article presenting 24 "reasons for abstaining from the use of flesh as food." A portrait photo shows Dr. J.H. Kellogg, the author. Address: Battle Creek, Michigan.

1997. Librarian. 1898. Some old vegetarian pamphlets. *Vegetarian Messenger and Review (Manchester, England)*. Feb. p. 94-95.

• **Summary:** "I have recently come across a volume of pamphlets, containing amongst other things three Vegetarian tracts, dating from the early days of the Vegetarian Society. The first is entitled: 'The products of the vegetable kingdom, versus the flesh of animals, as food; being a consideration of the subject in relation to the habitual reasoning of men, popular opinion, political and domestic economy, and the facts of chemistry, anatomy, physiology, history, morality, and religion.' London: Whittaker & Co. Ave-Maria Lane, 1847. 12mo, pp. x. 22. It is dedicated 'To Baron Liebig and Dr. Lyon Playfair,' and is dated 'Manchester, January 7th, 1847.' Although the 'advertisement' says: 'The plan of conducting the different parts will be, mainly, to direct attention to the most clearly ascertained evidence on each of the particular subjects treated; and beginning with the facts of figures and experiment connected with the science of Chemistry, to proceed to the conclusions of Anatomy and Physiology, thence to the more remote evidence of History, and ultimately, to attempt to show an intimate connection of the subject with Morality and Religion,' the pamphlet before me contains only one chapter, entitled 'Facts of Chemistry and Domestic Economy.' Although issued only a few months before the formation of the Vegetarian Society, the word 'Vegetarian' is not used by the author.

"The second pamphlet, being printed by the same Manchester printer, and published by the same publisher as the preceding, is in all probability from the pen of the same author. Who this author was does not appear, but perhaps some of the older members of the Vegetarian Society may know his name. Its title is: 'A few recipes of Vegetarian diet, with suggestions for the formation of a dietary, from which the flesh of animals is excluded, accompanied by scientific facts, showing that vegetable food is more nutritive and more digestible than the flesh of animals. London: Whittaker & Co., Ave Maria Lane. 1847.' 12mo, pp. 39. The dedication is as follows:—'To the members of the Vegetarian Society, this small offering, intended to be useful to them in their advocacy of the many excellencies of Vegetarian Diet, is most respectfully presented by their obedient servant, A Vegetarian, Great Malvern, September 30th, 1847.' The recipes were intended for those making use of milk, butter, and eggs; 'but,' says the author, 'since there are many who do not allow these to enter into the composition of their food, it is intended, shortly, to issue a *second part*, containing such recipes as will supply a dietary suited to those entering upon Vegetarianism in this last acceptance of the term.' This little

book of recipes is dated on the very day of the Vegetarian Society's formation, and its author uses freely the word 'Vegetarian.'

"The other Vegetarian tract in the volume is merely a leaflet—'Twelve reasons why the writer abstains from the flesh of animals as food.' It is anonymous and undated. It would be interesting to know the author's name, and the date of first publication, for in this leaflet we have in all probability the germ of the 'Twenty-four reasons,' which has been circulated in immense numbers during the last three decades.—Librarian." Address: Librarian.

1998. *Vegetarian Messenger and Review* (Manchester, England). 1898. Mr. Alfred O. Broadley. Feb. p. 70-71.

• **Summary:** "Mr. Alfred O. Broadley is still is still a young man, being only 30 years of age. He owed his introduction to Vegetarianism to the unobtrusive labours of the late Mrs. Birtwell, of Accrington, and has been for several years a most energetic worker for the cause. In connection with the extra work of the Jubilee year, the Vegetarian Society decided to increase their staff by the addition of a lecturer, and Mr. Broadley was appointed in that capacity. He took up work for the Society at a very awkward part of the year, the spring being a time when meetings are difficult to arrange. Nevertheless, by the month of April, Mr. Broadley was busily at work. During the summer months he took an active part in the open-air work, and our news-pages show that during the present lecturing season he has been very busy. His work on the platform has not been the whole of his work for the Society, for he has been of considerable help to the Secretary in office of the Society. Mr. Broadley is very enthusiastic, and he has a thorough grasp of the Vegetarian question. A ready speaker and a good debater, Mr. Broadley is thoroughly at home on the platform, and that he has succeeded in interesting his audiences is shown by the fact that in almost every instance he has been asked to pay a second visit. As Mr. Broadley joined the staff of the Vegetarian Society only for the Jubilee year, his engagement terminates with the current month. Mr. Broadley having been appointed assistant to the Rev. James Clark, we hope we may look forward to many years of usefulness for him in connection with the Bible Christian Church, Salford, the only Vegetarian Church in England. He has the good wishes of a large number of friends in his new position."

A portrait photo shows Alfred O. Broadley.

1999. *Vegetarian Messenger and Review* (Manchester, England). 1898. The Vegetarian Federal Union. Feb. p. 76-79.

• **Summary:** "Mr. and Mrs. Owen.—A special paragraph deserves to be given to the splendid work of Mr. and Mrs. Owen in Oswestry in getting up a meeting which was as imposing in size as it was intellectual in composition. Those who know the difficulties of getting up meetings on

Vegetarianism will appreciate the amount of tact, energy and enthusiasm which must have been thrown into the work at Oswestry to get together one of the largest meetings that had assembled in the town during the year, and this, too, on a night by no means specially attractive.

"Oswestry had been thoroughly well placarded with startling posters, headed, 'Why Men Die,' and curiosity had been raised to the highest pitch by the element of mystery that surrounded the lecture. Even the Rector who took the chair confessed that he was in the dark, so that the chief workers in the district were in some anxiety as to the result when the audience should begin to discover that the lecturer was going to advocate Vegetarianism. It was, however, striking testimony to the interest of the subject that the audience grew more and more enthusiastic as the lecturer unfolded his scheme for dealing with the enemy of the human race, and at the termination such spontaneous applause arose from chairman and audience alike that Mr. and Mrs. Owen felt happy indeed, and deserved to feel proud beyond measure at the success which crowned their labours."

Next come substantial paragraphs about: Oswestry Society ("An Oswestrian Vegetarian Society is the next step").

Vegetarian Societies are asked to specially book up at once Sept. 11th-18th, 1898, and to make arrangements for all the members of their committees, and as many of their members and associates as possible, to spend their holidays in London during that week, as the Federal Union will be then holding its National Congress for 1898. We purpose trying to get Sept. 11th reserved by a large number of clergy as 'Humanitarian Sunday,' and having sermons preached on that date on the great subject of the relation of men to animals, as judged by the highest revelations of religion. Will all friends who can bring any influence to bear by writing to their local clergy please do so, and ask them to fix this date for a sermon on this important subject?

"Exhibition.—Further, we hope to repeat the Exhibition of '97 in a still more complete way, and all who have ideas, or inventions, or suggestions, for making the coming Exhibition valuable to the world and humanity, are cordially invited to write at once, as arrangements should be made well ahead. A suggestion sent in a month or so ahead is often far too late to be of any use. Please therefore think early. Papers, too, will form an important item of the Congress work. A selective committee will be appointed to receive all papers submitted, and to select from them, so that we hope all readers will accept this notice of invitation to send in titles or subjects of papers they would like to submit to the next Congress.

"International Congress.—The next International Vegetarian Congress will be at Paris in 1900, in connection with the great World's Exhibition, and we are already in communication with the British Embassy at Paris on the subject of rooms and spaces to be allotted to us for the

purpose.” Address: 16 Farringdon St., London, E.C.

2000. Hompes, M. 1898. Tolstoi. *Vegetarian Messenger and Review* (Manchester, England). March. p. 137-38.

• **Summary:** “A correspondent of *Le Temps* relates a recent and highly-interesting interview with Count Tolstoi. He saw the aged ‘fighter’ at Moscow, and sat down to dinner with him to his humble repast of lentils and cauliflower, served on a table lit up with candles, and surrounded by the Count’s family. The Countess presided, and beside her Leon [sic] Tolstoi took his place. His eyes still show the piercing clearness of his mental powers, and occasionally take on an unaccustomed severity. Speaking of his own life’s work, he could not be brought to think well of his early efforts in fiction; he regretted that he had not conceived his work on Art at least 35 years ago, for then he could have produced something better worth reading, and would not have wasted his time and strength on minor books. While saying this he vehemently struck the table with his fist, adding: ‘I do not say this in order to evoke contradiction,’ after which M. Beaunier, however unwillingly, thought it best not to offer any. ‘Before Tolstoi,’ he assures us, ‘in the presence of those eyes and that tone, it would be ridiculous to dream of compliment, much less flattery.’ Tolstoi admits that he did not give up writing romances without a pang, for the exercise afforded him much pleasure. But he felt that he was wasting his time, that there was higher work for him to do—‘graver and more pressing.’ He has a romance at present in progress, but he declares that he will never finish it, and that what is written of it shall never be published. Turning upon his guest, he said: ‘Are you a hunter?... On starting from home in the early morning one peeps into every wood, into all the glens; one does not like to pass a single field untrod: one wants to go everywhere. But when the night is creeping on, and the huntsman has to return home, time becomes pressing, and the wise huntsman will fire his last shot when he knows there is game, when he is sure of killing something. It matters little now about the surroundings, about the beauty of the scene. This is my position: I have no time to lose.’ The illustration, though pregnant of truth, strikes one as rather unhappy from a Vegetarian. With reference to Art, Tolstoi’s may be summed up that its main principle should be Sincerity. He disapproves of its being the possession of the few, and the belief that it needs special training, which can only be the privilege of the few, to know true art from false. The essential thing is that it shall interest the people, that is, the majority of men, because when it does so it is sincere; it expresses what lies deepest in our common humanity, that which belongs to all men alike. It is frequently urged that Art must not be ‘debased’ down to the crowd. But Tolstoi contends that the ‘crowd’ appreciates true Art, it does not appreciate the Decadent School, and it is right, he thinks, that it should not. ‘Art for Art’s sake’ is a false doctrine, he says. Art for the people, for all people, not for a select few, is what he craves for. Our chat being

over, continues the visitor, Count Tolstoi rose, and walked up and down the length of the dimly lighted room. Then he sat down again under the rays of the lamp, and while I was exchanging a few words with the Countess about a concert which Saphonof was giving on the following Saturday, he picked up, as it were, mechanically, some wool work which had been left by his eldest daughter when she retired for the night. Not lightly, but with full attention, with the recognition that all work is sacred, he did some points of crochet work with those marvellous fingers of his which wrote *Anna Karenina*, *Infancy and Youth*, and *War and Peace*.—M. Hompes.”

2001. *Vegetarian Messenger and Review* (Manchester, England). 1898. Vegetarian athletics. March. p. 115-18.

• **Summary:** “The Vegetarian Athletic Movement is still young, but it has already done excellent work for the Vegetarian cause. According to Mr. Light’s excellent and interesting pamphlet recently published by the Ideal Publishing Union,* it was only in 1889 that the Vegetarian Cycling Club, the first exclusively Vegetarian athletic association, was formed. Amongst the founders were Mr. Forward, Mr. Boulton and Mr. Light. For the first few seasons the Vegetarian Cycling Club confined itself to ordinary club runs, nothing of importance being attempted until 1893.

Footnote: * “Vegetarian Athletics. A justification. Being a short sketch of the Vegetarian Athletic Movement, and an account of its successes. By H. Light. Ideal Publishing Union, Ltd. 8vo, pp. 28, 3d.” Note: A photo shows Sid Nichols on a racing bicycle.

“1894 saw the advent of Whorlow, a rider, who, when a flesh-eater, had been a complete failure. As a Vegetarian cyclist he had a successful career, carrying almost everything before him. In 1896 he returned to the flesh pots, but has not since distinguished himself as a racer. In 1895 and 1896 Mr. Parsley was the most successful of the Vegetarian athletes, his record including the Catford C.C. Open Hill-climbing Handicap, the World’s Amateur Tandem records from one to five miles, and the 50 miles Championship and Challenge Cup of the Peckham Wheelers’ C.C. In 1896 Mr. E.P. Walker broke the ‘Hull to Driffeld and back’ safety record, and Mr. C. Goddard Watts won the Vegetarian C.C. 100 miles Championship and other races. Mr. H.E. Bryning, who began riding with the V.C.C. in 1895 and now resides in India, has had a remarkable athletic career. In his first season in India he won six out of seven open handicaps, the only three Challenge Shields put up, and finally the Championship of India, which honour he still holds, together with the Indian records for two miles’ path, three miles’ path, and five miles’ road.

“The Club Champion last season was Mr. S.H. Nickels. Mr. E. Wade and Mr. E.P. Walker, of Hull, beat the previous local record for the Twelve Hours Club Ride. In open events the members of the V.C.C. did very creditably last year,

winning no less than 16 first prizes, 3 second, 8 third, and 3 lap prizes, and scarcely an open race having been run, where one of the club members was competing, in which he did not succeed in winning his heat, and most frequently a prize (principally first) in the final. During 1897 the V.C.C. competed in three team races. The first was in competition with the London Central and the Shepherd's Bush Cycling Clubs, the distance being five miles. The Vegetarians won easily. The second team race was for the Hammon Memorial Shield, almost all the best clubs in North London competing. The Vegetarian Cycling Club finished second. The third team race was lost through one of the Vegetarian representatives, through no fault of his own, arriving on the ground just too late to start. Cycling appears to be the most popular form of athletics with Vegetarians, but in foot racing we have had at least one illustrious Vegetarian—Mr. John Barclay. In 1895 Mr. Barclay, in distances ranging between a quarter mile and ten miles, both in path and cross-country events, won eight first, two second, and three third prizes. In 1896, over a similar range of distances, he won six gold medals and one silver cup in cross-country events, and in path events six first, six seconds, and four thirds, a grand total of twenty-six prizes in one year, included in which was the Half Mile Championship of Scotland. In 1897 he did less running, but he won for the third successive season the White-inch Harriers' ten miles Challenge Cup and Championship, as well as the West of Scotland Harriers' Championship and Challenge Cup. When we remember that the Vegetarian athletes are nearly all detained late at business, and have consequently little time for training, we must acknowledge that their athletic records are excellent. The value to the Vegetarian movement of the Vegetarian Cycling Club can scarcely be over-estimated. The Club has shown, in a manner which appeals to a sport-loving nation, that flesh meat is not a necessary adjunct to bodily strength, and that equally good results can be secured on a humaner and more highly civilized system of feeding, one in fact into which no flesh-food enters, and from which all taint or suggestion of blood and unnecessary outrage and suffering has been expunged. We cannot do better than recommend to all interested in athletics a perusal of Mr. Light's pamphlet, in which they will find full particulars of the progress of the movement, together with times and distances, and a number of portraits of Vegetarian athletes."

A large photo (p. 117) shows runner John Barclay with his many trophies and medals. Half-mile Amateur Running Champion of Scotland, 1896.

2002. *Vegetarian Messenger and Review* (Manchester, England). 1898. The "Vegetarische Warte." March. p. 134.

• **Summary:** The full title of this German vegetarian periodical is *Vegetarische Warte: Zeitschrift für naturgemässe Lebenskunst*, published by the *Deutscher vegetarier Bund* (Frankfurt am. Main).

2003. *Neuigkeits Welt-Blatt* (Vienna). 1898. Nahrungs- und Genussmittel [Foods and delicacies]. 25(75):12. April 2. [Ger]

• **Summary:** In a lecture that was recently given in Munich [Germany], Dr. F. Moritz of the same city indicates that horsemeat is just as nutritious as any other meat... Moving over to speak about vegetarianism, the speaker explained that there are in fact peoples who live almost entirely from a plant-based diet (*von Pflanzenkost leben*) such as a segment of the Japanese who, in the soybean (*Sojabohne*), have a crop which, in its wealth of protein, exceeds all other plants and is also rich in fat and starch. Our sets of teeth point to a mixed diet, as does the length of our intestine. But in any case, there are people whose nerves have been irritated too much by the meat diet and they therefore do the right thing by adhering to a plant-based diet (*sich an die Pflanzennahrung zu halten*) but, to generalize, do not completely abandon it. One should not eat too much meat but also not subscribe to ideal vegetarianism.

Note: Translated by Philip Isenberg (MM, CT), Long Beach, California.

2004. *Lancet*. 1898. Health foods (The Sanitas Food Co., Battle Creek, Michigan. Agency: The London Food Co., 451, Holloway-Road, N.). ii:1061. April 16.

• **Summary:** "There are some novel and interesting dietetic preparations in the list of this company. They consist chiefly of foods prepared from cereals and from nuts. 'Granose flakes,' for example, consist of light brown flakes resembling potato chips, which on analysis present the composition of wheaten flour of superior quality—that is, flour in which all the essential food constituents are retained. The nitrogen amounted to 2.14 per cent., which is equivalent to a total of 13.37 per cent. albuminoids. The moisture amounted to 12.02 per cent, and the mineral matter to 2.09 per cent. The microscope showed the presence of starch granules highly distorted by cooking, probably by steam. The preparation is undoubtedly nutritious, not merely on account of its composition, but also because the constituents are partially prepared for the digestive process. 'Nuttose' is an oily looking compound prepared from nuts. The fat is in a finely divided state amounting to an emulsified condition, while the carbohydrates and nitrogenous matters are previously treated so as also to render them easy of digestion. 'Bromose' exhibits a composition balanced in accordance with physiological requirements. It is prepared in the form of tablets resembling caramels. It possesses a pleasant nutty taste, and here, again, the constituents are in a state favourable for assimilation. Lastly, the preparations submitted to us included 'Caramel Cereal,' which is offered as a substitute for tea or coffee. It consists of carefully roasted wheat and resembles coffee in colour and appearance and in the size of the grain. It yields on steeping in boiling

water a rich infusion with aromatic coffee-like taste, which contains the nutritious constituents of the wheat berry.

“The preparations are of interest as indicating the steps which are taken to produce on a commercial scale foods in which the nutritive value is increased by the processes adopted.”

Note 1. This is an early, scientific description of these popular foods made by Dr. Kellogg in Battle Creek, Michigan, but sold in England. Note 2. This is the earliest document seen (July 2021) that mentions “health foods” in England. Address: England.

2005. *Vegetarian (The) (London)*. 1898. When a vegetarian food manufactory starts up in the neighborhood of Smithfield Cattle Market,... April 23. p. 256.

• **Summary:** “... food reformers may take heart. Messrs. Marshall & Co., of 8, Carthusian Street, have sent us a tin of Malt Coffee, which is an extremely palatable beverage, and bids fair to rival the more popular caramel cereal.”

2006. *Food, Home and Garden (Philadelphia)*. 1898. The Boston Vegetarian Society... April. p. 56.

• **Summary:** “... at its meeting March 13th discussed the feasibility of a restaurant. Wm. D. Brewer, 30 Court St., is Secretary.”

2007. *Food, Home and Garden (Philadelphia)*. 1898. The N.Y. Vegetarian Society... April. p. 56-57.

• **Summary:** “... at its March Meeting was addressed by The Swami Abhedananda of India and Queen Stella of the Gonzales Tribe of Gypsies.”

2008. Thompson, Henry. 1898. Why ‘vegetarian’? *Nineteenth Century (London)* 43(254):555-69. April.

• **Summary:** The author believes that the term “vegetarian” should be used to refer only to people who consume food products derived solely from the vegetable kingdom—otherwise it will soon cease to have meaning.

During a period of more than 40 years of professional activity, the author, whose main practice is operative surgery, has never failed to teach the supreme importance of food and diet to the preservation of health. Human beings need four distinct classes of foods: (1) The proteids, which may come from animal sources (fibrin, albumen, casein) or vegetable sources (gluten, legumin). (2) The hydro-carbons or fatty matters are obtainable also from both animals and vegetables. (3) The carbo-hydrates, the most desirable elements of food, are largely furnished by the vegetable kingdom. (4) Minerals and various salts, obtainable from both animal and vegetable sources.

Proteids and fats are less bountifully supplied by the vegetable kingdom, and they also “exist in a form generally not so well adapted for man’s digestion as those which are obtained from the animal kingdom.” One of the most

valuable proteids of the vegetable kingdom is gluten, which is widely found in wheaten bread. Monkey nuts [peanuts] are also mentioned as one of the best foods for athletes (Footnote, p. 560). Vegetarians, who do not eat flesh, “are mostly compelled to consume not only milk, butter, and cheese, but also eggs, all of which are nevertheless choice foods from the animal kingdom... It is most desirable, therefore, that an intelligible definition should be framed to indicate accurately the diet thus erroneously described as ‘Vegetarian,’ a term which denotes the consumption of food obtained only from the vegetable kingdom...”

“In no single instance is the young of the mammals, to which order man belongs, capable of feeding on any vegetable product, whether naturally or artificially blended, during infancy and early childhood.” Infants use either mother’s milk or cow’s milk.

Large populations of strictly vegetable-eaters exist in the tropics, and a few individuals may exist in England, however in these colder northern regions “there are very few persons indeed who can sustain their health and a fair amount of strength for many years on a strictly vegetable diet.” Humans are naturally omnivorous, requiring a mixed diet of animal and vegetable foods. He then discusses human anatomy and physiology, especially the teeth, stomach, and intestine. The “four genera of anthropoid apes which more nearly approach man than any other, viz. the gibbons, the orang-outang [orangutan], gorilla, and chimpanzee, in a state of nature obtain their sustenance from both animal and vegetable sources*” (Footnote (p. 562): *See *Anthropoid Apes*, by Robt. Hartmann, Professor Univ. of Berlin. Translated. London: Kegan Paul & Co., 1885, pages 227, 255).

Note: This is the earliest English-language document seen (March 2022) that contains the word “hydro-carbons” (or “hydro-carbon”), spelled with a hyphen. It first appears without a hyphen in 1910. Address: Sir, England.

2009. *Vegetarian Messenger (Manchester, England)*. 1898. Home: Birmingham. April. p. 188.

• **Summary:** “A company named the ‘Birmingham Vegetarian Hotels and Restaurants, Limited,’ has been formed for the purpose of establishing and carrying on a vegetarian hotel and restaurant in Birmingham. The company has acquired commodious premises in the centre of Birmingham, and the hotel is to be known as the Pitman Hotel, which will be conducted on strictly on strictly Vegetarian and Temperance lines. The whole of the basement, with an area of 1,500 square feet, and providing accommodations for 150 persons, will be made into one large dining room and restaurant. Sixpenny dinners (three courses) will be a special feature, and it is also proposed to establish a fruit store.”

Note: This is the earliest document seen (July 2021) that mentions a vegetarian hotel or fruit store to be established in Birmingham, England in connection with the name “Pitman”

or the Pitman Hotel. Later articles in this magazine strongly suggest that all three opened for business (with a banquet and speeches) on the same date, 20 Oct. 1898.

2010. *Vegetarian Messenger and Review* (Manchester, England). 1898. The Vegetarian Jubilee Library. April. p. 147-48.

• **Summary:** “Seven volumes of the Vegetarian Jubilee Library have now been issued, under the editorial control of Mr. C.W. Forward. Each forms a handy, ‘well-printed shilling book, and the series does credit to the enterprise of the Ideal Publishing Union. The first part is devoted to the ‘Vegetarian Essays of Mr. A.F. Hills, who gives an able and eloquent presentation, especially of the ideal and spiritual aspects of the question. In the second volume we have a reprint of the ‘Return to Nature,’ written by Mr. J. Frank Newton, the friend of Shelley, who was greatly impressed by the beneficial results of Vegetarianism as shown in the charming intellectual group of which Newton was the centre. As an appendix Mr. Edward Hare’s ‘Life of Dr. Lambe’ is given. The next issue contains a number of extracts from the thoughtful and scholarly addresses of Prof. J.E.B. Mayor, under the general title of ‘Plain Living and High Thinking.’ In the fourth volume the practical arguments and information of Mr. John Smith’s ‘Fruits and Farinacea’ are provided in an abridged form. The fifth volume contains a condensed extract of Gleizes’ ‘Thalysie,’ a book containing much that is beautiful and noteworthy, but too long in its original form for this busy age.

“The next volume consists of excerpts from various writings of Tolstoi, to which the general title of ‘The Gospel of Humaneness’ has been applied. Another volume gives the substance of Sylvester Graham’s teaching as to ‘The Physiology of Feeding.’ Some of the contents of the Vegetarian Jubilee Library we have mentioned in previous numbers of the V.M., but it may be convenient now to call the attention of our readers to the series as a whole. We are not greatly enamoured of abridgments, but they are sometimes inevitable. Mr. Forward has given us, in these handy and handsome volumes, the substance of the teachings of men of science and of practical experience, the inspiring thoughts of mystics and idealists, and the ripe conclusions of patient scholars. They all point in the same direction, for the vision of the prophet and the poet, the investigation of the scientist, and the testimony of men and women of the practical experience of life, show that to Vegetarianism we must look for the hope of the future.”

2011. *Vegetarian Messenger and Review* (Manchester, England). 1898. India. April. p. 161.

• **Summary:** “Although the inhabitants of India are to a very large extent Vegetarian, there is plenty of room for active propagandist work. Fortunately there are some earnest workers in the field, of whom not the least active is Durga

Prasad, of Lahore. Seven years ago Mr. Durga Prasad began the publication of a newspaper, the *Harbinger*, in which he advocates Vegetarianism, Temperance, and many other reforms which will benefit our Indian brethren. Last year the *Harbinger* was made into a weekly, and although the venture is not a profitable one Mr. Prasad is not disheartened, but proposes to continue the good work. The *Harbinger*’s advocacy of Vegetarianism has not been unfruitful, many persons having been induced to renounce flesh-eating.”

2012. Mayor, John E.B. 1898. What is vegetarianism. Part I. *Vegetarian (The)* (New York City) 3(11):166-170. May 15.

• **Summary:** From *Plain Living and High Thinking*. Speech at the Annual Meeting of the Vegetarian Society, held at Manchester, 14 Oct. 1885.

2013. *Chicago Vegetarian*. 1898. Vegetarians wanted for colony in Northern Arkansas. 2(9):18. May.

• **Summary:** Catholics preferred. For more information contact G.H.T., care of *Chicago Vegetarian*.

2014. *Food, Home and Garden* (Philadelphia). 1898. Mr. Clubb... May. p. 73.

• **Summary:** “... gave an outline of the work in America which presented a very vast field for labor and the promise of a rich harvest in the future, only delayed by the want of funds for carrying on the work. He referred also to the success of the cause, especially in Chicago [Illinois], New York and Boston [Massachusetts]. The latter city having recently established a flourishing Society and opened a Vegetarian Restaurant. He also stated that a gentleman in this city had offered to convert his restaurant into one conducted on Vegetarian principles, provided a partner understanding the business would unite with him in the undertaking.”

2015. *Food, Home and Garden* (Philadelphia). 1898. [Vegetarian restaurants in England]. May. p. 73.

• **Summary:** “Mr. Clark hereupon arose and gave an account of the rise and progress of Vegetarian Restaurants in England. A gentleman in Manchester commenced on a small scale without capital having to borrow what was necessary to furnish the first outfit. At first the effort did not seem to be successful, but by persevering a Restaurant became established by furnishing in a clean and attractive manner at moderate cost, palatable and wholesome fare. The success of the first becoming assured, this gentleman opened a second and a third Restaurant in Manchester and has realized a handsome income from them all. In addition a joint stock company has been formed in which Mr. Clark himself became a stock holder and director. And it has for some years been paying ten and twelve per cent. per annum on the capital invested. Restaurants have also been established in London and other cities with marked success. They have been useful in leading people to see the advantage of the

Vegetarian practice.

“Remarks were also made by C.P. Silliman, Mrs. Silliman, Miss Oakey and Dr. J. Harvey Lovell, who also gave recitations, interspersed by music on the organ by Mr. Edwin F. Metcalfe, accompanied with singing by some of the ladies present.”

2016. *Food, Home and Garden (Philadelphia)*. 1898. Nuttolene. May. p. 74.

• **Summary:** “This is a new product of the Sanitas Food Co., Battle Creek and is a solid substance that can be sliced like cheese which it somewhat resembles in flavor. It is also good for sauces having a rich flavor.”

2017. Kellogg, John H. 1898. Vegetarian song. *Cricket* 1(1):6-8. May. *
Address: M.D.

2018. **Product Name:** Nuttolene (Meatlike or Cheeselike Product Made from Nuts—Mostly Peanuts, No Soy).

Manufacturer’s Name: Sanitas Nut Food Co. from 1899. Renamed Kellogg Food Company in mid-1906, then Battle Creek Food Co. in the spring of 1921.

Manufacturer’s Address: Battle Creek, Michigan.

Date of Introduction: 1898 May.

Ingredients: Mainly peanuts.

New Product—Documentation: *Food, Home and Garden (Philadelphia, Pennsylvania)*. 1898. “Nuttolene.” May. p. 74. “This is a new product of the Sanitas Food Co., Battle Creek and is a solid substance that can be sliced like cheese which it somewhat resembles in flavor. It is also good for sauces having a rich flavor.”

Stewart, Charles E. 1900. “Chronic constipation, a symptom resulting from a disordered state of the sympathetic nervous system. Its causes and cure.” *J. of the American Medical Association* 34:1306-10. May 26. “Nuts, in order to be of service, should go through a special process of preparation. At the present time such specially prepared nut foods as protose, nuttolene, malted nuts, granuts, bromose, and a number of others can be found on the market.”

2019. *Vegetarian Messenger and Review (Manchester, England)*. 1898. Vegetarian Society of Australia. May. p. 237.

• **Summary:** “Feb. 16th.—In the course of the Annual Report of the Vegetarian Society of Australia, of which the headquarters are in Melbourne, it is stated that ‘during the year which has just passed, we, as a Society, have been a little more active than during the two previous years. Early in last year a sub-committee was formed to write to literary and other societies, including the many branches of the Australian Natives’ Association, requesting them to set apart one of their evenings for the discussion of the diet question. A large number of meetings were held in this way, at which

Mr. Dun was the principal speaker. There were also three large meetings addressed in the hall of the Temperance Society and under its auspices. All those meetings were very successful, and it was with pleasurable surprise that our speakers found in every meeting a number of advocates of our ideas. In August it was arranged to hold an informal meeting—we called them ‘at homes’—on the first Wednesday of each month, at the Society’s office, to give information to any who might attend, and to report progress to our members. These meetings have been a great success, and have not only been instrumental in diffusing information to enquirers, but have been a means of bringing our own members more in touch with one another. The December meeting took the form of a public meeting held in the Australian Church Hall. Doctor Caro, a most enthusiastic Vegetarian, connected with the Health Sanitarium at Battle Creek, Michigan, U.S.A., addressed the meeting, which was crowded. We have no president to our society at present, and as Dr. Caro is likely to be a resident of Melbourne, we are going to ask him to fill the position, as we are certain the Society will benefit greatly thereby.’

“Mr. John Dun, of 45, Elizabeth Street, Melbourne, is the Secretary of the Vegetarian Society of Australia, and, as will be seen from the report given above, he is working hard and enthusiastically to spread a knowledge of Vegetarianism in Australia.”

2020. *Vegetarian Messenger and Review (Manchester, England)*. 1898. Punjab Vegetarian Society. May. p. 238.

• **Summary:** “We learn from the *Harbinger* that the meetings of the Punjab Vegetarian Society which have been in abeyance for some time, have been resumed. The opening meeting was held on 19th Feb., when a speech in favour of Vegetarianism was delivered, and literature was distributed gratis.”

2021. *Advent Review and Sabbath Herald*. 1898. Ontario [Canada]. 75(25):399. June 21.

• **Summary:** “Brother T. Robinson is also present with a fine line of health foods manufactured by the London Health Food Company.

Note: This is the earliest document seen (July 2021) that mentions the London Health Food Company (in London, Ontario, Canada, run by Seventh-day Adventists). When did it start? What foods did they manufacture? Did they import any of the health foods made in Battle Creek, Michigan?

2022. *Advent Review and Sabbath Herald*. 1898. Ontario camp-meeting [Canada]. 75(26):414. June 28.

• **Summary:** “The Ontario camp-meeting was held June 9-19 at St. Thomas, a city of about twelve thousand inhabitants.”

“The Ontario Tract Society and the London Health Food Company had a tent for the display of books and health foods. The sales were good. The vegetarian dining tent was

well patronized.”

2023. *Food, Home and Garden (Philadelphia)*. 1898. Interior of Bible Christian Church (Photo caption). June. p. 95.

• **Summary:** This photo shows the interior of Bible Christian Church, Park Ave., Abv. Montgomery.

2024. Hompes, M. 1898. A German on English vegetarianism. *Vegetarian Messenger and Review (Manchester, England)*. June. p. 244.

• **Summary:** “The April number of the *Vegetarische Warte* contains an account of the present state of the Vegetarian movement in England. Herr W. Becker, who resides in London, has left no branch of the movement out of reckoning, beginning at the foundation of the Society at Ramsgate in 1847, giving their due to the founders and early promoters, and tracing the Society up to its jubilee. While in most departments we are at least quite abreast with our continental brethren, and in some we are ahead, we regret that we are behind in the number of Vegetarian restaurants. There is, moreover, a diminution in our eating-houses, so that now only 15 exist in London as against 30 a few years ago. Herr Becker believes that about 10 years ago a sort of agitation took hold of the Vegetarians, and that in consequence several houses were opened for which there was no opening. Since then the other restaurants in the neighbourhoods of the Vegetarian have supplied their tables more liberally with vegetables, and have so won back the customers who left them when the Vegetarian houses opened. Let us, therefore, take to our consolation that though our own restaurants did not pay, we have promoted Vegetarianism. Alluding to the ‘Humanitarian League’ and other societies, which are largely composed of Vegetarians, Herr Becker is led to remark that English Vegetarianism is gradually broadening, and he concludes with the wish that Germans kept pace with us.”

2025. Thompson, Henry. 1898. Why ‘vegetarian’?—A reply to critics. *Nineteenth Century (London)* 43:966-76. June. * Address: Sir, England.

2026. *Vegetarian Messenger and Review (Manchester, England)*. 1898. Miss Brotherton. June. p. 241-42.

• **Summary:** “It is with great regret that we record the death, in her 86th year, of Miss Helen Brotherton, a vice-president and one of the oldest members of the Vegetarian Society. Miss Brotherton, who was a life Vegetarian, was the daughter of the late Joseph Brotherton, M.P., and of Mrs. Brotherton, authoress of the well-known ‘Vegetarian Cookery, by a Lady.’ Her uncle, Alderman Harvey, and her cousin, Mr. James Simpson, were well-known workers in the early days of the Vegetarian Society. Mr. Joseph Brotherton, M.P., who for many years was chairman of the Private Bills Committee in the House of Commons, was an ardent

Free-trader and sturdy reformer in many directions. He was the minister of the Bible Christian Church in Salford, and officiated there during the Parliamentary recess. His daughter shared his views, and her father’s position brought her into contact with many famous and interesting people, from O’Connell downwards. Some of her father’s collections she presented to the Peel Park Museum, and she long preserved his multifarious correspondence. It is a matter of regret that she never undertook his biography, a task which she was by talent as well as knowledge well fitted to have admirably discharged. Until a comparatively short time ago she had excellent health and spirits, was vivacious and epigrammatic in conversation, and had a remarkable fund of reminiscences, especially as to the many changes that have transformed the district with which she was connected alike by birth and the associations of a long life devoted to charity and good works. Miss Brotherton has been a member of the Vegetarian Society from its foundation, and was a vice-president for about a dozen years. She took a keen interest in the work of the Society, and until a few years ago rarely missed attending the annual meetings.”

2027. Mayor, John E.B. 1898. What is vegetarianism. Part II. *Vegetarian (The) (New York City)* 4(1):6-15. July 15.

• **Summary:** From *Plain Living and High Thinking*. Speech at the Annual Meeting of the Vegetarian Society, held at Manchester, 14 Oct. 1885.

2028. *Vegetarian (The) (New York City)*. 1898. Vegetarians rejoice: The German walking test claimed as a triumph for their hobby. 4(1):1-2. July 15.

• **Summary:** “The Vegetarians are making a great ado over the alleged triumph of their theory in the long-distance test of walking endurance, 70 miles, in Germany this week. The twenty-two starters included eight Vegetarians. The distance had to be covered within 18 hours. The first six to arrive were Vegetarians. The first finishing in 14 1/4 hours, the second in 14 1/2, the third in 15 1/2, the fourth in 16, the fifth in 16 1/2 and the sixth in 17 1/2. The two last Vegetarians missed their way and walked five miles more. All reached the goal in splendid condition.”

2029. Dujardin-Beaumetz, Prof. 1898. The soya bean: A vegetarian treasure. *Vegetarian (The) (London)*. July 23. p. 468.

• **Summary:** From *Health News*: The Soja, or Soya bean, is the Japanese bean (*Glycine soja*), cultivated in certain countries of Europe, and more particularly in Hungary, since 1875. This bean, which contains extremely little starch, and has been employed in the dietetic treatment of diabetes by Lecerf, contains a very large amount of albuminoid matter (flesh formers); and, on referring to the different analyses published by Steuff [Steuf], Capan [Caplan], Pellet, and Muntz, we find the following percentage of alimentary

principles contained in the bean:—Albuminoid matter, 36.67 per cent.; fatty matter, 17.60 per cent. If this analysis is compared with that of meat, the Japanese bean has a decided advantage over beef.

“From an alimentary point of view, the soya bean serves several uses. A sauce is made from it, which bears the name of *stiso* [*miso*?] and *soju* [*shoyu*], but the most curious and interesting point in the application of soja to dietetics, is a kind of cheese made from it—it is the *pea or bean cheese* [*tofu*], very much prized in Japan.

“In Europe, the soya bean has been utilized as the food of men and animals, and in the last few years the attempt has been made to make bread of it, which is a matter of considerable difficulty, by reason of the large proportion of oil which this bean contains. This oil, as Leon Petit has shown, is very purgative [*sic*], and might replace castor oil in medical practice. Hence it becomes a necessary to rid the meal of this oil, in order to render it fit for domestic use. Lecerf, in Paris, and Bourdin, in Rheims, have succeeded in rendering the bread made from this meal very well borne by the stomach.

“Here, then we have a bean which is more nutritive than meat, and which serves for nourishment to a great country like Japan, under the different forms of sauce, of cheese, of farina, and even of an artificial milk. The advantage which the Vegetarian dietary may derive from such a food is evident.” Address: Physician to the Cochin Hospital, Paris.

2030. Clark, James. 1898. A visit to America. *Vegetarian Messenger and Review* (Manchester, England). July. p. 304-05.

• **Summary:** “A few notes of my visit to America may be acceptable to your readers. I offer only those which have some bearing on Vegetarianism.

“It was my good fortune, on arriving in Philadelphia, to be received, with my daughter, into the hospitable home of Mr. and Mrs. Horrocks, at Frankford, where I found the memory of a previous visit five years before, in company with my son Ernest, Mr. and Mrs. Axon, Mr. Dixon, and Mr. Hanson, had been kept green and pleasant. Many homes were opened to me, and such overflowing good-will as I never experienced before in the same space of time. My first ministration was in the Bible Christian Church. This visit was on May 7th, when I discoursed on the Bible and Vegetarianism. This was followed by several week-night meetings, held at Mr. Taylor’s, Mr. Horrocks’, and other houses, where questions were proposed by many persons, several of whom were connected with other churches, and answered to the best of my ability. Rev. H. S. Clubb helped both by questions and answers, nearly the whole discourse: being on the Vegetarian principle.

“A meeting was held at Mr. Clubb’s house, where I had the advantage of hearing and meeting members of the Philadelphia Vegetarian Society, including Dr. Lovell, Miss

Oakey, and others. Among the guests were Mr. and Mrs. Silliman, from Vineland. Mrs. Silliman, formerly Miss English, will be remembered by some friends who met her at Washington.

“The day before I left New York Mr. Scott, president of the New York Vegetarian Society, gave a dinner in the ‘Eyrie,’ a restaurant, on the twenty-third storey overlooking the city, at which thirty persons attended. Afterwards we adjourned to a hall in Fifth Avenue, where a meeting was held; addresses were delivered by the president, myself, Rev. H.S. Clubb (Philadelphia), and others. In the course of my address I mentioned a statement casually made to me by a non-Vegetarian, that ‘we used to hear more of this subject forty years ago’ which brought Mr. Clubb a warm and emphatic denial that the question ever was so much heard of at any previous time as at present. Mr. Scott also spoke of his publication, *The Vegetarian*, by which the propaganda was carried on from New York. He kindly presented me with a volume. In the company I found Mrs. Fred Douglass, widow of the great advocate of Emancipation, with whom some of our Manchester friends formed a personal acquaintance at Chicago five years ago.

“About a dozen Philadelphia Vegetarians had come up to attend this meeting and to say farewell.

“I also noted an old fellow-voyager of that time, Miss Wilson, of New York, and a good few new friends, most ardent and intellectual people. It was a night to be remembered!

“Next day, when we embarked, all our Philadelphia friends were there, with Mr. and Mrs. Haviland, to whom we and the cause are under great obligations, Mr. Scott, and others of the New York Society. Cheering and waving of handkerchiefs were kept up as long as we were in sight, and after that we looked and looked still to the place where we could no longer distinguish their forms.” Address: Rev.

2031. Pitman, Henry. 1898. Reminiscences of an old reporter. *Vegetarian Messenger and Review* (Manchester, England). July. p. 296-300.

• **Summary:** Reports from meeting held 30 Sept. 1847 founding at Ramsgate. A photo shows Mr. Henry Pitman.

2032. Dujardin-Beaumetz, Georges Octave. 1898. The soya bean: A vegetarian treasure. *Vegetarian (The)* (New York City) 4(2):28-29. Aug. 15.

• **Summary:** This is reprinted from: Dujardin-Beaumetz, Prof. 1898. “The soya bean: A vegetarian treasure.” *Vegetarian (The)* (London). July 23. Page 468. Address: Physician, Cochin Hospital, Paris [France].

2033. Mayor, John E.B. 1898. What is vegetarianism. Part III. *Vegetarian (The)* (New York City) 4(2):17-25. Aug. 15.

• **Summary:** From *Plain Living and High Thinking*. Speech at the Annual Meeting of the Vegetarian Society, held at

Manchester, 14 Oct. 1885.

2034. Oldfield, Josiah. 1898. Vegetarian still: A reply to Sir Henry Thompson. *Nineteenth Century* 44:246-52. Aug. [3 ref]

• **Summary:** This article is a reply to two articles, critical of vegetarianism, written by Sir Henry Thompson in the April and June issues of this magazine. "I have personally met hundreds of vegetarians, and have further examined hundreds of others... About 500 in-patients have been treated at the Vegetarian Hospital at Loughton, Essex." The author has found through years of personal trial and observation that a non-flesh dietary is best for both the spiritual and physical development of the human race. He is aware of no vegetarian society that has "tabooed animal products. In fact the Vegetarian Society—the oldest organization in England—took as its positive watchword V.E.M., i.e. Vegetable products, Eggs and Milk. Vegetarianism does not mean vegetable eating... The root of the word is 'vegeto, to vitalize, to give vigour...'"

The article concludes: "Vegetarianism being more nearly in harmony with ethical concepts, as well as with the scientific foreshadowing of evolutionary development, we may expect a rapidly growing number who will, in appealing to the tribunal of sanctified common sense, be 'vegetarians still.'"

Note: This is the earliest English-language document seen (March 2022) that uses the term "non-flesh dietary" to refer to a meatless diet.

2035. Perky, Henry D. 1898. Experience proves the theory: Sickness is unnatural. Good health is in profusion and is every one's birthright. Natural Food makes possible natural conditions—and there is no other way. *Chicago Vegetarian* 2(12):Inside back cover. Aug.

• **Summary:** A photo shows Henry D. Perky with quotation dated April 2, 1898. He is promoting "Shredded Wheat Biscuit." Address: Worcester, Massachusetts.

2036. Sanitas Nut Food Co., Ltd. 1898. Twentieth Century Foods (Ad). *Chicago Vegetarian* 2(12):Back cover. Aug.

• **Summary:** "We manufacture the most unique, delicate and toothsome line of Nut Foods on the market. These Foods are so readily digested as to be adapted to the stomach of the feeblest invalid or the youngest infant. They are prepared from the choicest edible nut meats. A perfect substitute for meat, butter and milk, possessing none of their objections. Send four cents in stamps for sample of Nut Butter; 25c. for Assorted Samples, or .50c. for Full Line Samples.

Note: At the front of the Feb. 1898 issue is a portrait photo of Dr. J.H. Kellogg. Address: Battle Creek, Michigan.

2037. *Vegetarian Messenger and Review* (Manchester, England). 1898. A vegetarian victory: Meat-eaters walked off



DR. J. H. KELLOGG.

[See page 11.]

their legs. Aug. p. 339-40.

• **Summary:** "Such was the heading of the following item from the Berlin correspondent of the Daily News of June 29th:—'A very interesting walking match took place here last Sunday over a distance of about 70 English miles. There were twenty-two starters, amongst them eight Vegetarians, and the distance had to be covered within eighteen hours. The interesting result was that the first six to arrive at the goal were Vegetarians, the first finishing in fourteen and a quarter hours, the second in fourteen hours and a half, the third in fifteen hours and a half, the fourth in sixteen hours, the fifth in sixteen hours and a half, and the sixth in seventeen hours and a half. The two last missed their way and walked five miles. more. All reached the goal in splendid condition. Not till an hour after the last Vegetarian arrived did the first meat-eater appear, completely exhausted. He, moreover, was the only one, the others having dropped off after thirty-five miles. The victor presented himself, at the request of several high officers, to the War Minister, who took a great interest in hearing about his vegetable diet and way of living.'

"The victory of the Vegetarians will not surprise those who remember the famous long-distance race of 1893. In

that race the course was from Berlin to Vienna, a distance of 372 miles. Fifteen men, amongst them being two Vegetarians, competed. The first two to reach the goal were Messrs. Peitz and Elsaesser, the Vegetarians. The first of the flesh-eaters arrived on the day following the arrival of the victors."

2038. *Vegetarian Messenger and Review* (Manchester, England). 1898. Wagner as a vegetarian. Aug. p. 356-61.

• **Summary:** "Amongst the great men who have practised and advocated Vegetarianism a distinguished place must be given to Richard Wagner, the composer. Wagner was born in 1813, and died in 1883.

"Wagner's attention was directed to Vegetarianism by a perusal of Gleizes's *Thalysia, ou la nouvelle Existence*, a work which influenced...the whole course of his intellectual life. As early as 1850 he had views on the influence of diet on the human race. 'On the one hand, lack of wholesome nourishment, on the other excess of wanton enjoyment, and above all a general mode of life entirely foreign to our nature, have reduced us to a state of degeneration, which can only be checked by the complete renovation of the crippled organism. Excess and privation are the destroying enemies of the human race at the present day.' But it was much later in life that Wagner adopted to its full extent the doctrine that the regeneration of mankind is only possible by means of abstinence from flesh-food and alcohol. In middle life he held that 'the right thing is for us to enjoy everything, but with suitable moderation.' Afterwards, he became convinced that the adoption of a vegetable diet was 'the keystone of regeneration.' According to Mr. Chamberlain,* 'his ideas were generally regarded as the phantasms of an artist on the verge of old age, whose mind was weakened and led astray by pessimist doctrines and its own mystic visions'; but, as the same writer points out, this is a mistaken view, Wagner's theories being 'really the result of thirty years of minute study and thought.'

"Wagner did not keep his doctrines to himself. In various works he advocated Vegetarianism. In 'Religion and Art' (*Religion and Kunst*) he discusses 'the Brahmic doctrine of the sinfulness of killing living creatures, or feeding on the carcasses of murdered beasts."

Continues for four and a half more pages. Footnote: H.S. Chamberlain. "Richard Wagner," 1897. p. 172.

2039. *Vegetarian (The)* (New York City). 1898. Clippings [Dutch Vegetarian Society cookbook]. 4(3):46-47. Sept. 15.

• **Summary:** "The Dutch Vegetarian Society has brought out an excellent penny cookery book, to mark the National Exhibition of Women's Industries, now open at the Hague. The recipes are introduced by ten reasons for being a Vegetarian."

2040. *Chicago Vegetarian*. 1898. Vegetarian restaurant in

Detroit. 3(1):11. Sept.

• **Summary:** A restaurant named "The Vegetarian" was opened recently in Detroit, Michigan, by Stanley B. Huber. The founder claims it is the "only hygienic cafe in Detroit." A sample menu is given. Moreover, "no baking powder, soda, vinegar, irritating condiments, stimulants or impure materials used in our food or served on our tables."

2041. *Food, Home and Garden* (Philadelphia). 1898. The Alcott centennial. Sept. p. 114-17.

• **Summary:** A photo shows Dr. William A. Alcott.

2042. Haig, Alexander. 1898. Diet and food: Considered in relation to strength and power of endurance, training and athletics. London: J. & A. Churchill. vi + 86 p. Sept. Illust. Index. 19 cm.

• **Summary:** Contents: 1. Some points in the physiology of albumin and urea. 2. Physiology and pathology of fatigue. 3. Foods available, their properties and relative importance. 4. Values of foods in albumen and urea. Quantities required. Diet of training and athletics.

Physiological studies of albumen and urea levels lead the author to advocate a strict vegetarian diet for optimal endurance and athletic skill. The author, born in 1853, was the architect of the famous and later infamous uric acid theory. He also wrote "Uric Acid as a Factor in the Causation of Disease."

Pages 44-45 note: The *pulses* contain more albumens [protein] than any other vegetable foods, being practically equivalent in value to flesh when both are uncooked; but while flesh is as a rule easily and quickly digested, even when roughly cooked, the pulses require long and careful cooking, and can then generally be taken only in small quantities at first by those unaccustomed to them... On a mixed diet, the quantity of pulses required by any one in a day would rarely exceed 2 ozs., and this, if properly cooked and mixed with a cereal, can generally be taken and digested by any one.

"The pulses as a whole are stimulating foods, somewhat resembling meat in tending to keep up the acidity of the urine, and if taken in large quantity, to cause some retention or holding back of uric acid; so that as a rule, and except for the particular purposes to be mentioned further on, it is not advisable to take more than the above-mentioned quantity in a day."

Note: A 3rd edition was published in 1901 and a 6th edition in 1906, both in London. Address: M.A. & M.D. Oxon [Oxford], FRCP [Fellow, Royal College of Physicians], Physician to the Metropolitan Hospital, and the Royal Hospital for Children and Women, England.

2043. Hompes, Mathilde. 1898. The walking match. *Vegetarian Messenger and Review* (Manchester, England). Sept. p. 394-95.

• **Summary:** “The very glorious victory which was won in the German Walking Match is well deserving of a first place in my notes of the present month. I take my facts from the excellent account given by Herr E. Hering in the *Vegetarische Warte*. The match was got up by the Berlin Cycling Club with the avowed object of showing that cyclists had not forgotten how to walk. At first only gymnasts were invited to compete, but in response to the request of Herr Karl Mann, a Vegetarian, others were admitted with the express exclusion of members of walking clubs. Herr Mann gained this concession so that some Vegetarians known to him could compete. The distance to be walked was 15 German miles = 112.5 kilometres*, and the route to be taken was clearly defined. On the 26th June, 23 young men started, among whom were 8 Vegetarians. The time allowed was 18 hours. Here are the results:”

A detailed table shows that six of the first seven to cross the line were vegetarians: Karl Mann, Emil Makowski, Fritz Badestein, Wilhelm Damm, Paul Schiermeister, Hermann Zerndt. All six of the vegetarians who arrived were declared by the judges to be in excellent physical condition, whereas number 7 was visibly exhausted.

2044. Kellogg, John Harvey. 1898. Vegetarians got there first (Editorial). *Good Health (Battle Creek, Michigan)* 33(9):574-75. Sept.

• **Summary:** Several interesting events have recently occurred in the world of athletics. “Fourteen flesh-eaters and eight vegetarians entered up a walking contest, the course being seventy miles. Six of the eight vegetarians arrived at the goal before the first flesh-eater arrived.” The other two vegetarians got lost.

“In a bicycle contest between three well-known English clubs, the Shepherd’s Bush, the London Central, and the Vegetarian, the disciples of Pythagoras won in both the three-mile heats and the half-lap contests, and were easy victors, leaving the flesh-eaters in disgrace.

“These performances ought not to surprise us, however, for five years ago, in the celebrated walking contest between Berlin and Vienna, a distance of more than three hundred and sixty miles, there were entered for the race, three vegetarians, two of whom arrived at the end more than twenty hours in advance of the first of the thirteen flesh-eaters.”

“The vegetarian antelope and the vegetarian horse are the fleetest of beasts; the vegetarian reindeer is the most enduring; the vegetarian elephant, the strongest. The vegetarian gorilla is the real monarch of the forest, for he has been known to kill a lion with a club.” Address: M.D.

2045. Romanes, Kenneth. 1898. Wagner and vegetarianism. *Vegetarian Messenger and Review (Manchester, England)*. Sept. p. 429.

• **Summary:** “In the interesting article in your August issue, you claim Wagner among the ‘great men who have practised

and advocated Vegetarianism.’ Some time since, my friend Clara Ebert made a considerable search through Wagner literature, without, however, being able to find anything to confirm this very common opinion. Upon enquiry, Ernst von Wolzogen assured her, that in spite of his enthusiastic advocacy, Wagner had never at any time been a practical Vegetarian. This positive statement, of so intimate a friend of the great composer, must, I presume, be taken as final. Von Wolzogen informed Frau Ebert that the reason why Wagner did not put his principles into practice was because of the serious affection of the stomach, from which he suffered. How necessary, then, does it seem, that Vegetarianism should not be regarded from one standpoint only.

“We are obliged to Mr. Romanes for pointing out the error into which we had inadvertently fallen. The evidence brought by our correspondent is confirmed by an article which appeared in the *Dietetic Reformer*, 1883, p. 115, in which Alfred von Seefeld stated that ‘Richard Wagner considered himself too old to change his accustomed mode of life. Therefore his advocacy of Vegetarianism was a theoretical one.’ Eds.” Address: Berlin.

2046. *Vegetarian Messenger and Review (Manchester, England)*. 1898. A badge for German vegetarians. Sept. p. 397-98.

• **Summary:** “The members of the Leipsic Vegetarian Union, who nearly all belong to the *Vegetarier Bund*, do not seem to be quite satisfied with the badge brought out by the Vegetarian Federal Union. They are, therefore, inviting competition for new designs. They agree that the letter ‘V’ constitutes the best central design, and that there should be nothing else as a background, but mathematical figures. They do not lean to anything allegorical. The whole must be simple, but pretty, and must not lend itself to caricature. Neither should the badge be conspicuous, as it is only intended to be noticed by the enquiring mind, not to act as an advertisement. It must be free from sharp corners; the colours must admit of being worn with any coloured garment; it must not easily break. It should lend itself as a design to be used for a brooch, pin, etc., for decoration, and for crest and seal (on visiting cards and envelopes). All Vegetarians are invited to send in designs, under cover of motto. The prizes offered are 30s. All particulars may be had from Herr Benno Buerdorff, Grassistrasse 24, Leipsic.”

2047. *Vegetarian Messenger and Review (Manchester, England)*. 1898. A vegetarian fruit colony, “Eden.” Sept. p. 398-99.

• **Summary:** “A special appeal has been sent out by the management of the fruit colony, ‘Eden,’ [located in northeast Germany] to all friends of the Vegetarian cause. All readers of the *V.M. & R.* know that this colony has made its way successfully, and is now self-supporting. Its promoters do not, therefore, ask for subscriptions or donations. What they

want is men to join in the undertaking, and money so that the undertaking may be extended at a greater speed than is possible with the present capital. In order to offer a special inducement to all new-comers, either workers or investors, they promise that all shall have equal rights and share equally in the profits with the original members. They do this also in order to show that their principles are broadly, and therefore truly, socialistic. For what is socialism unless it is broad as the sea and liberal and kind as the sun? Anyone who invests in the 'Eden' colony shares will receive as good interest as any other investment, which is not excessively risky, would offer, and with 'Eden' he is practically safe. In addition, he will have the satisfaction that he is helping on an ideal, instead of drawing a large profit from a concern which is of doubtful benefit to mankind, or in which the workers are engaged in unhealthy or degrading labour. The managers propose to raise the capital to 100,000 mks. (£5,000); they also want to become their own bankers. They are willing to open a way to small investors by means of a savings' bank department, where small deposits may be made and withdrawals can be secured at a month's notice. This, I think, a very good feature. They also want to sell scrip. Herr Krecke, who has recently paid a visit to the 'Eden' colony, writes a pleasant account of the time spent among its members, and adds his support to the above official circular: 'Let us live as Vegetarians (he urges), not merely eat as Vegetarians. Here is an oasis in the wilderness to which all are welcome who will live under its shade. Let all others, who cannot do this, help by extending its boundary.'

2048. *Milwaukee Sentinel* (Wisconsin). 1898. Square meal for a few pennies. Helping Hand Mission on Reed street conducting a novel restaurant—No meats are served—Butter made of peanuts—Place neat as a Prospect avenue boudoir. Oct. 23. p. 3.

• **Summary:** "Down at the Helping Hand mission, 163 Reed street, they're doing an odd sort of work. In the first place they are making it possible down there for a man to satisfy the pangs of hunger for a penny, while for a nickel he may dine sumptuously—from a vegetarian's point of view."

"There are other charity eating houses about town where the man of meager means and the man of no means at all is furnished with food at low prices, but at the Helping Hand mission no animal food whatever is sold except eggs and milk and butter and the latter is rather looked upon with disfavor because an acceptable substitute has been found in a paste made of peanuts. There is an utter absence of the meat soups and broths and hashes that flourish at ordinary eating houses... but it is certain that the kitchen smells as sweet and clean as any Prospect avenue boudoir."

The manager, Otto Reinke, says "it isn't that we are trying to convert any one to our way of thinking but because we believe that a vegetable diet is the one the Lord intended man to eat and that it's a perverted taste that takes to the

flesh of animals. We don't say anything about it one way or the other—when someone asks for meat we say we haven't any and then if they don't care for our grains they go away. We aren't proselytizing either for vegetarianism or for our church.'

"Seventh Day Adventist work: 'You see,' said Mr. Reinke, who is a healthy-looking man with clear-blue eyes and a generally wholesome look, 'you see, this is all a Seventh Day Adventist work, carried on by the Seventh Day Adventists of the city and state. Most of us are vegetarians, though not all, and all this is our mission; we run it on those principles.'"

"The bread is sold at three slices for a penny, and though a man may buy for a penny a pat of ordinary butter, the kind that is most popular at the Helping Hand mission is peanut butter, a sort of pellow [sic, yellow] paste that tastes a good deal better than it looks."

Peanut butter is made in the kitchen by shelling unroasted peanuts then roasting them on big roasting tins in the oven. When ready, the tins are removed from the oven and the red skins are rubbed off the hot kernels. "Attached to a table was a machine that looked like an ordinary meat cutter but which the cook said was different, although built on the same principle, and in this the nuts were being crushed, coming out a dark brown, rather dry, paste. This was then mixed with water until it had the consistency of marmalade, and it was the smooth yellow stuff that resulted that is peanut butter."

"Try it,' said Mr. Reinke.

"The 'butter' tasted like a sort of concentrated peanut, and as the taster had a sneaking fondness for the nut that fashionable dictum pronounced 'vulgar,' it met with entire approval.

"It ought to make a fine sandwich with a little mayonnaise and a leaf of lettuce,' was the verdict.

"A peanut sandwich: 'It's all right just spread on bread as it is,' said Mr. Reinke. 'I haven't eaten any other kind of butter for a good many years now. We use it for everything—cooking and all. And you ought to have some peanut gravy on mashed potatoes. It's delicious. All we do is to melt the butter, mix in some flour and hot water, and you have a smooth, thick gravy of a rare favor. Sometimes our patrons are a little doubtful about the butter, but they almost always like it from the start and afterwards always call for it. We sell a little dish of it for a penny, and when spread on bread it makes a pretty fair lunch, for scientific authorities have proved that the peanut is exceptionally rich in nutrition. It's the way it is usually eaten, when it isn't well chewed, and so can't be easily digested, that has brought it into disrepute.'"

Milk and cream are not "used to any great extent as they come under the ban of the strict vegetarian.

"New kind of coffee: 'For coffee we drink a prepared cereal that is nourishing without having any of the ill effects of coffee, which is a stimulant,' says Mr. Reinke, 'and we

don't serve tea at all.”

“When the mission is fully under way about 200 dishes a day are served, which at a cent apiece does not mean a great amount of money, though a great deal of labor... The average meal costs from 5 to 7 cents.”

“Mr. Reinke has not touched animal food, not even milk, butter or eggs, for almost five years, and he is the picture of health, although he says that previous to that time he says he was a sufferer from a stomach difficulty. After becoming interested in a vegetable diet in the old country he took a course of nursing at the Battle Creek [Michigan] sanitarium and is now a devout believer in it.

“I don't argue for it on the basis of its cheapness,” he remarked, “but because I'm convinced that it is the only logical food for man. The Seventh Day Adventists believe that the Lord intended man to eat his food first hand just as it grows and he never meant to have us devour animals. Why, look at the horse—big and beautiful and strong and a grain eater! It's an argument in itself.”

2049. *Advent Review and Sabbath Herald*. 1898. Ontario [Canada]. 75(43):687. Oct. 25.

• **Summary:** Under London, Ontario: “The London health food factory is prospering beyond the company's expectation. The sales have been steadily increasing until for the month of September alone they reached \$600. The company are fully satisfied that this enterprise was established in the providence of God, and will be an important factor in the missionary work in Canada.”

Note: This is the earliest document seen (April 2016) that mentions the London Health Food Factory (in London, Ontario, Canada, run by Seventh-day Adventists). When did it start? What foods did they manufacture? Did they import any of the health foods made in Battle Creek, Michigan?

2050. *Vegetarian (The) (London)*. 1898. Birmingham leads the way. Opening of Pitman Hotel and Restaurant. Oct. 29. p. 689-91.

• **Summary:** This article was written by “Our special correspondent.” “When you come to think of it, a first-class, properly-managed Vegetarian Hotel, Restaurant, and Stores must constitute the very best means possible for spreading Vegetarianism. The guests are first of all charmed by the novel and dainty cookery obtainable in the Hotel and Restaurant, and they are then told that they can get the self-same materials from the Stores, materials from which they can reproduce the self-same dishes in the seclusion of their own homes.”

“The ‘Pitman’ Hotel, at Birmingham, “starts under most favorable auspices for it possesses the above-mentioned combination—hotel, restaurant, and stores. The institution was formally opened by Mr. Arnold Hills on Oct. 20th, and so impressed was he and several others with the successful and satisfactory nature of the undertaking that the wish was many

times reiterated that a similar institution should be opened in every important town in the [United] Kingdom.”

The “organizers have been extremely fortunate in their choice of manager and manageress; both these officials have their hearts thoroughly in their work, and are palpably anxious to spare no pains, no time, no energy, in making the business a thorough success.”

An “offer has been made from an influential quarter of £240 per annum for the twenty-one years' lease.

“And now that a School of Cookery is about to be established we shall be able to secure a thoroughly trained *chef* for every Vegetarian Hotel which may be started.

“The building: The Hotel is entirely distinct from the Restaurant and retail shop; it is approached by a handsome teak staircase which leads to each floor of the building. On the first floor are the Coffee Room, Commercial Room, and Smoke Room, with manager's office at the top of the staircase. The other floors contain twenty-one airy and well-lighted bedrooms and sitting rooms... no expense has been spared to make the hotel as complete as possible for the high-class business which it is proposed to carry on.

“Exteriorly, the building is very attractive and the whole forms one of the most striking designs in Corporation Street. The design is Later Renaissance, in which modelled friezes and carefully designed low relief ornament have been introduced in such a way as to obtain the greatest value.”

“The restaurant portion and retail shop consists of the basement, approached from Corporation Street, about 38 ft. by 45 ft. square. It is well lighted and the wall linings are of Majolica tiles, in quiet tones.” The floor is of Venetian marble mosaic.” “On this floor is a large restaurant with retail shop for the sale of high-class fruit, and with a private room for the manager.

“The kitchen has been furnished with a steam cooking apparatus, the cost of which, I understand, approaches the neighborhood of a thousand pounds. Below the kitchen in the boiler, and below that is yet another basement, which contains the furnace.”

“The managing director interviewed:” Mr. Cook is a very busy man. The retail store opened on Saturday Sept. 17th, and the hotel was opened on Sept. 19th. The hotel is presently nearly full of guests. The hotel started without a smoking room as the directors preferred, but some of the commercial men “threatened to leave if one was not supplied,” so the management “gave way and fixed up a room for them.”

The Cobden Temperance Hall [a hotel] is in the neighborhood. But the rooms are smaller and the corridors narrower. Moreover, the Pitman Hotel is firmly opposed to the custom of tipping for service; inside porters and waiters are paid a fair wage by the hotel.

The restaurant on the ground floor fills up each day but the large one is in the basement “not yet quite ready for the public... I expect to easily fill our whole available space, for

the only other purely Vegetarian restaurant in the town is about to close owing to the expiry of the lease.”

Mr. Cook, a born organizer, “has never married as he has his heart and soul in philanthropic work” and does not want to take on any responsibilities that might distract from that.

Note: Mr. Cook later married and had a daughter named Kathleen (born in about 1908), who wrote a book titled “The First Century of Health Foods,” which was dedicated to her father, James Henry Cook, and published in 1996.

The dinner: About 150 guests sat down to dinner. The menu for the 21-course meal is given. Speakers included T.C. Lowe (the chairman, who thanked the Society [corporation that sold shares] which had made the erection of the building possible), Mr. Arnold Hills (a wealthy industrialist, ardent vegetarian, and publisher of this magazine), Councillor Joseph Malins, Miss Anstey (all 3 Pitman enterprises here were being managed by Vegetarians and were expected to make money), Mr. Banks (“But for Mr. Hills’ open-hearted generosity, the ‘Pitman’ would not have come into existence”), Mr. Albert Broadbent (who also thanks Mr. Hills).

An illustration (line drawing) shows the high-ceilinged dining room as Mr. Hills delivers his address.

2051. Hompes, Mathilde. 1898. German long distance race. *Vegetarian Messenger and Review (Manchester, England)*. Oct. p. 438-39.

• **Summary:** “I appreciate Mr. Hering’s remarks, made in a second article sent to the *Vegetarische Warte*, about the successful candidates. Having given a full mead of praise to Herr Karl Mann and all details respecting him it is just, as well as profitable, to occupy ourselves with the rest of the men who distinguished themselves.

“The second man to reach the goal was Emil Makowski, who took 23 mins. longer than Herr Mann. He is 23 years of age, and has been a Vegetarian for the past four years. He lives chiefly on fruit, and during the race and for some days before tasted no cooked food. According to his rule, to take only two meals per day, he ate on the day of the race nothing beyond a handful of strawberries up to 11.30 a.m. He had then completed nearly half the distance required. At 11.30 he sat down to the following simple meal; 1½ lbs. of strawberries, half-liter of milk (¾ pint). After this he had 1 lb. of strawberries at intervals of every two or three hours and several small glasses of milk, but no bread. He was dressed in a porous cricket shirt, a gymnast’s trousers, stockings and sandals. Notwithstanding that he walked for more than three-quarters of an hour in the heavy rain, he felt, then and since, very well.

“The third to reach the goal was Fritz Badestein, 23-1-years old, for 18 months a Vegetarian, eating generally in the Vegetarian restaurants. While walking he ate bread and cake baked with Steinmetz flour, strawberries, milk and strong lemonade. He rested three times for 10 or 15 mins. Walked

1.75 hours in the rain, but during that time he walked faster than before. He wore no stockings, but boots, which was a mistake. The water got into his boots, which caused the skin on his feet to swell and afterwards to peel off. But he is now right again.

“No. 4, Herr Damm, 22 years of age, has been a Vegetarian for 1½ years. Lived during the race on strawberries and bread. Walked in the rain 2¼ hours, quite well at the end.

“Herr Schiermeister (No. 5) is 29½ years old, has been a Vegetarian for 6 years. Lived during the race on strawberries, raisins, almonds and bread.

“Herr Zerndt (No. 6) is 23 years old, and has been a Vegetarian for 3 years. Diet like No. 5. Nos. 5 and 6 walked for 3.75 hours in the rain, and by mistake walked 4 kilom. too far. Makowski, Damm, Schiermeister and Zerndt slept only 3 hours during the previous night, as they had to leave Oranienburg [‘Eden’] soon after midnight in order to reach Berlin in time for starting.

“Herr Hering has been unable to obtain information about the diet and health of the non-Vegetarian, who came in 7th and did the 70 miles within the prescribed time, namely, 18 hours. As Herr Hering sympathetically remarks, he did well; but he had the bad luck to be put into competition with Vegetarians. This is a matter which he can mend in time for future competitions.”

2052. Hompes, Mathilde. 1898. Amongst the Dutch vegetarians. *Vegetarian Messenger and Review (Manchester, England)*. Oct. p. 442-49.

• **Summary:** About an English vegetarian who visited, the country where his mother was born.

2053. *Medical Record (New York)*. 1898. Vegetarianism. 54(19):665. Nov. 5. Whole No. 1461. [1 ref]

• **Summary:** The article begins: “The old controversy between those who term themselves vegetarians and those who pin their faith to meat as a necessary article of food, has once again broken out, and with renewed energy, in England.” The pending discussion was initiated by an editorial in *The Times*, apropos of a vegetarian congress recently held in London. The writer of the article in question animadverted in a decidedly vehement and sarcastic strain against what he designated the faddism of vegetarians, thereby bringing down upon his devoted head the ire of all that well-meaning but misguided class. Other English journals have taken part in the wordy fray, and in language more or less emphatic have scored the upholders of a vegetable diet. *The Times* presents the case for the antivegetarians in the following well-considered words: “The truth is, if there be any question which has been thoroughly threshed out by physiologists and physicians, it is that of diet. By scientifically conducted experiments, sometimes upon individuals under laboratory conditions,

sometimes upon masses of men in barracks or prisons, and sometimes upon nations by observation of their habits and of development, whether physical or mental, which these habits have produced, we possess complete information upon all questions relating to food and the influence which it exerts. We know that the maintenance of a high standard of bodily and mental capacity requires the consumption of proteids, hydrocarbons, and salt in definite quantities and proportions, and that so far as the effects are concerned it is a matter of indifference in what proportions these are furnished by the animal or by the vegetable kingdom. The vegetarians have a somewhat unpleasant habit of seizing upon any opinions in the slightest degree favoring their views, expressed by high authorities, and immediately claiming these men as out-and-out supporters of their creed. The remarks made may have simply been to the effect that the majority of people consume more meat than is good for them, but it matters not; the author is forthwith enrolled a member of the army of vegetarians and his name is cast in the teeth of disbelievers, as a convincing proof of the soundness of the arguments. In this manner Sir Henry Thompson has long been cited as a thoroughgoing adherent of the flesh-aborring band,..." Contains the opinions of Sir Henry Thompson on climate and diet as they appeared in the *Nineteenth Century*.

2054. *Kokomo Dispatch (Indiana)*. 1898. Bucking the cow: Butter from peanuts and how it is manufactured. A Kokomo product growing in demand—locks horns with the farm cow in many markets. Nov. 12. p. 2, col. 3.

• **Summary:** "Out on Courtland avenue, near the Palmer school-house, stands a curious little factory. It is a modest frame edifice of one story, architecturally speaking, but it has another story but little known even in the immediate neighborhood of its location. This factory is engaged in the manufacture of butter from peanuts, a rather queer procedure one might say, but nevertheless a real, genuine occupation, started up in opposition to the saffron Jersey "sookey" [sookie, used as a call to cows] of the farm barn. The little peanut butter factory stands just across the street from a large dairy barn, which location gives evidence that the 'goober' is bearding the lion in its den [boldly confronting, opposing, and defying a powerful opponent].

"The butter made from peanuts is hairless. Like Samson shorn of his locks, the peanut butter does not attain the prodigious strength that the product of the cow is capable of, especially of the kind that frequents cheap boarding houses and depot restaurants of neighboring towns.

"The proprietor of this new industry is George B. Lane (formerly Lane Brothers), and he is doing a thriving business. The process of manufacture is simple, but interesting. Nearly a year ago Mr. Lane began in a small way to convert peanuts into butter, using Georgia and Virginia nuts, but he soon discovered that the American grown 'goobers' did not fit the bill. He now uses the Spanish nuts

grown at the Philippines, Cuba, and Porto Rico.

"At the present cost of the tropical bean the butter is made and sold at fifteen cents per pound, and if these islands become American possessions the butter will be less expensive.

"Mr. Lane makes no secret of his process, and anybody who has the machinery and understands the business can make the butter. The hulled peanuts are carefully hand-picked to remove all the imperfect grains, after which the nuts are put into a baker's rotary oven and roasted to a rich brown color. After roasting the nuts are again gone over by hand to rid them of scorched and faulty ones. They are then put into a hopper and ground to the finest of flower. The product comes from the mill looking very much like putty, the natural oil of the nut giving it that consistency. This completes that manufacture, nothing being added, not even salt. It goes into the mill a peanut and comes out butter. It never goes rancid, keeps in any climate and does not stale with age.

"The butter is put up [packed] in one, two, five, ten, twenty-five and 100-pound cans and sealed. It is used for every purpose cow butter is used and is said to be an excellent substitute for the output of the cow. Rich 'Jersey' cream is also made by reducing the butter with pure water. Sky-blue milk, if wanted, will appear through the liberal application of water in the reducing process.

"The peanut butter is in great demand at health resorts and sanitariums throughout the country. It also finds favor with camping parties. Mr. Lane recently filled large orders for the annual camp meeting of the Indiana Baptists at Logansport and Rushville, and had the Spanish war lasted a little longer the butter probably would have been in use in feeding the United States soldiers—a ration the boys would have appreciated, as no butter of any kind was issued to them. The new butter is very pleasant to the taste, and physicians say it is more healthful than that produced by the cow.

"Mr. Lane also manufactures Lane Bros.' cereal, graham crackers and other health foods, having quite a large trade in Indiana and adjoining states."

Note: Mr. Lane roasts his peanuts, whereas his mentor, Dr. Kellogg, at Battle Creek, Michigan, did not.

2055. Stewart, Charles. 1898. The new departure. *Vegetarian Messenger and Review (Manchester, England)*. Nov. p. 516-19.

• **Summary:** "After fifty years of Vegetarian propaganda the number of Vegetarians in England is probably ten thousand. Assuming the rate of progress to be the same in the future as hitherto, it would be an interesting calculation to make, as to how many years are likely to elapse ere the forty millions of people in these islands become converted to a bloodless diet."

"It was, therefore, with great pleasure I learned that the

Executive had given practical recognition, to the fact that the 'man in the street,' who never goes to meeting-rooms of any kind, except perhaps the 'Crown and Anchor,' is just as much in need of education on the subject of food and feeding, as his more respectable kinsman, who conforms to the ordinary usages of society; and as it is very often difficult, even after spending a considerable sum of money in advertising, to bring the people to a room to hear a talk on the subject, the Executive had decided to go out to the people, and the Vegetarian van was to be the instrument used.

"Its history in brief, has been reported in *V.M. & R.* from time to time, and will, no doubt, have been followed by our members with some amount of interest; largely, it is to be feared, of an academic rather than a practical kind; although this may have been due to the fact that the route of the van was practically unknown; and no doubt many who would have assisted in conducting the campaign refrained from doing so on that account.

"As to the value of the van as a means of propaganda there can be no question. After an intimate acquaintance with its career from the commencement I can testify, that, in my judgment, no means of which I have knowledge creates so much interest in the question, or is likely to be productive of such good results, as this latest addition to the armoury of Vegetarianism.

"The plan previously adopted has been to keep the van in each village from two to three days; but I think a week in each place is not too long to make an effective and permanent impression. This would, however, have limited its sphere of action and usefulness; and other methods had to be tried so that the best results might be obtained. It is important to bear in mind that, hitherto, the van has been conducted by voluntary effort, and almost without organisation; a method which is useful to anyone seeking experience, but which means much waste of time and effort, and a great deal of extra work for the Secretary, who has been most indefatigable in his endeavours to make it a success; and I have, therefore, come to the conclusion..."

2056. *Vegetarian Messenger and Review* (Manchester, England). 1898. The National Vegetarian Congress: Sept. 12th to 17th, 1898. Nov. p. 490-504.

• **Summary:** "The National Vegetarian Congress, held under the auspices of the Vegetarian Federal Union, was perhaps the most successful that has been held. Good audiences and enthusiastic meetings were the order of the day. The Vegetarian Exhibition, held in the large room of the Memorial Hall, attracted a considerable number of visitors.

"The proceedings began on Monday, Sept. 12th with the opening of the Exhibition. Mr. A.F. Hills, president of the Federal Union and the chairman of the Thames Ironworks Company, introduced Professor J.E.B. Mayor, of Cambridge, who had undertaken to formally open the Exhibition.

"Addressing a large and interested audience, the

Professor said that sixty-one years ago when he first kept Lent by abstaining entirely from flesh, fish, or fowl such an Exhibition could not have been got together. To Vegetarian principles he had adhered since 1880, and he had the honour of being the President of the Vegetarian Society at Manchester, the first Vegetarian Society formed in the kingdom. For some years there was only one Vegetarian restaurant in London, and not one elsewhere, and their literature was scanty and little known. Now Vegetarian restaurants were many in London and the country, and that Exhibition, the second of its kind, testified to the growing interest that was being taken in the healthy and most nutritious diet which they advocated. Their hospital, the Oriole Hospital, Loughton, Essex, had demonstrated the needlessness of any other nourishment in the successful treatment of the sick.

"Athletes, too, found that success in competitions attended the observance of Vegetarian principles. In this connexion he mentioned that Herr Karl Mann, of Berlin, who was present and would address them, and who had been a Vegetarian for five years, had won a walking match by covering seventy English miles in fourteen hours and eleven minutes, whilst his competitors, who were flesh-eaters, were 'nowhere.' The endurance and valour of the Egyptian fellaheen soldiers—strict Vegetarians—has just been remarkably shown in the Soudan [Sudan].

"Mr. A.F. Hills, in the course of his presidential address, afterwards delivered in the library of the Memorial Hall, said that since their first Congress, last year, eight new Vegetarian Societies had been formed in different parts of England, Scotland, and Wales. He had no figures before him of new societies outside this country, but he learnt from Mr. Clubb that the Vegetarian movement in the United States had advanced more during the last three years than at any time during the past twenty years. There seemed a sort of tidal wave sweeping over the great countries of the world impelling the minds of men and women towards this question of dietary reform which they had specially introduced. It had been his lot to be very much amongst their temperance friends during the last few years, and he noted that the doctrines of dietetic reform were permeating the temperance movement. (Applause). People having given up stimulants in drink had begun to study the desirableness of abstinence in the matter of food. Grand Chief Templar Malins was an earnest Vegetarian. Mr. Hills, alluding to the Exhibition, suggested that the different Vegetarian Societies should each in future be represented by a stall at their annually recurring exhibitions. The Federal Union was founded eight years ago as a connecting link between all the societies, of which there were forty in this country. It was intended to serve as a centre of authority and control for the whole Vegetarian movement, and to guard it against those divisions which had been so adverse to the temperance cause. (Applause.) The time had arrived when they should

do more to promote the formation of Juvenile Vegetarian Societies. He urged that the individual societies in various places should conduct an active propaganda this winter in their respective localities. Good work had been done in conducting hospital work on Vegetarian lines at the Oriolet Hospital, Essex, and the hospital of St. Francis in South London. At the former 300 in-patients had been treated during the last twelve years, and at the latter 10,000 out-patients. Their thanks were due to Sir Henry Thompson for the impetus which had been given the Vegetarian cause by his articles and the reply they elicited in the *Nineteenth Century*. (Hear, hear.) One of the most difficult tasks before the Vegetarian movement was to convince the public that sport as associated with the destruction of animal life was a thing altogether to be despised and deplored.

"Subsequently, at a conversazione Herr Karl Mann explained that there were thirteen competitors in the race to which reference was made by Professor Mayor, six of whom were Vegetarians and seven flesh-eaters. The distance of seventy..."

2057. *Vegetarian Messenger and Review* (Manchester, England). 1898. The Order of the Golden Age. Nov. p. 504. • **Summary:** "Taking advantage of an off-night in the proceedings of the National Vegetarian Congress, a meeting of the Order of the Golden Age was held on Tuesday, Sept. 13th, at St. Martin's Town Hall, Charing Cross Road. Mr. Sidney H. Beard, who occupied the chair, said the Order of the Golden Age was founded some three years ago, and deals with Vegetarianism from a religious aspect. It has members in twenty-one countries and colonies, and exists for the promulgation of the humanitarian ideas, and advocates abstinence from animal food on the ground that it is injurious and unnecessary, and that therefore the vast amount of bloodshed and cruelty that is involved in flesh-eating is indefensible from a moral standpoint.

"The convictions held by the order were rapidly gaining ground. A Masonic Lodge, from the banquets of which animal food was banished, had been founded with conspicuous success, and a number of ministers of religion had issued a circular to their brethren declaring their conviction that flesh-eating was wrong, and ought to be abandoned. The Order had during the year sent out nearly 100,000 pamphlets, besides 50,000 leaflets and other literature. He urged the members to do their best to enlighten the people around them concerning the danger of partaking of meat, which was so often infected with tuberculosis, ptomaines, and other sources of suffering and death, and to raise their voices in protest against the selfishness and injustice which needlessly condemned about a million highly organized and sentient animals every clay to a violent death. Other speakers also addressed the meeting, among them being Revs. A.M. Mitchell, J. Clark, H.J. Williams, and A. Harvie, Dr. Oldfield, Mrs. F. Boulton, and Mrs. Hunter."

2058. *Vegetarian Messenger and Review* (Manchester, England). 1898. Dr. Haig on diet and food. Nov. p. 505-07.

• **Summary:** "Most of our readers will have heard of Dr. Haig, a distinguished London physician who has shown in an important medical work 'Uric acid as a factor in the causation of disease' the intimate connection between flesh-eating and disease. His investigations led him to conclude that the healthiest diet was a Vegetarian one. It is only fair to say that Dr. Haig does not consider the diet of the average Vegetarian to be healthful, for he is of the opinion that eggs which enter into the composition of many of our dishes, are as harmful as flesh-meat.

"The book now under notice was written by Dr. Haig in the hope of making rather clearer the position that diet holds in relation to strength and endurance, for in attempting to alter people's diet so as to free them from the poisonous xanthins and uric acid he has, like most dietetic reformers, met with much ignorance and its results, prejudice and superstition. Dr. Haig believes, and most Vegetarians would agree with him, 'that in diet lies the key to nine-tenths of the social and political problems that vex our nation and time. Diet, as at present used, is often the product of a vast amount of ignorance it is the cause of a hideous waste of time and money; it produces mental and moral obliquities, destroys health and shortens life, and generally quite fails to fulfil its proper purpose.'

"Dr. Haig defines health as a satisfactory condition of nutrition, strength and power of endurance, and his argument is summed up:..."

Note: The new book is: *Diet and Food Considered in Relation to Strength and Power of Endurance, Training and Athletics*.

2059. *Vegetarian (The)* (New York City). 1898. Vegetarian restaurants. 4(6):81-85. Dec. 15.

• **Summary:** Reprinted from *St. Louis Globe-Democrat*. "During the past month, I have visited nearly all the one dozen vegetarian restaurants that flourish in London, and have made the interesting discovery that by living at these places a man can get well-cooked food and plenty of it for about 1 shilling 3 pence (30 cents) a day..."

2060. Birmingham Vegetarian Hotels & Restaurants, Ltd. 1898. "Pitman" Stores price list. Birmingham, England: 21 p.

• **Summary:** A facsimile of this first Pitman catalog appears after page 16 in the book: Hill, Ray. 1998. *The Health Food Store: A Nostalgic Look at the First—Its Origins, Philosophy and Development*. Gloucestershire, England: NuHelth Books.

The catalog has a blue cover, printed with black ink on the front and rear. Then next 23 pages show the contents of the catalog, which are the foods sold at the "Pitman Store" located on the ground floor of the "Pitman Hotel and



Restaurant," located at 159, Corporation Street, Birmingham, England—next to the County Court.

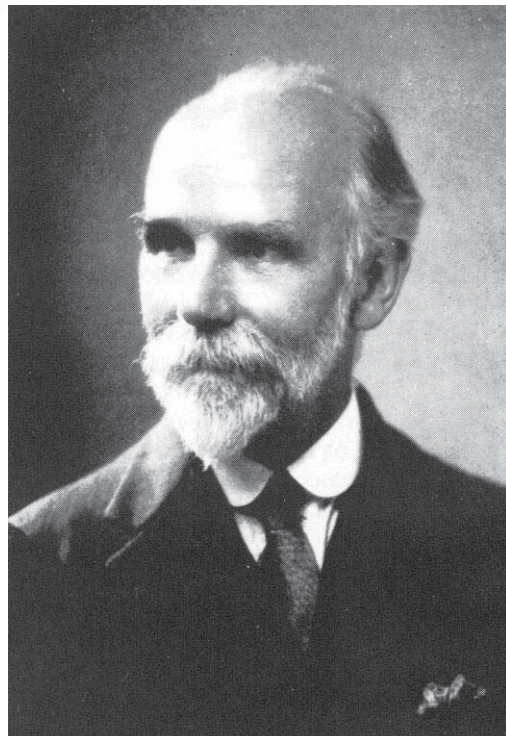
At the top of the front cover is written: "Fruits, Cereals, Italian Goods, Vegetarian Specialties, &c. &c. The date, December 1898, appears at the bottom of the front cover. An illustration of the hotel, restaurant and store building appears on the inside front cover.

The first two pages of the catalog discuss: Good sold. Quality of Goods. Terms. Delivery. Postage. Standing orders. Lists. Parcel Post Rates. The rest of the catalog is the "Price List." The goods (mostly foods) are listed in alphabetical order. Some interesting items are: Agar agar (Vegetable gelatin for jellies). Almonds (7 types). Apples (8 types). Beans (6 types, not including soy). Blanc Mange Powder (Dr. Allinson's). Bottled fruits. Breakfast food (for invalids). Bromose (Malted nuts for Consumption, &c.). Butter (5 types). Caramel Cereal (Tea or coffee substitute made from wheat). Chutney (10 types). Flour (10 types, incl. wholemeal). Granose biscuits, Granose flakes. Jams and



preserves (2 pages). Ketchup (mushroom, walnut, tomato). Milk ("Ideal," unsweetened in tins). Nut butter. Nuttose ("Product of nuts; a perfect substitute for meat, and much more nourishing"). Nuts. Oil. Parmesan cheese. Peas. Pea flour. Peanuts. Rice. Sago (small, pearl, bullet). Wheat. Wheatose.

On the inside back cover (also black ink on blue) is a full page of vegetarian literature, especially vegetarian cookery. Most of the publication sell for one penny each, but some larger ones are threepence each, and nine books are



tenpence each. The back cover is the same as the front cover.

As Ray Hill explains on page 3 of his book, the man behind this catalog and the concept of a health food store was James Henry Cook, a portrait photo of whom appears on page 4 of Hill's book.

An Illustration of the Pitman Hotel and of James Henry Cook have been added from *The First Century of Health Foods*, by Kathleen Keleny, James Cook's daughter. Address: 159, Corporation Street, Birmingham, England. Phone: 2972. Telegrams, "Fruit, Birmingham".

2061. *Vegetarian Messenger and Review* (Manchester, England). 1898. The "Vegetarian Messenger." Dec. p. 529.
 • **Summary:** "As foreshadowed in the report presented to the Annual Meeting of the Vegetarian Society, the *Vegetarian Messenger and Review* will, with the issue for January, 1899, resume its old name of the *Vegetarian Messenger*, and will be issued by the Vegetarian Society as its official organ. As a rule there will be in each number thirty-six pages of reading matter. Arrangements have been made by which we are enabled to guarantee a monthly-circulation' of 5,000 copies."

2062. *Vegetarian Messenger and Review* (Manchester, England). 1898. "The Vegetarian Messenger and Review" and other publications. Nov. p. 559.
 • **Summary:** See p. 529.

2063. *Our Fellow Creatures* (Illinois). 1898-1902. Serial/periodical. Aurora, Illinois: Anti-Vivisection Society. *
 • **Summary:** Succeeding title: *Vegetarian and Our Fellow Creatures*. Address: Aurora, Illinois.

2064. Clubb, Henry Stephen. 1898. The vegetarian principle (Brochure). Philadelphia, Pennsylvania: Vegetarian Society of America. 4 p. 15 cm. *
 • **Summary:** In this essay, the author (who was born in 1827) states his view that vegetarianism is a necessary step to end war, murder, and intemperance.

2065. Anderson, Lewis H. 1898. Natural way in diet: or, The proper food of man. Chicago, Illinois: The National Institute of Science. 232 p. Illust. 21 cm. *
 Address: Prof.

2066. Beard, Sidney Hartnoll. 1898. A simple guide to a natural and humane diet. Ilfracombe, England: Order of the Golden Age. 23 p. 16°. *
 • **Summary:** The author was born in 1862. Note 1. This is one of the first two publications on vegetarianism issued by the Order of the Golden Age in England. The Society existed until at least 1952.

Note 2. This is the earliest document seen (March 2009) that contains the term "humane diet," which refers to a vegetarian diet.

2067. Beard, Sidney Hartnoll. 1898. Is flesh-eating morally defensible? 6th ed. Ilfracombe, England: Order of the Golden Age. 29 p. 16°. *

• **Summary:** Sidney Beard was born in 1862. Note: This is one of the first two publications on vegetarianism issued by the Order of the Golden Age in England.

2068. Dwight, Henrietta Latham. 1898. The golden age cook book. New York, NY: The Alliance Publishing Co. 178 p. 22 cm. [2 ref]

• **Summary:** Pages 7-8 contain many interesting early quotations about the benefits of vegetarianism. Address: USA.

2069. Forward, Charles Walter. 1898. Fifty years of food reform: A history of the vegetarian movement in England. From its inception in 1847, down to the close of 1897, with incidental references to vegetarian work in America and Germany. With upwards of two hundred illustrations. London: The Ideal Publishing Union, Ltd. 3 + 192 p. Illust. Index. Index to illustrations. 26 x 20 cm. [75+ ref]

• **Summary:** The best, most comprehensive general history of vegetarianism up to this time; focuses on England, but gives some attention to the United States and Germany. Discusses the vegetarian Society of Manchester, England. It is one of the best sources of early photographs.

Contents: Dedication (to Arnold Frank Hills). Preface, by the author. 1. Introductory. 2. A group of pioneers: John Oswald, George Nicholson, Joseph Ritson, William Cowherd, Dr. William Lambe, Sir Richard Phillips, John Frank Newton, Percy Bysshe Shelley (A table shows the name of each man, the years of his birth and death, and his main publications). 3. The pilgrim fathers of vegetarianism. 4. The first vegetarian society: Details of the first meeting at Northwood Villa, Ramsgate, Kent, on 30 Sept. 1847. Discusses: Joseph Brotherton (M.P., elected chairman), George Coates, William Horsell (secretary), William Oldham (treasurer), Mr. Milner, Mr. Palmer, Rev. Scholefield, James Simpson, Jr. (elected president), Mr. Warman, Mr. Wright. The Liebig School of Chemistry, Dr. Beaumont and Alexis St. Martin's stomach.

5. From the Ramsgate meeting to the death of Joseph Brotherton: The first annual meeting was held 28 July 1848 in Manchester, England. 6. The second decade of the Vegetarian Society. 7. Some veterans and statistics. 8. Vegetarianism in relation to other reform movements.

9. "Vegetarianism" or "Dietetic reform." Table showing number of members, associates, and annual income from 1847 to 1896. Debate over the scope of the vegetarian platform: Should it advocate abstinence from flesh foods (meat, poultry, and fish) only, or should it also advocate abstinence from alcoholic beverages, tobacco, coffee, tea, sugar, etc. New societies are formed in response to this

debate. 10. Vegetarian literature: Past and present. 11. The Health Exhibition and vegetarian restaurants. List of vegetarian dining rooms or restaurants (by city). 12. The vegetarian revival in London: National Food Reform Society, The London Auxiliary, Mr. A.F. Hills, the London Vegetarian Society, The Vegetarian Cycling and Rambling Club.

13. The Vegetarian Federal Union and the local societies, the Vegetarian Congress in Chicago [Illinois] (1893). 14. Muscular vegetarianism: The Vegetarian Cycling Club. 15. The Vegetarian Society—1886 to 1897. 16. A vegetarian's visit to the Queen, and the thrilling story of the loss of the S.S. *Elbe* (1896). 17. Annus Mirabilis: 1897. Fiftieth anniversary of the Vegetarian Society. Appendix: The Battle Creek (Michigan) Sanitarium: Dr. John Harvey Kellogg: It "is conducted almost entirely on Vegetarian lines."

A footnote (p. 63) states: "In the *Graphic* of July 4th, 1874. there appeared the portraits of four leading Vegetarians: Professor Newman, Isaac Pitman, John Davie, and W. Gibson Ward; the first occasion, apparently, that a batch of portraits had appeared merely from the fact that the individuals they represented were Vegetarians. It was remarked at the time that, on the same page there appeared the portraits of four eminent teetotalers, four noted anti-tobacco men, and four eminent opponents of compulsory vaccination, for, as in the case of many other Vegetarians, Professor Newman, Sir Isaac Pitman, John Davie, and Gibson Ward were 'anti-everythingarians,' and opposed alcohol, tobacco, vaccination, vivisection, etc., as well as flesh-eating. In recent years complaints have been made that the *Vegetarian* was not confined to Vegetarianism, but it is noticeable that, in a lesser degree, the tendency to go beyond these bounds has existed in other journals." Address: 6, Blackfriars Road, London, England.

2070. Forward, Charles Walter. comp. 1898. Popular vegetarian cookery, comprising upwards of one hundred and twenty specially selected recipes. London: The Ideal Publishing Union, Ltd. 62 p. Undated. Illust. No index. 19 cm.

• **Summary:** Contents: Introduction: How to begin a vegetarian diet. Part I: Staple foods. Wheat. Oatmeal. Maize. Rice. Haricot beans. Lentils. Peas. Part II: Miscellaneous recipes. Pies, soups, sauces, &c.

Contains 6 pages of advertisements in the front and 12 pages of ads in the back. Concerning the date of publication, on the inside back cover is written "[not before 1898]" perhaps because two of the author's other books published in 1898 are listed in this book; and the Library of Congress call number suggests that the date as 1898.

Forward is the author of: (1) Practical vegetarian recipes (1891); (2) A history of the vegetarian movement (1898); (3) The vegetarian birthday book (1898). Address: England.

2071. Forward, Charles Walter. 1898. Fifty years of food

reform: A history of the vegetarian movement in England... Photos and illustrations. I. (Document part). London: The Ideal Publishing Union, Ltd. 3 + 192 p. [75+ ref]



• **Summary:** Photos (all clearly visible on HathiTrust): Interior of Northwood Villa (The room where the Vegetarian Society was founded in 1847). Northwood Villa, Ramsgate (Hydropathic infirmary and residence of Mr. W. Horsell in 1847. Now {1897} a sea-side home for boys in connection with the Ragged School Union {frontispiece}). Dr. Emil Weilshäuser (Foreign Corresponding Secretary of the Vegetarian Society, 1852). Rev. William Metcalfe (Foreign Corresponding Secretary of the Vegetarian Society, 1848, p. 12). Dr. William Cowherd. Dr. Cowherd's church, Salford (near Manchester, England, p. 13). Alderman Harvey, J.P. [justice of the peace]. Mr. John Smith (Author of "Fruits and Farinacea," p. 14). The Alcott family: Mrs. W.P. Alcott and her son. Rev. W.P. Alcott (son of Dr. W.A. Alcott). Miss M.A. Alcott (daughter of Rev. W.P. Alcott, p. 21). James Gaskell (p. 23). The Alcott family (American vegetarians): Miss Katharine A. Crafts and Miss Phoebe Crafts (daughters of Mrs. Phoebe Crafts). Mrs. Phoebe Crafts (daughter of Dr. W.A. Alcott). Mr. Walter M. Crafts (son of Mrs. Phoebe Crafts, p. 27). Mr. William Hoyle (Hon. Secretary of Rawensatall and Crawshawbooth Vegetarian Society). Mr. John Davie (Hon. Secretary of Dunfermline Vegetarian Society, p. 30). Mr. George Dornbusch. Mrs. P.L. Alcott (p.



32). The Bible Christian (vegetarian) Church in Philadelphia [Pennsylvania], USA: Church on Third Street, Girard Ave. (dedicated 10 Oct. 1847). Church on Park Avenue (dedicated Easter 1891). Interior view of the Church in Park Avenue (p. 34). Mr. John Cunliffe (p. 35). Mr. Brotherton's grave (p. 36). The Bible Christian (vegetarian) Church in England: Rev. James Clark (Pastor of Christ Church, Salford, since 1857). Interior of Christ Church, Cross Lane, Salford (p. 38). Dr. Frederic R. Lees (p. 40). Vegetarianism in America: Rev. William Taylor (who succeeded the Rev. Joseph Metcalfe), M.D. Mr. Seth Hunt Mann (age 86, p. 41). Mr. T.H. Barker (p. 43). Dr. T.L. Nichols. Mrs. Nichols (p. 45). Prof. F.W. Newman (President of the Vegetarian Society, 1873-1884, p. 47). Vegetarianism in America: The Shaker community of Mount Lebanon, New York: Martha J. Anderson. Eldress Anna White. Aerial view of Shaker village in Mount Lebanon. Elder Robert. Elder Frederic W. Evans. Group of vegetarians, North Family Shakers: Belle Bullhousen, Daniel Offord, Sarah Burger, Mabel Lane, Lydia Staples, Walter Sheppard, Charles Greaves, Eldress Anna White, Grace Bowers, Agnes Lee, Rosetta Stephens, Lucy Bowers, Isabel McLeod, Elder F.W. Evans, Louisa Bell, Jane Cutler, Cora Vinneo (p. 48, 54). Peter Foxcroft (p. 49). Vegetarianism in Germany: Herr Ernst Herring (President of the Deutscher Vegetarier-Bund). Eduard Baltzer (The

father of vegetarianism in Germany, p. 50). Mr. James Burns (p. 51). Mr. William Couchman (p. 52). Rev. Henry S. Clubb (President of the Vegetarian Society of America. One of the earliest workers in the Vegetarian Society, and for many years past minister of the Bible Christian Church, Philadelphia, p. 56). Mr. Edwin Collier (Manchester, p. 59). Vegetarianism in America: Dr. R.D. Mussey (see p. 33). Dr. M.L. Holbrook (Editor of the *Herald of Health*, New York). Dr. James Caleb Jackson (Dansville, New York, p. 60). Herr von Seefeld (p. 61). R. Bailey Walker (Secretary of the Vegetarian Society; p. 62). Mr. A.J. Sutton (Oxford Street, Manchester, p. 63). Dr. Norman Kerr. Rev. William Mottram (London minister, vegetarian, and temperance man). Joseph Livesey (p. 65). Sir W.B. Richardson. Mr. J.H. Raper. Joseph Malins (p. 67). James Haughton, J.P. (President of the Vegetarian Society, 1871-73, p. 70). Rev. Charles H. Collyns, M.A. (p. 73). Alfred Braby (p. 74). Major T.W. Richardson (p. 76). Dr. Severin Wielobyski (age 100, p. 77). Franklin P. Doremus (Hon. Secretary of National Food Reform

Society, 1880. Hon. Secretary Vegetarian Federal Union, 1892, p. 78). Sir Isaac Pitman (p. 79). Rev. Prof. John B. Mayor, M.A. (President of the Vegetarian Society, p. 80). Mr. R.E. O'Callaghan (First Secretary of the Vegetarian Federal Union, p. 81). Mr. A.J.L. Fischer (President of the National Food Reform Society). Rev. W.J. Monk, M.A. (p. 82). Dr. T.R. Allinson (p. 83). Richard Wagner (German composer, p. 85). Sir Henry Thompson, F.R.C.S. (p. 86). Covers of some vegetarian magazines: *The Harbinger*, *The Health Messenger*, *The Vegetarian Messenger*, *Vegetarische Warte*, *Rays of Light*, *The Journal of Hygiene and Herald of Health*, *Our Animal Friends*, *The Herald of the Golden Age*, *The Vegetarian*, *The Herald of Health*, *The Vegetarian Review*, *Vegetarischer Vorwärts*, *Food, Home & Garden*, *Good Health*, *Humanity*, *The Vegetarian*, and *Chicago Vegetarian* [Illinois] (p. 88, 93). Howard Williams, M.A. Miss Beatrice Lindsay (p. 89). Edmund J. Baillie (President of the "Ruskin Society," Liverpool, Vice-president of the Vegetarian Society), Dr. Carl Fehlaue (Editor of "Unser Hausarzt", p. 90). Mr. Arnold F. Hills (p. 91). Mr. Charles Walter Forward (Vice-president of the Vegetarian Society. Editor of the *Herald of Health*, 1886-90; *Hygienic Review*, 1891-93; *Vegetarian Review*, 1894-95; *Vegetarian Jubilee Library*, 1897; *Vegetarian Year Book*, 1888-93. Author of

the *Art of Longevity*, the *Case against Butcher's Meat*, etc., p. 92). Henry J. Osborn (p. 93). Dr. Emmet Densmore. Mrs. Helen Densmore (p. 94). Mr. J. Newton Wood (first editor of the *Vegetarian*). Mr. Henry S. Salt (editor of *Humanity*. Hon. Secretary of Humanitarian League). Mr. Edward Maitland (p. 96). William Harrison (Treasurer of the Vegetarian Society). Mrs. W. Harrison (p. 98). Mr. E.W. Richardson, Jr. Dr. Sandys Britton (Chairman of the Vegetarian Society's Consultative Committee, 1884). (p. 100). Andrew Glendinning (p. 101). Mansion House vegetarian restaurant (Poultry, E.C., London, p. 103). The Ideal restaurant (London; 2 interior views, p. 104). Robert Reid (p. 106).

Illustrations and maps: Percy Bysshe Shelley (title page). Seneca (p. 1). Coronaro. Shelley (p. 2). John Howard (p. 4). Dr. R.T. Trall. Mr. Isaac Pitman in 1845 (p. 12). Mr. W. Gibson Ward (p. 15). Theodor Hahn (Who introduced a vegetarian diet into his Nature Cure Institute near St. Gallen, Switzerland). Rev. Joseph Wright, M.A. (Who officiated as minister at the Bible Christian Church, Philadelphia, 1855-57). Horace Greeley (The distinguished friend of Dr. W. Alcott, who adopted a vegetarian diet). Dr. William A. Alcott (President of The American Vegetarian Society, 1848-1859, p. 17). Sylvester Graham. Mr. William Horsell. Mr. Joseph Brotherton (p. 19). Dr. R.T. Trall's Water Cure Establishment in New York (The first institution of its kind in America; p. 20). Boats on the harbor at Ramsgate (p. 22). Mr. James Simpson. Dr. William Lambe (aged 82, p. 25). Mr. James Salsbury (p. 39). Giuseppi Garibaldi (Italian patriot, p. 58). Mr. C.O. Groom-Napier (p. 66). Map of London showing 11 vegetarian restaurants and 2 vegetarian hotels (p. 102). St. George's House vegetarian cafe and restaurant (St. Martin's Lane, Charing Cross, London, p. 103). The Central Vegetarian Restaurant (St. Bride St., Ludgate Circus, London, p. 106). Lord Hannen (Vice-president of the London Vegetarian Society, p. 110). (Continued). Address: 6, Blackfriars Road, London, England.

2072. Forward, Charles Walter. 1898. Fifty years of food reform: A history of the vegetarian movement in England... Photos and illustrations. II. (Document part). London: The Ideal Publishing Union, Ltd. 3 + 192 p. [75+ ref]

• **Summary:** (Continued): Photos: Mr. T. Anderson Hanson (Vice-president of the Vegetarian Society; p. 109). Mr. W.S. Manning (p. 110). Miss F. Nicholson (Secretary of the London Vegetarian Association). Mrs. Bramwell Booth. Mrs. Sibthorp (Editor of "Shafts"; p. 115). Alderman H. Phillips, of West Ham (An earnest and popular speaker who took an active part in the campaign of the London Vegetarian Society between 1889 and 1892; p. 116). Mrs. Mona Caird. Samuel Plimsoll. James Herron (Irish Vegetarian Union; p. 118). Vegetarian Congress at Brighton (Seaside resort, East Sussex, south England), 1894—Group of Delegates: Messrs. Hanson, Prior, Slater, Hills, Doremaus, Oldfield, Richards. Misses Cole, Nicholson, A.M. Cole, May (p.

121). Dr. Anna Kingsford. William Theobald (p. 123). Some German vegetarians: Prof. Dr. Paul Förster. Lilli Lehmann Kalisch. Eugen d'Albert (p. 124). Lady Florence Dixie (Vice-President of the London Vegetarian Association; p. 125). Master Caird (originally a weakly infant, reared on a vegetarian diet; p. 126). Mrs. Annie Besant (p. 127). George Bernard Shaw (Dramatic critic of the "Saturday Review"; p. 128). Miss Esther Palliser (p. 132). Mr. W. Jeffrey (see p. 160; p. 133). Mr. Joseph Wallace (p. 134). Ernest Bell, M.A. (p. 135). Vegetarian Cycling and Rambling Club at Mr. A.F. Hills' residence, Buckhurst Hill, 1892. Group photo: The names each of the 47 people are given (p. 136-37). John Barclay (half-mile running champion of Scotland, 1896, with trophies. See p. 160; p. 138). The Bolton Vegetarian Society: Mr. and Mrs. John Naylor and children, Miss Farrington, Mr. W.M. Farrington (p. 139). Mr. J. Isaac Pengelly (of the Exeter and Devon Vegetarian Society; p. 140). The vegetarian delegates to the World's Fair in Chicago [Illinois], June 1893: Rev. P.W. Alcott, Mrs. Alcott, Elea Tubaschez, Mrs. LeFavre, J. Franks, Miss Yates (London), Mrs. Axon, Dr. J.G. Stair, E. Dixon (Cambridge), Rev. H.S. Clubb (Philadelphia [Pennsylvania]), Rev. James Clark (Manchester), W.E.A. Axon (Manchester), E. Clark (Manchester), T. Hanson (London) (p. 141). The Vegetarian Federal Union's stall [booth] at the World's Fair, Chicago, 1893 (p. 144). Mr. R. Semple and Mr. G.C. Wade, (agents for the Vegetarian Federal Union), Mr. W. Slatter (Secretary, Brighton Vegetarian Society; p. 145). Mr. Dorrington Boyle (p. 146). The Vegetarian Congress at Chicago, 1893: Frances L. Dusenbury, Adelaide Johnson, Mrs. Carrica LeFavre (Joint Secretary to the Congress; p. 147). Mr. Josiah Oldfield (Secretary of the Vegetarian Union; p. 148). Mr. Ernest Clark (see p. 465). Miss May Yates (Joint Secretary to the Congress at Chicago; p. 149). The Vegetarian Cycling Club (from a photo taken in Richmond Park [probably in London], 1896). Mr. H.E. Bryning (Club champion, 1895. Champion of India, 1897). Mr. G. Goddard Watts (Club champion, 1895). E. Parker Walker (Holds "Hull to York" and back safety record). A.R. Wyatt (100 miles on Path, 4 hours 39 minutes). C.A. Sidney. "Wal" Evans. "Sid" Nickels (Club champion 1897). J.H. Nickels (100 miles on Bath Road, 5 hours 38 minutes). J. Parsley (on tricycle; Present holder {with F. Beaver} of the world's amateur records one to 5 miles inclusive. Also holds London to Brighton and back tricycle record). H. Sharp (Sub-captain) and son on tandem bicycle. Mr. T.H. Schultess-Young. Mr. S.H. Nickels. Mr. Henry Light. Mr. H.E. Bryning with bicycle and trophies in India (p. 151, 153, 155-57, 159, 161). Mrs. C.L. Hunt Wallace (p. 163). Joseph Knight (p. 164). Mr. W.E.A. Axon (p. 165). Mrs. Humphrey Ward (p. 166). Mr. Sidney H. Beard (p. 167). Two illuminated plaques presented by the Vegetarian Society to Sir Isaac Pitman (inventor of phonography), June 1894 (p. 168). Mrs. F.L. Boulton (p. 169). Mr. J.M. Skinner (p. 170). Mr. and Mrs. Abel Andrew. Fred Harrison (p. 171). Miss Anne Bocker

(p. 174). H.M. Queen Victoria (p. 175). Hall and gallery, Monkham, Woodford (the residence of Mr. Arnold F. Hills; p. 177). John Ablett (p. 178). A group of the Vegetarian Society's officials at Northwood Villa, Ramsgate, June, 1897: Mr. Longshaw, Mr. J. Wilson, Mr. T.A. Hanson, Mr. C.W. Forward, Mr. A. Broadbent, Rev. J. Clark, Mrs. Foxcroft, Mr. A. Tongue, Mr. H. Pitman, Mrs. Harrison, Mr. Harrison. Vegetarian Jubilee celebration, June 1897: Group of about 30 vegetarians at Victoria Hotel, Ramsgate (p. 178). Mr. Arnold Frank Hills. Monkham: Seen from the grounds (p. 179). Mr. Charles W. Forward (Dec. 1897; p. 181). Monkham: The drawing room. The dining room (p. 182). James Parrott (p. 183). Mrs. S.A. Birtwell (p. 184). Testimonial to Mr. A.F. Hills (p. 185). Dr. John Harvey Kellogg (p. 187).

Illustrations and maps: Lady Paget (Vice-president of the London Vegetarian Association; p. 113). The Memorial Hall, Farringdon St., London (Headquarters of the vegetarian movement [in London]). The Very Rev. Dean Farrar (p. 117). "General" Bramwell Booth (Founder of the Salvation Army; p. 119). Cover of *Some Press Opinions on The Case Against Butcher's Meat*, with a preface by Hon. Dudley Campbell. Alfred, Lord Tennyson (p. 129). Count Leo / Lev / Lyof Tolstoy / Tolstoi (Russian novelist; p. 132). The Lagoon, Chicago Exhibition, 1893 (p. 142). Dr. Kellogg's sanitarium and hospital, Battle Creek, Michigan (p. 143). Vegetarians at the Thames Iron Works: Iron puddlers at work. A steam hammer at work (p. 150). Vegetarian dinner at the Holborn Restaurant, 27 May 1897 (p. 180). Address: 6, Blackfriars Road, London, England.

2073. Just, Adolf. 1898. Kehrt zur Natur zurueck. Die wahre naturgemaesse Lebensweise als einziges Mittel zur Heilung aller Krankheiten und Leiden des Leibes, des Geistes und der Seele. 3. Auflage [Return to nature. The true natural way of living as the only means of healing all diseases and suffering of the body, the spirit, and the soul. 3rd ed.]. Jungborn, Germany: Buchhandlung des Jungborn. xii + 281 p. Port. [Ger]*

• **Summary:** See above right, Note: This book was first published in 1896, then translated into English and published as a book by Benedict Lust in 1904. Before publication as a book, parts of it were serialized in Lust's magazine *The Naturopath* (See Jan. 1902, p. 39, where a photo of Lust is included). Address: Jungborn, Stapelburg (between Isenburg and Hartzburg) in the Harz [Germany].

2074. Lahmann, Heinrich. 1898. Natural hygiene: or,



Healthy blood, the essential condition of good health and how to attain it. A treatise for physicians and their patients on the predisposition to and prevention of disease. Translated by H. Buettner. London: Swan Sonnenschein & Co. iv + 253 p. Illust. Printed in Holland. *

• **Summary:** This is a translation of *Die diätetische Blumenmischung (Dysaemie) als Grundursache der Krankheiten*,... first published in German in 1892. A second edition was published in 1901. The author lived 1860-1905.

2075. Lahmann, Heinrich. 1898. Natural hygiene: or, Healthy blood, the essential condition of good health. Translated from the German by Dr. H. Buettner. London, England: Swan Sonnenschein & Co. Printed in Holland. iv + 253 p. 22 cm. [Eng]*

2076. Order of Danielites. 1898. Book of rules or constitution. Third edition, revised and completed. London: T.W. Richardson for the Supreme Council. 32 p. Illust. with

plates, incl. portrait. 16°. *

• **Summary:** The Order of Danielites was instituted on 1 Sept. 1876. The first “Constitutions for Grand and Private Gardens, of the Order of Danielites” was published that year in London (16 p.). A second edition was published in 1887.

2077. Reckziegel, Marie. 1898. Rezeptbuch fuer vegetarische Rohkost. 2. Aufl. [Recipe book for vegetarian raw foods. 2nd ed.]. Grossschönau, Germany: Verlag von Gustav Schiffner. 103 p. 18 cm. [Ger]

• **Summary:** The Introduction states (p. 8): “On what is the normal development of our organism dependent? Hear the answer: On nothing more and nothing less than the natural life conditions necessary for each creature: Air, light, water, food and drink, movement, and rest.”

Note: As of 2005, Grossschönau is in far eastern Germany, near the border with Czechoslovakia. The author’s full name is Marie Schiffner-Reckziegel. Address: Grossschönau, i. S.

2078. Reinhold, August Fred. 1898. Nature vs. drugs: A challenge to the drugging fraternity. New York, NY: August Fred Reinhold. 538 + 8 p. Illust. Portrait. 23 cm. *

2079. Beard, Sidney H. 1898? The coming revolution in diet. 5th ed. Ilfracombe, England: The Order of the Golden Age. 20 p. Undated.

• **Summary:** Contents: About The Order of the Golden Age. Introduction. 1. The public health. 2. Social problems. 3. The moral argument. Stumbling blocks to progress. Publications by Sidney H. Beard and *Herald of the Golden Age*. Address: Founder, The Order of the Golden Age, The Beacon, Ilfracombe, England.

2080. Beard, Sidney Hartnoll. 1898? What scientists say against flesh-eating. 2nd ed. Ilfracombe, England: Order of the Golden Age. Undated. *

• **Summary:** Sidney Beard was born in 1862. Note: This is one of the first two publications on vegetarianism issued by the Order of the Golden Age in England.

2081. Drzewiecki, Josef. 1898? Facts concerning right living. Ilfracombe, England: Order of the Golden Age. Undated. * Address: Rev.

2082. Etherington, W.D. 1898? A cause of the failure of Christian missions in the East. 2nd ed. Ilfracombe, England: Order of the Golden Age. Undated. *

• **Summary:** The cause is missionaries who eat meat among vegetarian populations. Address: Rev., M.A.

2083. Nevill, J.H.N. 1898? Is flesh-eating a violation of apostolic teaching? 2nd ed. Ilfracombe, England: Order of the Golden Age. Undated. *

Address: Rev., M.A.

2084. Williams, H.J. 1898? The relation of Christians to the animal world. 2nd ed. Ilfracombe, England: Order of the Golden Age. Undated. *

Address: Rev.

2085. *Food, Home and Garden (Philadelphia)*. 1899. Henry S. Clubb (Photo caption). Jan.

• **Summary:** This portrait photo shows Henry S. Clubb with his signature below.

2086. Harvie, Arthur. 1899. The vegetarian church. *Vegetarian Messenger (Manchester, England)*. Jan. p. 9-11.

• **Summary:** About the origins of the Bible Christian Church near Manchester, England. Address: Reverend.

2087. *Vegetarian Messenger (Manchester, England)*. 1899. The Pitman Hotel, Birmingham. Jan. p. 15-17.

• **Summary:** On 20 Oct. 1898, the “Pitman Vegetarian Hotel and Restaurant opened in Birmingham. Splendidly equipped, it has already achieved a considerable measure of success—and is yet another sign that “the future is with the vegetarians.”

At the opening banquet, “Mr. T.C. Lowe, of Birmingham, a vice-president of the Vegetarian Society, was in the chair. Mr. Arnold F. Hills, President of the Vegetarian Federal Union, was the guest of the evening and made an eloquent speech. Other speakers were... Mr. Broadbent (Secretary of the Vegetarian Society). A good report of the evening’s proceedings appeared in the columns of our contemporary, *The Vegetarian*.

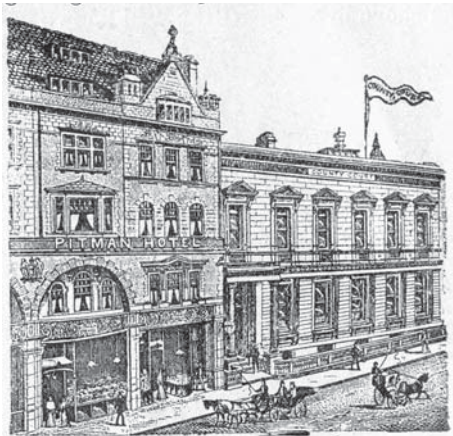
“The building: The exterior of the building is very attractive and the whole forms one of the most striking designs on Corporation Street. The design is Later Renaissance.” The remodeled building “has been described as one of the most successful pieces of architecture in Corporate street.” A detailed description of the stairways, bedrooms, bathrooms, and sitting rooms is given. No “expense has been spare to make the hotel as complete as possible for the high-class business which it is proposed to carry on.”

The vegetarian restaurant and retail shop are entirely distinct from the hotel; the former occupy an area 38 ft. by 45 ft. on both the ground floor and the basement, and are of the finest quality design and materials. The “food is temptingly served, the table artistically laid, and graced by the kindly manageress.” The retail shop features high-class fruit and almost every other specialty item used by vegetarians, “a testimony that in regard to food all the avenues of pleasure are not closed to them.”

“The dining room is spacious and there is a cosy [cozy] and luxurious sitting room and a smoke-room for those ‘commercial’ who are slaves to the ‘weed’ [tobacco].

“Mr. J.H. Cook is the managing director, and his devotion to vegetarian principles and determination to see the Pitman successful are conditions that must ensure success.”

Note: This article is based on a longer one that first appeared in *The Vegetarian* (London) on 29 Oct. 1898 (p. 689-91) titled “Birmingham leads the way: Opening the Pitman Hotel and Restaurant.”



Illustrations show: (1) A small portrait of Sir Isaac Pitman. (2) The front of the hotel as seen from Corporation Street. A flag is flying from one of the turrets and there are horses and carriages on the street.

2088. Weiner, Leo. 1899. *The anatomy of man. Food, Home and Garden* (Philadelphia). Jan. p. 4-5.

• **Summary:** “Looking at Vegetarianism in the light of comparative anatomy it is self-evident that man was designed to be a Vegetarian and nothing else. Quadrupeds are divided into classes according to their foods, and with the single exception of man, no animal as a class has ever varied from the design of nature.

“These classes are the carnivorous or flesh-eating, the fruit-eating, the grass-eating and the omnivorous. Each of these classes has distinctive organs adaptable to the digestion of the kind of food it eats and to no other kinds.

“Man has artificially become an omnivorous animal in spite of the fact that anatomically he is a fruit-eating animal. It is an amusing and significant fact that the only typical omnivorous animal is the pig. Man is trying hard to be a pig.

“The carnivorous animals all have very short intestines, adapted only to the digestion of meat. They have only one stomach and could not digest grass as the cow does. Their teeth are all long and sharp, so that they can tear meat, but they have no flat-topped teeth to grind vegetable foods as man has.

“It has been said that the so-called ‘canine’ teeth of man are like those of the carnivorous animal, and that this is an indication that man is an omnivorous animal. This is not correct. These are not canine teeth, strictly speaking. To be sure, they are somewhat pointed, but they are flat also—flat and pointed, and not round and pointed, like those of the carnivorous animals.

“The grass-eating animals have several stomachs—from two to five—and very long intestines, especially adapted to the digestion of grass. They have also flat-topped teeth for grinding.

“The fruit-eating animals are the only ones that resemble man. They have only one stomach and a medium length alimentary canal, halfway between that of the carnivorous and the grass-eating classes. The nearest animal to man is the monkey and the ape. They are fruit-eaters.

“No meat-eating animal in the world has the horizontal movement of the lower jaw in eating as man has. This is proof positive that man is not a meat-eater, according to the design of nature. These arguments on the physical side of the question prove primarily that man is not physically adapted to the eating of meat.

“From an economic standpoint it can easily be seen that man must sooner or later become a Vegetarian. This is merely a question of time and a matter of room. The increase of civilization and of population gradually must do away with cattle-raising because of the absolute demand for land for cultivation. In time, the demand for room will kill the industry entirely.

“When we eat meat we are eating the product of the earth at second-hand. The vegetation has been eaten by the animal, and a large part of it converted into bone and tendon and wasted, and we eat only what is left and made into flesh.

“To reduce the economic problem to figures: One acre of land which would furnish enough flesh to support one man would furnish enough grain to support ten men. Thus you see when the increased population causes an increased demand for food and for land on which to raise foods, it will become necessary to raise that which is the most economic, in other words, that which will produce the most per acre.

“The hygienic argument you can obtain from any reputable physician, who will tell you that meat-eating is heating to the blood, that it is especially a stimulant rather than a food, and that there is great danger of the transmission

of various serious diseases from animal to man.

“Meat-eating in the ideal stage is bad enough. If the animals that we eat were in all the health with which nature endows them, roaming wild and free over the open fields, with plenty of exercise, and permitted to choose of their own free will from the best of the various vegetable growths for their food, that would be one thing. But as civilization has advanced, cattle are raised for the sole purpose of slaughter. They get little or no exercise.

“Any veterinary surgeon will tell you that animals kept without exercise will contract and propagate various diseases which are practically unknown to them in their wild state. They are artificially fattened, and this kind of fat is not the sort of material which we should put into our bodies.

“But it is the appalling character of the disease in meat which frightens us. Tuberculosis, one of the most common and fatal of diseases among cattle, causes great destruction of human life by consumption. A recent alarming spread of leprosy in Norway, Hawaii, and the other fish eating countries is traced directly by scientists to the eating of fish. In this case, to be sure, it is thought that the eating of the fish raw, instead of cooked, is what brings on leprosy, but the simple fact that the germs are there at all is sufficient.” Address: Prof., Harvard Univ., Cambridge, Massachusetts.

2089. *Phonetic Journal (The) (UK)*. 1899. Midland District. Feb. 25. p. 115.

• **Summary:** “The Midland Association secretaries and delegates sat down to an excellent tea at the Pitman Hotel, Corporation street, Birmingham, on 4th Feb., kindly provided by the Midland District Chairman Mr. H.E. Parkinson (Derby)... a cordial expression of thanks was accorded to Mr. Parkinson for his hospitality.

Note: This is the earliest document seen (June 2009) that mentions the Pitman Hotel, which was associated with the early health food movement in England. The hotel was located nearly opposite the Grand Theatre. Sir Isaac Pitman of shorthand / phonetic fame died on 12 Jan. 1897. On 20 Oct. 1898 this hotel was officially renamed the Pittman Vegetarian Hotel and Restaurant (see *Vegetarian Messenger*. 1899. Jan. p. 15-17).

This hotel in Birmingham is also mentioned in this periodical in 1899 on Aug. 19 (p. 518), Oct. 28 (p. 685; “A room has been engaged at the Pitman Hotel which is much more suitable to the needs of the society [Midland District, Teachers’ Section] than the old meeting place...”), Nov. 11 (p. 710; “The society has decided to make the Pitman Hotel their permanent abode”), Nov. 25 (p. 741). Address: England.

2090. Chicago Vegetarian Society. 1899. Literature for thinkers. *Chicago Vegetarian* 3(6):15. Feb.

• **Summary:** A listing of 24 vegetarian books and pamphlets with summaries and prices. Address: McVicker’s Building, Chicago, Illinois.

2091. *Food, Home and Garden (Philadelphia)*. 1899. Peanut butter factory. Feb. p. 30.

• **Summary:** “The *Hamilton Times* tells of a new factory that has just been put into operation in Kokomo, Indiana, for the manufacture of butter from peanuts. For a year or more Lane Brothers, of that city, have been working on a process of making butter from peanuts to compete with the product of the farm cow, and have succeeded in producing the desired article. The addition of filtered water is said to reduce the butter to a more pliable state.”

2092. Hompes, Mathilde. 1899. Foreign notes: Armin Franke. *Vegetarian Messenger (Manchester, England)*. Feb. p. 44-46.

• **Summary:** Armin Franke, a devoted vegetarian writer, was born in Moravia.

2093. Kellogg, John Harvey. 1899. Vegetarian question (Editorial). *Good Health (Battle Creek, Michigan)* 34(2):109-12. Feb.

• **Summary:** A correspondent sends a clipping from the New York *Medical Record* in which this question is discussed. It, in turn, quotes from a long article in the *Times* (London) in which Sir Henry Thompson gives his opinions about climate and food. Dr. Kellogg notes that Dr. Thompson “does not answer a single one of the numerous grave objections which have for many years been raised against the use of flesh-food, and which have, up to the present date, never been satisfactorily answered.” He then lists and discusses ten of these objections at length. They are: 1. Human physiology and anatomy is similar to that of primates which are vegetarians. 2. The Bible (in Genesis 1:29) urges a vegetarian diet. 3. Most humans are presently non flesh-eaters. 4. Trappists and Carmelite Sisters have long been vegetarians; they are healthy and live to a ripe old age. 5. The characteristic food elements of flesh-food are not those (carbohydrates) required for maintaining the energy of the body. 6. Animals are increasingly contaminated by disease. 7. Flesh eating, if not practised in great moderation, gives rise to well-recognized disorders and diseases. 8. The slaughter of animals and the eating of corpses are abhorrent to human instincts. 9. All food originally comes from plants. “When a man eats an ox, he is simply eating corn at second hand, not improved corn but adulterated corn...” 10. “Animals are sentient creatures, deriving their life from God, and they have the same right to enjoy that life that human beings have to enjoy their lives, so long as they commit no violence or depredation upon the rights of human beings or other sentient creatures.”

“The writer [Dr. Kellogg] started out in life a puny, sickly boy. At the age of fourteen he was expected to die of consumption, as two sisters had done; but, adopting a non-flesh dietary at that time, he finds himself to-day, after

thirty years of hard work, enjoying better health than ever before, able to work more continuously, for a longer number of consecutive hours, with less sleep and with less food than the average meat eater, and on a spare diet of fruits, grains, and nuts. If Sir Henry Thompson will visit Battle Creek, the writer will take pleasure in showing him a family of nearly one thousand rosy-cheeked, bright-eyed, vigorous men and women who are living well, and who hope to live long and usefully, on a strictly non-flesh diet.” Address: M.D.

2094. Mann, Karl. 1899. Vegetarianism as a dietary for physical training. *Vegetarian Messenger (Manchester, England)*. Feb. p. 49-51.

• **Summary:** Author won the Berlin Walking Match, June, 1898.

2095. Richards, B.F. 1899. 250,000 meatless meals. *Chicago Vegetarian* 3(6):11. Feb.

• **Summary:** “We have served over a quarter million meals to hungry men in the last ten months, but not a particle of animal food has been seen on the table.” Address: Helping Hand Mission, San Francisco, California.

2096. *Vegetarian Messenger (Manchester, England)*. 1899. Mr. Bernard Shaw on himself. Feb. p. 42-43.

• **Summary:** About George Bernard Shaw. “Whenever a vegetarian happens to be ill there are never wanting persons to tell him that it is all on account of vegetarianism. Mr. Bernard Shaw has for the last few months been lame; his friends in the press have enlarged this lameness into a broken leg which would not heal because Mr. Shaw was a vegetarian. Writing to the *Freeman’s Journal* a day or two before Christmas, Mr. Shaw, in a very characteristic letter, gives the true version of his illness.

“Your London correspondent,’ says the dramatist, ‘has been good enough to furnish you with a harrowing account of my broken leg, and the refusal of the ruptured tendons to unite in consequence of my persistence in vegetarianism. I feel that London correspondents must not be permitted to plunge my native town into gloom at Christmas-time in this manner. There is no broken leg; there are no ruptured tendons; the condition of the patient far from showing no substantial improvement, is most disappointing to the believers in dead body diet; and those of my friends and admirers who were lately consoling me with assurances that I was dying for want of meat have now either dropped the subject or are considering whether they will not themselves abandon the butcher. It is true that I am invalided at present by a necrosed bone, the sequel to an abscess caused by an injury to my left foot, and that in spite of my vegetarianism my recovery is the usual slow process familiar to meat-eating victims of that very troublesome disease. It is also true that I have aggravated my condition by falling down stairs, breaking my arm, and rupturing the tendons of my wrist,

not to mention other mishaps which befell me. But the arm and wrist are perfectly sound again without the slaughter of a single ox on my account. Considering that during the seven months into which all these misfortunes (involving two operations) have been crowded, I have produced a book and a five-act play, and got married in my spare time, I think I may safely assure your correspondent that if he succeeds in getting anything better out of his Christmas turkey and sausages than I shall out of my stirabout, we shall all be glad to have full particulars from him. You will, I hope, excuse my troubling you at this length about my private and personal condition; but really when I think of the horrors of the butchers’ shops at this season I cannot allow your correspondent to invest me with imaginary broken legs in order to terrify naturally humane people into submitting to the tyranny of the slaughterman.’”

2097. *Vegetarian Messenger (Manchester, England)*. 1899. The Dukhobortsi. Feb. p. 43-44.

• **Summary:** “History records few nobler examples of suffering for conscience sake than that furnished by the obscure Russian sect of Dukhobortsi. The ‘Christians of the Universal Brotherhood,’ as they call themselves, strive to live a truly Christian life. They refuse to kill animals for food, and so are vegetarians not because they have studied the diet question, but because they are filled with too much love and goodwill to all that lives to be able to deprive living creatures of their lives. Like the Friends, they refuse to participate in the murder of their fellow-men by entering the military service. In a country where every man has to take his turn in the army this doctrine finds little sympathy from the Government, and in consequence the Dukhobortsi have had to undergo terrible persecutions. Driven from the farms on which they raised their simple food, their cows, whose milk was almost a staple article of diet, confiscated, the Dukhobortsi were reduced to such extreme poverty and privation that 20 per cent of them died. A large party of them were aided by the Society of Friends to emigrate to Cyprus. Arriving there without having had time to make proper arrangements, and crowded together in insufficient huts, it is not surprising that these refugees, debilitated by two years of starvation and persecution, should again, when on the threshold of the promised land, have fallen victims to fever and other diseases, for even vegetarians, if not properly fed, are liable to all the horrors that follow in the train of famine. Out of 1,126 persons who emigrated to Cyprus 50 died during the first three months. Thanks to the Society of Friends the Dukhobortsi are now being well cared for, and it was at the suggestion of Mr. John Bellows, one of that body, that Vejos, Limited, very generously sent, at a reduced rate, a consignment of their vegetable extract, Vejos, so that the suffering refugees might be enabled to get nourishment in a form suitable for invalids. It is interesting to note that the Dukhobortsi refuse bovril and beef-tea to the

evident despair of their Greek physician. The Dukhobortsi are receiving sympathy and help not only from the Friends but from other Christian bodies. At the New Year's meeting of the Bible Christian Church, Salford, the Rev. James Clark called the attention of the members to the sufferings of the Dukhobortsi, and a sum of £15 was immediately raised on their behalf. The Bible Christians have many beliefs in common with the Russian sects, being vegetarians and opposed to war and cruelty in every form."

2098. Kellogg, J.H. 1899. Good and bad foods: Milk as food—Three kinds of cooking—Experiments showing starch digestion—Peanut butter—International Health Association. *Daily Bulletin of the General Conference (Worcester, Massachusetts)* 8(15):151-52. March 5.

• **Summary:** This is the text of a talk by Dr. John Harvey Kellogg on Thursday, March 2.

Milk: "The other day a good brother asked me if I could recommend the use of milk; and I remarked that milk is good for calves. *The fact is, so far as my observation is concerned*, that milk is not good for any class of beings but calves,—that babies or adults who are compelled to live on milk will suffer the consequences. The large share of stomach troubles and bowel difficulties of many babies is due to cow's milk... But it is an unfortunate thing for any person to be obliged to live on cow's milk. The reason for this is that mother's milk, the natural food of the child, forms in the stomach of the child small, soft, flaky curds, which are easily digested, Cow's milk, on the contrary, forms large, tough curds. I once saw a man who nearly lost his life from taking milk."

"Cow's milk is the filthiest thing that comes to our tables. Suppose water had so much filth in it, so much barnyard manure, that you had to strain it through a cloth before you would dare drink it. You would have the water condemned. No one would drink it... We have no use for milk at our house. Our babies do not want it, and we have not used it for a year or two.

Page 152: "The great difficulty with the vegetarian diet is that, in the first place, people felt the need of something else; and some have endeavored to make up for the quality with quantity, and have partaken of many kinds of mushes, and sugar, and syrups, and various sweets, thereby imagining that they were making an improvement, whereas they were practicing the worst kind of health reform. In fact, it was not health reform at all, but as Sister White has said, health deform..."

"There is no starch in peanuts. Peanuts are not nuts; they are legumes, and belong to the same class as peas and beans.

"Now I want to tell you how to make nut butter. Shell the nuts. Take off the skins by putting them in the oven and heating sufficiently to shrink the nuts, when the skins can be rubbed off; then crush them. Nuts do not have to be roasted in order to remove the skins. It is only necessary to dry them. The mistake that is made in making nut butter is roasting the

nuts. They should not be roasted; for roasted nuts, like fried doughnuts, are indigestible. Now the question is, How are you going to make butter out of peanuts without this roasting process? I want to say that other kinds of nuts besides peanuts do not require roasting. You can make butter out of almonds, walnuts, hazelnuts, and other kinds of nuts, without roasting. But the peanut must be cooked, for it is raw. There is a process by which it can be done without roasting the nuts.

"At the sanitarium we do not use peanut butter made from roasted nuts; we do not consider it wholesome. A great many people know from experience that roasted peanut butter is not wholesome. I will tell you how you can make nut butter without roasting the nuts. It is a very simple way, and you will not need any machinery at all. Remove the skins, as explained; then take the nuts, with an equal quantity of water, and put in a covered dish; set in an oven, and let them bake for several hours. If the nuts get too dry, add a little water, and cook until the water is evaporated. Rub the cooked nuts through a colander, add a little salt if you like, and you have the most delicious nut butter you have ever tasted in your life. It is perfectly digestible, too.

"At Battle Creek we are manufacturing a blancher, which we shall be able to furnish in a short time, that anybody can use in removing the skins from peanuts. After cooking them until the kernel will shrink, they can be put in a bag, and rubbed until the skin is removed. I hope that our friends in the South will take up this peanut industry, and raise peanuts and manufacture products that they can sell to their neighbors. Other people are recognizing that it is a good thing, and people of other countries are taking it up. The manufacture of nut butter is not controlled by any sort of patent. Some years ago I saw that such a thing might be done; but I did not think it was a good thing to do. I thought it was a thing that the world ought to have; let everybody that wants it have it, and make the best of it. With nut butter, you can get everything you really need. You do not need to buy other nut products unless you want to.

"For several years I have been paying more attention to the matter of getting the health foods into the hands of our people. I believe they are interested in a dietetic reform; and if those foods could be procured at a small cost, they would largely use them. The trouble has been to find how we could sell at one price to one man and at another price to another man. Now we are sending out from Battle Creek about a thousand dollars' worth of foods every day. These foods are sent to all parts of the world. The most of our foods are sent to people who have no special interest in diet reform. Seventh-day Adventists buy a small fraction of the foods that are manufactured. The world loves these foods and is making use of them. We are sending these foods to Boston, to New York, and to other large cities. We sometimes send four or five car-load orders at once; and our cereals and nuts are bought in ten and fifteen car-load lots.

"Now the question has been, How can we sell all these at one price to one man, and at another price to another man? We could not say that we would sell to one man at one price because we like him, and to another man that we do not like at another price. The retail price has to be large enough to pay the manufacturer, the wholesale jobber, the jobber, the traveling agent, and the retail dealer. All these men take a tax on these foods for passing them along. Now the question has been how to get these foods to people who want them for their own use, and to furnish them at the smallest cost consistent. We propose to organize the International Health Association, and make every person that wants to be a member of this association declare himself to be a believer in the principles of health reform. It is a declaration, not a pledge. He simply says that he believes so and so; and if he does that we take him into our association. We will have a bureau—there will be several bureaus, and one of these will be a food bureau. Those who wish to join the association will pay one dollar, and receive *Good Health* regularly in return for it, and get all of their health foods at half the retail price. Each one obtaining the foods in this way must use them himself; he must say, I want these for my own use. All those who are interested in this plan will receive further information by writing to the Food Reform Bureau, Battle Creek, Michigan. It is expected that this bureau will be fully organized, and set in operation, at the meeting which will be held at Battle Creek next week.

"Different states can have headquarters if they wish to. If several persons want to club together, they can do so, and have the orders sent together.

"[Voice: Do you consider it unwholesome to eat nuts without blanching?]

"No, because the nut was made to be eaten raw. The grains were made to be eaten raw too. You may be surprised at that. It is only that half-cooked starch that makes trouble. Raw cabbage can be eaten by some when cooked cabbage can not be eaten. So long as the thing has life in it, it will not decay; but when you cook it and kill it, it begins to decay..."

"I thank the conference very much for your kind attention."

Note 1. From this article / talk we can see clearly that, at this time, Kellogg advocated a vegan or plant-based diet.

Note 2. This is the earliest document seen (June 2015) that discusses the origins of Granose Foods (a Seventh-day Adventist company) in England. Address:

M.D.

2099. Elkington, Joseph. 1899. The Universal Brotherhood of Doukhobors. *American Friend (The) (Philadelphia)* 6(11):247-49. March 16. "Third Month 16."

• **Summary:** Contains a good history of the Doukhobors from their founding in the early 1800s. In about 1840-1850, Nicholas I removed their colonies from the Crimea to the Trans-Caucasus, especially to parts southwest of Tiflis [in today's Georgia]. In 1892 they "became more loyal to their ancient testimony against all war, and also renounced tobacco, wine, meat, and every kind of excess, dividing up all their property, and so supplying the needs of those who were then in want. In 1895 they burnt their firearms, which precipitated a general attack on the part of the government." "Innumerable outrages followed, so that during the past three years, 10,000 out of their 20,000 have perished..."

"As to their faith, it consists primarily in the belief that the Spirit of God is present in the soul of man and directs him by its word within him. They lay stress upon the inward Christ, whose coming, teaching and sufferings is fulfilled in and through them by living out the gospel of divine love." Photos show: (1) Group of Doukhobor women and children at Halifax, Nova Scotia, on 17 Feb. 1899. (2) Doukhobor women at Halifax gathering snow. (3) Landing of the Doukhobors at Halifax, with a ship in the background.

Note: This is the earliest document seen (Feb. 2022) that mentions the Doukhobours (or Dukobhors). This periodical is published by the Society of Friends (Quakers).

2100. Lambert (Joseph). 1899. Our complete outfit: For preparing nuts for foods (Ad). *Christian Educator (The)* 3(7):194. March.

Our Complete Outfit
FOR PREPARING NUTS FOR FOODS.

COMPRISING

Blancher **Roaster** **Nut Mill**

Send for circular giving a complete description of these machines and their uses.

We will mail our Special Discount Sheet to all who are particular to state that they saw this advertisement in the CHRISTIAN EDUCATOR.

JOSEPH LAMBERT, Battle Creek, Mich.

• **Summary:** Each issue of this Seventh-day Adventist periodical is 16 pages long. This half-page ad appears on the last page (which is page 194) of the whole volume. It shows a blancher, a roaster, and a nut mill. The text states: “Mn’fd by Joseph Lambert, Battle Creek, Michigan.

“Send for our circular giving a complete description of these machines and their uses.

“We will mail our Special Discount Sheet to all who are particular to state that they saw this advertisement in the *Christian Educator*.

Note: Although neither the term “nut butter” nor the term “peanut butter” appears in this ad, making these product is clearly the purpose of these 3 implements. Address: Battle Creek, Michigan.

2101. P.W. 1899. Breakfast biscuits without soda. *Indicator (New York Tract Society, Rome, New York; Seventh-day Adventist)* 9(16):3. April 19.

• **Summary:** “Hot biscuits raised with soda or baking-powder should never appear on our tables. ‘Such compounds are unfit to enter the stomach.’ Saleratus in any form should not be introduced into the stomach; for the effects are fearful. It eats the lining of the stomach, causes inflammation, and it quietly poisons the entire system.”

“Try griddle cakes of this batter. If you have not cream use water and enough peanut butter to make a cream. Try corn bread. Mix half flour, using two well beaten eggs. Also try Buckwheat, ½ white flour.” Address: Province.

2102. Chicago Vegetarian Society. 1899. *Eating for Strength (Ad)*. *Chicago Vegetarian* 3(8):18. April.

• **Summary:** The full title of this book by M.L. Holbrook, M.D., is *Eating for Strength: or, Food and Diet in their Relation to Health and Work, together with Several Hundred Recipes for Wholesome Foods and Drinks*. This ad contains excerpts from various reviews. Address: McVicker’s Building, Chicago, Illinois.

2103. *Chicago Vegetarian*. 1899. Chicago’s new vegetarian restaurant. 3(8):8-9. April.

• **Summary:** “Chicago has a new feature to delight the esthetic tastes of the more refined of its cosmopolitan population. A high-class vegetarian restaurant has been established in the fashionable shopping end of State street. Tropical palms in rich profusion fill the spacious dining room... Strains of violin and piano blend in a melodious harmony to charm the visitor...”

“While the formal opening of the restaurant has been set for April 17, a table d’hôte has been set for visitors since the last week in March. Representatives of a number of higher thought organizations have been in constant attendance and several have arranged for special service at such hours as are convenient to their societies.”

Named the “Pure Food Cafe,” it occupies the entire

basement of the Stewart building, opposite Marshall Field’s. The menu is given—with many items in French.

2104. Davis, N.A. 1899. An Australian vegetarian example. *Vegetarian Messenger (Manchester, England)*. April. p. 126-27.

• **Summary:** “Vegetarianism in Australia is a much more flourishing movement than current statistics indicate. The Victorian Vegetarian Society has accomplished much good, and the latest champion of hygienic living, the *Herald of Health*, a monthly magazine published in Melbourne, and edited by Dr. E.R. Caro, a graduate from Dr. J.H. Kellogg’s well-known Sanatorium in America, is doing excellent work in demonstrating the immense importance of dietetic reform. These and other causes have produced, as a harvest, many vegetarian families unconnected with any organisation.

“Every argument recently adduced against meat eating on the score of the prevalence of disease among sheep and cattle has received a great emphasis by reason of recent outbreaks of tuberculosis and pleuro-pneumonia in cattle, and anthrax and ulcers in sheep. Hundreds of carcasses of beasts tainted with these foul diseases have been seized recently in Australian shambles, and in mutton especially the demand has gone down at a phenomenal rate.

“Although flesh foods are exceedingly cheap in these colonies, why Australians should consume as much flesh as they do is a mystery. Fruit and grains are abundant, and during the greater part of the year very low in price. Nuts are by no means prohibitive in price; and the climatic conditions certainly favour the vegetarian dietary.

“For myself, I have long been convinced of the advantages offered by vegetarianism, and have proved its value in many ways. The first positive test to which I applied the system was nine months’ labour in a gold mine at Ravenswood, in North Queensland, upon an absolutely fleshless diet. I, with three other vegetarian friends, took up a quartz claim on that field; and although we were all amateurs, and two of us used to a literary life, uninured to bodily labour, we did excellent work and stood the fatigue well. Our diet consisted of wheatmeal, brown bread, maize, haricot beans, dried peas, rice, sago and milk, but no butter or other fat. During the nine months we all increased in weight, enjoyed the best of health, and the amount of work done by us excited the favourable comments of old miners. At present I occupy a position on the editorial staff of a Melbourne paper, and I find that vegetarianism is an excellent dietary upon which to do mental work. I never suffer from headaches, as most brain-workers do, and hardly know what thirst is.

“In my family my experience has been equally favourable to vegetarianism. My eldest boy at four years and ten months weighs 50 lbs., and a ruddier, stronger child could not be found. Although both his mother and myself are of spare build and not above the average stature, my

boy stands 3 ft. 8½ in. high, and measures 23½ in. about the chest. He has never tasted meat, fish, fowl or other flesh, butter, tea, coffee or lollies. My other two, younger, children are equally good specimens of the results of correct dieting.

"I am decidedly of opinion that vegetarianism is destined to be a mighty factor in the regeneration of humanity, and am determined to assist in the spread of its principles by every legitimate means within my power."

2105. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Parts I-II. *Vegetarian Messenger (Manchester, England)*. April. p. 131-34.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2106. *Vegetarian Messenger (Manchester, England)*. 1899. Foreign notes: Vegetarian colony "Eden." April. p. 114.

• **Summary:** "The balance sheet and report of the colony 'Eden' (near Oranienburg [a town in the state Brandenburg, in northeast Germany]), for the year 1898 are favourable, and speak hopefully. There is a profit of nearly £400, and the number of members has risen from 133 at the beginning of the year to 148 in December... The society has now completed its fifth year, and good work has been done,..."

2107. Battle Creek Sanitarium Health Food Co. 1899. Health, wealth, prosperity: The Battle Creek Sanitarium Health Food Co... (Ad). *Chicago Daily Tribune*. May 14. p. 12.

• **Summary:** "... announce that they will open on Monday, May 15, a Health Food Store at 178 Wabash Ave., where they will give a free exhibit of all their products of all Health Foods, including the cereals and crackers, and the new Foods made from Nuts. These Foods are without question unequaled for purity and healthfulness, and as the hot weather is once more with us, probably a few suggestions respecting a suitable dietary may be acceptable to those who have not given special thought to this subject, or who have not solved the problem for themselves by practical experience. There will be at all times efficient salesmen and demonstrators direct from the Sanitarium at Battle Creek, Michigan, expert in the knowledge of Food Products, who will gladly answer all inquiries on this subject.

"We have over sixty different foods to select from, and are prepared to suit the most fastidious tastes. We cordially invite the public to call and participate in the good things that will be prepared Monday at our grand opening.

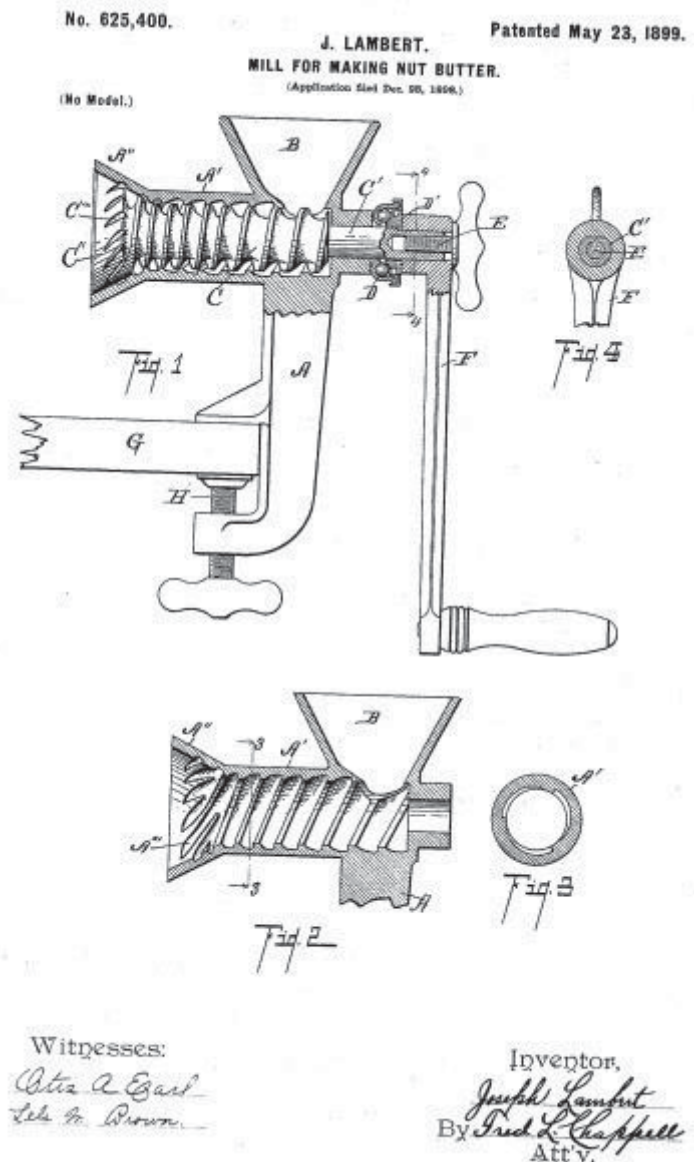
"Special. We will give away free to visitors Monday a beautiful booklet descriptive of all the Health Food,

and also free samples." Address: 178 Wabash-Av. [Battle Creek, Michigan].

2108. Lambert, Joseph. 1899. Mill for making nut butter. *U.S. Patent* 0,625,400. May 23. 3 p. Application filed 28 Dec. 1898. 4 drawings.

• **Summary:** "Be it known that I, Joseph Lambert, a citizen of the United States, residing at the city of Battle Creek, in the county of Calhoun and State of Michigan, have invented certain new and useful Improvements in Mills for Making Nut-Butter, of which the following is a specification.

"This invention relates to improvements in mills for grinding nuts into butter. It is more particularly and especially adapted for use in grinding roasted peanuts, although it is adapted to grinding almonds or any other kind



of nuts and reducing them to a smooth oily mass called 'nut-butter.' In the operation of a device of this kind it is necessary to force the ground kernels of the nuts through smooth rubbing-surfaces to thoroughly break the same and reduce them to the desired pasty condition. To do this, it is necessary to provide a machine which, in addition to its grinding action, has a positive forcing movement to it to crowd the kernels along as they are being ground and cut up."

"Figure 1 presents a detail view of my improved grinder, the upper portion of the casing being cut in longitudinal sections, the grinder or screw being left in full lines. Fig. 2 is a detail sectional view of the casing with the grinding screw or head removed. Fig. 3 is a detail sectional view through the casing, taken on a line corresponding to line 3 3 of Fig. 2. Fig. 4 is a transverse detail sectional view on line 4 4 of Fig. 1, showing the arrangement of the crank and method of attaching and adjusting the same."

Most of the rest of the patent is a description of these four illustrations.

Note 1. This is the earliest patent seen (Feb. 1895) concerning a mill for grinding peanuts or other nuts. It is also the earliest (and only) patent seen issued to Joseph Lambert of Michigan.

Note 2. The term "nut-butter" is used in this patent four times, and the word "butter" is used 7 times, however the term "peanut butter" does not appear.

Note 3. We do not know if this a new design for a hand-turned kitchen mill or basically an adaptation, with minor changes, of earlier meat grinders. Address: Battle Creek, Calhoun Co., Michigan.

2109. *Chicago Daily Tribune*. 1899. Who's who and what's what: Progress of vegetarianism. May 25. p. 6.

• **Summary:** "That the number of people who do not eat meat is increasing is shown by the establishment of a new and handsomely appointed vegetarian café in the heart of the down-town district. This place makes a specialty of all kinds of health foods and caters chiefly to people with fads in the eating line. An omelet is the nearest approach to meat on the bill of fare."

Note: This "vegetarian café" is almost certainly the "health food store" just opened by the Battle Creek Sanitarium Health Food Co. at 178 Wabash av., Chicago, and advertised in the May 7, 14, 21, and 28 issues of this newspaper.

2110. *Chicago Vegetarian*. 1899. Chicago Vegetarian Society. 3(9):10. May.

• **Summary:** A listing of the officers of the Society. This periodical is the official organ of the Chicago Vegetarian Society, published monthly.

2111. *Chicago Vegetarian*. 1899. The Vegetarian Press.

3(9):11. May.

• **Summary:** "The Vegetarian Company now has a printing plant of its own, and is prepared to do job work of every description..."

2112. *Food, Home and Garden (Philadelphia)*. 1899. The Dukhobors. May. p. 70-71, 74, 79-80.

• **Summary:** Through the intercession of friends, the Dukhoborts "obtained permission to emigrate from Russia, at their own expense, to escape the penalties from which many of them had suffered for violation of the military service laws. Their offence was refusing on conscientious grounds to perform military service, believing that to bear arms for the purpose of destroying life was a violation of Christian faith and practice, and contrary of the spirit and teaching of Christ." They are "conscientiously and religiously devoted to Vegetarianism, being opposed to killing in every form.

"The Canadian government has been induced to make these people a large grant of land in the vicinity of Yorkton, Assiniboia District [in southeast Saskatchewan], the terminus of the Manitoba and Northwestern Railroad..." A history of the Dukhobors by Joseph Elkington appeared recently in the *American Friend* (3d month, p. 16 [March 16, p. 247-49]).

"Their faith is simple: it consists in the belief that the Spirit of God is present in the soul of man and directs him by its word within him. They lay stress upon this inward Christ whose coming, teaching and sufferings are fulfilled in and through them by living out the gospel of divine love." Three photos show groups of Dukhobor women and children and their landing at Halifax, 17 Feb. 1899.

2113. *Societe Belge pour l'etude de la Reforme alimentaire* [Belgian Society for Food Reform]. Renamed *Societe Vegetarienne de Belgique* by 1900/01. 1899. New vegetarian society. Brussels, Belgium.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1899. "Vegetarian Society of France." May. p. 151-52. "We are glad to learn from *La Réforme Alimentaire* that the French vegetarians have again decided to form a Vegetarian Society to be called, like its predecessor, the *Société Végétarienne de France*... and by a very sensible arrangement with the *Société Belge pour l'étude de la Réforme alimentaire*, the two societies will have as a joint organ the interesting little magazine *La Réforme Alimentaire*."

Note: An OCLC record (Aug. 2004) for the periodical *La Reforme Alimentaire* (Brussels) says that it was published from 1881 to 1914. "*Organe des Sociétés Vegetariennes de France et de Belgique*." Therefore, it is possible that the Belgian Vegetarian Society existed as early as 1881. A copy of issues from the early years of this periodical would clearly reveal when the Belgian Vegetarian Society was established.

Vegetarian Messenger (Manchester, England). 1900.

"Vegetarian Society of Belgium." Jan. p. 4. "A few years ago there was established the 'Société Belge pour l'étude de la réforme alimentaire.' As its name implied it was for the study of the diet question. The impartial study of rational diet having convinced the Society of the utility of vegetarianism, the name of the Society has been changed to the 'Société végétarienne de Belgique.'"

History of the Belgian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/belgium.html>. "In 1908 the Belgian Vegetarian Society sent a message of support to the first IVU Congress in Dresden, Germany. This is the first reference we have at present, though the society appears to have been in existence for a while before that." Dr. Ernest Nyssens was president of the Belgian society as early as 1909, and he also edited *La Réforme Alimentaire*. Address: Brussels, Belgium.

2114. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Parts III-IV. *Vegetarian Messenger* (Manchester, England). April. p. 131-34.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2115. *Vegetarian Messenger* (Manchester, England). 1899. Vegetarian Society of France. May. p. 151-52.

• **Summary:** "The French nation which is apparently less inclined to flesh food than most European nations has, strange to say, not been very receptive of vegetarianism. Early in the eighties there was a society called first the Societe, Vegetarienne de Paris and afterwards the Societe Vegetarienne de France, but it made little impression and after two years work was dissolved. Dr. Bonnejoy, however, continued to impress on his countrymen the advantages of vegetarianism. We are glad to learn from *La Reforme Alimentaire* that the French vegetarians have again decided to form a Vegetarian Society to be called, like its predecessor, the *Societe Vegetarienne de France*. The offices are at Boulevard de Strasbourg, 75, Paris, and by a very sensible arrangement with the *Societe Beige pour l'étude de la Reforme alimentaire*, the two societies will have as a joint organ the interesting little magazine *La Reforme Alimentaire*, which is now in its third year, and thus becomes the organ of vegetarianism throughout the whole of the French speaking world. We wish the Vegetarian Society of France a long and prosperous career. It will be able to find plenty of work and we hope will take steps at once to arrange for a vegetarian restaurant at the Paris Exhibition of 1900."

2116. *New York Times*. 1899. Vegetarians have a picnic: It was a red-letter day for potatoes, onions, cabbages, and fruit—consumption of meat denounced. June 18. p. 12, col. 4.

• **Summary:** "The Vegetarian Society enjoyed a picnic yesterday afternoon on the grounds surrounding the home of the Rev. George Donaldson at Edgewater-on-Hudson, New

Jersey. Mr. A. Haviland, the Secretary of the society, and the Rev. George Donaldson welcomed the vegetarians.

"During the laying of the vegetable feast, many opinions were advanced as to why man should not eat meat. One woman who had presented a new succotash of radishes, potatoes, and beets, said that according to the matured opinions of eminent scientists, the custom of flesh eating leads to the 'setting apart of a whole class of the population for the disgusting, brutalizing, and unwholesome occupation of butchery...'"

2117. *Mercury (The) (Hobart, Tasmania, Australia)*. 1899. Vegetarianism. July 25. p. 3.

• **Summary:** "[From a correspondent.] The delegates and visitors to the biennial Union Conference of Seventh Day Adventists, recently in session at Avondale College, Cooranbong, N.S.W., were much interested in the vegetarian dietary as practised at the college, and in which the delegates, visitors, and students equally participate. In order to give a good idea of the dietary in question, a week's menus at the college are appended: -

"Sunday.—Breakfast—Rolled oats, granola, milk, bread, rolls, honey, stewed quinces, caramel coffee. Dinner—Tomato soup, crutons, mashed beans, squash, corn, nut sauce, bread, zwieback, bread and fruit pudding, lemon dressing.

"Monday.—Breakfast—Oatmeal, granola, fruit toast, bread, rolls, buns, stewed apples, honey, milk, caramel coffee. Dinner—Pea soup, crutons, mashed beans, scalloped tomatoes, boiled rice, nut sauce, bread, zwieback, quince pie.

"Tuesday.—Breakfast—Oatmeal, granola, macaroni [macaroni], nut butter, bread, rolls, gems, stewed quince, honey, caramel coffee, milk. Dinner—Bean soup, crutons, green peas, potatoes, squash, milk sauce, bread, zwieback, bread pudding.

"Wednesday.—Breakfast—Breakfast meal porridge, granola, milk, milk toast, nut butter, bread, rolls, gems, stewed peaches, jam, caramel coffee. Dinner—Tomato soup, crutons, split peas, fresh corn, squash, nut sauce, bread, zwieback, lemon pudding.

"Thursday.—Breakfast—Breakfast meal porridge, grape toast, granola, nut butter, stewed peaches, honey, bread, rolls, milk. Dinner—Potato soup, crutons, baked beans, pumpkin, fresh corn, nut sauce, bread, zwieback, apple pie.

"Friday.—Breakfast—Rolled oats, granola, macaroni baked with granola, bread, rolls, gems, stewed apricots, honey. Dinner—Bean soup, crutons, peas puree, mashed potatoes, turnips, sauce, bread, zwieback, sago pudding.

"Saturday.—Breakfast—Oatmeal, granola, fruit toast, bread, biscuits, buns, peaches, honey, milk, caramel coffee. Dinner—Pea soup, crutons, savoury beans, sliced tomatoes, nuttose, bread, zwieback, peach pie.

"The dietary is not only thoroughly wholesome, but also exceedingly appetising."

Note: Parr and Litser (1995, p. 18-19) state that the

first Seventh-day Adventist health food factory in Australia, at Melbourne, began to make its first foods in Jan. 1898. Edward Halsey, the master baker, produced the first batch of Granola on 27 Jan. 1898. It was made at St. George's Bakery, 46 Clarke St., Northcote, Melbourne, Victoria. The next day he roasted his first tray of peanuts and produced the first batch of Caramel Cereal. But it was soon realized that Melbourne was not the best location. On 5 Oct. 1898 (in a meeting at Summer Hill, a suburb of Sydney), G.W. Morse was elected "president of the Sanitarium Health Food Company," and it was decided "that he should supervise the transfer of the manufacturing of health foods from Melbourne to Cooranbong (the newly established SDA College in New South Wales was at Avondale in Cooranbong).

On 29 May 1899 the new SDA food factory at Cooranbong, began to make its first product (Peanut Butter, made by Edward Halsey, manufacturing wizard). "By June 16 he had turned out two batches of Granola; bread and wholemeal biscuits had come from the oven by July 5/6. And when, later in July of that year, the Union Conference session was held at Avondale, Mr. Halsey's toothsome delights of sound and sensible food were more than enough to awaken the enthusiasm of the delegates. More than this, the delegates bought over £80 worth of Halsey's special goodies during the conference."

Therefore it seems likely that most or all of the special Adventist foods mentioned above (such as granola, caramel coffee, nut butter, nuttose, etc.) were made in Cooranbong, New South Wales, Australia, and no longer imported from Battle Creek, Michigan.

2118. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Parts VI-VII. *Vegetarian Messenger* (Manchester, England). July. p. 245-52.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2119. *Vegetarian Messenger* (Manchester, England). 1899. Vegetarian Society of South Australia. July. p. 230.

• **Summary:** "We are glad to see that South Australia has now a Vegetarian Society. The Honorary Secretary, to whom the Society owes its origin, is Mr. A. Fawcett of Adelaide. Mr. N.A. Knox is president, and the committee consists of Miss Perry, Mr. J. Mackenzie and Mr. W.L. Whitham. There are three grades of membership, each of which corresponds with the similar grades in the Vegetarian Society, members, associates, and subscribers. Members are eligible for office and at the discretion of the Committee an associate may also become an office-holder."

2120. *Vegetarian Messenger* (Manchester, England). 1899. Daisy leaves. July. p. 255-58.

• **Summary:** "There are daisies, daisies, everywhere With

eyes of gold looking bravely up to the sun and shining ray-like. petals, making each flower seem a tiny sun in itself. 'Sheets o' daisies' cover every field and meadow, daisies down by the brook, on every lawn, and by the dusty roadside. Common and cheap as only daisies and babies and such like lovely things know how to be. Yet here in our *Messenger* we have had no Daisy Leaves for months and months! for so long a time indeed, that many of us must have almost forgotten we ever had them. And, children dear! what excuse do you think the editor makes for this? 'We haven't had Daisy Leaves chiefly because space could not be found for them.' Isn't-it shocking? Really it is high time somebody talked very seriously to the editor! But I think we will forgive him this time, because he says also, 'If we make up our minds to have a children's page', every month room must be made for it.' What do you say, children? Shall we make up our minds to have our children's page, the Daisy Leaves? Will you be glad to see it again? Will you held me to keep it for you, by reading it and showing that it really interests you?

At the end of the 'Leaves' you will find my name and address. If you have time and would care to write to me, I shall always be pleased to have letters from any of you, and in this way we could learn to know each other better. I am sure many of you must have your animal or bird friends that you could tell me about, and of these I shall be most glad to hear.

"One of your Ivy Leaf friends has sent you a report of their last meeting, which you will be glad to read I know.

"Dear Daisies and Other Friends,—Would you like to hear about our Ivy Leaf Meeting on June 3rd? It was such beautiful weather, we held our meeting in the garden. It was such fun singing our songs, and saying our mottoes under the trees. A good many visitors came to see us, and amongst them Dr. and Mrs. Kress and their three children. Eva and Ora have now been enrolled as Ivies. The register was called; collections for our cot in Oriole taken in; ten new members enrolled; the record of our last meeting and junior report and correspondence read. Then after the 'coach horses' had been appointed for June (i.e. record, report, and letter writers), we listened attentively while Dr. Kress gave us a very interesting and instructive address. It was about what sort of food to eat and how to eat it. Almost every fact he mentioned, he proved to us by experiments. I think you would have laughed if you had seen all the things he brought out of his bag, a piece of potato, a raisin, a piece of mouldy bread, a lemon, a piece of biscuit, some oatmeal, an orange, and other things. He told us that by living on the products of the vegetable kingdom we have our food as it were sent straight from God, instead of second hand through other animals' bodies. Dr. Kress amused us by calling fruits and vegetables God's 'bill of fare' for man. Perhaps some of you wonder as I did why it is we cannot live on grass and leaves as cows do; it is because grass, etc., is very difficult for us to

digest; our alimentary canal is only 10 to 12 ft. long, whereas the cow's is 30 ft. long. Nuts and fruit form a perfect diet without anything else. After this our Mother branch talked to us about various things. We Ivies are going to a pic-nic by invitation on Tooting Bee Common, next Saturday the 10th. You are sure to have an account of it later on. After tea and games on the grass came the important business of a prize competition. One of our friends had kindly offered two prizes, one for seniors and one for juniors, for the best recitation of a certain poem. At this meeting the recitations were judged and prizes awarded. The senior one was a big book of 52 Sunday stories for boys and girls: this was awarded to Frida Boulton. The junior prize was a very pretty framed picture of all the animals being led by a little child, as spoken of in the Bible, 'A little child shall lead them.' This was awarded to Willie Watts. I suppose we are all beginning to think of summer holidays now. I find it very interesting to try and see how many different sorts of ivy I can find when away from home. Will not one of you Daisies write a letter for our page, and tell us something about your vegetarian experiences. I wonder if you are looked upon as curiosities in your schools as much as we are?—I am, your loving Ivy Leaf friend, Muriel Eamons, Assistant Secretary.

"I think I need add little now to what Muriel has told you about the Ivy Leaf Society, for I fancy some of you are Ivies, and will know more about the Society than I can tell you. The Daisies will not need to be told much either, for they will have read reports. of the Ivy Leaf doings, which have often been printed in the Messenger. This is one of the beautiful mottoes all Ivies learn and I hope all children who may read this, who are neither Ivies nor Daisies will learn it too.

"I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to comfort and protect all gentle life upon the Earth."

"Here is a little story that will show you how one little boy and girl tried to carry out part of the motto's teaching, though I am sure they have never learned it. I mean to teach it to them. One day they found two poor little baby sparrows that had fallen out of the nest. One the children found in their own garden, under a wall where the ivy had grown very thick, and the birds have built so many nests that they have quite a little sparrow-town among the clustering branches; but the other was found in the village-street, quite half a mile from the garden where it had fallen from its nest in the eaves of a tall house. Both birdies were unhurt and the children took them home, where they were put in a little cage, and the cage placed on a window ledge that overlooks the sparrow-town.

"You may guess how closely the children watched, and how pleased they were when presently they heard a hurried whirring—of little brown wings and saw the dear little mother and father sparrow alight on the cage. They had found their lost baby, and not only their own, but some other little loving

pair's baby also. And there was such a flutter of joy and excitement! And such gaping and chirping from the wide-mouthed hungry things. The parent birds did not hesitate at all, they hurried to fetch food, and at once began to feed both their own baby, and the wee stranger. They have kept constant in their care, and it is now ten days ago and the birdies will soon be ready to fly. The children,..."

Continues for two more pages.

2121. Vegetarian Society of America. 1899. Vegetarian Society Nut Butter (Ad). *Food, Home and Garden (Philadelphia)*. July. p. 81.

• **Summary:** This full-page ad begins: "The Nut Butter of the Vegetarian Society is made in the Vegetarian Society Mill and is free from adulteration. No water, no salt and no preservative chemicals are used in its preparation. It is therefore called *pure* because it is *pure*. Nothing but the best of nut meats are used in its manufacture. Nut Butter makes dainty sandwiches for lunches, picnics, afternoon teas, etc. It is also fine for flavoring cake, gravy or salad dressing."

Testimonials: "The Peanut Butter I have from you is excellent.—Mrs. A.A. Albright, 60 E. Ellis Street, Atlanta, Georgia." "Enclosed find \$6.00 for one dozen quart jars of Peanut Butter. I know by the can I had it will be satisfactory.—G.G. Gibbs, Vail, New Jersey.

"The Butter is put up in pint and quart air-tight glass cans and if kept in a cool place will keep good indefinitely. Also in half-pint glass jars..."

Prices for Pure Peanut Butter range from 15 cents for 1 small glass to \$6.00 for 12 quart cans.

Prices for Pure Almond Butter range from 35 cents for 1 small glass to \$7.50 for 12 pint cans. "Nut Cheese is the same price as Almond Butter. Other kinds of Nut Butter made to order."

Note: This is the earliest document seen (June 2003) that advertises "Peanut Butter" as a commercial product. Address: 1023 Foulkrod St., Station F, Philadelphia, Pennsylvania.

2122. *New York Times*. 1899. Butchers' meat. Aug. 23. p. 6, col. 4.

• **Summary:** Discusses vegetarianism as a method of cheapening meat.

2123. Battle Creek San. Health Food Co. 1899. Look! Read! and then drop us a postal for a free health food book (Ad). *Chicago Vegetarian* 3(12):Back cover. Aug.

• **Summary:** "... which tells all about over 25 delicious health-building and strength-giving foods, such as Granola, Granose, Nut Shortened Crackers, Diabetic Foods, Etc., all ready for use and prepared in the most wholesome and tempting form. You want this book and will have it if you send your name; at the same time send your grocer's name and we will send you a sample of our Nut Shortened Sticks

Free.” Address: Battle Creek, Michigan.

2124. Sanitas Nut Foods Co., Ltd. 1899. Sanitas Nut Foods: Nature’s foods (Ad). *Chicago Vegetarian* 3(12):Back cover. Aug.

• **Summary:** “We will tell you all about these new, delicious, strength-giving, flesh-building foods in a booklet. Sent free for your name and address on a postal.

“Sanitas

“Nut Foods

“are made from choice selected nuts in many palatable forms to suit all tastes.

“Thoroughly cooked, ready to eat.

“Send 25¢, stamps, for assorted trial packages.”

Address: 20 Washington St., Battle Creek, Michigan.

2125. *Vegetarian Messenger* (Manchester, England). 1899. A strawberry feast in “Eden.” Aug. p. 265.

• **Summary:** “The vegetarian colony ‘Eden’ celebrated its anniversary on June 25th, when 3,000 persons were present. As the *Vegetarischer Vorwärts* says, it is certainly one of the signs of the times to find 3,000 people assembled at a feast where no flesh, beer, spirits or coffee are served, and come away satisfied. As strawberries were at their height of plenty, they formed one of the chief articles of food, but variety was not wanting. After Herr Schirrmeister and Herr Lothar Volkmar had explained the objects of the gathering in excellent speeches, the assembly was entertained by a concert, popular games, and dancing in the open. In the evening tableaux vivants and illuminations added greatly to the charm of the gathering. It was an eventful day in the history of vegetarianism, and ought to bear a rich harvest.”

2126. *Vegetarian Messenger* (Manchester, England). 1899. The Deutsche Vegetarier Bund [Vegetarian Confederation]. Aug. p. 265-66.

• **Summary:** “The general meetings of the German Vegetarian Bund will take place at Munich on July 16, 17 and 18. The Bund was formed in 1892, and began with some 300 members drawn from the older vegetarian societies. At the end of 1898 the number had grown to 981, and it has at the present time reached its thousand and more. During the course of the year a fair amount of propaganda work has been undertaken, mostly it...”

2127. *Los Angeles Times*. 1899. Care of the body: Valuable suggestions for acquiring and preserving health. Sept. 24. p. 28.

• **Summary:** The section titled “A long-felt want” states: “In San Francisco and other large cities of the country, and also in Europe, there are many first-class vegetarian restaurants, where no meat in any shape is served. Those who imagine that the menu of these establishments is confined to cabbage, and potatoes, and beans, and fruits, would be much surprised

to note the elaborate and varied menu which they present. During the past few years a great number of new foods, composed of nuts and other products, have been placed on the market, so that those who prefer to abstain from flesh food have a large variety of other foods to choose from. In London there are probably twenty of these restaurants.

“There are many vegetarians in Los Angeles, and it seems that a first-class vegetarian restaurant, conducted by some one who understands the business, should be a paying investment.”

Note: This weekly column, “Care of the Body,” in a city known as a health Mecca, started in 1899 with an orientation toward naturopathic medicine, and ran, with few interruptions, for 40 years (until at least Aug. 1939).

2128. *Food, Home and Garden* (Philadelphia). 1899. Dr. William E.A. Axon. Sept. p. 121.

• **Summary:** “We congratulate our learned friend Dr. William E.A. Axon, Manchester, England, on receiving the honorary degree of LL.D., from Wilberforce Univ., at its recent commencement. Mr. Axon is a member of the Vegetarian Society of America, Vice President of the Vegetarian Society, Manchester, and literary editor of the *Manchester Guardian*, *Vegetarian Messenger*, etc.”

2129. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Part VIII. *Vegetarian Messenger* (Manchester, England). Sept. p. 309-13.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2130. *Vegetarian Messenger* (Manchester, England). 1899. Vegetarian Society of Victoria. Sept. p. 302.

• **Summary:** “The annual report of this society speaks of a considerable amount of work having been accomplished. Forty-five meetings have been held, mostly in the halls of the temperance associations in Melbourne and its suburbs. The secretary of the society has been in correspondence with several of the great shipping companies urging them to introduce wheat-meal bread among their passengers and crews, and has met with sympathetic responses. Perhaps the most important event in the history of Australian vegetarianism during the year, was the establishment by the Battle Creek [Michigan] Seventh Day Adventists of a manufactory [factory] at Sydney, for the production of health foods. The Adventists have launched a monthly vegetarian journal called the ‘Herald of Health,’ and have also established a cheap restaurant and lodging house for the poorest classes, which is run on pure vegetarian lines. The Vegetarian Society of Victoria congratulates itself on this addition to the forces of vegetarianism in Australia, and has elected as its president Dr. Caro, the superintendent of the Adventist propaganda. The report also notes with satisfaction the establishment of a sister Vegetarian Society in South

Australia.”

This is the earliest document seen (March 2009) in *Vegetarian Messenger* that contains the term “health foods” (or “health food” or “health-foods”).

2131. *Vegetarian Magazine (The)*. 1899-1900. Serial/periodical. Chicago, Illinois: The Vegetarian Company. Vol. 4, No. 1. Oct. 1899. Frequency: Monthly.

• **Summary:** Preceding title: *Chicago Vegetarian*. Succeeding titles: *Vegetarian and Our Fellow Creatures* (Jan. 1901–April 1903), *The Vegetarian Magazine* (June 1903–March 1925). *Vegetarian Magazine and Fruitarian* (April 1925–Jan. 1926). Note: Both *Food, Home and Garden* (Philadelphia, Pennsylvania) and *The Vegetarian* (Chicago) were published in Oct., Nov. and Dec. 1899, and in Jan. 1900.

On the cover of every issue from 15 March 1900 to at least April 1922: An illustration of a beautiful, long-haired young lady dressed in a flowing robe, knotted over her right shoulder and cinched with a sash around her waist. In her right hand are 8-10 stalks of wheat and a sickle; in her



ANNIE BESANT.

(See page 4.)

left some leaves and berries. At her feet is a cornucopia. Behind her is a harvested field with the grain in shocks. On both sides are fluted Greek columns. In large letters, on two banners above and two below this illustration, appear the following names: Adam, Hesiod, Isaiah, Daniel, Plato, Zoroaster, Aristotle, Seneca, Ovid, Plutarch, Pope, Swedenborg, Voltaire, Franklin, Wesley, Linnaeus, Graham, Shelley, Tolstoi, Oscar II. Published monthly by The Vegetarian Co., McVicker Building, Chicago, Illinois. Address: Chicago, Illinois.

2132. *Los Angeles Times*. 1899. Care of the body: Valuable suggestions for acquiring and preserving health. Oct. 29. p. 29.

• **Summary:** The section titled “Vegetarian restaurants” states: “Referring to a suggestion recently made in this department that there is a good opening for a vegetarian restaurant, a correspondent writes a somewhat lengthy communication, in which he takes the ground that, from a financial point of view, no comparison can be made between the prospects of such an establishment here and in London or Liverpool, for the reason that our regular restaurants furnish so much in the vegetarian line that is not found at English eating places. The latter, he says, are mainly supported by non-vegetarians, who take a vegetarian meal in the middle of the day by way of a change.

“At the same time, there are plenty of vegetarian restaurants which do well in this country, and since the previous article was published The Times notes that such an establishment is shortly to be opened in Los Angeles, by a company which owns a number of sanitariums in various parts of the world, and has a vegetarian restaurant in San Francisco.”

2133. Alcott, William Penn. 1899. A summary of vegetarianism. *Food, Home and Garden (Philadelphia)*. Oct. p. 133-35.

• **Summary:** “In the *Bible* our Creator teaches the best diet: ‘God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.’ (Gen. 1: 29.) Some expounders explain anything in other Scriptures seemingly inconsistent with this, by ‘accommodation,’—as with divorce (Matt. 19: 8), or by ‘kenosis’ (Phill. 2: 7, see the Greek). On the testimony of early historians, Matthew and Peter were Vegetarians, also James ‘the Lord’s brother,’ first head of the Church. Compare manna and quails as food (Numb. II: 18-35) and read Daniel I. Fruits, nuts, grains, legumes and vegetables are our best food.

“Revelation is confirmed by Science. (a) Comparative Anatomy: man is near the anthropoid apes which eat fruit and nuts. Our ‘canines’ are even smaller than theirs. Man’s nails, tongue, hands, intestines and blood, point to

ADAM ❖ HESIOD ❖ GAVTAMA ❖ ISAIAH ❖ DANIEL ❖ PLATO ❖

The Vegetarian Magazine

ZOROASTER ❖ ARISTOTLE ❖ SENECA ❖ OVID ❖ PLVTARCH ❖



VOL. XI. No. 6.

OCTOBER, 1907.

Ventilation in Public Buildings.

Vegetarianism and Football.

Man's Natural Food.

Vegetarian Diet for the Chicago University Football Team.

History of Vegetarianism.
(Eighth Chapter.)

The Vegetarian Table.

Our Young Folks.

The Progress of the Movement.

New Publications.

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POPE ❖ SWEDENBORG ❖ VOLTAIRE ❖ FRANKLIN ❖ WESLEY ❖

An Illustrated Magazine of Better Living—An Authority on Foods, their Selection and Preparation
 Discountenances the Use of Flesh, Fish and Fowl for Food—Upholds the Right to Life for the Whole
 Sentient World—Advocates Justice, Humanitarianism, Purity, Hygiene, Temperance—Stands for
 a Stronger Body, a Healthier Mentality, a Higher Morality—Literature of the XXth Century Home
 Published Monthly by The Vegetarian Company—Chicago—\$1.00 the Year—Ten Cents the Copy

LINNÆVS ❖ GRAHAM ❖ SHELLEY ❖ TOLSTOI ❖ OSCAR II ❖

vegetable food (Linnaeus, Cuvier, Owen, Lawrence, Bell.) (b) Chemical Physiology: the saliva, gastric juice and excretions confirm this view. So does (c) Embryology (Schlicheysen). (d) 'It may be accepted as a fair deduction from the Anatomy and Physiology of man, and more especially from his dentition, and from his want of natural weapons of attack and defence, that he must at first have been frugivorous (Dawson). (e) Development theories confirm this (Darwin, Haeckel). (f) Chemistry shows that all elements essential to health, are contained in the diet of Paradise (Liebig, Playfair, Church, Duncan, Atwater). (g) Medical Science, through Drs. H. Thompson, N.B. Carpenter, B.W. Richardson, E. Smith, Keith, declare flesh-food unnecessary. It is only nutriment at second-hand, generally half excrementitious matter, the remainder venous blood, tissue exhausted and so 'twice dead,' stimulating poisons (ptomaines, etc.), and a small residuum of value. (h) So testifies Biology. (i) Zoology names as the strongest animals, the elephant, ox, horse, camel, gorilla. The lion and tiger flee from the enraged buffalo. Carnivora would starve without fangs, claws, cunning. The polar reindeer and musk-ox find vigor in lichens and sedges, and the former lives where Eskimo dogs, fed on flesh, die from cold and exhaustion. Reindeer can make a daily journey two or three times as great as a dog-team (Harris U.S. Report on Alaska). (j) There is argument in the *instincts of children*, fairly tested: Kreophagy is therefore unnecessary, unnatural, undesirable." Address: Rev., Boxford, Massachusetts.

2134. Salt, Henry S. 1899. Vegetarianism as related to other reforms. *Vegetarian Messenger (Manchester, England)*. Oct. p. 339-43.

• **Summary:** "It is sometimes held by the champions of vegetarianism that reform of diet is the starting point and foundation of all other reform, a panacea for the ills and maladies of the world. This over-estimate (as it seems to me) on the part of a few enthusiasts of an unpopular cause is due, presumably, to a revolt from the contrary extreme of depreciation; for a little thought must show us that, in the complexity of modern life, there is no such thing as a panacea for social ailments, and that, as there is no royal road to knowledge, so there is no royal road to reform. It is impossible for vegetarianism to solve the social question, unless by alliance with various other reforms that are advancing simultaneously—so inter-locked and inter-dependent are all these struggles towards freedom. It has been well said by Mr. Kenworthy (in *The New Charter*) that, 'By humanitarians, socialists, vegetarians, anti-vivisectionists, teetotalers, land reformers, and all such seekers of human welfare, this must be borne in mind—that each of their particular efforts is but a detail of the whole work of social regeneration, and that we cannot rightly understand and direct our own little piece of effort, unless we know it and pursue it as part of the great whole.'

"Still more mistaken, on the other hand, is that common prejudice against food reform which would exclude it altogether from the dignity of propagandism, and would limit it to the personal practice of individuals. 'There can be no objection,' says Dr. Burney Yeo, in his 'Foods in Health and Disease,' to individuals adopting any kind of diet which they may find answer their needs and minister to their comfort; it is only when they attempt to enforce what they practise on others, that they must expect to encounter rational opposition.' Unfortunately we have learnt by bitter experience that rational opposition is the last thing we can expect to encounter—as indeed is made sufficiently evident by Dr. Yeo's argument. For how would individual vegetarians have ever heard of the diet except through the propaganda? And why have vegetarians, as a body, less right than teetotalers, socialists, or any other propagandists, not to enforce, but to advocate their views This typical professional attempt to class vegetarianism as an idiosyncrasy, and not a system, is as irrational as it is insincere; and what its insincerity is may be seen from the fact that though we are told that 'there can be no objection' to individual practice of the diet, yet, whenever individuals do attempt to practise it, they meet with the strongest possible objection from the doctors themselves.

"Thus it comes about that in this progressive age, and even among those who label themselves 'Progressives,' vegetarianism is frequently regarded as a mere whim and crotchet, with no practical hearing on the forward movement of to-day. It is a marvel that so many 'advanced' journals which have a good word for a host of worthy causes that are fighting an uphill battle against monopoly and injustice—social reform, land reform, law reform, prison reform, hospital reform, and a hundred more—are dumb as death, or speak only to sneer, when the subject is food reform; leading their readers to suppose that, whereas on all other matters there has been a great change of feeling during the past half century, on the one matter of diet there has been no sort of progress! Yet they might easily learn, if they made serious inquiry, that the reformed dietetics, so far from being the outcome of mere sentiment about animals, have a past record based as surely on moral and scientific reasoning as that of any cause included in the progressive programme. Vegetarianism is, in truth, progressiveness in diet; and for a Progressive to scout such ideas as useless and utopian, is to play the part (as far as diet is concerned) of a bigoted reactionist. What is the meaning of this strange discrepancy? It must mean, I fear, that to a large number of social reformers, the reform of other persons is a much more congenial battle-cry than the reform of oneself. They call vegetarianism 'impracticable' for the strange reason that, unlike most isms, it asks them to do something which they know they could do, if they wished. It is impracticable' because it does not suit them to practise it!

"To the ethical, no less than to the political school

of thought, the question of vegetarianism is unwelcome, obtruding as it does on the polite wordiness of academic discussion with an issue so coarsely downright:—'You are a member of an Ethical Society. Do you live by butchery? 'But the ethics of diet are the very last subject with which a cultured ethical society would concern itself, and the attitude of the modern ethicist towards the rights of animals is still that of the medieval schoolman.* The ethicist does not wish to forego his beef and mutton, so he frames his ethics to avoid the danger of such mishap, and while he talks of high themes with the serene wisdom of a philosopher, the slaughter-houses continue to run blood. I surmise that the royal founder and archetype of ethical societies was that learned but futile monarch referred to in the epitaph:

"Here lies our mutton-loving king,

"Whose word no man relies on:

"He never said a foolish thing,

"And never did a wise one.'

"So too throughout the whole field of hygiene, temperance, and plain living, to ignore vegetarianism is to ignore one of the most potent influences for self-restraint, embracing, as it does, all the best features of frugality. What is the use of for ever preaching about the avoidance of luxuries and stimulants, if you rule out of your system the one dietary which makes stimulants and luxuries impossible..."

2135. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Part IX. *Vegetarian Messenger (Manchester, England)*. Oct. p. 343-46.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2136. *Morning Oregonian (Portland)*. 1899. Peanuts as staple diet: Novel food reform idea gains many Portland adherents. Ground, flavored and combined with vegetables, nuts take the place of meat. Nov. 5. p. 18.

• **Summary:** "An increasing number of Portlanders are said to be substituting for the old food regime a new one, in which peanuts have an important place. Ground, flavored and combined with vegetables, they form a mixture that is roasted to take the place of meat; pulverized, salted and stirred with milk or water, they spread like butter, and are a substitute for that dairy product; sandwiches, with peanut butter, are held in high favor, and salted peanuts have become a commoner dainty than salted almonds. While all other nuts are credited with having nutritive qualities, entitling them to a permanent place in the larder, the peanut recommends itself by virtue of being cheap and comparatively easily digested. Other articles used by other advocates of the new food system are whole-wheat flour, which, as the name indicates, retains all the wheat except the outside shell; a diversity of cereal preparations, including several kinds intended to supplant coffee, and 'bran water,'

or water in which bran has been soaked.

"While most persons who partake of these inventions do so without giving up the old stand-bys, a few have excluded from their tables as being harmful, juicy steak, buttered rolls, fragrant coffee and much else that has long been esteemed as being particularly well adapted to the needs of the inner man. Frying in fat is looked upon as an abomination, and resistance to temptations arising from the brown-berry beverage, or of any other of the proscribed articles, is considered a matter of principle by advocates of food reform. No more lingering at breakfast over hot cakes and coffee; or at lunch over pastry made with lard.

"Common-sense suggestion. 'People study results in feeding sheep or cattle; they give their children anything. Why should they not be just as careful with their children as with their cattle?' say those who argue in favor of the change to a more healthful diet.

"For obvious reasons, the fruit and grain concoctions find special favor with vegetarians, of whom there is an organized society in Portland. A Holladay-avenue vegetarian gave a dinner recently, at which the crowning achievement was a cake made without flour, the place of which was taken by almond meal, of which, also, the butter was composed. The vegetable soup was made without meat, and the salads were without trace of fowl, fish or meat. In addition to nut roast, there were nuts in several other forms, and sandwiches with a filling of nasturtium flowers and leaves. Candied roses and violets appear among the confections.

"There is a vegetarian restaurant in the city which puts the new mode of subsistence within reach of the very poor by offering anything on its bill of fare, including nut roast, at 2 cents a dish. As may be inferred, this semi-charitable restaurant is not wholly self-supporting, but depends for a portion of its maintenance upon the contribution of materials by the generous-minded. It is conducted by the Seventh Day Adventists, and is located at Fourth and Arkeny streets, for the special benefit of denizens of that locality, many of whom, it must be admitted, are prone to consider even 2 cents a high price to pay for the 'crust coffee,' whose wheat bread or soups made without meats, and consequently without their patronage. Beans, peas and lentils are chosen for use here, as containing a greater proportion of nutrition than other vegetables.

"Although the class who most stand in need of the refining influence it is claimed a vegetable diet exerts prove unappreciative, there are others willing to receive the benefits. People who seem quite out of place in the neighborhood seek this restaurant, and sample peanut butter in company with North End vagrants. At almost any time, men with a theoretical, far-away look in their eyes, may be seen there, eating, talking together, or perusing the papers in the reading room, which together with cheap lodgings and free baths, form adjuncts to the place. When the restaurant was started about two years ago, only one cent a dish was

charged.

“Contain much nutriment. Those who contend for nuts as a natural food, maintain that their expensiveness is offset by the large proportion of nutriment they contain, and the giving up of harmful things to eat. Where great economy is desired, whole wheat crusts, instead of cereals, are made into a beverage. Frequently raw peanuts are bought and roasted in cook stove ovens. In making them into butter, it is usually necessary to pay for the grinding, though, in some instances, a mill is kept for that purpose. There is a woman on the East Side, who, it is said, supports herself by making peanut butter and selling it among acquaintances.

“In regard to the belief that nuts are rich and not easily digested, it is claimed that the entire trouble lies with too hasty eating. Properly masticated and sprinkled with salt, they are a food fit for invalids. Indeed, it is among invalids that apostles of the new reform gain the greater number of their converts. The Seventh Day Adventists, of whom there is a considerable colony at Montavilla, may be called the chief fosterers of the nut idea. It finds great favor also among Spiritualists and Theosophists, probably because adherents of these beliefs include a great number of vegetarians.”

2137. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Part IX (continued). *Vegetarian Messenger* (Manchester, England). Nov. p. 381-84.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2138. *Vegetarian Messenger* (Manchester, England). 1899. The Vegetarian Magazine. Nov. p. 406.

• **Summary:** “The *Chicago Vegetarian* which has been in existence about three years, has been enlarged, new features have been added, and it has been renamed the *Vegetarian Magazine*. It is pleasant to see this sign of the advance of vegetarianism in the slaughter-house city.”

2139. Woods, Chas. D.; Merrill, L.H. 1899. Cereal breakfast foods. *Maine Agricultural Experiment Station, Bulletin* No. 55. p. 93-106. Nov.

• **Summary:** “The general use, at the present time, of cereals on the breakfast table is largely due to the improved condition in which these foods are now offered. Twenty years ago uncooked decorticated oats, (sold under the name of oat meal), graham flour, corn meal, and hominy, all of which required long cooking, made up nearly the entire list of breakfast cereals available to the average housekeeper. Today it is possible to purchase at a moderate price cereal foods which have been previously thoroughly cooked, and subsequently dried so they will keep indefinitely.”

This report gives a chemical analysis and the “fuel value per pound” of 41 of America’s leading precooked cereal breakfast foods, found in the Bangor (Maine) market, including 3 gluten preparations. The chemical composition

of the three gluten foods most commonly used in New England is analyzed. These are widely prescribed for diabetic patients by local physicians. The foods were Cooked Gluten, and Whole Wheat Gluten (both made by the Health Food Company of New York), and Dr. Johnson’s Glutine (made by Johnson Educator Food Store, Boston, Massachusetts). A table shows that they contain only a little more protein (16.88%, 17.89%, and 15.31% respectively), and a little less carbohydrates (76.80%, 73.85%, and 82.53%) than ordinary bread flour (which contains 15.02% protein and 82.91% carbohydrates).

“Gluten preparations, containing as high as 70 per cent of protein, were on the market five years ago, and there are now preparations carrying from 30 to 50 per cent of gluten which can be used with reasonable safety by persons suffering from diabetes... Samples of flour made from the hard spring wheat of the Northwest not infrequently carry more protein than the sample of Dr. Johnson’s Glutine and nearly as much as the two other samples here reported upon. Too much can hardly be said in condemnation of the foisting, by false statements in advertising such materials upon diabetic patients, imposing upon physicians as well as the public.”

Another interesting wheat-based product is Ralston Health Club Breakfast Food, made by the Robinson-Danforth Company. It contains 12.16% protein, 85.36% carbohydrates, and 1.56% fat. The report says of this product: “Ralston Breakfast Food, ‘a perfect food made from selected wheat rich in gluten,’ is also apparently made from soft winter wheat. The sample examined carries 10.70 per cent of protein, and hence could not have been made from a ‘wheat rich in gluten.’ It is a well made preparation, but its cost of 8 cents a pound is too high.”

Other interesting observations: “There is probably no other cereal food on the market so widely and extensively advertised as Shredded Wheat Biscuit. For the most part its advertising matter is free from exaggerated statements.” Grape Nuts are manufactured by the Postum Cereal Company. “The claims of the makers are preposterous.” Note the very early use of the term “Health Food” in a company name; Cooked Gluten and Wheatena were both made by the Health Food Company. This was probably the Battle Creek Sanitarium Health Food Co. (located in Battle Creek, Michigan; incorporated 1898, yet its forerunner, the Sanitarium Food Department, was making Wheatena and gluten products by 1882), which merged with the Sanitas Nut Food Co. (founded 1899) to become the Kellogg Food Co. in 1908. Note also that no company with “Kellogg” in its name is listed.

Mazama is made by the Mazama Health Food Co. (p. 94). Address: Orono, Maine.

2140. Tolstoi, Leo. 1899. The first step: An essay on the morals of diet. Parts IX (continued) & X. *Vegetarian*

Messenger (Manchester, England). Dec. p. 429-31.

• **Summary:** See *New Review* (London, England). 1892, July/Dec. Address: Count.

2141. Frankel, Aaron H. 1899-1904? *Lo tirtsah* [Thou shalt not kill. 4 vols. in 1]. Brooklyn, New York: Hebrew Publishing Co. Undated. 20 cm. [Heb]*

• **Summary:** About vegetarianism.

2142. *Vegetarian Messenger and Health Review* (Manchester, England). 1899-1952. Serial/periodical. Manchester, England: Vegetarian Society. Monthly.

• **Summary:** In 1929 and 1936 the address of the Vegetarian Society, which published this journal, was 39 Wilmslow Rd., Rusholme, Manchester, England. Address: Manchester, England.

2143. Societe Vegetarienne de France (La) [French Vegetarian Society (The)]. 1899. New vegetarian society. Paris, France.

• **Summary:** Source: *Vegetarian Messenger* (Manchester, England). 1899. "Vegetarian Society of France." May. p. 151-52. "We are glad to learn from *La Réforme Alimentaire* that the French vegetarians have again decided to form a Vegetarian Society to be called, like its predecessor, the *Société Végétarienne de France*. The offices are at Boulevard de Strasbourg, 75, Paris, and by a very sensible arrangement with the *Société Belge pour l'étude de la Réforme alimentaire*, the two societies will have as a joint organ the interesting little magazine *La Réforme Alimentaire*, which... thus becomes the organ of vegetarianism throughout the whole of the French speaking world."

Note: An OCLC record (Aug. 2004) for the periodical *La Reforme Alimentaire* (Brussels) says that it was published from 1881 to 1914. "*Organe des Sociétés Vegetariennes de France et de Belgique*." Therefore, it is possible that the French Vegetarian Society existed as early as 1881. A copy of issues from the early years of this periodical would clearly reveal when the French Vegetarian Society was established.

History of the French Vegetarian Society. 2004. <http://www.ivu.org/history/societies/french.html>. "We currently know very little about this society, except that it existed in 1900. We don't know when it started or closed. Even the proper name of the Society in French is uncertain—we have a reference to: 'La Soc Veg de France'—presumably *La Société Végétarienne de France*."

"We know there was a magazine *La Réforme Alimentaire* between 1909-13 but not when that started or ended. It appears to have been produced jointly by the French and Belgian Vegetarian Societies from Brussels and distributed in both countries. In 1910 the editor was Dr. Nyssens, president of the Belgian Society, he appears to have been the editor for several years." Address: Paris, France.

2144. Bonnejoy, Ernest. 1899. *La cuisine végétarienne, principes d'alimentation rationnelle...* 3. ed. [Vegetarian cuisine: Principles of a rational diet. 3rd ed.]. Paris: Vigot Frères. 269 p. [Fre]*

• **Summary:** The author died in 1896.

2145. Colcord, Anna L. (Mrs.). 1899. *A friend in the kitchen: Or, what to cook and how to cook it. Containing about 400 choice recipes carefully tested.* Oakland, California, San Francisco, New York, Kansas City: Pacific Press Publishing Company. 126 + v p. Illust. 19 cm.

• **Summary:** A Seventh-day Adventist vegetarian cookbook. The subtitle continues: Plain directions for healthful cookery; How to can fruit; A week's menu; Proper food combinations; Rules for dyspeptics; Food for infants; Simple dishes for the sick; Wholesome drinks; Useful tables on nutritive values of foods, time required to digest foods, weights and measures for the kitchen, etc.

Pages 102-03, titled "Wholesome drinks," begins:

"Water is best.—Pindar.

"Tea is a stimulant; sale [commercial] coffee is a hurtful indulgence.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Solomon.

"If you wish to keep mind clear and body healthy, abstain from all fermented liquors—Sydney Smith.

"Many who never touch alcohol ruin their health by tea.—Hygiene Review.

"Temperance is the parent of health, cheerfulness, and old age.—George Mogridge.

The rest of this section is about "Cereal coffee" or recipes for coffee alternatives—without caffeine.

Pages 105-09 discuss "Specially Prepared Health Foods" which may be obtained from the St. Helena Sanitarium Health Food Company (St. Helena, California), of the Battle Creek Sanitarium Health Food Company (Battle Creek, Michigan). They include homemade granola (thoroughly cooked and partially digested; may be eaten with milk, cream, or fruit juice), Granose (light, crisp flakes; serve like Granola), nut butter (a substitute for butter and cream), nut butter cream, nut butter gravy, nut butter pie crust, nut butter sandwiches, Protose ("This is also a nut product and is intended as a substitute for meat..."), and Caramel Cereal (a "harmless and nutritious substitute for tea and coffee, both of which are now generally recognized by the best physicians as harmful beverages, and the cause of many nervous disorders. It is made wholly from grain products...").

Page 114, "Food for infants," describes how to make such foods when mother's milk is not available. The main ingredient in each is cow's milk, and they are recommended even for an infant under 3 months of age.

Page 120 gives a week's menu and page 121 discusses the Sabbath and Sabbath dinners ("The Sabbath is the day of rest. In order that it may be devoted by all to religious

exercises, holy meditation, and spiritual delight, it should be as free as possible from the ordinary duties and cares of life... With proper planning, very little, if any, cooking need ever be done on the Sabbath...").

A full-page ad on the next to last page of the book (unnumbered) lists foods available from the St. Helena Sanitarium Health Food Company (which has a San Francisco branch at 1422 Market St.): Granose ("The Queen of cereal foods"), Granola, Granose biscuit, Caramel cereal, Whole wheat sticks, Graham sticks, Pure gluten biscuit, Whole wheat zwieback, Whole wheat wafers, Nut butter, Nucoese [what is it?], Nutlet, Bromose, Malted nuts, Protose, Maltol, Ambrosia, Almond butter, Manno, Fruit coco. "Unfermented breads aid digestion: Most of our crackers and sticks are unfermented."

Note: This is the earliest document seen (Feb. 2015) that mentions "Malted Nuts" (a nondairy product made principally from peanuts and almonds; when mixed with water it resembled malted milk).

2146. Forward, Charles Walter. 1899. Practical vegetarian recipes as used in the principal vegetarian restaurants in London and the provinces. 2nd edition revised. London: J.S. Virtue & Co. 126 p. 16°. Series: Household Manuals. *

2147. Kellogg, John Harvey. 1899. Shall we slay to eat? Battle Creek, Michigan: Good Health Publishing Co. 173 + iii p. Illust. 19 cm. [50+ ref]

• **Summary:** This is an excellent, comprehensive study of vegetarianism. Contents: 1. Historical: The Golden Age, the Pythagorean philosophy, the healthy city of Socrates, Seneca a believer in the natural dietary, Plutarch's "Essay against Flesh Eating," early Christian defenders of the natural dietary, Buddha a diet reformer, vegetarianism not a modern innovation, celebrated modern vegetarians, vegetarianism in America, vegetarian periodicals, associations, etc.

2. Man's natural diet considered from a scientific point of view. Does Science Teach that Man is Naturally a Flesh Eater? The Dietetic Classification of Animals. The Teeth of Herbivorous Animals. The Teeth of Carnivorous Animals. The Teeth of Frugivorous Animals. The Teeth of Omnivorous Animals. Human Teeth. The Extremities. The Alimentary Canal. An Interesting Biological Fact. The Mammary Glands. The Colon. The Tongue. The Skin. The Tail. Attitude in Walking. The Nails. Salivary Glands. The Teeth.

3. The testimony of physiology respecting the natural dietary of man. Prehension. Mastication. The Saliva. Gastric Digestion. Intestinal Digestion. The Excretions. Other Poisons. Energy Stored by Plants and Used by Animals. Cell Life after Death. Beef Tea. Three Forms of Matter in Living Things. A Flesh Diet Produces Uric-Acid Poisoning. The Animal Body a Factory of Poisons. The Study of Tissue Poisons. A Flesh Diet Increases Urinary Toxicity. Tissue Poisons Produced by Acute Disease. Beef Tea a Poison

in Diphtheria, Scarlet Fever, etc. Poisons Formed in the Alimentary Canal. Putrefaction Poisons in Flesh Food. Flesh Eating Weakens the Defenses of the Body. The Poisonous Effects of Beef Extracts. Beef Tea a Muscle Poison. Beef Tea a Brain Poison. Beef-juice Kills Rabbits.

4. Diseases resulting from the use of flesh foods. A Thousand Tons of Diseased Meat. A Deadly Alliance. Tapeworm. Tapeworm in Beef. Tapeworm in Fish. The Deadly Trichina. One Scavenger Eats Another. Tuberculosis from Flesh Food. Typhoid Fever Infection from the Use of Oysters. Hog Cholera. Meat Eating a Cause of Decay of the Teeth. Deadly Meat Poisons. Putrescent Meats. Fatal Poisoning from Canned Meats. The Influence of Flesh Eating upon the Urinary Secretion. Meat Eating the Cause of English Gout. Meat Poisoning. Meat Eating a Cause of Bright's Disease. Putrefaction in the Stomach. Experimental Evidences of Intestinal Putrefaction. Effect of the Removal of the Thyroid Gland. Death from Tissue Poisons. Flesh Eating Predisposes to Disease. A Flesh Diet Decreases Resistance to Disease. Fattening a Disease-Producing Process. A Natural Diet versus Cholera and Other Diseases. Meat Poisoning in Dyspepsia. Carnivorous Animals Subject to Blood-poisoning. Meat Eating a Cause of Cancer. Vegetarianism and Surgery. Flesh Diet and Epilepsy. Germs Do Not Thrive in Fruit-juices.

5. The testimony of human experience. Strength, Agility, and Endurance. Vigorous Vegetarians. A Non-flesh Diet and Longevity. How to Live a Hundred Years. Antediluvian Vegetarians. Centenarians Decreasing with Increase of Flesh Eating. Potato-eating Centenarians. Life Insurance and Vegetarianism. Vegetarianism in Schools and Hospitals. Vegetarian Organizations in America.

6. The testimony of eminent man against flesh eating. Lauder Brunton on Flesh Eating. Dr. Haig's Testimony against Flesh Eating. A Potato Gospel.

7. The ethnics of diet. The Bible on Vegetarianism. The Brotherhood of Being. Could an Ox Speak, Would We Eat Him? The Divine Order. First Feeds, then Eats. "Your Blood Will I Seek by the Hand of Every Beast." Flesh Eating and Race Deterioration. The Immorality of "Sport." "We Must Have Prey." Eyes Are Windows for a Soul. Flesh Eating Inconsistent with Christianity. The Mental and Moral Influence of Flesh Eating. A Lesson from the Japanese. Vegetarian Singers. Lord Byron on Vegetarianism. Influence of a Flesh Diet upon Character. Flesh Eating and Morals. The Butcher's Legacy. Matador or Abattoir. Worse than Bull-fighting. The Greatest Killing Machine in the World. The Assassination. A Tide of Gore. Corpses on Sale. Relation of Meat Eating to Intemperance. How to Reform.

Page 13: Buddhists do not eat meat. "Buddha was a reformer. He taught the sacredness of life, basing his claims for the sacred inviolability of animal life upon the ground that God dwells in every living, sentient being."

"The slaughter of animals of any sort for mere pleasure

ought to be prohibited by law. It is the writer's firm belief that a fully awakened conscience will recognize animal rights as well as human rights, and certainly there is no right more sacred to either animal or human than the right to live.

"It is a matter of surprise that the numerous societies for the prevention of cruelty to animals, which are engaged in such a noble work, and in so many countries, should not recognize the fact that the supremest act of cruelty is the taking of life—murder" (p. 133).

"It is certainly to be hoped that the time may come when there will be preached, not only in civilized lands, but also in heathen lands, that greater gospel which was sent not to save man out of the world, but to save him from himself in the world, and to save, to rescue, to redeem the world itself,—man, animals, plants, the whole creation,—which, groaning under the burden of sin and strife and carnage and wrong and perversion, awaits the dawning of that new day when Eden shall be restored, and the 'golden age' shall have come again, and when man shall love not only his fellow men, but all God's creatures, great and small, in earth, and air, and sea, and when once more there shall arise with each returning dawn one universal hymn of praise, in which all living, sentient things shall join in sweet accord" (p. 136-37). Address: M.D., Battle Creek, Michigan.

2148. Lambert, Almeda. 1899. Guide for nut cookery: Together with a brief history of nuts and their food values. Battle Creek, Michigan: Joseph Lambert & Co. 452 p. Illust. Index. 22 cm.

• **Summary:** Published in 1899, this book was copyrighted in 1898 by Mrs. Almeda Lambert (of Battle Creek, Michigan), who is almost certainly a Seventh-day Adventist. She quotes from Genesis 1:29 and on pages 60-65 she quotes extensively from the writings of Ellen G. White, the founder of the Seventh-day Adventist religion; she likewise advocates a vegetarian diet—indeed a pure vegetarian diet, free of milk, dairy products, and eggs. Her husband, Joseph Lambert, is a manufacturer of small peanut-butter mills. Almeda's obituary says that she and Joseph Lambert were married in 1890.

In the Introduction (p. 6) she states: "In the last few years there has been a great awakening in regard to healthful living and great strides have been made in the methods of emulsifying nuts into a paste or butter,—a convenient form for cooking purposes and much easier to digest. But the majority of those who have adopted nut butter, use it instead of the dairy product only to spread on bread. It is the object of the author to place before the public a book treating upon the use of nuts as shortening, seasoning, etc., to be used in every way in which milk, cream, butter, or lard can be used, and fully to take their place."

Chapter 1, "Nuts and Their History" (p. 7-58) includes many species of nuts arranged alphabetically including almonds, beechnut, chufa (earth almond), cocoanut, groundnut (*Apios tuberosa*, common in low, wet grounds),

hickory-nut, litchi (lychee/leechee nut), peanut, pecans, sapucia-nut, souari-nut, pine-nut, walnut, and water chestnut.

The section on the peanut (*Arachis hypogaea*, p. 37-42) states that it is also "known in different localities as the earthnut, ground-pea, goober, pindar, jar-nut, and Manila nut. Strictly speaking it is not a nut at all, and should be more properly called the ground-pea." About 3½ pages of extracts are given from *Farmers' Bulletin* No. 25 titled "Peanuts: Culture and Uses," by Robert B. Handy (1895). Mrs. Lambert then comments: "Thus we see that over thirty years ago, peanuts were not only used as titbits [sic, tidbits] between meals, but also for culinary purposes. But since the invention of machinery for family use, for grinding the nuts into a butter [peanut butter], their use has spread over a greater territory. This is partly due to the fact that the expense is thus lessened, and not only this, but because the nut as it comes from the mill is in a much healthier condition to eat, being easier of digestion than the oil or the raw residue that remains after the oil is taken out. The nut butter can be easily mixed with water, forming an emulsion, and by thinning it sufficiently, it makes an excellent substitute for cream and milk. It can also be made into various nut foods."

A table compiled by Prof. König (p. 41) shows that peanut meal has the largest number of nutritive units per pound of twelve principal foods listed, and the cost of 1,000 nutritive units in the form of peanut meal is the lowest. For this reason the German army now uses peanuts, peanut flour and peanut meal extensively in its diet (p. 6).

In the chapter titled "Nuts: Their properties and food values" she states (p. 68-69): "The purest and most easily digested of all meats is the meat of nuts. In nutritive value they far exceed all flesh meats." "Nuts are more digestible if they are first emulsified, as very few can masticate them fine enough to be acted upon by the digestive juices. The question of emulsifying nuts has been practically settled in the last few years by the invention of machinery for that purpose, both for family and factory use. It is sincerely hoped and believed that the time is not far distant when nuts will fully take the place of animal flesh, fats, and products."

The chapter titled "Nut butter" (p. 70-75) describes how to make the following at home: "Peanut butter, raw peanut butter, almond butter, Brazil-nut butter, peanut cream, peanut milk, raw peanut milk and cream, almond milk, hickory milk, pine-nut milk, chufas milk, and cocoanut milk."

Note 1. This is the earliest document seen (Jan. 2020) that mentions coconut milk, which it calls "cocoanut milk."

Concerning homemade "Peanut butter" (p. 70-71): The introduction states: "The Spanish peanut makes the best peanut butter. The first essential thing is to have a nut-grinding mill" [such as the one made by Joseph Lambert & Co.]. The recipe itself states: "The first step is to roast the peanuts to a nice brown, being careful not to over-brown or scorch them, as too much cooking spoils the flavor. They can be roasted in an ordinary oven, but can be better done in

a peanut roaster made especially for this purpose. As soon as they are roasted and cool, the skins or bran should be removed by rubbing them in the hands, or what is better, a coarse bag; or take a square piece of cloth and fold the edges together, forming a bag of it. The chaff can then be removed by the use of an ordinary fan, or by pouring from one dish to another where the wind is blowing. The process of removing the skins is called blanching. Next look them over carefully, remove all defective nuts and foreign substances, and they are ready for grinding. If a fine, oily butter is desired, adjust the mill quite closely, and place in the oven to warm. Feed the mill slowly, turn rapidly, and always use freshly roasted nuts; after they have stood a day or two they will not grind well nor make oily butter. If the butter is kept in a cool place in a covered dish, and no moisture allowed to come in contact with it, it will keep several weeks; and if put in sealed jars or cans, will keep indefinitely."

Note 3. This is the earliest document seen (Feb. 2015) that contains a recipe for homemade peanut butter.

When making peanut cream and milk, roast the peanuts less than when making peanut butter. "They should have a light straw color."

Note 4. This is the earliest document seen (Jan. 2015) that mentions Lambert in connection with peanut butter. Unfortunately it provides little information on the history of peanut butter or the history of her or his work with it.

Note 4. This is the earliest document seen (Sept. 2000) that mentions almond butter (resembling the modern product) or gives a recipe: "Almond butter is more difficult to make than peanut butter because the skins can not be so easily moved. Roasting does not loosen the skins of the almond as it does of the peanut. They have to be soaked in boiling water from two to five minutes; then the skins become loose and can be pinched off by pressing on the nut with the thumb and finger; the skin will crack and the kernel pop out. But by this process the nuts have soaked up some water and become tough. They must then be dried in the oven until quite crisp, but the oven must not be hot, or they will brown. Then run them through a loosely adjusted mill or a sausage grinder, and place on a cloth stretched over the stove until perfectly dry; then grind them in the nut-butter mill, quite tightly adjusted. This makes excellent butter if the almonds are first-class, and sweet."

Note 5. This is the earliest U.S. document seen (Sept. 2000) that mentions "Almond milk" which is prepared as follows: "Dissolve 1 tablespoonful of almond butter in 1 pint of warm water, adding a little at a time.

Note 6. This is the earliest English-language document seen (Aug. 2013) that contains the term "peanut milk." Continued. Address: Battle Creek, Michigan.

2149. Lambert, Almeda. 1899. Guide for nut cookery: Together with a brief history of nuts and their food values (Continued—Document part II). Battle Creek, Michigan:

Joseph Lambert & Co. 452 p. Illust. 22 cm.

• **Summary:** Continued from p. 76. Other chapters include—Nut meal (p. 76-78): To make peanut meal, heat the nuts sufficiently to remove the skins, but do not brown them. Blanch (remove skins), then boil in water until very tender. Drain until perfectly dry, then grind in a mill that is loosely adjusted. If desired, rub through a flour sieve. A very rich meal can also be made by grinding raw peanuts. Meals can also be made from almonds, pine-nuts, etc.

Sausages (p. 79-81): For peanut sausages mix 1 tablespoon peanut butter, 2 tablespoons water, 3 tablespoons gluten or dry bread-crumbs, a little salt, sage, and parsley. Form into small cakes and bake on an oiled tin. Serve topped with Peanut Gravy No. 1.

Nut oil (p. 82-83): Boil ground cocoanuts or peanuts with water in a kettle for 1 hour. Set in a cool place and the oil will rise to the top. Nutmeatose, Nutora, etc. (p. 84-90): These foods are best cooked under high-pressure steam to make them quite solid. For Nutora of peanuts: Mix 2 cups raw nut butter or nut meal with 1 cup water and salt to taste. Beat with an egg beater for 5 minutes or more, then put into cans and cook (in a steam cooker) for 3 or 4 hours. For "Nut cheese," see p. 90.

Note 7. This is the earliest document seen (Nov. 2014) in the Western world concerning a meatless sausage.

Nutmeato (p. 91-127): This chapter contains many nut-based recipes for meat alternatives. The main ingredient is usually nut butter, but "nutmeatose" gluten, zwieola or toasted bread crumbs, and legumes are also used, along with corn starch and a little salt. The mixture is usually sealed in a can and steamed for 3-5 hours. Recipes include: Mock Nutmeato roast, Nutmeato steak, Nutgrano No. 1-10 (No. 1 and No. 8 use 1 cup raw peanut butter), Nutmeatose No. 1-7 (p. 97-98; No. 1 uses 2 cups peanut butter), Fructose, Frutosia, Butter for table (butter whipped with an equal quantity of water ["Better Butter"]), Roast goose (with full-page photo, based on zwieola {see p. 399} and eggs), Turkey legs, Chicken legs, Roast turkey (with photo, p. 105; "To make a good sized turkey, take 20 heaping tablespoonfuls zwieola, 20 tablespoonfuls of No. 3 gluten, 8 tablespoonfuls of pecan meal, 8 tablespoonfuls of roasted almond meal, 8 tablespoonfuls of black walnut meal, 2 tablespoons of peanut butter,..."), Nut lobster, Baked trout (with photo), Mock fish stuffed and baked, Sauce for baked fish (with photo), Mock turkey, Mock fish-balls, Vegetable nut roast, Mock salmon, Mock chicken croquettes, Mock fried oysters, Mock oyster patties, Mock chip beef. Includes many photos of the finished dishes.

Unleavened breads (p. 156-67): These are "made light without the use of yeast, baking-powder, or soda. Since they are the most healthful of all breads, it would be of benefit to mankind if they were in more general use." For best results "run the dough through the nut-butter mill twice or more, instead of kneading by hand as directed in the recipes."

Recipes include: Graham gems, Raw peanut-butter gems, No. 1 gluten (made from best grade white flour which is rich in wheat gluten—such as Pillsbury's Best). Yeast breads (p. 168-82) incl. Graham bread.

Legumes (p. 246-52) incl. Nut meatose beans, Vegetable turkey, boiled peanuts. Gravies for vegetables and toasts (p. 311-17) incl. Mock milk gravy (from peanut butter), raw peanut milk gravy. Pies (p. 320-32) incl. Peanut meal pie crust, Chufa cream pie crust.

Puddings (p. 333-43): "Puddings made with dairy milk and sugar combined are apt to ferment in weak stomachs. They are much better prepared without dairy milk." Incl. Custard No. 1 (from raw peanut milk). Sauces for puddings (p. 344-49) incl. Almond cream sauce. Cakes (p. 354-75): "Cakes and pies are filled with animal fats, irritating spices, and are raised with baking-powder or soda, are certainly very unwholesome; to use them in our bill of fare could work nothing but injury to all who partake.

"Animals are becoming so diseased that it is no longer safe to use their flesh as food, and even if they were not diseased, free fats are hard of digestion." (p. 354).

"Spices and condiments, which usually enter into cake making, are equally injurious. The effect that they have upon the stomach can be illustrated by putting them upon a raw surface or in the eye; inflammation immediately takes place. They irritate the nerves, cause irritability and peevishness, and create a craving for something more highly spiced, which often leads to grosser forms of intemperance."

Drinks (p. 381-83) incl. Peanut and cereal coffee (with wheat bran, corn-meal, and malt), Peanut coffee No. 1-2 (roast peanuts until dark brown), Chufa coffee. Food for the sick (p. 400-01) incl. Almond milk, Graham gruel, Plain gluten gruel, Nut gruel (with almonds and peanuts), Egg nog (made from cocoanut cream, eggs, and sugar).

Note 8. This is the earliest document seen (Dec. 2012) that mentions or contains a recipe for a nondairy egg nog.

Creams, ices, etc. (p. 411-14) incl. Ice-cream No. 1-3 (made from almond or peanut cream, sugar, and eggs), Ice-cream made of peanut milk, Almond ice cream, Sherbets (from frozen fruit juices). To blanch nuts (p. 415-16); blanch peanuts dry and almonds by pouring boiling water over them. To salt nuts (p. 417-18). Confectionery (p. 419-24) incl. Peanut candy (with 1 lb each sugar and peanuts). Menus (p. 425-33) incl. Thanksgiving dinner: This "has been a great puzzler to the vegetarian housewife... I propose that we do have a turkey for Thanksgiving, not the corpse of a bird whose life was sacrificed to satisfy our perverted appetites, but something which... is only one made of nuts and grains..." "With painstaking we shall have a better dinner than our sisters who have their platters laden [laden] with the remains of a barn-yard fowl, and with cakes and pies filled with animal fats and spices. Besides this, we shall have a clearer mind, as well as a clear conscience; while those who eat meat are taking poisons into the system which benumb

the brain, cloud the conscience, and render man unfit to meet the vesper hour and hold communion with his God."

Thanksgiving dinner menu (8-course meal), Christmas dinner. Composition of foods (p. 434-39) incl. Dietetic tables by Atwater and Woods of USDA. See p. 439 for composition of nuts.

On the last page of the book [p. 452] is a full-page ad for nut grinders, blanchers, and peanut roasters made by Joseph Lambert & Co., Battle Creek, Michigan.

Note 9. This is the earliest U.S. document seen (March 1999) that mentions almond milk.

Note 10. This is the earliest document seen (Sept. 2013) that mentions a non-dairy non-soy ice cream; it is based on almonds or peanuts.

Note 11. This is the earliest document seen (Oct. 2014) that gives a recipe for a meatless turkey and the 2nd earliest that mentions meatless turkey. However soy is not mentioned.

Note 12. This is the earliest English-language document seen (Nov. 2014) that uses the terms "Turkey legs," "Roast turkey," "Mock turkey, or "Vegetable turkey" to refer to meatless turkey.

Note 13. This is the earliest document seen (Oct. 2014) that mentions or gives a recipe for a meat alternative resembling beef: Mock Nutmeato roast, and Nutmeato steak. These were made with nuts rather than soy. Address: Battle Creek, Michigan.

2150. Leadsworth, J.R. (Mrs.). 1899. *The natural food of man, and how to prepare it*. 3 parts. Oakland, California, New York City, Kansas City, Missouri: Pacific Press Publishing Assoc. 96 p. *

• **Summary:** An 1899 ad for the book (published by "Pacific Press Publishing Co." in Oakland, California) states: "A thoroughly hygienic cook-book. It discards not only meat, but all animal productions, such as milk, butter, eggs, etc., as well." Address: USA.

2151. Malcolmson, A.W. 1899. *The æsthetic in food*. Manchester, England: Vegetarian Society. 12 p. 19 cm. *

• **Summary:** About vegetarianism.

2152. Payne, Arthur Gray. 1899. *Cassell's vegetarian cookery: A manual of cheap and wholesome diet...* London: Cassell. 195 p. 19 cm. *

• **Summary:** Note: Reprinted in 1905 under the same title by the same publisher with the same number of pages. Arthur Gay Payne lived 1840-1894. Address: England.

2153. Richards, Benjamin Franklin. 1899. *Health: How to find it when its lost, how to keep it when its found*. Oakland, California, New York, N.Y., Kansas City, Missouri: Pacific Press Publishing Company. 3 + 9 + 222 p. 19 cm.

• **Summary:** About vegetarianism and hygiene. Pages 65-66

contain a section on uric acid.

2154. Salt, Henry Stephens. 1899. *The logic of vegetarianism: Essays and dialogues*. London: Ideal Publishing Union, Ltd. Vegetarian Jubilee Library. vi + 119 p. 19 cm. *

• **Summary:** Arguments for vegetarianism include moral, scientific, economic, health, social, and aesthetic. The author gives a comprehensive critique of 31 anti-vegetarian arguments: (1) Consuming eggs and dairy products contradicts the meaning of “vegetarian.” (2) There is no difference between roasting an ox and boiling an egg. (3) Vegetarians who do not immediately and completely shun all animal products are hypocrites. (4) No great empires (Roman, British, etc.) were ever founded by vegetarians. (5) Human canine teeth prove the necessity of flesh-eating. (6) The human stomach is much different than that of true herbivores. (7) History shows that humans are omnivorous. (8) Vegetarianism is contrary to the laws of nature, red in tooth and claw; to kill is natural. (9) It is necessary to destroy life in order to live. (10) Raising food animals in pleasant conditions and killing them painlessly is not cruel. (11) Eating animals is no worse than using them for labor. (12) The rapid death of animals is preferable to the agonizing death of humans. (13) Food animals, free of the fears and dangers experienced by wild animals, are happier. (14) It is better for animals that we use them for food than that they not exist at all. (15) Vegetarians who eat eggs and dairy products are inconsistent. (16) Consistent vegetarians should never kill lice or germs. (17) Flesh-eating is just as aesthetic as vegetarianism. (18) Vegetarians are sentimentalists. (19) Meat is necessary for strength. (20) Flesh-food is more easily digested than vegetarian food. (21) A flesh diet is necessary in cold climates (“What would become of the Eskimos if all became vegetarians?”). (22) What difference does it make whether we eat flesh or non-flesh so long as the spirit in which we eat be a proper one? (23) Vegetarianism is economically impractical. (24) Vegetarianism is an inconvenient diet. (25) Eating flesh is necessary to develop a manly spirit. (26) How could we exist without leather? Soap? Candles? (27) How could the land be fertilized without manure from food animals? (28) If the life of animals be regarded as sacred as human life, civilization will revert to a primitive condition. (29) If we turn loose all the food animals, they will over-populate, overrun the land, starve, lie dead on highways and in the suburbs. (30) We were given permission by God to eat animals. (31) Vegetarians do not give sufficient priority to more important social reforms (war, poverty, etc.).

A second revised edition (116 p.) was published in 1906 by George Bell in London. A revised and abridged edition (54 p.) was published by the London Vegetarian Society in 1932. Henry S. Salt lived 1851-1939. Address: England.

2155. Schulz, Carlotto. 1899. *La table du végétarien: Choix, préparation et usage rationnels des aliments*. 700 recettes suivies des règles d'hygiène [The vegetarian table: Choice, preparation, and rational usage of foods. 700 recipes following the rules of hygiene]. Paris and Brussels: La Société végétarienne de France; Georges Balat, éditeur à Bruxelles. 395 p. Illust. General index. Recipe index. [Fre] • **Summary:** Contains an introduction on vegetarianism by the author. Soy is not mentioned in the index. However, a table (p. 18) titled “Seasonal vegetables” (*Légumes de saison*) includes fresh soybeans (*soja frais*) for August and September.

The section titled “Throughout the year” (what to eat) (p. 20), under “dry legumes” includes: Fèves–Soja. Haricots–Arachides (peanuts). Lentils–Lentils of Egypt. Pois cassés–Chick peas.

An advertisement by a company named *Dépôt Central Végétarien* (“Central Vegetarian Depot”) in Brussels includes: Soybean extract, an excellent condiment (*Extrait de Fèves de Soya, condiment excellent*). Note: This extract is probably soy sauce.

2156. Sergyeenko, Petr Alekseevich. 1899. *How count L.N. Tolstoy lives and works*. Translated from the Russian by Isabel Florence Hapgood. New York, NY: Thomas Y. Crowell & Co., Publishers. 100 p. No index.

• **Summary:** Page 4: He began, in a friendly tone, to talk to her [Madame A.] about her work in wool (she had been engaged in preparing yarn during the conversation), and about the vegetarian kitchen which Madame A. was planning to build in Moscow. On encountering my glance, Lyeff Nikolaevitch [Tolstoy] began to talk about the advantage of vegetable food, and advised me to leave off eating meat;...”

Page 13: The most influential writers in Russia today are Pushkin (30%), Herzen (18%), Gogol (15%), and Turgeneff (10%). The purpose of art is to serve “the loftiest requirements of the human spirit.”

Page 14: When asked if recognized prayer, Tolstoy replied: “Of course. Is it possible to live without prayer?”

Pages 20-21: Almost every evening there are many guests at the Tolstoy’s home on Long-Weaver’s Lane in Moscow; some are peasants and the poor, others are writers, artists, intellectuals, etc.

His country home is at Yasnaya Polyana, where he works with the peasants and has organized a school. Everywhere, he “succeeds in establishing free relations with the common people, and hears from them their entirely unvarnished opinions” (p. 41). He “knows all the shades of peasant life. He knows what to say and to whom, and how to get hold of each one (p. 43).

Page 34: “Among Lyeff Tolstoy’s favorite thinkers and writers are: Socrates, Epictetus, Pascal, J.J. Rousseau, Victor Hugo, Dickens, and so forth. J.J. Rousseau has had more influence than all the rest on his spiritual organization.”

Page 36: “Among Russian writers, Lermontoff exercised the greatest influence on L.N. Tolstoy.”

Page 37: “L.N. Tolstoy treats Dostoevsky as an artist with profound respect, and considers some of his things especially *Crime and Punishment* as wonderful. But there is much in Dostoevsky that repels him.”

Page 39: Tolstoy’s work *Childhood, Boyhood, and Youth* (1852-1856, his first 3 novels), “having secured for him a conspicuous success in the literary world, helped him to effect the change from the military to the literary career.” “The remarkable charm of simplicity and sincerity” in these books captivated every one.

Leo Tolstoy, considered one of the greatest novelists of all time, lived 1828-1910. His father was named Nikolai.

“It was in his family estate Yasnaya Polyana near Tula that he created two novels, *War and Peace* and *Anna Karenina*, that are widely acclaimed as among the best novels ever written. Later he developed a kind of non-traditional Christian philosophy, described in his work *The Kingdom of God is Within You* which inspired Rainer Maria Rilke and a young Indian lawyer named Mohandas Gandhi,...” (Source: Wikipedia, Jan. 2009). Address: Russia.

2157. Thompson, Henry. 1899. Food and feeding. 10th ed. London & New York: Frederick Warne and Co. 312 p. Index. 21 cm. [30+* ref]

• **Summary:** In Chapter 1 the author discusses proteids and vegetarian diets at length. “Proteids’ are found in all animals used as food by man; and also in many productions of the vegetable kingdom—from which two sources the body can alone be supplied” (p. 22). Proteids are also found in wheat and bread, although in smaller proportion, in the form of “gluten,” and “in leguminous seeds (peas and beans) abundantly, as ‘legumin,’ which is almost identical with ‘casein’ (p. 22).

“The most valuable proteid of the vegetable kingdom, since it is easily assimilated by the human stomach,” is gluten. “Next comes the extensive order of leguminous plants, beans, peas, and lentils, which, containing a very considerable amount of the proteid ‘legumin,’ or ‘vegetable casein,’ furnish cheap and excellent food, although inferior to wheaten bread, which contains less of the nitrogenous element.” However, most people are able to digest beef or mutton more easily than leguminous products (p. 25).

For humans, animal proteids are superior. “The need for an abundant supply of easily digestible proteids to sustain the hard-working inhabitants of the British islands is obvious. And hence it is, that almost all those who ordinarily classify themselves as ‘vegetarians,’ a numerous body of earnest adherents to a rule which forbids them to eat flesh, are mostly compelled to consume not only milk, butter, and cheese, but also eggs,* all of which are nevertheless choice foods from the animal kingdom.” (Footnote: *)“Every egg contains a chicken!”). “It is most desirable, therefore, that an

intelligible definition should be framed to indicate accurately the diet thus erroneously described as ‘vegetarian.’ This can only denote a dietary containing foods produced by the vegetable kingdom, and can by no possibility be accurately, that is, honestly, used to include anything else” (p. 27).

The term “vegetarian” should be used “to distinguish the man who consumes only products of the vegetable kingdom.” The “mixed feeder” who also consumes animal proteids (such as milk, etc.) might be called simply “a flesh abstainer.” “Many are almost true vegetarians in the tropics.” “In high latitudes the vegetarian cannot exist.” “True vegetarianism successful for some in certain conditions.” But that diet tends to become too bulky (p. 36).

“Why limit man’s resources? Finally, I think we should carefully consider the question whether it is prudent or desirable to accept vegetarian limitations to man’s resources in relation to food in face of the world’s rapidly increasing populations. Flesh, as heretofore shown, is a most useful concentrated form of nutritious elements, easily portable in small compass, already cooked, and easily digestible under many conditions, in which vegetable foods cannot be readily obtained, or are too bulky for transport, or more difficult to cook than the former” (p. 39).

Would the captain of a ship or the head of an army be justified in accepting such limitations? (p. 40).

The leguminous plants (and their protein, legumin), which are low in fat, are discussed again briefly on page 46. Oils and fat: “Fatty matter is abundantly found in the olive, which supplies a large part of the world with an important article of food. The almond and other seeds, as rape, cotton, mustard, are also fruitful sources of oil.” “Seaweeds, under the name of laver, and the whole tribe of mushrooms, should be named, as ranking much higher in nutritive value than green vegetables” (p. 47).

The “bread of the working man... should be made from entire wheat meal... no portion of the husk of the grain should be removed from the wheat when ground, whether coarsely or finely, into meal.” It seems now to be almost overlooked that no proper action of the intestines can take place unless a very considerable quantity of inert matter is present in our daily food, existing as material which cannot be digested” (p. 78-79).

Hard wheat, used to make macaroni, contains more gluten than the average wheat used for bread (p. 161).

Note: Sir Henry Thompson lived 1820-1904. Address: Sir.

2158. Trine, Ralph Waldo. 1899. Every living creature: or, Heart-training through the animal world. New York, NY: T.Y. Crowell & Co. iii + 85 p. 17 cm. *

• **Summary:** “The time will come in the world’s history, and a movement is setting in that direction even now, when it will be deemed as strange a thing to find a man or a woman who eats flesh as food, as it is now to find a man or a woman

who refrains from eating it.”

Note: The author was born in 1866. A 40-page edition was published earlier in 1899.

2159. *Vegetarianeren*. 1899-?? Serial/periodical. Copenhagen, Denmark. [Dan]*

• **Summary:** “This is the name of the Danish Vegetarian journal, which is published at Kopenhagen [Copenhagen], and has just entered upon its second year. Its editor is a young physician, who conducts a sanatorium at Skodsborg, near Kopenhagen, and is a pupil of Dr. Kellogg” (*Vegetarian Messenger* (UK), June 1900, p. 180). Address: Copenhagen, Denmark.

2160. Beard, Sidney Hartnoll. 189? Is flesh-eating morally defensible? 3rd ed. Revised with additions. American ed. Province. 51 p. Undated. *

• **Summary:** The author was born in 1862.

2161. *San Francisco Chronicle*. 1900. A Fresno irrigation suit. Jan. 5. p. 6.

• **Summary:** The second block of text reads: “A London bootmaker has patented a shoe made expressly for vegetarians and in response to their demands. It is manufactured exclusively from vegetable products. It is fortunate that the people who make such demands are not provided with microscopic eyes. If they were they would probably refuse to breathe.”

2162. *Los Angeles Times*. 1900. Care of the body: Valuable suggestions for acquiring and preserving health. Jan. 7. p. IM27.

• **Summary:** The section titled “A vegetarian restaurant” states: “Los Angeles has now a first-class vegetarian restaurant and it appears to be well patronized. The restaurant, which also keeps health foods for sale, is connected with a well-known hygienic institution [Battle Creek Sanitarium] in Michigan, which manufactures these foods on a large scale, and has branch sanitariums all over the world. For those who are not acquainted with the wide range of dishes at the command of the modern vegetarian in the United States, the following dinner bill of fare of the restaurant above referred to, on a recent Sunday, will be of interest:

“Bayo beans and tapioca soup, celery, cabbage salad, onions, nut and vegetable roast, egg macaroni, boiled potatoes with gluten sauce, lima beans and nut stew, carrots, vegetable stew, ambrosia, bromose tablets, shaved nuttose, sliced nucose, protose.

“Boiled eggs, plain omelet, scrambled, poached, poached on toast, and poached on granose.

“Rice with raisins, granose, granola, gluten mush with milk, nut cream or dairy cream.

“Steamed figs, pear sauce, baked apples with cream,

sliced bananas with cream, stewed prunes, apple sauce, apples, oranges, and bananas. Apple charlotte, cream rice pudding.

“Cereal coffee, hot malted nuts, cold milk, hot milk, unfermented wine, glass one-half cream and one-half milk, lemonade, hot or cold orangeade, distilled water.

“Whole-wheat bread, graham bread, zweiback [zwieback], graham sticks, whole-wheat sticks, mixed wafers, oatmeal wafers, graham wafers, granose biscuit, gluten wafers, and whole-wheat wafers.”

Note: This is the earliest document seen (March 2007) worldwide that mentions a health foods restaurant.

2163. *San Francisco Chronicle*. 1900. May settle in this state: Doukhobors are viewing sites offered for a colony. Railroad people deny bunko scheme rumor... Representative of sugar-beet industry traveling with these vegetarian spirit wrestlers. Jan. 12. p. 7.

• **Summary:** “Whether or not California will eventually be the home of the exiled Doukhobors will depend upon the report of the three representatives who are now looking at tracts with a view of locating places which can be adapted to their work and customs.”

There are now 7,400 Doukhobors in Manitoba, Canada. A description of the Doukhobors and their beliefs is given. “The Doukhobors are vegetarians. They do not believe in taking life that they may have food. They do not eliminate milk and eggs. Sheep they have for their wool, and when the animals die the skins make winter clothes.”

2164. Stuart (F.A.) Co. 1900. Theories about food: Also a few facts on the same subject (Advertorial). *Chicago Daily Tribune*. Jan. 17. p. 2.

• **Summary:** This is an advertorial for Stuart’s Dyspepsia Tablets. “We hear much nowadays about health foods and hygienic living, about vegetarianism and many other fads along the same line.

“Restaurants may be found in the larger cities where no meat, pastry or coffee is served and where the food crank is in his glory, and arguments and theories galore advanced to prove that meat was never intended for human stomachs, and almost makes us believe that our sturdy ancestors who lived four score years in robust health on roast beef, pork, and mutton [sic] must have been grossly ignorant of the laws of health.

“Our forefathers had other things to do than formulate theories about the food they ate. A warm welcome was extended to any kind from bacon to acorns.

“A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best.”

“Dr. Julius Remmson on this subject says: ‘Nervous persons, people run down in health and of low vitality should eat meat and plenty of it. If the digestion is too feeble at

first it may be easily corrected by the regular use of Stuart's Dyspepsia Tablets after each meal." These tablets "supply the pepsin and diastase necessary to perfect digestion, and every form of indigestion will be overcome by their use."

"All druggists sell Stuart's Dyspepsia Tablets at 50¢ for the full treatment.

"A little booklet on cause and cure of stomach trouble mailed free by addressing F.A. Stuart Co., Marshall, Michigan." Address: Marshall, Michigan.

2165. *Children's Garden (The)*. 1900--. Serial/periodical. London: Ivy Leaf Society. *

• **Summary:** Vegetarian Messenger (Jan. 1900, p. 2): "Inserted in each copy of this number of the *Vegetarian Messenger* is an advertisement of *The Children's Garden*, the organ of the children's vegetarian movement. We hope that this new venture will have the support of all our readers."

Vegetarian Messenger (Feb. 1905, p. 38-39): "This bright, little magazine cannot be too highly spoken of, considering its aims... devoted to the cause of vegetarianism, its stories, talks, hints and information are as often racily as cleverly expressed."

2166. *Food, Home and Garden (Philadelphia)*. 1900. A college for vegetarians. Jan. p. 1.

• **Summary:** "The importance of securing educational advantages away from the artificial stimulation of flesh, alcohol and unwholesome beverages cannot be overestimated." "The Walla Walla College was built in 1892 to furnish college privileges especially to the Seventh Day Adventists (though many others attend) in the Northwest. The first president was Professor E.A. Sutherland, who is now president of the college at Battle Creek, Michigan."

"This college was the first, I believe, in the denomination, to start out on the Vegetarian diet: none of the animal products being used, except eggs, milk and butter, and the latter only in cooking." An illustration shows Walla Walla College, College Place, Washington.

2167. Hammond (Harry N.) Seed Co. 1900. Annual catalogue (Mail-order catalog). Fifeild, Michigan. 49 p. See p. 35. January 1, 1900. 22 cm.

• **Summary:** Page 35 is titled "Hammond's selected northern-grown farm seeds." Here we read: "Soza Beans or Soy Beans. The dry beans, roasted and ground, *closely resemble and taste* very much like coffee. Its great value, however, is as a forage crop and for fertilizing the soil, and for pasturing, or feeding of the green fodder, of which it yields eight to ten tons per acre. Sow broadcast one-half bushel to the acre, or it may be planted in drills three feet apart and one foot between plants. My seed grown in latitude of Augusta, Me. [Maine], will ripen in any State. Pkt. 10 cts., lb 25 cts., 3 lbs. 60 cts., post-paid; peck 65 cts., bu. \$2.25 by freight or express."



Across the top of the page is printed: "Following Seeds are grown, cleaned, and tested under my supervision. I guarantee them the best seeds that can be grown. Bags free with all farm seeds." Other seeds described on this page include: Hammond's success beardless barley, new Japanese buckwheat, chufas or earth almonds, kaffir corn, teosinte, mammoth Russian sunflower, dwarf Essex rape, Spanish peanuts, and Japanese millet.

The cover of this catalog states: "Fresh, pure seeds—sure to grow. Harry H. Hammond seedsman. Fifeild, Saginaw County, Michigan. Seed potatoes. Vegetable and flower seeds. The largest seed farm controlled by any one seedsman in America." An illustration showing many fields, farmhouses, and buildings is titled "Partial view of Hammond's Saginaw Valley seed farm. 1200 acres devoted to growing and producing the best seeds that grow. Buy seeds direct from the grower." Many vegetables and grains are also illustrated on the cover and below them is written: "Hammond's \$1.00 vegetable seed collection of 50 packets of the choicest northern-grown vegetable seeds comprises all the above and many others not illustrated on this page." This catalog was printed by the Review & Herald Publishing Co. [Seventh-day Adventist], Battle Creek, Michigan. At the top of page 1 the date "January 1, 1900" is printed.

Note 1. This is the earliest Hammond seed catalog seen in which the soybean is listed. It is owned by the Bentley Historical Library at the University of Michigan (Ann Arbor).

Note 2. Fifield (pronounced FAI-feeld) is in Saginaw County, Michigan, just east of the Saginaw River and northwest of the center of Saginaw city today; it is a station on the Pierre-Marquette Railroad in Bueno Vista township “serving a sawmill settlement of which Harry M. Hammond became the first postmaster on August 19th, 1898. The office operating until February 15th, 1900.” The place is named for Eugene Fifield (Source: *Michigan Place Names*, by Walter Romig—1986. Wayne State Univ. Press, p. 196).

Note 3. Hammond also lived (and published catalogs in) in Decatur, Michigan (far away in the southwest corner of the state), and Bay City (which is now about 20 miles north of Saginaw, near Saginaw Bay). Address: Fifield, Saginaw Co., Michigan.

2168. *Vegetarian Messenger* (Manchester, England). 1900. “The Children’s Garden.” Jan. p. 2.

• **Summary:** “Inserted in each copy of this number of the *Vegetarian Messenger* is an advertisement of *The Children’s Garden*, the organ of the children’s vegetarian movement. We hope that this new venture will have the support of all our readers.”

2169. *Vegetarian Messenger* (Manchester, England). 1900. “The First Step.” Jan. p. 4.

• **Summary:** Gives information on obtaining copies of Count Tolstoy’s “First Step,” “one of the most important works on vegetarianism ever issued. Its eloquently simple style, its vivid pictures of the horrors of butchery, and its direct logic cannot fail to attract the attention of the reader.”

2170. *Vegetarian Messenger* (Manchester, England). 1900. Was Wagner a Vegetarian? Jan. p. 7-8.

• **Summary:** Postulates that Wagner was indeed a vegetarian, partly because of his chronic indigestion, based on his correspondence with Nietzsche.

2171. *Detroit Free Press* (Detroit, Michigan). 1900. Interesting bits for state readers. Feb. 26, p. 3.

• **Summary:** “He had an eventful career. Henry S. Clubb, who in the 1870’s represented the Ottawa-Muskegon district in the Michigan senate, is now president of the Vegetarian Society of America, the leading society of non-meat eaters in the world [sic, United States]. Mr. Clubb’s headquarters are in Philadelphia. He is pastor of the Bible Christian church in that city, the members of which are all vegetarians. Mr. Clubb is quite a remarkable personage and is known throughout Michigan because of his long newspaper and political experience. Born in England, he came to this country when 19 years of age and at once became a special editorial writer on the *New York Tribune*. He was for years a co-laborer and an intimate friend of Horace Greeley, Raymond, Chas. A. Dana and other great New York editors of ante-bellum days. In the U.S. Civil war he served as

quartermaster of a Michigan regiment. He was wounded at Shiloh, and the pocketbook which saved his life by stopping the force of the bullet in on exhibition in the state museum at Lansing. After the war Mr. Clubb took an active part in organizing the first state fair association and founded the *Clarion* and *Grand Haven Republican*. For the past seventeen years he has been in Philadelphia. At the age of 75 he is hale and hearty, walks ten miles every day for the exercise and does not look within fifteen years of his age. He attributes his good health and physique to the fact that he is a strict vegetarian and never worries.”

2172. *Standard Union (The)* (Brooklyn, New York). 1900. Talks on food and nutrition. Feb. 28. p. 12.

• **Summary:** “‘Food and Nutrition’ will be the subject of the discussion at the next monthly meeting of the Vegetarian Society, this evening, at Metaphysical Hall, 465 Fifth avenue, Manhattan. George Donaldson, Ph.D., will read a paper on the topic selected for the evening.” Address: Brooklyn, New York.

2173. Kellogg, John H. 1900. Vegetarian view of cosmetics. *Literary Digest* 20:275. March 3. *
Address: M.D.

2174. Hompes, Mathilde. 1900. Vegetarianism in Chili. *Vegetarian Messenger* (Manchester, England). March. p. 77+.

• **Summary:** “Rudolf Frank sends from Quilpué some account of work done in our cause in Chili. The movement is new in that part of the world, but it has a few brave champions, notwithstanding the breaking up of the Society which was formed some five years ago at Valparaiso. The new centre of conversion lies on the west coast of Arequipa and Quilpué. From the former place M. Forga sends pamphlets and leaflets broadcast irrespective of cost and trouble. He has translated several good articles into Spanish and published them at his own expense. Having been in part educated in Germany he draws his inspiration thence. At another part of the country the cause is also preached by a native of Chili namely, M. Simon Rodriguez. This gentleman was...”

2175. Lee, Clayton Donald. 1900. Joseph Lambert. *Battle Creek Daily Moon*. April 4. Art Souvenir Edition.

• **Summary:** “We present herewith exterior views of the two establishments of Joseph Lambert, one of the progressive manufacturers of Battle Creek [Michigan]. Mr. Lambert is a native of South Nattick, Massachusetts, and he came to this city in 1885, and until 1890 was engaged in the manufacture of buggies. In the later year he started a small machine shop for the manufacture of printers’ supplies. In 1895 he made a beginning in his present line of business, and two years later he opened a small retail store on West Main Street for

the sale of nut foods. The demand for these goods increased to such an extent that Mr. Lambert erected the large block at 235 West Main street, which was occupied by his retail business.

The manufacturing and wholesale business is located in the building shown in the accompanying illustration at the corner of Washington and Kalamazoo streets, where Mr. Lambert first began the manufacture of nut grinding machinery, and the wholesaling of peanuts. The business has gradually extended and this building is now used for the manufacture of several kinds of machines for special purposes. Among them are: Nut butter mills, for making butter from nuts; blanching machines, for removing the hulls from peanuts; peanut roasters, etc. The trade in these special machines has developed to a remarkable extent, so that now the concern ships its products to Japan, China, Australia, Egypt, Palestine, to other foreign countries, and throughout the United States.

In addition to the articles mentioned, Mr. Lambert manufactures several varieties of nut foods, among them Nut Butter, Malted Caramels, Fruit Nuts, Crystal Nuts, etc. He is making a specialty of salted peanuts prepared by a new process, and ships large quantities of this article to the wholesale trade." Photos show: (1) "One of the factory buildings"—a large, two-story wooden building. (2) Lambert's retail store.

Note 1. Jean Davis, a Seventh-day Adventist historian from Battle Creek, Michigan, writes of the first photo: "This building was originally the first *Review & Herald* building, in which the Seventh-day Adventist periodical was published.

Note 2. This Art Souvenir Edition is subtitled "Historical, industrial, and social record of Michigan's queen city." "Issued as a special edition of the Battle Creek Daily Moon, Wednesday, April 4, 1900." Address: Battle Creek, Michigan.

2176. *Humane Review (The) (London)*. 1900-1910. Serial/periodical. London. 1(1900, April)–11(1910, April). Nos. 1-41. *

2177. *News and Observer (The) (Raleigh, North Carolina)*. 1900. April 28. p. 64.
Address: The Baltimore Evening Sun.

2178. Broadbent, Alfred. 1900. Battle Creek work in England. *Vegetarian Messenger (Manchester, England)*. April. p. 117-18.

• **Summary:** "I had recently the pleasure of visiting the sanitarium at Dunedin, Cronks Hill Road, Meadvale, Redhill, in Surrey. It is about two miles walk from Redhill, is pleasantly situated, and has excellent views. There is only room for ten patients, and so far the sanitarium has been full.

"Dr. Kress, who is in charge of the work in this country,

is now anxious for the sanitarium to become better known, and says it is intended to build an institution at Redhill to accommodate forty or fifty patients. When that is filled, another will be started at some other point where an equal number can be dealt with."

"The sanitarium at Redhill, is under the supervision of Dr. Kress and his wife—Dr. Lauretta Kress, and under their superintendence the work must prosper, they are so impressed by its righteousness and truth.

"Dr. Kress is a specialist for diseases of the stomach, and has had many years experience in the treatment of indigestion.

"Dr. Lauretta Kress is skilled in the treatment of diseases of women, &c. She is an excellent speaker and lecturer, and a great believer in dress reform for ladies, being most anxious to promote it in this country. She has designed some garments which sit very tidily, and are not at all sloppy. She says that any garments can be adapted to the patterns she uses.

"There are only two meals during the day in the sanitarium, one at 8 o'clock morning, the other at 3 o'clock afternoon. No liquids are allowed at meals.

"No physic or drugs are used, the treatment consists of massage, electricity, electric baths, diet and hydropathy being made special features of the treatment, which is highly successful."

"For a few years the foods sold by the London Food Co., have been imported from Battle Creek, Michigan, U.S.A., but now a factory is established at Horley, Surrey, where several kinds are already manufactured.

"The foods from now are to be sold in this country under the name of 'Life and Health Foods.'

"I have visited the factory and though the machinery was not working, I was struck with the elaborate machines required for producing the foods. Some of them go through more than twelve processes, Granose especially requiring a very long time to make.

"I was informed that the price of all the foods is being gone into, and a reduction on them all—it is hoped—will be eventually made. I hope this will come about, for I have long considered it a great pity that these valuable foods should—because of their high price—be placed beyond the reach of many whose accession to them would leave the path of food reform made easier.

"The Vegetarian Society, which has always sought to popularise food-products of a genuine nature, was the first to introduce these foods into this country, and has done much to make them so well known as they are today."

2179. Clark, Annie M.L. 1900. The Alcotts in Harvard [Massachusetts]. *New England Magazine* 22(2):173-80. April. New Series.

• **Summary:** The detailed story of Amos Bronson Alcott and his family at Fruitlands. Early in June, 1843, a small

colony of 16 men and women gathered near the quiet town of Harvard, Massachusetts. Amos Bronson Alcott was born on 29 Nov. 1799 in Wolcott, Connecticut. He married Abba May on 23 May 1830 in Connecticut. While a teacher at the famous Temple, Mr. Alcott developed the idea that “the simplest food was alone conducive to lofty thinking and living.” Traveling to England, he found there congenial spirits, and in October 1842 he came home, accompanied by three of these new friends, Charles Lane, his son William Lane, and Henry C. Wright. Together they went by wagon to a place they called Fruitlands near Harvard—a field of about 100 acres on a hillside. They immediately began the work of forming “a family in harmony with the primitive instincts of man.” Mrs. Alcott and Anna Page were the only women. “No animal food was to be eaten, nor were butter, cheese, eggs or milk allowed—nothing that in the taking would cause pain or seem like robbing any animal; besides, animal food... would corrupt the body and through that the soul. Tea, coffee, molasses and rice were forbidden for two reasons”—they were foreign luxuries and the product of slave labor. “Water alone was for drink, fruit in plenty, and some vegetables were allowed”—but only vegetables that grow in the air, not those that grow downward like potatoes. Salt was also forbidden. The impractical but idealistic group returned to Concord at the end of the summer, 1844, after about 15 months of their experiment.

Five photos show: (1) Old house at Fruitlands. (2) The Brick Ends. (3) Orchard at Fruitlands. (4) The road to Prospect Hill. (5) The Nashua Valley from Prospect Hill—Fruitlands at Right.

2180. *Vegetarian Messenger* (Manchester, England). 1900. Beans. April. p. 102.

• **Summary:** “At the Society’s depot quite a variety of beans are to be had, and as this is the time for sowing beans we would suggest experimental sowings of brown beans, butter beans, red beans, large and small haricots, Soya beans, and German lentils. Prices will be found in advertisements.”

Note: This is the earliest English-language document seen (July 2005) that contains the term “butter beans.” The American equivalent is probably lima beans.

2181. *Vegetarian Messenger* (Manchester, England). 1900. Price list of the Vegetarian Society’s food stores, 19, Oxford St., Manchester, S.E. April. Unnumbered page at rear of issue.

• **Summary:** The five categories of food sold are: (1) Foods [cereal grain, whole, crushed, meal, and flakes] (First item is whole wheat meal, freshly ground from best English red wheat). (2) Beans, peas, lentils (incl. soya beans and lists the price as “4d. a lb” plus carriage; also 4 types of haricot beans {2.5 to 4d.} and 4 types of lentils {2.5 to 3d. a lb.}).

(3) Prepared foods (incl. Dr. Nicholl’s Food of Health, Dr. Allinson’s Food of Health, Fromm’s Extract, Fromm’s

Soup, Nuttosia, Nut Butter {almond, hazel}, Nuttose, Protose, Sterilized Nut Butter, Granose Flakes, Granose biscuits, Avenola, Crystal Wheat, Nutta, Bromose, Falona). (4) Biscuits (incl. Graham crackers, Wholewheat wafers, Wheat and nut rolls, Zwieback—white or Graham). (5) Plasmon [digested milk proteid] chocolate, or biscuits).

Note: This is the earliest English-language document seen (June 2009) published in England that contains the word “Granose” (a flaked cereal food).

2182. Health Seeker. 1900. Digestibility of peanut butter (Letter to the editor). *Vegetarian Magazine (The)* (Chicago). May 15. p. 16-17.

• **Summary:** “Editor *The Vegetarian Magazine*: I think a department of ‘Questions and Answers’ would be very popular with your subscribers, and if you feel inclined to add such a feature to your periodical, I will start the thing by asking the following:

“1. Is pure peanut butter, made very fine and well mixed with other food, fairly easy to digest?

“2. How much peanut butter is it advisable for a working man to eat who uses no other kind of oil or fat?

“3. Is a small quantity of salt taken with food beneficial or injurious?

“4. Is there any particular kind of food which you can recommend to one with a weak stomach?

Answers: “1. The power to digest fat of any kind varies in different persons according to the character of the bile and pancreatic fluids. Any vegetable fat, that of the peanut included, is more easily digested than animal fat, as a rule.

“2. This will depend on the character of the other foods used. The whole amount of fat should not often exceed more than eight or nine per cent of the whole.

“3. This has not been satisfactorily determined. The arguments against the use of salt as seasoning are stronger than in its favor. It is perfectly safe to reduce the amount to a minimum.

“4. A weak stomach is too indefinite a term to prescribe any especial diet for. Better consult a specialist on the subject, giving all of your symptoms.—Editor.”

2183. *New York Tribune* (New York, New York). 1900. New-York City. May 22. p. 16.

• **Summary:** “The Vegetarian Society will discuss ‘The Best Diet for Children’ at its monthly meeting to-night at Metaphysical Hall, No. 465 Fifth-ave.” 8 p.m.

2184. *Kneipp Water Cure Monthly* (The) (New York City). 1900. The first hygienic bakery. 1(5):83. May.

• **Summary:** This bakery, the first of its kind, “was established by Louis Lust in 219 East 59th St., New York, about six months ago. There were bakers who manufactured a Kneipp bread but it was not always what it ought to be.”

“Besides the bread, Mr. Lust makes Kneipp’s strength-

giving soup, Kneipp's Baby Food, Kneipp's Zwieback, Kneipp's Honey Cakes and Kneipp's whole Wheat-rolls.

"Connected with the bakery there is a lunch room where hygienic foods (Kneipp- and Vegetarian dishes) only are served."

Note: This is the earliest document seen (Nov. 2014) concerning Louis Lust in connection with Benedict Lust; Louis was Benedict's younger brother, and the youngest child in the family, born in 1887 in Germany.

2185. Latson, W.R.C. 1900. Practical dietetics. Is flesh meat as an article of diet essential to physical and mental vigor. *Kneipp Water Cure Monthly (The) (New York City)* 1(5):96-99. May.

• **Summary:** Examines the comparative anatomy, physiology, and chemistry of various animals, including humans. Illustrations show: (1) The jaws and teeth of a flesh feeding animal, baboon, orang, Kaffir (human), Caucasian (human). (2) The canine teeth of various animals: Tiger, wolf, surany, man. "We find... that the anthropoid apes (gorilla, orang and chimpanzee), who are known to be strictly frugivorous, have larger canine teeth than man." (3) Fifteen pie charts "showing comparatively the amount of aliment in every day foods."

"Regarding man's place in nature, a great naturalist, Dr. Ernst Haeckel, has said:—'Whatever part of the body we consider, we find, upon the most exact examination, that man is more nearly related to the highest apes (eaters of fruit and nuts) than are the highest apes to the lowest apes. It would therefore be unwarranted to regard man as constituting a class by himself.'

"Another great naturalist, Linnaeus, referring to the natural diet of man, says:—'Man's structure, external and internal, compared with that of other animals, shows that fruits and esculent vegetables constitute his natural food.' Cuvier says:—'The natural food of man, then, judging from his structure, appears to consist of fruits, roots and the esculent parts of vegetables.'" Address: M.D.

2186. Longshaw, A. 1900. The junior vegetarians. *Vegetarian Messenger (Manchester, England)*. May. p. 161-62.

• **Summary:** Describes a meeting of the Vegetarian Society, Junior Branch, of Manchester. "The meeting was held on March 31st, at Plymouth Villa." Songs, speeches, and calisthenics follow.

2187. Staden, Ludwig. 1900. Why you won't become a vegetarian. *Kneipp Water Cure Monthly (The) (New York City)* 1(5):68. May.

• **Summary:** "It is not necessary for you to eat meat in order to sustain life. There are millions of people dwelling upon this planet who live on fruits, vegetables, and cereals alone, and nations who have done so for hundreds and thousands of years... For a number of years, I have followed a meatless

diet, and I am not only well nourished but am in vigorous health, and am capable of greater endurance than when living upon a meat diet.

"Meat-eating is stimulating, rather than nourishing. This is why so many feel they cannot give it up. For some it would be as difficult to give up, as it would a drunkard to give up his whiskey. Meat eaters are controlled by the senses, by outside conditions, and unless a refinement of soul makes the meat-eating repugnant, they are under its stimulating influence as truly, as the dissipator is under the influence of liquor, or morphine, or any other drug or stimulant... We cannot rule nature, until we gain absolute mastery over ourselves."

"The commandment 'Thou shalt not kill' applies to everything down the entire scale of evolution, not only to our nearest neighbor (man)." Address: Naturarzt (Naturopath / Natural healer).

2188. *Vegetarian Messenger (Manchester, England)*. 1900. "Vegetarian Magazine." May. p. 141-42.

• **Summary:** "Food, Home, and Garden, which the Rev. H.S. Clubb has conducted for ten years, has been incorporated with the Chicago *Vegetarian Magazine*, which was established three or four years since as the *Vegetarian*... The *Vegetarian Magazine* shows that Chicago is not given over entirely to slaughterhouses."

2189. *Vegetarian Messenger (Manchester, England)*. 1900. Leipsic Vegetarier Verein [Leipzig]. June. p. 180.

• **Summary:** "This Society has just completed the 25th year of its existence. In honour of the event a well attended meeting took place, when its oldest member, Herr E. Hering, gave an account of the society's work from the beginning."

Note: Leipzig is a city in Saxony, east central Germany, at the confluence of the Weisse Elster, Pleisse, and Parthe rivers.

2190. *Vegetarian Messenger (Manchester, England)*. 1900. "Vegetarianeren." June. p. 180.

• **Summary:** "This is the name of the Danish Vegetarian journal, which is published at Copenhagen [Copenhagen], and has just entered upon its second year. Its editor is a young physician, who conducts a sanatorium at Skodsborg, near Copenhagen, and is a pupil of Dr. Kellogg."

2191. *Vegetarian Messenger (Manchester, England)*. 1900. Vienna Vegetarian Society. June. p. 180.

• **Summary:** "The *Lokal Anzeiger* gives a full and appreciative report of an address in favour of our cause, delivered in Vienna by Herr Benno Buerdorff, and states that the address was well received and frequently applauded. This argues well for the advance which our brethren are making in Austria. It is not long ago that vegetarianism was barely acknowledged in Austria, now at least our ideas are treated

with respect.”

2192. *Nebraska State Journal (Lincoln, Nebraska)*. 1900. Vegetarianism and its claims. July 6. p. 3.

• **Summary:** From *Chicago Chronicle*: “The world do move. The New York vegetarian society gave a picnic at Edgewater, New Jersey, the other day. Several thousand people attended it. Not a single essayed to make fun of it. Twenty—even ten—years ago the picnic would have been attended by a corporal’s guard and the newspapers would have indulged in facetious allusions to raw turnips and chopped feed if they had the affair at all.

“The time has gone by, however, when vegetarianism was a subject for ridicule. Abstention from animal food has become so common that the vegetarian is no longer looked upon as a ‘crank.’ It has become so popular that in Chicago there are half a dozen restaurants which serve vegetables only, and all these establishments are doing businesses practically to the full limit of their capacity.

“Of course, opinions differ as to the wisdom of a purely vegetable diet. And there are sects, so to speak, among vegetarians themselves. Some of them eat fish, others eat butter; others eat eggs. They find a common ground in abstention from flesh of any kind. They profess that they enjoy better health in consequence.

“Certainly there are arguments favoring the vegetarian theory. They are drawn from experience and from anatomy. The human makeup is that of a gramnivorous animal. If there’s anything in the theory of evolution man should eat meat, if he eats it at all, in the proportion of one-eighth meat to seven-eighths vegetables. That is the proportion indicated by his teeth, of which only four are carnivorous.

“But it is from the actual experience of its followers that vegetarianism derives its strongest support. It is claimed that the adoption of a vegetable diet is almost invariably followed by an improvement in bodily health and a quickening of the mental powers. It is denied that meat is necessary to produce muscle and the Irish peasantry are pointed out as samples of physical development resulting from a diet composed largely of potatoes and buttermilk.

“On the other hand it is claimed that the eating of meat aggravates certain diseases, and this claim is substantiated by the fact that most physicians now prescribe a purely vegetable diet for patients suffering from rheumatism and kindred ailments. The profession has generally has reached the conclusion that people should eat less meat.

“And that probably will be the result of the vegetarian movement. For whether meat is necessary or not, people have got into the habit of eating it. They are not likely to give it up altogether. Nor is it likely that meat in moderation—especially in cold weather—is other than beneficial. Its excessive use is what causes the trouble.

“The simon pure vegetarians, however, are firm in the faith and they are increasing in numbers. They will exercise

an influence and the ultimate result will probably be the establishment of that happy mean which is as desirable in the diet as in other affairs of life.”

2193. Hompes, Mathilde. 1900. Foreign notes: Propaganda. *Vegetarian Messenger (Manchester, England)*. July. p. 214-15.

• **Summary:** Discusses the merging of social movements as suggested by Julius Kaiser in *Vegetarische Warte* [Germany]. Temperance, anti-vivisection, anti-vaccination, nature-healing, and vegetarianism could be consolidated to “form one grand concerted opposition to the drug system. But I do not see how this can be done, since so much depends on individual opinion. Enthusiasm is in danger of being squandered, when it is appealed to for so many ends.”

2194. Hompes, Mathilde. 1900. The Paris International Conference of Vegetarians. *Vegetarian Messenger (Manchester, England)*. Aug. p. 254-63.

• **Summary:** “It was a happy idea on the part of our French friends to act in conjunction with the Vegetarian Federal Union in organising an International Conference of Vegetarians in connection with the great World’s Exhibition in their grand and bright capital. I believe this is the first movement of the kind which has been admitted as a recognised item on the official programme of the Government arrangements. And to my mind that is a great step forward... It was a grand opportunity then which the French government gave us, and I feel it a great privilege to have been permitted to use it in however small degree.”

A detailed description of the author’s voyage to France, as well as the day to day events of the conference follow. Article mentions vegetarianism as a treatment for diabetes.

Note: This is the earliest English-language document seen (July 2005) that contains the term “International Conference of Vegetarians.” It is also the *only* document seen that mentions this term.

2195. *Kneipp Water Cure Monthly (The) (New York City)*. 1900. Nut foods. 1(8):141-42. Aug.

• **Summary:** “By those who desire to leave off animal foods, such as eggs, milk and flesh meats, there has been a long-felt want for some food which will supply an abundance of nitrogenous matter in easily digestible form.” Gives eight advantages of nut foods. “8. They are more digestible than raw nuts.

“The first of these foods put on the market was nut butter, and it has had such a remarkable success that it is now manufactured all over the country, in a small way, by families and by small manufacturers. It is proving a boon to many people, but on account of the temperature at which it is produced, a change takes place in the oil, rendering the fat more or less indigestible to certain individuals; so in a certain proportion of cases it is found to disagree. Notwithstanding

this, it is probably used, on account of its cheapness, to a greater extent than any of the other nut foods.

“Nut Marmalate and nutlet are foods put up in sealed cans, and have a growing popularity. These foods are excellent sliced, or can be made up into stews.”

“There is another series of foods, in which nuts are combined with predigested starch in the form of malt sugar. These foods, bromose, malted nuts, etc., are very delicate and toothsome...”

2196. *Medical Record (New York)*. 1900. A vegetarian colony. 58(12):462. Sept. 22.

• **Summary:** “A Vegetarian Colony.—The president of the Vegetarian Society of America is in the South looking for a suitable place where members of the society can establish a colony. Association with meat-eaters is said to become disagreeable to real (no-egg, no-milk) vegetarians, and so they wish to flock by themselves. They want to go to a place where all sorts of fruits and vegetables can be grown, and if a suitable one is found many of the members of the society will go there and engage in fruit and vegetable farming and in the manufacture of preserved fruits and peanut butter.”

2197. Stuart (F.A.) Company. 1900. Miscellaneous. Theories about food: Also a few facts on the same subject (Advertorial). *San Francisco Chronicle*. Sept. 30. p. 10.

• **Summary:** The ad begins: “We hear much nowadays about health foods and hygienic living, about vegetarianism and many other fads along the same line.

“Restaurants may be found in the larger cities where no meat, pastry or coffee is served, and the food crank is in his glory,...

This is an ad for Stuart’s Dyspepsia Tablets—another ad disguised as an article. Address: Marshall, Michigan.

2198. Latson, W.R.C. 1900. Food value of meat. Flesh food not essential to mental or physical vigor: Practical dietetics. New York, NY: The Health-Culture Co. 72 p. 18 cm. Series: Health-Culture Library No. 19.

• **Summary:** Contents: Publisher’s note. Introduction. Some general statements regarding food. Digestion. Composition of foods (proteids, starches, fats, salts). Food values of flesh meat. Combination of foods. Vegetarianism and vigor. The jaws of death (One should eat to gratify hunger; “Eating for pleasure is a menace to the health, the intellect, the morality of the individual...”). Longevity (The main influences are: Good carriage and a straight spine. Deep, full breathing. Ease, repose, and grace of movement based on relaxed muscles and a tranquil mind. Eating of small amounts of food; we live because of what we do not eat. Most important—one’s mental attitude). Address: M.D., Editor of *Health-Culture*.

2199. *Sanitarian (The) (Medico-Legal Society of New York)*.

1900. Vegetarian colony. Oct. p. 343-44.

• **Summary:** “The Rev. H. S. Clubb, of Philadelphia [Pennsylvania], President of the Vegetarian Society of America, is reported to be at Chattanooga, Tenn. [Tennessee], in the interest of the society, with a view to a settlement where the vegetarians may colonize and establish regulations that will conform to their tastes and practices.”

“Along with this the industry of making and selling peanut butter as a substitute for cream cheese, and various other preparations, the results, more or less, of business speculations under the pretence of promoting health.”

2200. Snider, Mary Foster. 1900. A Thanksgiving dinner of herbs [vegetarian]. *Good Housekeeping* 31(4):284. Oct.

• **Summary:** The article begins with the menu, followed by a recipe for each menu item, and concluding with this:

“The foregoing menu, carefully prepared, will prove a delicious and satisfying dinner to the most confirmed flesh-eater. Nuttose indeed so strongly resembles meat (or rather chicken) in its flavor that the keenest palate frequently fails to detect the difference. Nuttose and protose both belong to the new health dietary, and may be served in many delicious and varied dishes, simulating beef, mutton, chicken, sweetbreads, bacon or turkey, according to the method adopted in preparing them. Both of these delightful and healthful foods, together with bromose, nuttolene, ambrosia, nut butters and nut meats, may be purchased at many of the large city stores, and in a number of places there are health food stores where one may procure every known preparation of nuts and cereals scientific research and painstaking experiments have proved safe and pleasant food for man. Bromose, nuttose and ambrosia are especially delicious.”

The menu calls for: “Celery soup. Nut butter sandwiches. Olives. Salted almonds. Lentil cutlets with tomato sauce. Rice croquettes with red currant jelly. Vegetable turkey. Brown gravy. Cranberry jelly. Italian chestnuts (boiled). Creamed onions. Grape sherbet. Nuttose timbales. Mushroom sauce. Mashed potatoes. Baked squash. Apple and nut salad. Granose biscuit. Almond butter. Pumpkin pudding. Lemon pie. White fruit cake. Pears. Apples. Oranges. Nuts. Coffee.”

Peanut butter is included in the first recipe: “Celery soup... season to taste and thicken with a little flour rubbed smooth in a lump of butter, and one cupful of mashed potatoes. Let it get very hot and serve with brown bread sandwiches spread with peanut butter.”

Here is the recipe for “Vegetable Turkey: Mix well together three cupfuls of chopped nuts (one or more kinds), three cupfuls of dry bread crumbs, three cupfuls of milk, one tablespoonful of nut butter dissolved in some of the milk, one and one-half teaspoonfuls of finely powdered sage, and three teaspoonfuls of salt. Lastly, stir in six well-beaten eggs. Bake twenty minutes in a brisk oven, and serve hot with cranberry jelly and brown gravy.”

And the recipe for “Brown Gravy: To each cupful of water take three tablespoonfuls of peanut meal and, when boiling, thicken with browned flour. Season to taste.”

Here is the recipe for “Nuttose Timbales: Measure one-half cupful of stale bread crumbs and cook it with one cupful of milk for five minutes. Then add four level tablespoonfuls of butter, two cupfuls of nuttose cut in small pieces, four beaten eggs, a little onion juice, and seasoning to taste. Turn the mixture into timbale molds and bake slowly in a pan of hot water until firm. Serve them with mushroom sauce. For this cut one dozen large mushrooms into strips with a silver knife. Fry them in four tablespoonfuls of butter for five minutes, dredge with three tablespoonfuls of flour and add two cupfuls of cream. Cook two minutes, add a tablespoonful of butter and seasoning to taste.”

2201. *Vegetarian Messenger (Manchester, England)*. 1900. Punjab Vegetarian Society. Nov. p. 355.

• **Summary:** “This Society, originally established in 1889, and which became dormant in 1895, was revived last year, and has issued its 10th annual report which is printed in the *Harbinger* of August 1st. Meetings and discussions have been held during the year, each enlivened by music. Mr. Durga Prasad continues his labors for the Society, publishing at his own risk its two organs, the *Harbinger* (in English), and the *Rahnuma* (in Urdu). The *Harbinger* is about 10 years old, the *Rahnuma* was started in July, 1889, in order to spread vegetarian principles to every nook and corner of the Punjab or other provinces of India where Urdu is the vernacular.”

2202. *Vegetarian Messenger (Manchester, England)*. 1900. Fifty-third Annual Report. Nov. p. 356-63.

• **Summary:** Contents: Introduction. Roll of the society. The magazine and other publications. The Children’s Society. The fifty-second annual meetings. The May meetings. Lecturing operations. The shop and office. The general press. The movement abroad. Kindred organizations. Our financial position.

The Children’s Society: “The children’s branch of the Vegetarian Society, established about a year ago, is being successfully carried on by Mrs. Harrison. The meetings are held monthly and well attended. Her work is gratefully recognized by the Executive.

“The Executive have [sic] also been glad to welcome the ‘Children’s Garden.’ It is well illustrated and the get up is good. It is conducted by Mrs. F.L. Boulton, who is so well known for her devotion to the welfare of vegetarian children.”

2203. Booth, Bramwell. 1900. Vegetarianism. *Vegetarian Messenger (Manchester, England)*. Dec. p. 408-15.

• **Summary:** Reprinted from *The Local Officer*, 1900.

The author offers over 19 reasons to recommend

vegetarianism. Address: Chief of Staff, Salvation Army.

2204. Kerr, H. Douglas. 1900. Vegetarianism and its relation to cycling and athletics in general. *Vegetarian Messenger (Manchester, England)*. Dec. p. 403-07.

• **Summary:** The author, a vegetarian cyclist, discusses vegetarianism, emphasizing its nutritional adequacy for cyclists and thus the general public. Address: Treasurer, V.C.C. (Vegetarian Cycling Club); Official Judge, N.C.U. (National Cycling Union); Director, Essex and Middlesex C.U. (Cycling Union).

2205. Abhedananda, Swami. 1900. Why a Hindu is a vegetarian: Vedanta philosophy. Lecture delivered before the Vegetarian Society, New York, March 22, 1898. 3rd ed. New York, NY: Vedanta Society. 17 p. 19 cm. *

• **Summary:** Discusses the ethical, moral, and humane factors which play a major role in Hindu thought and tradition.

2206. Axon, William E.A. 1900. Corn or cattle, a comparison of the economic results of agriculture and cattle-raising in relation to national food supply. 10th ed. Manchester, England: The Vegetarian Society. 8 p. 12mo. *

• **Summary:** This paper, originally read before the British Association nearly 20 years ago, has been revised and the latest statistics incorporated. In its new form it has a renewed utility as a brief and comprehensive statement of the argument for vegetarianism based on national economy.

2207. Hueppe, Ferdinand. 1900. Der moderne vegetarianismus [Modern vegetarianism]. Berlin: Verlag von August Hirschwald. 47 p. No index. [5 ref. Ger]

• **Summary:** The author was born in 1852. Address: Germany.

2208. Jevons, Alice. 1900. Dishes without meat: Original recipes. Sydney, Australia: Angus & Robertson. 45 p. 19 cm. *

• **Summary:** Available in London from: The Australian Book Company, 38 West Smithfield, London, E.C.

2209. Kellogg, Ella Ervilla (Eaton) (Mrs.). 1900. Every-day dishes and every-day work. Battle Creek, Michigan: Modern Medicine Publishing Co. 206 p. Index. 21 cm. [1 ref]

• **Summary:** The wife of the famous Dr. John Harvey Kellogg discusses her system of meatless cookery. She lived 1852-1920. This book was copyrighted 1896.

Contents: Preface. Cereals. Macaroni. Fermented or yeast bread. Unfermented or aerated bread. Fruit. The leguminous seeds (soy is not mentioned). Vegetables. Soups (without milk, with milk), Eggs. Desserts. Pastry (“Dietetic evils of pastry—General suggestions for making pies”). Cake. Toasts (incl. Zwieback). The Battle Creek Sanitarium Food

Company's Products (recipes using them; including Granola, Granose, Crystal Wheat, Gluten, Zwieback, Caramel-Cereal).

Sanitas Nut Food Company's Products (recipes using them; including Nut Butter, Nuttolene, Nut Meal {"Many persons suffer from biliousness, nervousness, sick-headache, and various forms of indigestion, from the use of butter, milk, and cream, without being aware that these substances are harmful to them. Persons suffering from dilatation of the stomach, a condition which is exceedingly common, must avoid milk and butter in all forms. Nut butter, nut meal, and nuttolene have been prepared as substitutes for butter and cream. In nut butter, the fat is in a state of perfect emulsion, so that it mixes well with water. Thus it does not interfere with digestion}," Protose, Granose, Almond Meal). Hints about every-day work (Economizing time, system in work, daily program of kitchen work, economizing money, economy of material, uses of stale bread, left-overs, waste of fuel, general suggestions for economical housework, order of clearing the table, washing the dishes, dish-cloth and towels, cleaning silver, care of table linen, disposal of garbage).

Peanut butter is called for as an ingredient in recipes on pages 166 and 170 ("An icing for the peanut cake may be made in the same way by using the peanut butter").

Note: This is the earliest English-language document seen (Nov. 2013) that mentions a non-dairy icing.

Almond butter is called for as an ingredient in recipes on pages 140 (one well-rounded tablespoonful in an icing for Almond pound cake), 155 (twice), 156 (twice), 166 (twice), 170, and 172 (twice).

The term "nut butter" appears on 32 pages; see p. 201 in Index.

The word "Vegetarian" appears in this book only once, in the title of a recipe, "Vegetarian Boiled Dinner" (p. 164).

Bran (including wheat bran) is mentioned on pages 98 and 99 (3 times each in the section on soups), 100, 144, 169, and 197.

Near the end of this book are full-page ads for: Bromose (p. 207), Malted Nuts ("presented in the form of a fine granular powder," p. 208), Protose-vegetable meat ("This truly wonderful food product is, without question, the most remarkable discovery in dietetics which has been made within the last half century... Protose is a Perfect Substitute for flesh food... Send 10 cents for a sample can," p. 209), Battle Creek Sanitarium Health Foods (Granose, Granola, Caramel-Cereal, Battle Creek Sanitarium Breakfast Food, Germless Oats, Germless Corn Grits, Crystal Wheat {sterilized, ready cooked}, Gluten Preparations, Diabetic Foods, A large variety of crackers and biscuit and other wholesome preparations. Superior canned goods. Warranted pure. Send for catalog and price list, p. 210).

Antiseptic charcoal tablets—antiseptic, absorbent. "Charcoal Tablets are not a panacea, but they have proved to be the most valuable remedy we possess for morbid

conditions arising from fermentation or decomposition of food in the stomach and intestines. They consist of a special form of vegetable charcoal, much superior to willow, freshly prepared, to which is added sulphur, one of our most valuable intestinal antiseptics, and diastase, a starch-digesting ferment. This will at once be recognized as a happy combination for combating the action of microbes in the alimentary canal," (p. 211). *The Stomach: Its Disorders and How to Cure Them*, by J.H. Kellogg, M.D. (p. 212). *The Home Hand-Book*, by J.H. Kellogg (p. 213). *Science in the Kitchen*, by Mrs. E.E. Kellogg, A.M. (p. 214). Address: A.M., Battle Creek, Michigan; Author of *Science in the Kitchen*, etc.

2210. Latson, W.R.C. (William Richard Cunningham). 1900. Practical dietetics: food value of meat: flesh food not essential to mental or physical vigor. New York: Health-Culture Co. 72 p. Illust. 18 cm. * Address: M.D.

2211. Miles, Eustace Hamilton. 1900. Muscle, brain, and diet: A plea for simpler foods. 2nd ed. London: Swan Sonnenschein and Co. Ltd.; New York, NY: The Macmillan Co. xv + 345 p. 20 cm. *

• **Summary:** The author was born in 1868. Address: England.

2212. Read, Opie Percival. 1900. In the Alamo. Chicago and New York: Rand, McNally & Co. [2] + 367 p. See p. 186. 20 cm.

• **Summary:** Chapter 18, titled "Sang old songs," states (p. 186-87): "Mr. Howardson, here we have some very fine peanut butter. I think you'll like it;... 'Why Mr. Howardson,' cried Zaleme, 'you didn't tell me you were a vegetarian.' 'Of course not,' her father spoke up, 'why should a man stand upon a house-top and shout a virtue: couldn't you perceive it from his health and strength?'" Address: Author.

2213. Tolstoy, Lev Nikolayevich (Count). 1900. The first step: An essay on the morals of diet, to which are added two stories. In: Miscellaneous Collections. Introduction by William E.A. Axon. 19 cm. *

• **Summary:** In this powerful essay, Tolstoy characterizes vegetarianism as the first step toward moral perfection. It was first published in 1893 in Russian as the introduction to the Russian edition of Howard Williams' *The Ethics of Diet*. Tolstoy was responsible for the publication of the book, which he greatly admired, in Russian. The essay was published again in 1901 in London by the Free Age Press under the title "The Morals of Diet: Or the First Step" (48 p.). It also appears in the 1973 edition of Geoffrey Rudd's classic *Why Kill for Food?* (p. 106-112).

2214. Weilshaeuser, Emil. 1900. E. Weilshaeuser's illustriertes vegetarisches Kochbuch. 4. verm. und verb.

Aufl. Mit 826 Rezepten sowie zahlreichen Kuechen- und Speisezetteln. Bearb. unter Mithilfe von Bertha Wachsmann von E. Hering. Mit 26 Illustr. im Text [Emil Weilshaeuser's illustrated vegetarian cookbook. 4th expanded and improved edition. With 826 recipes as well as countless cooking and food notes. Edited by E. Hering, with assistance from Bertha Wachsmann. With 26 illustrations in the text]. Leipzig: Th. Grieben. xx + 194 p. 8°. [Ger]*

2215. Xue Baochen. 1900? Sushi shuolüe [Brief talks on a vegetarian diet]. China. Undated. [Chi]*

• **Summary:** Wade-Giles reference: *Su Shih Shuo Lüeh*, by Hsüeh Pao-Ch'ên. Modern China. Dr. H.T. Huang, expert on the history of Chinese food and agriculture (personal communication, 5 June 1993), notes that page 43 (of the 1984 modern edition, edited and annotated by Wang Zuhui {W.-G. Wang Tsu-Hui}) contains three vegetarian recipes that use wheat gluten.

2216. *Vegetarian and Our Fellow Creatures* (Chicago). 1901-1903/04. Serial/periodical. Chicago, Illinois: The Vegetarian Society of America, The International Kindness to Animals Society, and the Illinois Anti-Vivisection Society. From Vol. 5, No. 4 (15 Jan. 1901) to Vol. 7, No. 7 (15 April 1903).

• **Summary:** Formed by the union of *The Vegetarian Magazine* and *Our Fellow Creatures*, it assumed the volume numbering of the former. Succeeding title: *Vegetarian Magazine*. The title change appears to have started with Vol. 5, No. 4 (15 Jan. 1901) and continued until Vol. 7, No. 7 (15 April 1903). Address: Chicago, Illinois.

2217. Haig, Alexander. 1901. Diet and food considered in relation to strength and power of endurance, training and athletics. 3rd ed. Philadelphia, Pennsylvania: P. Blakiston's Son & Co.; London: J. & A. Churchill. 112 p. Jan. Illust. 8°. A second edition was published in Jan. 1900. [2 ref]

• **Summary:** Discusses uric acid and a vegetarian diet. The preface begins: "The year that has elapsed since the last edition has been one of great activity in uric acid research..." Address: M.A., M.D., Oxon., F.R.C.P., Physician to the Metropolitan, and the Royal Hospital for Children and Women; 7 Brook Street, London, England.

2218. *Vegetarian Messenger* (Manchester, England). 1901. The Doukhobors. Jan. p. 8-9.

• **Summary:** "Since their emigration to Canada not much has been heard of the Doukhobors, whose conscientious objection to militarism gained for them persecution in their own country of Russia. From an interesting lecture by Mr. John Ashworth, a Manchester Friend, who visited Canada a few months ago, we learn that the Doukhobors are prospering in their new home. Everywhere he went he got good accounts of their honesty, intelligence and industry, and

his own observation gave him a very high opinion of them, especially the women folk. Mr. Harold Spender, a witness of a different type, writing in the *Manchester Guardian*, Nov. 26th, says that 'the Doukhobors provide Canada with precisely the class of settlers she needs—a steady, hard-working, thrifty, God-fearing element in the community,' to quote the report of the superintendent.' The Doukhobors, who number over 7,000 persons, are vegetarians."

Note: On the title page of this issue, a new slogan appears: "Fix upon that course of life which is best; custom will render it most delightful."

2219. *Vegetarian Messenger* (Manchester, England). 1901. Recent publications: The first step. Jan. p. 18.

• **Summary:** "The First Step. By Leo Tolstoy. An essay on the morals of diet. To which are added two stories. Translated by Aylmer Maude, with an introduction by William E.A. Axon."

"Tolstoy's 'First Step' is already so well known to vegetarians that it is unnecessary to say anything in commendation of it. The Vegetarian Society published the first English edition of the work only a few months ago, and the demand has been so great that a new edition was needed to supply it. Mr. Aylmer Maude, who has a thorough knowledge of the Russian language, kindly consented to make a new translation direct from the author's complete text—a translation which retains much of the flavour of the original. Our friends cannot do better than distribute the 'First Step' amongst thinking, religious people."

2220. *Vegetarian Messenger* (Manchester, England). 1901. Of health foods and vegetarian specialties: Write for the latest and most complete price list in the Kingdom (Ad). Jan. p. [4].

• **Summary:** This ¼ page ad (on an unnumbered page near the front) continues: "... and Xmas and New Year Novelties. 'Pitman' Health Food Stores, Birmingham.

Note 1. This is the earliest English-language document seen (Sept. 2009) in England or the UK that contains the term "Health Food" or "Health Food Stores" (or Store, regardless of capitalization).

Note 2. This is the earliest document seen (Sept. 2009) that mentions "Pitman" or "Pitman Stores" in Birmingham, England, in connection with healthy foods. Pitman seems to be much less involved with making such foods than the International Health Food Association [International Health Association], also of Birmingham. IHA seems to have been the first importer of and then the first manufacturer of health foods in England and Pitman seems to have started the first health food stores. Yet it is not clear whether or not Pitman carried health foods made by IHA in its stores; it seems likely that they would have (in part since IHA apparently owned no retail stores), yet we have been unable to find any evidence to confirm this.

2221. "Pitman" Stores: The depot for Dr. Kellogg's health food products. 1901. Birmingham, England: 1 p.

• **Summary:** A facsimile of this page appears on page 59 of the following book: Hill, Ray. 1998. *The Health Food Store: A Nostalgic Look at the First—Its Origins, Philosophy and Development*. Gloucestershire, England: NuHelth Books.

Hill's book states (p. 58) that this page appears in the "1901 February Pitman Price List."

"These Goods are now being manufactured in England by The International Health Association Limited.

"The factory being situated in Birmingham will be a guarantee of the freshness of the Goods. All orders, either wholesale or retail, entrusted to us will receive prompt attention.

The following products, and the price of each, are listed: Avenola. Biscuits. Bromose: Malted nuts. Caramel Cereal: Tea and coffee substitute. Charcoal Tablets. Fruit Coco Tablets. Gluten Meal. Granose Flakes. Granose Biscuits. Life and Health Cookery Book, by Mrs. Kress. Meltose, or Malted Honey. Malted Nuts. Nuttose, a perfect substitute for meat. Nuttolene. Nut Butter. Protose (a perfect vegetable meat). Address: 159, Corporation Street, Birmingham, England.

2222. *Vegetarian Messenger (Manchester, England)*. 1901. Greeting from our first editor. Feb. p. 28-29.

• **Summary:** A published note from Rev. Henry S. Clubb with New Year's Greetings.

2223. *Vegetarian Messenger (Manchester, England)*. 1901. Schleswig-Holstein [Schleswig-Holstein]. Feb. p. 34.

• **Summary:** "Schleswig-Holstein has now a vegetarian society, for with the New Year began the *Jungborn*, the members of which are pledged to abstain from all foods which necessitate the taking of sentient life, and from the use of alcohol and tobacco. Its headquarters are at Flensburg, where it has been started with nine members."

Note: Schleswig-Holstein is a state in northern Germany; it shares a border with Denmark and its capital is Kiel.

"Pitman" Stores,

DEPOT FOR

DR. KELLOGG'S HEALTH FOOD PRODUCTS

These Goods are now being manufactured in England by THE INTERNATIONAL HEALTH ASSOCIATION LIMITED,

The Factory being situated in Birmingham will be a guarantee of the freshness of the Goods. All orders, either wholesale or retail, intrusted to us will receive prompt attention.

CASH PRICES

AVENOLA. A combination of cereals, three times as nourishing as Beef		per lb. canister, 0	7
BISCUITS (see page 9).			
BROMOSE. Malted Nuts.			
Superior to Cod Liver Oil for Consumption, &c.,		per box, 1	6
CARAMEL CEREAL. Tea and Coffee substitute,			
per lb. canister, containing sufficient for 100 cups		.. ..	0 8
CHARCOAL TABLETS, per box of 40 (With or without sulphur)			2 1
FRUIT COCO		per tin, 1	6
GLUTEN MEAL. 20 per cent. Specially for diabetes		per lb. packet, 0	10
*GRANOSE FLAKES. A perfect cooked food		per packet, 0	7½
* " BISCUITS		"	0 7½
LIFE AND HEALTH COOKERY BOOK. By Mrs. Kress		.. ..	0 6
MELTLOSE, OR MALTED HONEY		sample tin 2d.; per jar, 1s. and 1	8
MALTED NUTS		3d.; per bottle, 2	6
NUTTOSE. A perfect substitute for meat		per 1½lb., 1	4
		per ½lb., 0	8
NUTTOLENE		per 1½lb. tin, 1	3
NUT BUTTER		per 1lb. tin, 1	0
PROTOSE (a perfect vegetable meat)		1½lb. tin, 1	4
		½lb. "	0 8

* Also made without salt.

We strongly recommend those desirous of robust constitutions to give these foods a trial, especially at this time when tuberculous affections are rife.

159, Corporation Street.

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2224. *Vegetarian Messenger (Manchester, England)*. 1901. Vegetarianism and the Tropics. Feb. p. 34.

• **Summary:** Herr Sponheimer "argues that every region of the earth, except the extreme north and south, where man cannot live in comfort, provides its own food, of which a sufficient quantity can be produced with reasonable labour, and if governments and communities look after the means of transport in a sensible manner, agriculturalists can distribute

the products of their acres to their own benefit and that of consumers. It is a mistake to suppose that warmer climates yield their produce so much more easily than ours, and frequently means of communications are defective and slow." Thus, vegetarianism can be practiced outside of the Tropics.

2225. Kellogg, John Harvey. 1901. Vegetable-food compound [made from wheat gluten and peanuts]. *U.S. Patent* 0,670,283. March 19. 2 p. Application filed 3 June 1899.

• **Summary:** "My invention relates to an improvement in vegetable-food compounds; it consists in combining gluten of wheat or other cereals and water with a meal prepared from peanuts or other oleaginous nuts... The object of my invention is to furnish a vegetable substitute for meat which shall possess equal or greater nutritive value in equal or more available form for digestion and assimilation..."

Note 1. This is the earliest English-language document seen (Nov. 2014) that contains the term "vegetable substitute for meat."

Wash wheat gluten until it is practically free from starch, then mix it with dry peanut meal in the proportion of 1 part of the nut meal to one or more parts of the raw moist gluten. To mix, pass the gluten and meal one or more times through a vegetable shredding or other suitable mixing machine. Then carefully mix in the proper quantity of water. Cook for 1-3 hours or more at a temperature of 212-230°F. Cooking not only preserves the product (in the way ordinary canned foods are preserved) but modifies "its consistence [consistency] and flavor, both of which are changed in a very remarkable way... By proper regulation of the temperature and proportions of the ingredients various meat-like flavors are developed, which give to the finished product very characteristic properties."

Note 2. This is the earliest English-language document seen (Nov. 2014) that contains the term "meat-like" (or "meat like"); it refers to a substitute for meat.

"My product is purely vegetable in character. It contains no animal substance or extract. In color and appearance it resembles potted veal or chicken. It has a distinctly meaty odor and flavor. When a bit is torn off and chewed, it shows a distinct fiber. It is of such consistency that it may be masticated like tender meat and when cooked retains its form as does meat. As is the case with animal flesh, its color varies somewhat according to the temperature to which it is subjected in cooking, the higher the temperature the darker the color... It may be cut into slices and served cold. It may be broiled like meats of all sorts and lends itself to the various culinary manipulations in a manner altogether resembling meat. Laboratory digestion experiments demonstrate that it is digestible in less time than meat-pulp. This is due to the well-known fact that the digestibility of vegetable proteids is increased by cooking, while animal

proteids are rendered less digestible by cooking."

Advantages: "It is more digestible than flesh meats. It is free from danger of contamination with the disease germs or putrefaction products, and hence may be freely employed in many disorders in which physicians find it wise to prohibit the use of flesh foods, such as rheumatism, gout, Bright's disease, various disorders of the liver, myxoedema, and exophthalmic goiter. It is an economical substitute for flesh food, as it can be commercially produced at a price less than that usually charged for flesh meats. Its use obviates the necessity of slaughtering animals, against which in certain countries, as India, there are many millions of people who entertain a deeply-rooted prejudice. It may be freely used without incurring many of the risks which are involved in the free use of flesh meats."

Note 3. This is the earliest patent seen issued to Dr. John Harvey Kellogg that mentions wheat gluten. Note 3. The process described in this patent was probably used to make Protose. Address: M.D., Battle Creek, Calhoun Co., Michigan.

2226. Parlin, E.E. 1901. Vegetarian restaurants in San Francisco. *California Missionary* 6(12):3. March 25.

• **Summary:** Seventh-day Adventists established some of the first vegetarian restaurants in San Francisco. "The first restaurant began in a very modest way in the rear of the food store at No. 1438 Market Street, and was confined to the family of sanitarium nurses and helpers. In December 1898, upon the removal of the health food store to No. 1436 Market Street, arrangements were made by which the restaurant was opened to the public, and a trained cook was secured from the St. Helena Sanitarium. About thirty-five persons, I am told, patronized the restaurant the first day it was opened. The idea of existing without the use of meat was a novel proposition to almost every one; but by means of lectures, demonstrations, and judicious advertising, an interest was awakened, which has steadily grown from that time to the present. 'Vegetarian cranks,' as they were frequently called, became more numerous..."

Many of the customers were from down-town San Francisco. They "urged over and over again that a similar establishment be opened nearer the business portion of the city." But rents were very high there. "Finally, however, the present place, at 755 Market Street, was secured at a monthly rental of \$150. Although it has dining accommodations for 60 persons at a time, "almost daily many persons go away because of inability to find a place at the tables.

"From the very beginning the class who have patronized the 'Vegetarian Cafe,' as it is now called, have been the professional and business men of San Francisco."

2227. Harrison, William. 1901. A continental journey. *Vegetarian Messenger (Manchester, England)*. April. p. 62, 81-85.

• **Summary:** Describes the wanderings of Mr. Harrison in Germany; mentions Eden Colony. “Eden vegetarian fruit colony at Oranienburg, near Berlin, has about 100 acres of land, 35 acres being allotted to the colony for its own culture and maintenance. There are 40 settled members, 89 allotments, and altogether about 105 persons on the colony, including families and children, there being about twenty married members. About 100 members are still in their branches. A house that costs 400 pounds will accommodate two families. A house for one family costs about 230 pounds. The houses are built by members of the colony. Seven houses are built with blocks of cement made on the colony. I saw a married lady using the spade alongside of her husband, and she handled it as well and seemed quite as familiar with it as he did, sending it 50 cm deep into the earth and turning over the soil as speedily and as cleverly as her husband. Both looked very healthy and happy at their work. One share is 500 marks (25 pounds), payable, if desired, at the rate of one mark/week. The payment of labour is from two marks to two marks fifty Pfennig/day; payment for hired labour, for 10 hours work, two marks twenty-five Pfennig, in addition to the profits being equally divided. In 1899, there was a profit of threepence farthing/day added in extra profit to the labourer. The whole membership had a profit of 15,000 marks (equal to 750 pounds), 75% of which was put to the reserve, and a tenth divided amongst those labourers who are members of the colony. Of 40 children in the colony there are 25 at school, most of whom are boys. The children are very healthy, beautiful in complexion and exceedingly lively, and I was informed that they were always kind and pleasant with each other. Vegetarian food tends in this direction and helps to develop peaceable dispositions.” Address: Treasurer, The Vegetarian Society.

2228. Hompes, Mathilde. 1901. Professor Hueppe on vegetarianism. *Vegetarian Messenger (Manchester, England)*. April. p. 85-87.

• **Summary:** Refutes the arguments against vegetarianism of Professor Hueppe, who recently wrote *Der Moderne Vegetarianismus*. “The main inducement which has led to this attack on vegetarianism appears to be the prominence which has been given to our mode of living by the successes in the realm of sport of the German vegetarians...”

2229. *Vegetarian Messenger (Manchester, England)*. 1901. A legacy for the Vegetarian Society. May. p. 99.

• **Summary:** “Although there is no time when money is not acceptable to a struggling propagandist society, there could scarcely have been a time when a legacy was more acceptable than it was one day last month, when our Treasurer had the pleasure of receiving the sum of £360 from the executors of Mrs. Edmunds, of Rugby. It enabled the Society to pay off all outstanding accounts and it freed the New Century Fund from one of the claims on it. The whole

of the Fund will now be available for a vigorous propaganda. Of Mrs. Edmunds, we regret to say, we know little. She died about a year ago, and her legacy of £400, which being subject to legacy duty was reduced to £360, is evidence that she took a keen interest in the work of the Vegetarian Society.”

2230. *Vegetarian Messenger (Manchester, England)*. 1901. Foreign notes: Belgium. May. p. 102.

• **Summary:** “Our Belgian friends are actively organizing an International Congress, to be held at Brussels in July next. Meanwhile, Dr. Nyssens and M. Deswarte are going through the country on lecturing tours. The Society has issued a new cookery book, entitled, ‘La Cuisine Rationnelle,’ which has been favorably reviewed, one reviewer, the editor of *La Réforme*, declaring that though he cannot at present enter upon a fleshless diet, he has been sufficiently influenced to moderate his consumption of flesh-food.”

Note: This is the earliest English-language document seen (March 2022) that uses the term “fleshless” to refer to meatless.

2231. *Vegetarian Messenger (Manchester, England)*. 1901. Home news: Devon County Vegetarian Society, March 21st. May. p. 116.

• **Summary:** “The annual meeting was held under the chairmanship of the Rev. J.H. Napper Nevill, M.A., president of the society. Mr. J.I. Pengelly read the annual report. New features of the work were an extensive distribution of literature throughout the county and addresses on food and drinks to day school children.”

2232. *Los Angeles Times*. 1901. Queer spirits of vegetarian sect: They live in round rooms and on cocoanut milk—Vagaries of Placentia’s unique and unhappy colony. June 2. p. C3.

2233. *Therapeutic Gazette (Detroit, Michigan)*. 1901. Taka-diastase. 17(6):403. June 15. Series 3. Whole Series Vol. 25. [1 ref]

• **Summary:** Dr. Arthur Watson (Bellwood, Llanymynech) writes to the *British Medical Journal* of February 2, 1901: “I desire to bring to the notice of medical men who have not tried it the great usefulness of taka-diastase in many cases of dyspepsia which do not yield to exhibition of pepsin, mineral acids, alkalies, etc. Probably the majority of dyspeptics can fairly digest proteids or albumins, but not starchy foods which bulk so largely in the diet of most, and especially of abstainers from animal food [vegetarians], who I think increase in numbers. The individual may eat too quickly, or his saliva may, as in fevers, be scanty or lack potency; so the buccal digestion [in the mouth] being incomplete, the stomach passes the unchanged starchy food into the bowel, where the pancreas may fail in effective office, in

which case severe lancinating pain in the colon may result. Taka-diasase appears not only greatly preventive of such indigestion, but by digesting the vegetable food, liberates the proteids for their better digestion by gastric acid. Recently I have had a dyspeptic vegetarian patient; but by taking with each meal one of Parke, Davis & Co.'s 2½-grain tablets for two or three weeks he can now take food in comfort, and has better general health. This is but one instance of my success with the ferment. If taken half an hour after the meal it acts apparently equally well, and in an acid medium.”

Note: This journal is published by Parke, Davis & Co., the manufacturer of Taka-diasase.

2234. *Vegetarian Messenger (Manchester, England)*. 1901. Mr. Eustace H. Miles. June. p. 122.

• **Summary:** “Mr. Eustace H. Miles has, for the third year in succession, won the amateur tennis championship. Mr. Miles is well known as author of ‘Muscle, Brain and Diet,’ in which he tells of his physical improvement after abandoning the use of flesh for ‘simpler foods.’”

2235. *Vegetarian Messenger (Manchester, England)*. 1901. In memoriam: Louis Kuhne. June. p. 126-27.

• **Summary:** “Louis Kuhne was born on the 14th of March, 1835, at Lössen, near Delitsch [today a town in the Free State of Saxony in Germany], where he had no further education than the village school afforded. At the age of 14 he came to Leipsic [Leipzig], and was apprenticed to the cabinet-maker. At the end of his apprenticeship he spent his *Wanderjahre* in various parts of Germany and Austria, and at the age of 27 years settled down in business not,

however, as a cabinet-maker, but as a maker of tools. Up to this time the joiner had to make the wooden part of his tools for himself, buying the metal portions and fitting them on. Louis Kuhne saw that these tools were often clumsily made and took up much valuable time, and concluded that they could be turned out to a much greater advantage in a place specially designed for the purpose. He thus not only struck out a new line of work for himself but created a new industry. He opened a small workshop, which soon grew into a large factory, and he became a well-to-do man. But alas! his health broke down and for some years he was struggling against all odds. Then his attention was drawn to vegetarianism and nature-healing by his brother, who had worked in conjunction with Theodor Hahn. This was in 1869. With characteristic earnestness and zeal he devoted himself to the study of the new system, testing many of its teachings in his own person. He became convinced and in time did much to better the instruction which he had received. In 1883, he founded his Healing Institute, which he conducted personally up to about three years ago, when he gave it over to the management of his son. His death came with a great surprise to all who knew him as, despite his 66 years, he was not an old man. It can only be attributed to the large amount of thought and work he had put into his life and the excitement which was engendered by having to fight so much opposition. Doubtless, the law suit in which he had been involved shortly before his death would help to hasten his end. Kuhne's work has often been noticed in these pages. Perhaps his best known book is the ‘New Method of Healing,’ a very remarkable production which has been translated into 25 languages. But perhaps the most original of his writings is ‘The Facial Expression,’ in which Kuhne demonstrates how a physician may diagnose any disease by merely examining the features of the face and head, without exposing the patient to any further examination which is frequently painful and unpleasant in the extreme.

“As a man, Kuhne was kind and generous. His main characteristics were his outspoken courage and his indomitable energy. He was honest to the backbone, and, as the world does not love to be told unpleasant truths, he had bitter opponents. But he consoled himself for their ill-will by remembering the love which many grateful hearts bore him.”

2236. *Kneipp Water Cure Monthly and Herald of Health (The) (New York City)*. 1901. Prospectus of the New York Naturopathic Institute and College, and of the Sanitarium “Jungborn,” Bellevue, Butler, N.J. [New Jersey] (Ad). 2(7):197-99. July.

• **Summary:** Contents: Introduction. Diseases of women (“We have for many years made a specialty of the treatment of these diseases, and our uniform success in this kind of practice has given the greatest confidence in the methods we employ”). Forms of treatment (Applications of water, of steam, of hot air, of light and air {sun baths}, of electricity,



massage, gymnastics, psycho-therapy & suggestive treatment). Diet. Notice.

Concerning diet: "Mixed Diet, i.e., Meat and vegetables daily—if desired,—Vegetarian Diet only. The food prescribed is that which is best suited to the constitution of the individual patient and the disease in question. A special diet is prescribed for patients suffering from any kind of gastronomic ailment under supervision of one of the Doctors of the establishment."

Note 1. This is the earliest English-language document seen (Nov. 2014) that mentions the word "Jungborn" in connection with Benedict Lust or as the name of a Sanitarium or Health Resort in the United States.

Note 2. This is the earliest document seen (Nov. 2014) that mentions Butler, New Jersey, in connection with Benedict Lust—even though he had been going there since 1893, had met his bride-to-be there in 1894, and began working there professionally, employed by Louise Stroebel in 1894 (autobiography p. 45-49).

Note 3. This is the earliest document seen (Nov. 2014) that mentions Bellevue in connection with Benedict Lust or with Yungborn or with Butler. The word "Bellevue" appears only once—in the title. The Bellevue was started as a health resort in Butler, NJ, by Louise Stroebel several years before she met Benedict Lust and before the establishment of Jungborn (which would be renamed Yungborn in 1907). Address: No. 135 E. 58th St., near Lexington Ave., New York City.

2237. Brown, A.G. 1901. Vegetarian athletics. *Vegetarian Messenger (Manchester, England)*. Aug. p. 187-88.

• **Summary:** Summarizes recent events in the world of vegetarian athletics.

2238. *Vegetarian Messenger (Manchester, England)*. 1901. Notes: Visit of the Rev. Henry S. Clubb. Aug. p. 171.

• **Summary:** "On the 17th inst., the Rev. Henry S. Clubb, minister of the Bible Christian Church, Philadelphia [Pennsylvania], is expected to arrive in England on a short visit. Mr. Clubb's connection with vegetarianism dates from early in the forties of last century. He was connected with the Vegetarian Society on its formation in 1847, and was one of its most active workers until his removal to America, being not only a frequent speaker but also a writer, and he was the first editor of the *Vegetarian Messenger*. In America he has had a varied career, having been a newspaper editor, member of the state legislature and minister of the gospel. During the American Civil War he saw several years' service on the northern side. In vegetarian work he has long been the acknowledged head of the American movement. He is President of the Vegetarian Society of America, and has published and edited *Food, Home, and Garden*. To show their appreciation of Mr. Clubb's services to vegetarianism, the English vegetarians are holding a few meetings in honour

of their distinguished visitor."

2239. *Vegetarian Messenger (Manchester, England)*. 1901. News: Victoria [Australia], March 27th. Aug. p. 188.

• **Summary:** "The 15th anniversary meeting of the Vegetarian Society of Victoria was held in Melbourne. Members and friends contributed a most enjoyable programme of songs, recitations, etc., and during the evening refreshments were served. The honorary secretary, Mrs. MacDonald, in her report, stated that during the year 20 members and associates had joined."

2240. *Vegetarian Messenger (Manchester, England)*. 1901. News: Philadelphia [Pennsylvania], May 16th. Aug. p. 189.

• **Summary:** "A meeting of the Philadelphian Vegetarian Society was held by invitation of Mr. George W. Wright, at his residence. Mr. and Mrs. Wright received the guests and Mr. Wright delivered an address, in the course of which he stated that he had begun the practice of vegetarianism just 21 years, to the day, before. He had owed much to the kindly ministrations of his wife, who was a vegetarian of the third generation and grand-daughter of the Rev. William Metcalfe, M.D. The Rev. H.S. Clubb, who presided, congratulated Mr. Wright on having attained his majority, and said that if they multiplied 21 by 3 they would get at his own record of 63 years of vegetarianism. Amongst other speakers was Mr. Swartz, of the Gospel Mission, 210 N. 2nd street, who gave an interesting account of the work of the mission in supplying wayfaring and working-men with good, substantial meals at the cost of one and two cents a plate. Also a bath, a night's lodgings and breakfast or supper for 10 cents. In the past two years, 36,000 men had availed themselves of the cheap meals and lodgings of the mission, while regular boarders had made important progress in living sober and rational lives, and 256,471 penny lunches have been served. No flesh-meat had entered that mission house since its establishment."

2241. Axon, William E.A. 1901. The witness of the poets. *Vegetarian Messenger (Manchester, England)*. Sept. p. 206-10.

• **Summary:** "Let us ask, from some of these finer spirits, their testimony against cruelty and bloodshed, against 'luxury's contagion vile,' and in favour of the kindly fruits of the earth as the proper food for man." Axon cites Ovid, Dante, Carducci, Longfellow, and Shelley among others. Address: England.

2242. Fawcett, Arthur. 1901. Correspondence: Australia to England. *Vegetarian Messenger (Manchester, England)*. Sept. p. 215-16.

• **Summary:** Mr. Fawcett recaps his vegetarian efforts, including a lecturing tour across every major Australian city, and requests vegetarian literature for distribution.

Address: Hon. Sec., Vegetarian Society of the States of the Commonwealth of Australia (S.A.); 2nd Ave., East Adelaide, S.A.

2243. Hompes, Mathilde. 1901. Foreign notes: Karl Griebel. *Vegetarian Messenger (Manchester, England)*. Sept. p. 200.

• **Summary:** “Karl Griebel, whose death we reported in our last number, was the head of the Sanatorium at Lichtenthal by Baden-Baden. Griebel was born at Coburg in 1835, of very poor parents, and was apprenticed to a saddler. Nature had endowed him with a very fine voice, so that already as a child he supplemented his earnings by singing in public. Later he went as a chorus singer on the Hofbühne at Weimar. He next visited many other German cities and also went to Russia. He contracted a very serious illness, with the result that he had to be carried off the stage at Weimar on the 12th of Jan., 1877. When his time for joining the army came he was declared unfit for service, showing consumptive [tuberculous] tendencies. Later he had a severe attack of cholera and was publicly reported dead. But he trusted nature to bring him round after several physicians had given him up. These experiences led him eventually to found the Sanatorium at Thalysia in 1888, and later the larger institute at Lichtenthal. He died at the age of 66. His methods were of the most radical kind, and he has added much, by means of his writings, to our knowledge of sanitation.”

2244. Hompes, Mathilde. 1901. Foreign notes: The German Vegetarier Bund [Vegetarian Confederation]. *Vegetarian Messenger (Manchester, England)*. Sept. p. 201.

• **Summary:** “The annual meetings took place at Erfurt on the 27th, 28th and 29th July. The past few years have seen a quiet, steady development of the movement. The number of members, which in 1898 stood at 981, has now grown to 1,213. The income has also considerably increased, and by the gift of 5,000 marks from Herr Securius, the cash account will stand more favourably than it has done for some years previous. This will give the Committee increased powers for propaganda work. During the past year many meetings have been held, and many pamphlets distributed, and some new ones have been published during the course of the year. During 1900, the *Vegetarische Warte* has been able to record a very fair balance sheet showing a profit. As the journal is now published twice a week the expenses are greatly increased, and it can hardly hope for a similar result this year.”

2245. *Vegetarian Messenger (Manchester, England)*. 1901. Notes: Visit of Rev. H.S. Clubb. Sept. p. 195.

• **Summary:** “Mr. Clubb’s visit began well with an enjoyable meeting organized by the Liverpool Vegetarian Society, and held at Chapman’s Restaurant, Liverpool, on Aug. 17th, the day of Mr. Clubb’s arrival. Mr. Chapman presided and welcomed Mr. Clubb to England... In his reply, Mr. Clubb

gave some interesting details of his connection with the early vegetarian movement in England, and spoke of his association with William Oldham and James Simpson. Then he told of the movement which he inaugurated which resulted in the state of Michigan becoming a great fruit-growing state.”

2246. *Vegetarian Messenger (Manchester, England)*. 1901. Spanish America. Sept. p. 198.

• **Summary:** “A temperance and vegetarian propaganda is now being carried on in Latin America. Señor Ed. F. Forga has translated into Spanish a score of tracts and articles on food reform, including versions of Dr. Nichols’s ‘How to live on sixpence a day,’ Dr. Kellogg’s ‘Relation of physiological chemistry to vegetarianism’ and others. The latest addition is a translation of Dr. Paul Foerster’s German essay on ‘Vegetarianism as the basis of a new life.’ Amongst other publications which Señor Forga has in preparation is ‘Algunos datos sobre el vegetarianismo in Hispano-America.’ This will be looked for with interest as so little is known here of what has been done in the South American republics to spread rational ideas on the right method of living. Kneipp’s books have been turned into Spanish among a score of languages. The writings of Jorge Klickmann and Simón B. Rodríguez may also be mentioned. We congratulate Señor Forga (whose address is Arequipa, Peru) on the courage and enterprise shown in his attack on the evils resulting from flesh-eating and intemperance.”

2247. Sherman, H.C.; Burr, H.M. 1901. On the so-called gluten and diabetic foods of commerce. *New York Medical Journal* 74:686-88. Oct. 12. [2 ref]

• **Summary:** The chemical composition of 11 representative commercial gluten products were analyzed by professors H.C. Sherman and H.M. Burr, mostly at the laboratories of Wesleyan University, under facilities furnished by Prof. W.O. Atwater. They were compared with a sample of commercial whole-wheat flour. “The allegations made by the manufacturers, either on the packages or in their descriptive circulars, almost invariably implied that their goods had been largely freed from starch. In most cases, they were specifically recommended for diabetic patients, dyspepsia, and obesity.” Of the 11 samples, “not half are noticeably higher in protein or lower in carbo-hydrates than ordinary whole wheat or graham flour; and many are scarcely better than ordinary white flour or bread... The best sample contained twice as much carbohydrates as protein.

“The sale under the name ‘Gluten’ of such bread stuffs as those described is certainly a most serious imposition upon both physicians and patients.” Address: Chemical laboratories of Wesleyan Univ., Middletown, Connecticut; later Havemeyer Laboratories of Columbia Univ., New York, NY.

2248. Battle Creek Sanitarium. 1901. Battle Creek Sanitarium (Ad). *Bulletin of the American Medical Temperance Association* 8(4):Last page (unnumbered). Oct. • **Summary:** In the top third on this full-page ad is an illustration of the huge Battle Creek Sanitarium. It is described as “The oldest and most completely equipped establishment of its sort in the world. Beautifully and healthfully located.

The 2nd third is “Branch institutions,” those “which are conducted under the same general management as the Sanitarium at Battle Creek, Michigan. Each possesses special advantages due to locality or other characteristic features.” They are: Colorado Sanitarium, Boulder, Colorado. St. Helena Sanitarium, or Rural Health Retreat, St. Helena, California. Nebraska Sanitarium, College View (Lincoln), Nebraska. Portland Sanitarium, Portland, Oregon. New England Sanitarium, South Lancaster, Massachusetts. Chicago Branch Sanitarium, Chicago, Illinois (David Paulson, M.D., Superintendent). Cleveland Branch of the Battle Creek Sanitarium, Cleveland, Ohio. Branch of St. Helena Sanitarium, San Francisco, California. Honolulu Sanitarium, Hawaiian Islands. Medical and Surgical Sanitarium, Guadalajara, State of Jalisco, Mexico. Institut Sanitaire, Basel, Switzerland. Claremont Sanitarium, Cape Town, South Africa. Skodsborg Sanitarium, Skodsborg, Copenhagen, Denmark. Sanitarium, Apia, Samoa. New South Wales Medical and Surgical Sanitarium, N.S.W., Australia.

Directory of health food factories: Battle Creek Sanitarium Food Co., Battle Creek, Michigan. Nebraska Sanitarium Food Co., College View, Nebraska. Colorado Sanitarium Food Co., Boulder, Colorado. Portland Sanitarium Food Co., Portland, Oregon. St. Helena Sanitarium Food Co., St. Helena, California. Basle Sanitarium Food Co., Basle, Switzerland. London Food Co., 70-74 Legge St., Birmingham, England.

Note: The correct name (as of Dec. 1901) of the “London Food Co.” in Birmingham was probably either the “London Health Food Company” or the “International Health Association.” Address: Battle Creek, Michigan.

2249. Clubb, Henry S. 1901. To the Vegetarian Society, Manchester. *Vegetarian Messenger (Manchester, England)*. Oct. p. 225-29.

• **Summary:** Rev. Clubb’s update on vegetarian happenings in the U.S. since his arrival.

2250. Firth, Stanhope. 1901. Vegetarian guest houses. *Vegetarian Messenger (Manchester, England)*. Oct. p. 230-33.

• **Summary:** Mr. Firth here advocates the establishment of vegetarian guest houses as a means of vegetarian activism. “A well-served dinner at a good restaurant will give them the idea of the Reformed Diet, and cause a train of thought

to appeal to the higher nature through senses while they are hardly aware of possessing, and answer satisfactorily the inevitable query of the novice (spoken or unspoken), ‘What do you live on?’

“It will to many, at one and the same time, teach a lesson and preach a sermon; create a sense of satisfaction with the new and corresponding dissatisfaction with the old method of feeding.

“To start and maintain a good Restaurant and Stores, however, requires special capacity, experience and a fair amount of capital, which at once places one of the best means beyond the reach of the average person, with whom we are now concerned.”

2251. Hompes, Mathilde. 1901. Foreign notes: Germany. *Vegetarian Messenger (Manchester, England)*. Oct. p. 222-23.

• **Summary:** “I am sorry to record that there appears to be something of a split in the *Deutsche Vegetarier Bund*, by which I do not mean to convey that the *Bund* is likely to come to grief, but that it consists of two distinct parties. For some time their existence has been more or less felt, and the last general meeting which was held at Erfurt, gave very definite expression to the difference of opinion which exists. To put the matter briefly, there is a strong progressive movement in which our friend, Herr Karl Mann, takes a very active part, if, indeed, he may not be considered its leader. One of their great desires is to see the vegetarian colony, ‘Eden,’ develop more rapidly, and they consider that the committee of the *Bund* have not given it that support which it deserves. The committee, on the other hand, while not denying the importance of ‘Eden,’ do not consider it right to make heavy grants from their limited treasury to an experiment which is worked on the limited company principle. They cannot go as far as some of the speakers, who believe that ‘it were better if the *Bund* collapsed than that ‘Eden’ should be allowed to fail.”

2252. *Vegetarian Messenger (Manchester, England)*. 1901. Notes: Mr. Eustace H. Miles, M.A. Oct. p. 219.

• **Summary:** “The announcement that Mr. Eustace Miles is to preside at the annual meeting of the Vegetarian Society will be received with pleasure. Amongst those who have occupied the chair at our annual meetings there have been men and women distinguished in many walks of life, but this is perhaps the first time that a distinguished athlete has presided at our gathering. Mr. Miles is a young man, still early in the thirties, who has won distinction both as an athlete and as a scholar. He is Amateur Champion of the World at Tennis, and Amateur Champion of the United States and Canada at Rackets and Squash-tennis, was winner of the Tennis Gold Prize three years in succession, and of the Open Competition in the English Amateur Racket Championship, 1896 and 1899, an extraordinary record surely. Professionally, Mr.

Miles is a Cambridge coach, and, in addition, he is a prolific author. In the vegetarian world he is known as an ardent advocate of vegetarianism, but he dislikes the name 'vegetarian.' 'Muscle, Brain, and Diet,' is his only book treating wholly of the diet question, but he has a happy knack of making opportunities for advocating vegetarianism in his other works. For instance, 'The Training of the Body,' reviewed on another page, contains much in favor of 'Simpler Foods,' and in his latest booklet, 'Mathematical Law in the Spiritual World,' Mr. Miles very properly finds an occasion for mentioning his fleshless diet."

2253. *Vegetarian Messenger (Manchester, England)*. 1901. Notes: Vegetarianism in India. Oct. p. 219-221.

• **Summary:** "The propagation of vegetarianism in India is somewhat suggestive of carrying coals to Newcastle, but nevertheless there is need, even in India, for vegetarian work. Many of the castes, particularly the low ones, were never strict vegetarians, and though the higher castes remain vegetarian as a body, there are many individual members who depart from the rule. This is partly due to the influence of Christian missionaries, but more, perhaps, to the bad example of the lay Europeans in India. Just as a boy learns to smoke because he fancies that smoking and manhood go together, so, it is to be feared, many persons belonging to vegetarian castes have become flesh-eaters because they fancy that flesh-eating and governing ability go together. The reasoning in neither case is good, but it serves. There are two journals advocating vegetarianism in India, and both are printed in Lahore, the *Harbinger* and the *Arya Patrika*. Both are religious and political papers. The latter has recently had several articles in defence of vegetarianism. One of these is a discussion between L. Keshub Chandra, an Arya, and Henry Smith, a Hindu convert to Christianity, the latter advocating and the former opposing flesh-eating. Though exhibiting some of the usual faults of Babu English, Mr. Chandra's plea for animals is worth reading. 'I am horrified,' he says, 'at the levity with which you think of the lives of beasts. You mercilessly and hard-heartedly lay your blood-thirsty razor on the neck of the beast. Does it not then unboundedly cry as a man would under similar circumstances? Does it not bring its tongue out exactly like a man? Does it not show almost all the signs of mental and physical agony of a man under torture? Has it not almost the same organs as a man is possessed of? Yes, there is some difference only, and so far only is its murder less barbarous and harrowing than the murder of man. In its atrocity and diabolicalness it is next in rank to manslaughter only. Oh! (as a writer says), what a wickedness to entomb in our flesh, the flesh of others, to fatten our bodies with the bodies of others, to support a single life by the deaths of innumerable! What a ghastly spectacle to see poor dumb animals dissected and cut up like fruits and skinned away like plantains! He must be stone-hearted indeed, who does not feel aghast at such thoughts,

and deaf, in spite of outer ears, who can afford to hear the screams and shrills of their dying moments, and blind, in spite of outer eye-pupils, who would not be moved to behold the life-taking process in the torture chamber. If man discourages the idea of humanity, his gift serves merely as a means of destruction. He then throws himself on a level with devouring beasts and birds. He is not capable of rising higher than wolves and kites.

"If Mr. Chandra is a typical Hindu, this extract shows what obstacles Christian missionaries put in their own way by eating flesh, a custom which outrages the conscience of those among whom they are working. Surely the plan of C.F. Schwarz was the better one."

2254. Clubb, Henry S. 1901. Origin of the word 'vegetarian.' *Vegetarian Messenger (Manchester, England)*. Nov. p. 254-55.

• **Summary:** Rev. Clubb gives his account of the origin of the term, "I have no recollection that the word 'vegetarian' was used to designate abstainers from flesh until the year 1847, and it was almost unknown until the organization of the Vegetarian Society, at Ramsgate, in that year." Address: Manchester, England.

2255. *Vegetarian Messenger (Manchester, England)*. 1901. Germany. Nov. p. 244-45.

• **Summary:** "The result of the voting of members of the German *Vegetarier Bund* has been that the resolutions passed at the Erfurt meeting (V.M., Oct., p. 222), which appears to have been attended only by the progressive party of the *Bund*, have been rejected by overwhelming majorities. Though they did not put in an appearance at the meeting, the opponents have at least spoken in no uncertain voice now."

2256. *Vegetarian Messenger (Manchester, England)*. 1901. The Vegetarian Society: 54th annual report. Nov. p. 245-53.

• **Summary:** Abridged contents: Introduction. The roll of the society... The shop and office. The general press. The movement abroad. Kindred organizations. Our financial position...

"During the year there have been added to the Society 48 Members and 11 Associates." "The following have been posted during the year: Letters 6,560; circulars 6,504; *Vegetarian Messenger* 15,605; parcel post 1,386."

2257. D.A.R. 1901. Katjang-Kedelihpraeparaten [Soyfoods]. *Orgaan van de Vereeniging van oud Leerlingen der Rijks Landbouwschool (see Landbouwkundig Tijdschrift)* 13(161):242-45. Dec. [Dut]

• **Summary:** The author wrote an article in the April issue of this magazine about soybean cultivation. Now he will discuss how soybeans are used to make foods. As mentioned in the previous article, soya beans as such are not good to eat, even boiled or roasted; they need to be processed so as to digest

the indigestible protein; then this protein can be absorbed by the digestive enzymes of the stomach and intestines.

As Japan is *the* soya country, we will start with the product that is most popular there, soy sauce, which has also earned its place in Europe. It is made from equal parts of roasted soybeans and wheat, 1-3 parts water, and much salt. The koji is fermented for a long time. Prof. Dr. M. Fesco [sic, Fesca], who provided much of this information, said it takes about 20 weeks to 5 years. The longest and slowest fermentation gives the best quality product. In Japan, every housewife makes her own soya sauce and there is competition for the best homemade soy sauce. Late-ripening protein-rich soybeans, called shoyu-mame, are used. In Java, the residue from soy sauce is used a lot, along with peanut presscake, for fertilizing sugar-cane fields.

In the Netherlands Indies, ketjap [Indonesian-style soy sauce] is made solely by the Chinese. Also called Tao-yoe, it is prepared by covering cooked soybeans with hibiscus (*waroe*) leaves. The age and variety of the leaves is very important. The mold that grows produces substances [enzymes] that digest legumin [soy protein]. More of the process is described.

Note 1. This is the earliest document seen (Feb. 2009) that contains the term Tao-yoe. H.T. Huang (e-mail of 25 Feb. 2009) states: "Tao-Yoe sounds like Cantonese for *Douyou* (pinyin) or *tou yu* (W.-G.) which in Mandarin mean soy sauce, and which first appeared in about 1750 in the *Xingyuan Lu* (*Hsing Yüan Lu*). See Huang 2000, p. 371-73.

Star anise (*Hades manies*) is also added to Indonesian soy sauce. Some Chinese have gained a reputation for their knowledge of the different additives (*boemboengs* [boemboes]). 61. kg of soybeans (1 gantang or 10 katties) can yield 3 bottles of number 1 ketjap (which retails for 50 Dutch cents per bottle), plus 3 bottles of 2nd extraction ketjap (each 40 cents), plus 3 bottles of ketjap no. 3 (which is little better than salt water with a light brown tint; each 20 cents).

The Japanese also use soybeans to make tofu (*tofoe*). Precipitated with magnesium chloride, it is a greyish-white dough, or sometimes yellow product. Although containing 90% water, it is a concentrated food. A table (based on analyses by E. Kirch [sic, Kinch] of Tokyo) shows the composition of tofu and kori-tofu; the latter is made by freezing tofu then thawing it. Tofu is a good product for vegetarians, but beware than it can act as a laxative because of the magnesium chloride.

Note 2. This is the earliest Dutch-language document seen (Sept. 2011) with the term *Katjang-Kedelihpraeparaten* in the title; it means "Soyfoods."

Note 3. This is the 2nd earliest Dutch-language document seen (April 2013) that mentions dried-frozen tofu, which it calls kori-tofu.

2258. Hompes, Mathilde. 1901. Foreign notes: Vegetarians

and insurance. *Vegetarian Messenger* (Manchester, England). Dec. p. 268.

• **Summary:** "We learn with satisfaction that *Die Vaterlaendische Lebensversicherungsgesellschaft* of Elberfeld [Germany], offers to insure vegetarians at premiums 6% less than those of ordinary insurers. Another German insurance company, the *Victoria*, of Berlin, has appointed a committee to gather reliable information as to the death rate, and relative longevity of vegetarians."

2259. *Vegetarian Messenger* (Manchester, England). 1901. The Vegetarian Society. Dec. p. 289-92.

• **Summary:** Lists 4,027 as the number of members of the Vegetarian Society.

2260. [St. Petersburg Vegetarian Society]. 1901. New vegetarian society. St. Petersburg, Russia.

• **Summary:** Source: Boettcher, A. 1903. "Foreign notes: Russia." *Vegetarian Messenger* (Manchester, England). Jan. p. 7. "In December, 1900, a few vegetarians in St. Petersburg resolved to found a vegetarian society in order to promote vegetarianism with more energy and success. According to Russian laws every society has to be approved by the government. Therefore it was necessary to work out the rules for the society and to have them approved by the government before anything could be done. On the 25th October, 1901, the rules were approved by the Ministry of the Interior, and on December 14th, 1901, the first official meeting was held and the St. Petersburg Vegetarian Society founded." Dr. Alex. P. Selenkoff was the first president.

History of the Russian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/russia.html>. A quotation from the February 1910 issue of *Vegetarian Messenger* (Manchester, England) indicates that the St. Petersburg society was the first Russian vegetarian society, and that it published a journal called *The Messenger* during 1902 and 1903. Address: St. Petersburg, Russia.

2261. Albu, Albert. 1901. Der Stoffwechsel bei vegetarischer Kost [Metabolism on a vegetarian diet]. *Zeitschrift fuer Klinische Medizin* 43:75-85. [15 ref. Ger]

• **Summary:** In metabolism experiments on a vegetarian, the author found that only 67% of the protein and 65% of the fat of this food was digested. The author was born in 1867. Address: Aus dem physiologischen Institut der Universität Berlin.

2262. Belgian Vegetarian Society? 1901. La cuisine rationelle [Rational cuisine]. Brussels: Belgian Vegetarian Society. unknown. [Fre]*

2263. Broadbent, Albert. 1901. The vegetarian text book. Manchester, England: Vegetarian Society. 21 p. 12mo. *

2264. Bunge, Gustav von. 1901. *Der Vegetarianismus*. Ein Vortrag. 2. Auflage [Vegetarianism. A lecture. 2nd ed.]. Berlin: Verlag von August Hirschwald. 45 p. 19 cm. 1st. ed. 1885. [25+ footnotes. Ger]

• **Summary:** The author lived 1844-1920. Address: Professor der Physiologischen Chemie in Basel.

2265. Clark, James. 1901. Bible testimony as to the use of animal food. A sermon. Manchester, England: Vegetarian Society. 13 p. 18 cm. *

• **Summary:** Rev. Clark is from Salford. Address: Rev. of Salford.

2266. Cook, James Henry. 1901. What and how to eat: Facts that are stranger than fiction. Birmingham, England: Vegetarian Hotels & Restaurants. 8 p. 19 cm. * Address: Vegetarian.

2267. Davis, Nathan Smith, Jr. 1901. Dietotherapy and food in health. Philadelphia, Pennsylvania: P. Blakiston's Son & Co. [ix] + 372 p. Illust. 23 cm. Index. Series: This is Volume VI of A System of Physiologic Therapeutics..., edited by Solomon Solis Cohn, A.M., M.D.

• **Summary:** Contents: Part I—General principles of diet and diet in health. Part II—Diet in Disease. In Chapter 3, “The elements of food,” the section on “Proteids” states (p. 32): “Meat is not a necessity of life. Nitrogenous food is a necessity, but it can be obtained in sufficient quantities from vegetables. An exclusively vegetable [vegan] diet will enable a person to do as much, at times even more work, as a diet containing an excessively large amount of meat, but it will not fit one to meet sudden demands for great exertion. A mixed diet is undoubtedly the most desirable; one that contains a very moderate amount of meat is best.”

In Chapter 4, on the same subject (continued), the section titled “Vegetarianism” states (p. 42): “Those who live chiefly upon cereals, vegetables, fruits, and nuts are called vegetarians. These foods are with rare exceptions supplemented by such animal foods as milk, cheese, and eggs... The nitrogenous matter obtained from vegetables is less easily digested than that which is of animal origin; a much larger percentage passes from the alimentary tract unutilized. Few persons live entirely upon a vegetable diet. Those who attempt it lose vigor and show languor and disinclination for physical and mental work. They become less able to resist disease. Because a vegetable diet is an economical one, it has sometimes been forced upon the bodies of laborers, but uniformly the decrease in the amount of work they are able to perform more than counterbalances the decreased expense of their food.” Note: The source of this information is not cited. How about the Chinese laborers who built so much of America’s transcontinental railroad? Research by Chittenden at a Yale University [New Haven, Connecticut] soon proved Davis’s statements to be incorrect.

In Chapter 6, titled “Animal foods,” a table (p. 61) gives the “Comparative composition of various types of milk” (Source: Koenig, *Chemie der menschlichen Nahrungs- und Genussmittel*, 3rd ed. Vol. I, p. 267-362). The sources of milk are: Woman, cow, dog, ewe, buffalo, cat, goat, llama, ass, and mare—all mammals of course. Mare’s milk has the lowest total protein (1.3%), followed human milk and ass milk, tied for the 2nd lowest protein content (2.3%). Cow’s milk has 3.5% protein (52% more than human milk), and dog’s milk has the highest protein content (11.2%).

Chapter 8, titled “Vegetable foods,” contains a section on “Peas and beans” (p. 104-05). A table gives the “Composition of fresh and dried legumes...” The dried legumes include navy beans, frijoles, lentils, cowpeas, soy beans, chick-pea, peanuts, and St. John’s bread (carob bean).

Taka-diastase is mentioned as a useful aid to digestion (p. 176).

In the section on “Diet in diabetes” (p. 334-44), soya bread, gluten bread, almond cakes, cocoanut, and peanut are listed in a table (p. 340) of important ingredients in diabetic breads. Soya bread is said to contain from 3% to 23% carbohydrate and sugar.

Nathan Smith Davis, Jr. lived 1858-1920. Address: A.M., M.D., Prof. of the Principles and Practice of Medicine, Northwestern Univ. Medical School [Chicago, Illinois].

2268. Dodds, Sussana Way. 1901. Health in the household: or, Hygienic cookery. 6th ed. St. Louis, Missouri: S.W. & M. Dodds. xiii + 603 p. 20 cm. *

• **Summary:** Focuses on the healthful preparation of food. Address: M.D.

2269. Haskell, Charles Courtney. 1901. Perfect health: How to get it & how to keep it. By one who has it. Norwich, Connecticut: Published by the author; London: L.N. Fowler & Co. 209 p. Index. 19 cm.

• **Summary:** This book is largely about fasting and about Nature as the only healer. The author has also found that alcoholism can be cured by fasting.

“Dedication: I dedicate this volume with a heart filled with love and gratitude to Edward Hooker Dewey, M.D., my highly esteemed friend and brother, who, for his love for the Truth and for his fellow-men, sacrificed his opportunities for acquiring wealth, and, by his self-denial and sacrifice, has given to the human race, suffering with disease, ‘The True Science of Living,’ which is the first step toward Perfect Health.”

The words “fasting” or “fast” (not eating) appear on 33 pages of this book including p. 37-39, 49, 164-66, 179, 182, 184-85, 188, 214, etc. Address: Norwich, Connecticut.

2270. Humanitarian League. 1901. Humane diet: Cookery recipes. London: Humanitarian League. 30 p. *

2271. Jaffa, M.E. 1901. Nutrition investigations among fruitarians and Chinese at the California agricultural experiment station, 1899-1901. *USDA Office of Experiment Stations, Bulletin* No. 107. p. 1-43. [15+* ref]

• **Summary:** Contents: I. Nutritive value of fruits. Introduction. Analysis of food materials: Description of samples. The dietary studies: Individual studies of 6 fruitarians, discussion of fruitarian dietaries. Digestion experiment with a girl: Metabolic nitrogen, balance of income and outgo of nitrogen.

II. Dietary studies of Chinese. Introduction. Composition of food materials. Dietary studies and a discussion of the results of each: A dentist's family, a Chinese laundry association, employees on a Chinese truck farm. Summary. Conclusions.

In part I, the author studied a family of 6 healthy fruitarians living in California almost exclusively on fruits and nuts. He found that they were apparently in good health, although underweight. The children were somewhat smaller in stature than average American children of their age and sex. However the youngest child in this family, "and the only one who had lived as a fruitarian [on nuts and fruits] almost from infancy, was certainly undeveloped. Her bones were very small, although she showed no tendency toward rachitis. She looked fully 2 years younger than she was" (p. 20).

In part II, "Dietary Studies of Chinese," the introduction begins: "We often hear those who recommend a vegetarian diet say, 'See how much hard work the Chinamen can do, and they live almost entirely upon rice,' and many believe that the Chinese to a great extent are vegetarians." The author notes that in Japan "bean cheese [tofu], and other foods comparatively rich in protein which are made from soy beans are eaten in large quantities by all classes." Of the 3 groups of Chinese studied, each one ate "bean cheese" [tofu] and 2 of the 3 ate "dried bean cheese" [probably dried-frozen tofu] during the study. The food was inexpensive, costing an average of \$0.19 per man per day. Rice was consumed in large amounts, but was far from being the only food eaten. In fact "the diet was about as varied as that in the ordinary American households."

"The Chinese studied, who are believed to be fairly representative of Chinese residents in California in similar employment, did not, as is often supposed, live almost entirely upon a vegetable diet. Indeed, they approached no nearer to such a diet than does the average American, who has no thought of doing without animal food.

"Rice on an average constituted between one-half and one-third of the total food consumed and held much the same relation to the total food of the Chinese as do bread and other cereals, starches, etc., to the total food of the ordinary American family." Address: Asst. Prof. of Agriculture, Univ. of California.

2272. Kander, Lizzie Black. comp. 1901. The "Settlement" cook book: Compiled by Mrs. Simon Kander,... Containing many recipes used in "settlement" cooking classes,... 6th ed. Milwaukee, Wisconsin. xxv + 470 p. Illust. Index. 20 cm.

• **Summary:** Worcestershire sauce is used as an ingredient in about 20 recipes. The first 4 of these are: Tartar sauce (p. 92). Baked trout (p. 99). Steak for the oven (p. 115). Stuffed peppers No. 4 (p. 168).

The word "vegetarian" appears in the title of two recipes: Nut butters for sandwiches-vegetarian (p. 240). Vegetarian chicken (p. 240).

Peanut butter is used as an ingredient in Cheese mixture for sandwiches (p. 236). Peanuts are used in at least 25 recipes; almonds are used in 6.

This is a "charity cookbook" published "for the benefit of the 'settlement,' 601 Ninth Street, Milwaukee. Price: \$1.20 postpaid." Address: Milwaukee, Wisconsin.

2273. Lahmann, Heinrich. 1901. Natural hygiene: or, Healthy blood, the essential condition of good health and how to attain it. A treatise for physicians and their patients on the predisposition to and prevention of disease. Translated by H. Buettner. London: Swan Sonnenschein & Co. vi + 218 p. Illust. No index. 22 cm. Printed in Holland. [10* ref]

• **Summary:** This is a translation of the 8th edition of *Die diätetische Blumenmischung (Dysaemie) als Grundursache der Krankheiten*,... first published in German in 1892. Hygiene ought to be taught in plain language so that children can understand it. The author has four children (see photo facing title page), ages 6 years to 8 months, who have been raised on his system. "The most important factor... as regards the maintenance of health is food" (p. 11). The fundamental cause of disease is not external agents such as micro-organisms but is always an internal and constitutional predisposition; the external causes are secondary causes (p. 12). Dietetic dysaemia is an abnormal composition of the blood and the principal origin of all predisposition to disease. The blood is formed from what we eat and drink (p. 15). The key to a good diet is its inorganic or mineral substances. The "total amount of food salts contained in the ordinary food of European nations is not only altogether too small, but the relative proportion of the food salts to each other also varies widely from that of the normal food-mixture" (p. 27). An unbalanced vegetarian diet can also lead to dysaemia (p. 28). Dietetic dysaemia arises from three main causes: Wrong selection (or preparation) of food, the abuse of common salt (NaCl), and excessive consumption of water. Uric-acid diathesis is a comprehensive name for gout (p. 59, 61). Carnivores and men consuming vegetable food form only small quantities of uric acid, whereas men living on flesh food form very large quantities. "Consequently man cannot be classed as a carnivore and cannot eat flesh unpunished" (p. 64). As "man is subject to sweating, it is evident that he was not intended to live on flesh, but on vegetables or rather

on fruits, for he was never meant to live on cereals, as we have seen above" (p. 65). People should eat so as to maintain an alkaline condition of the blood (p. 121). They should avoid stimulants (*Genussmittel*) such as tea, coffee, alcohol, tobacco, etc.—which cause dysæmia.

In 1883 Dr. Lahmann hit upon the idea of adding the milk of nuts and almonds, instead of plain water, to cow's milk. Then he added food-salts extracted from leafy vegetables (p. 149). His invention, named "vegetable milk," was made by Hewel & Veithen in Cologne, and concentrate into a thick jelly. The product forms finer curds in the stomach of infants.

"The question of food reform has only lately been practically taken in hand, and this we owe to the *vegetarians*. They were the first to earnestly consider the food question, and they were right in the beginning with that most important question: Ought man to belong to the carnivorous class, to the herbivorous (frugivorous), or to the omnivorous? One through instinct, another by philosophy, a third from moral reasons, arrived at the conclusion that flesh-eating was not proper for man, and all united in opposing it. But after all there was comparatively little gained by this; for almost all of them held fast to the albumen theory... This is the reason why the vegetarian regime has failed in so many cases... We can certainly live without meat, and indeed it is more natural for us to do so; but there is a correct and an incorrect way of using even vegetarian food." The best diet is based on green vegetables and juicy fruits, with cereals, pulses and nuts as secondary foods (p. 195-96). The author lived 1860-1905. Address: M.D., Sanatorium, near Dresden, Germany.

2274. Larsen, Otto Michael. 1901. *Naturhelbredelsen; en sundhedslaere fra vegetarianisk synspunkt* [The nature cure: A lesson in health from the vegetarian viewpoint]. Copenhagen, Denmark: Gyldendal. 179 p. 19 cm. [Dan]*
• Summary: The author, a physician, founded the Danish Vegetarian 1896. In this book, his main work, he lays down all the fundamental vegetarian rules of living. Address: Denmark.

2275. Macfadden, Bernarr Adolphus. 1901. *Strength from eating: How and what to eat and drink to develop the highest degree of health and strength*. New York, NY: Physical Culture Publishing Co. 194 p. 19 cm.

• Summary: The author (lived 1868-1955; born Bernard Adolphus McFadden in Mill Spring, Missouri) was a prolific and very popular popularizer of all aspects of health reform, especially "Physical Culture." But he wrote about everything from masculine virility to strengthening the eyes, nerves, or spine.

The preface of this book begins: "Strength! How we all yearn for this grand power!" Macfadden advocates a raw-food, vegetarian diet, but he allows the consumption of meat and fish, and has chapters on both.

Contents: 1. Appetite. 2. Mastication. 3. Process of digestion. 4. Air. 5. Water. 6. Overeating. 7. Three-meal plan. 8. Two-meal plan. 9. One-meal plan. 10. Meat, or mixed diet. 11. Vegetables. 12. Raw diet. 13. Cooking foods. 14. Health foods. 15. Food and occupation. 16. Food and temperature. 17. Alcoholic liquors. 18. Drinking at meals. 19. Ice water. 20. Coffee and tea. 21. The white-bread curse. 22. Elements of foods. 23. Muscle-making elements. 24. Fattening elements. 25. Mineral elements. 26. Wheat and wheat preparations. 27. Oats and other grains. 28. Vegetables. 29. Dairy products. 30. Fruits, berries, etc. 31. Meats. 32. Nuts. 33. Fish.

Macfadden opposes the use of coffee for several reasons (see p. 125-29): (1) It is a stimulant, pure and simple. (2) It has a bitter, acrid flavor, than is masked by sugar and cream. "Every natural wholesome food has a pleasant flavor, the very first time it is tasted by a child or adult in perfectly normal health." Yet most children strongly dislike the taste of plain coffee. (4) It is a common cause of dyspepsia—an observation made by all experienced physicians. In addition, it causes indigestion and serious irritation of the digestive organs.

Other titles include: "A strenuous lover: A romance of a natural love's vast power." "Superb virility of manhood." "Science of divine healing," etc.

Note 1. This is the earliest English-language document seen (July 2021) that contains the term "raw diet."

Note 2. Macfadden was also a publisher. In 1898 he founded *Physical Culture* magazine and introduced a method of healing called "Physcultopathy." Starting in 1919 he began to publish pulp magazines incl. *True Story*, *True Romances*, *True Detective*, *Photoplay*, and *Movie Mirror*. A documentary on the history of photography (PBS-TV, Oct. 1999) stated that during the 1920s in New York City there were three tabloid newspapers engaged in "the tabloid wars." These "unbelievably rowdy, raucous, in-your-face tabloids" were the *Daily News*, *Daily Mirror*, and "something called the *Evening Graphic*, which was probably the worst newspaper that has ever been published in North America." "The *New York Graphic* was the most extreme tabloid of all. It had the most sex, the most illustrations, the most scandal; it was the lowest-rent tabloid there was. One of its most interesting innovations was the so-called "composograph." The *Evening Graphic* decided that the real world and photographs of the real world were not interesting enough. "There are so many pictures out there that we're going to show you what you've never seen before." So Bernarr Macfadden, the editor, with his art directors come up with this idea of a composograph. They would stage the photograph, often using staffers at the newspaper, then later paste in the faces of the principals.

In 1947 Macfadden founded Cosmotorianism, "the happiness religion."

2276. Mayor, John E.B. 1901. Sound mind in body sound: A cloud of witnesses to the golden rule of not too much. Manchester, England: The Vegetarian Society. 127 p. 8vo. *
Address: President, Vegetarian Society.

2277. Mazdaznan home cook book: The cook book of the twentieth century. 1901. Chicago, Illinois: Sun-Worshiper Publishing Co. 32 p. 25 cm. *

• **Summary:** Note: This is the earliest document seen (Aug. 2005) that mentions Mazdanan.

2278. Miles, Eustace Hamilton. 1901. Muscle, brain, and diet: A plea for simpler foods. London: Swan Sonnenschein and Co., Lim.; New York, NY: The Macmillan Co. viii + v-xv + 345 p. Index. 20 cm.

• **Summary:** The title page states of the author: "Amateur tennis champion of England and America; Winner of the God Prize, 1897, 1898, 1899; Amateur racquet champion of the United States and Canada; Winner of the open competition in the English Amateur Racquet Championship, 1899..."

A 1903 edition was also published in London by Swan Sonnenschein & Co. The author was born in 1868. Address: M.A. (Cambridge), England.

2279. Paget, Lady. 1901. Vegetarianism and the soul. Manchester, England: Albert Broadbent. 16 p. 16mo. *

2280. Reclus, Élisée. 1901. On vegetarianism. London: Humanitarian League. 8 p. 19 cm. Reprinted from the *Humane Review*. *

• **Summary:** The author wrote mostly about geography.

2281. Rumpf, Th. 1901. Zur therapeutischen Verwendung der vegetarischen Lebensweise [The therapeutic use of a vegetarian diet and lifestyle]. *Zeitschrift fuer Physikalische und Diaetetische Therapie (Leipzig)* 4:25-37. [11 ref. Ger]

• **Summary:** Discusses the case of an apparently healthy man consuming a strict vegetarian [vegan] diet. The main foods discussed are Graham bread, apples, dates, Quaker oats, rice, sugar, and walnuts. Also discusses therapeutic uses of a vegetarian diet. Address: Hamburg.

2282. Sanitas Nut Food Co. 1901. The Court of Awards of the Paris Exposition (Ad). In: Charles B. Reynolds. 1901. Washington: A Handbook for Visitors. The Standard Guide. New York, NY: Foster & Reynolds.

• **Summary:** A half-page ad near the rear of this book. "...recognizing the merits of the unique foods manufactured by the Sanitas Nut Food Co., granted them a medal.

"The thousands of persons, both in this country and in the Old World, who are daily using these products of forest and field, furnish a stronger proof, if possible, of their intrinsic value.

"Chief among these foods is Protose, the Vegetable

Meat, which is more than a substitute for flesh, fish, and fowl.

"Protose Steaks with tomato sauce are delicious. That flesh meats are productive of disease is fast becoming recognized by intelligent people everywhere. Eminent scientists in both hemispheres are charging to the account of meat eating such diseases as cancer, Bright's disease, epilepsy, gout, rheumatism, and a host of other afflictions of mind and body.

"'As a man soweth so shall he also reap,' is a principle as true in our habits of eating as in any other phase of human experience. The poisons contained in flesh foods when taken into the human stomach are sure to produce disastrous results. Why do we slay to eat, and make graveyards of our stomachs when there is a better way?

"Protose which resembles meat in appearance and taste, and whose nutritive value is twenty-five per cent greater, may be baked, boiled, stewed, or broiled, or served in the hundred and one other ways known to the skillful cook for the preparation of flesh foods.

"If you can not procure Protose of your grocer, send us three two-cent stamps, and we will mail you a sample, together with the address of our nearest agent.

"Booklet 'Nut Foods' free on application."

Illustrations show the front and back of a circular medal / medallion from the 1900 Exposition Universelle Internationale. Address: Battle Creek, Michigan.

2283. Smith, John. 1901. Fruits and farinacea the proper food of man: Being an attempt to prove, from history, anatomy, physiology, and chemistry, that the original, natural, and best diet of man is derived from the vegetable kingdom. London: The Ideal Publishing Union. 172 p. 12°. Series: Vegetarian Jubilee Library, vol. 4. *
Address: Malton, England.

2284. Thompson, Henry. 1901. Food and feeding. 11th ed. With an appendix. London & New York: Frederick Warne and Co. 312 p. Index. 21 cm. [30+* ref]

• **Summary:** The contents of this edition is the same as that of the 1899 ed. Address: Bart. [baronet], F.R.C.S., M.B. Lond., etc., 35, Wimpole St. [London].

2285. Tolstoy, Lev Nikolayevich (Count). 1901. The morals of diet: Or the first step. London: Free Age Press. 48 p. *

• **Summary:** Translated by V.T. and I.F.M. About vegetarianism. Leo Tolstoy (also spelled Tolstoi), a Russian novelist, philosopher, social activist and mystic lived 1828-1910.

2286. *Die Freiheit*. 1901-? Serial/periodical. [Ger]*
Address: Vienna, Austria.

2287. *Heimats Klaenge*. 1901-? Serial/periodical. Edited by

Freiherr Fellenberg. [Ger]*
Address: Zurich, Switzerland.

2288. *Naturopath and Herald of Health* (New York City). 1902-1915. Serial/periodical. Edited and published in New York City by Benedict Lust, N.D. Frequency: Monthly. 25 cm.

• **Summary:** Preceded by *The Kneipp Water Cure Monthly and Herald of Health*. Other early names: *Hausdoktor*. *Amerikanische Kneippblätter*. *Liberator of Medical Thought*. *Phrenological Journal*. *Herald of Health and Naturopath*.

In 1908 the volume becomes much thicker because the German-language issues are now bound together with the English-language issues.

Starting with the January 1909 issue, the volume number suddenly and without explanation jumps from Vol. 9 No. 12 (Whole No. 107) in Dec. 1908 to Vol. 14 No. 1 (Whole No. 182) in Jan. 1909. What happened to those 75 missing issues? What was their title? The top of the title page, which is also new, states: "Formerly: The Amerikanische Kneipp-Blaetter (1896-1901). The Kneipp Water Cure Monthly (1900-1901). The German and English editions of the Naturopath (1902-1907). The Liberator of Medical Thought (1902-1908)." This new system of volume numbering would make sense if we took the earliest (1896) volume as Vol. 1. Benedict Lust is editor and proprietor, New York. "Published monthly, combined in English and German, since January, 1908. Devoted to Naturopathy: The art of natural healing and natural living. The science of physical and mental regeneration."

Kirchfeld & Boyle. 1994. p. 208. The "Naturopathic Societies were served by *The Naturopath and Herald of Health*, which became the official publication of the American Naturopathic Association."

The issue of Jan. 1914 (facing title page) states: "A circulation of over 25,000 copies monthly."

OCLC says (Oct. 2004): This periodical ceased in Dec. 1915 with vol. 20, no. 12.

Note: The National College of Naturopathic Medicine (Portland, Oregon) has the earliest issues and the best set, but is missing 1906 (Vol. 7) and 1907 (Vol. 8). Address: 111 East 59th St., New York City.

2289. Brown, A.G. 1902. Vegetarian athletics: A review of 1901. *Vegetarian Messenger* (Manchester, England). Jan. p. 19-21.

• **Summary:** Contains results and statistics from the races of the Vegetarian Cycling Club (VCC).

2290. *Naturopath and Herald of Health* (The) (New York City). 1902. Our exchanges. 3(1):44-45. Jan.

• **Summary:** When two periodicals have an exchange, they send each other, free of charge, every issue published. In this article is given the name of each magazine, its place of publication, and a few lines about its subject / content. *Physical Culture* (New York City, Bernarr Macfadden). *Health* (NY). *Health Culture* (NY). *Nature Cure* (NY). *The Mental Advocate* (NY). *The Phrenological Journal* (NY). *The Scientific American* (NY). *Arena and Mind* (NY). *Public health Journal* (NY). *The Clinic* (Syracuse, NY). *Chicago Vegetarian* (Illinois). *Good Health* (Battle Creek, Michigan). *Health* (Altruria, California). *Thought* (Alameda, Cal.). *Pacific Health Journal* (San Francisco, Cal.). *Journal of Hygeio-Therapy* (Kokomo, Indiana). *The Searchlight* (Appleton, Wisconsin). *Vaccination* (Terra Haute, Indiana; the official organ of the Anti-Vaccination Society of America). *American Inventor* (Washington, DC). *Freedom* (Seabreeze, Florida). *Philosophical Journal* (San Francisco, Cal.). *Suggestion* (Chicago, Ill.). *Journal of Magnetism* (Chicago; magnetic healing). *Practical Physiology* (Boston, Massachusetts). *Capitol of Health* (Atchison, Kansas). *The Nautilus* (Holyoke, Mass.; Elizabeth Towne). *American Osteopath* (Memphis, Tennessee). *Osteopathic Success* (Wilkes-Barre, Pennsylvania). *The Psychic Healer* (Oswego, Kansas). *Out Home Rights* (Boston, Mass.). *Weltmer's Magazine* (Nevada, Missouri). *The Breath of Life* (Battle Creek, Mich.). *Psychic Review* (Toledo, Ohio). *Journal of Osteopathy* (Kirksville, Missouri). *Journal of the Science of Osteopathy*

**THE NATUROPATH
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FORMERLY {
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THE GERMAN AND ENGLISH EDITIONS OF THE NATUROPATH (1902-1907)
THE LIBERATOR OF MEDICAL THOUGHT. (1902-1908).

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ESTABLISHED 1896.

Vol. III No. 1

JANUARY, 1902

Whole No. 25

To All "A Bright New Year."

Good-bye, old Year! How many a heart
Hast steeped in joy or filled with tears,
One thrill for all—before we part,
For mem'ry's Home through coming years.

Good-bye, old Year! Thy world of Love
Glows once again on memory's wing,
Thy world of pain, the Heavens above
Will hide to flow'rs, with songs of Spring.

That star of Hope beams out to-night,—
Go forth for that with ringing cheer:—
Uproot the wrong! Uphold the right!
And bring to all a Bright New Year.

With brimming hearts we welcome thee,
With Love's true eye, and Manhood's hand!
With these, for all there'll ever be
A gate to Heaven from ev'ry land!

To All "A Bright New Year."

(From The Marquis de Leuville's song.)

A HAPPY NEW YEAR!

To all our readers, patrons and well-wishers.

We look back with pride to the past two years, and may well be satisfied with the progress achieved by our magazines.

Our German publication, "Amerikanische Kneipp-Blätter," will begin its seventh year with its January issue, and, although it had to overcome a great many difficulties at first, it has gradually worked its way into recognition as one of the leading hygienic magazines published in this country in the German language.

Its sister-publication, "The American Kneipp-Water Cure Monthly," has also had to fight its way into the ranks of the hygienic standard monthlies. It had a very arduous task before it in attempting to call the attention of the great American reading public to its existence. As soon as any lady or gentleman reader had glanced through one of our monthly

issues, our magazine and its efforts were highly appreciated.

But there was one very great impediment which hampered the "Kneipp Water Cure Monthly" from growing with rapidity; this was its name.

The name of the esteemed late very Rev. Sebastian Kneipp, who preached and practised the water-cure treatment for so many years in Woerishofen in Germany, is a well-known name in German circles—but not so amongst the Americans.

Most of the average American readers associate the name of "Kneipp" with the "fad" of walking barefoot (in the grass). They are quite right! Kneipp did advise a number of his patients to walk barefoot, but this does not mean to say that this is the entire and complete Kneipp cure. Not by any means! The late Rev. Seb. Kneipp wrote four valuable books which were published in German before his demise. These are:

(Chicago, Ill.).

2291. *Vegetarian Messenger* (Manchester, England). 1902.

Notes: The Halfpenny Post. Jan. p. 2.

• **Summary:** "In a recent number of *Notes and Queries* Mr. W.E.A. Axon calls attention to the interesting circumstance that what was apparently the first suggestion of the halfpenny post for periodicals was made by a vegetarian in a vegetarian

magazine. In 1848 Mr. H.S. Clubb, now the well-known vegetarian and minister in Philadelphia [Pennsylvania], writing in the *Vegetarian Advocate* pointed out that the postage of the cheaper magazines cost too much, and said, 'we would, therefore, humbly suggest that every periodical, the price of which does not exceed 2d. should be privileged with free postage by means of a stamp marked "one halfpenny."' Mr. Clubb's suggestion was not adopted until

1870! And even when the privilege was granted it was done in such a manner as to penalize monthly magazines. At the present moment a weekly like the *Queen*, often weighing a couple of pounds, is carried for a halfpenny, but a monthly like the *Vegetarian Messenger*, must not exceed 2 oz in weight or the postage is doubled! It took 22 years before Mr. Clubb's suggestion bore fruit. How many years before the modest and struggling monthly is as well treated as the prosperous weekly?"

2292. *Vegetarian Messenger (Manchester, England)*. 1902. Price list. Jan. p. 12.

• **Summary:** Lists prices for foods; beans, peas, lentils; prepared foods; biscuits; Plasmon; tea and coffee substitutes; nuts; jams; bottled fruit; oils; butter and lard substitutes [margarines and shortenings]; soaps; and cookery appliances, etc.

All are available for purchase from the Vegetarian Society's Food Stores at 19 Oxford St., Manchester, England.

The foods in the category "Prepared foods" are of special interest, since most are meat alternatives and would soon be called "health foods." Those known to be made (or imported) by the International Health Association Ltd. (renamed Granose Foods Ltd. in 1926). are followed by an asterisk: Dr. Nichol's Food of Health, Dr. Allinson's Food (packed in tins), Fromm's Extract (jar), Maggi's Soups (packet), Granose Flakes* (packet), Granose Biscuits* (packet), Avenola (packet), Bromose* (tin), Falona (tin), Meatose*, Nutmeatse* (tin), Vejola (tin), Nutvejo (tin), Malted Nut Caramels (tin), Nut Butter* (tin), Carnos, Golden Grain Meal (packet).

Cookery appliances include several Nut Mills, and "The Pitman Spoon."

Note: There are apparently no foods made by Pitman sold at this vegetarian store.

2293. *Naturopath and Herald of Health (The) (New York City)*. 1902. Aristophagy. 3(2):78-80. Feb.

• **Summary:** "Eight vegetarian restaurants have been opened in New York City within two years and all failed. Slovenly service, bungling management, bald theories, inflexible fare, disgust rather than attract, Aristophagy—the eating of the best—holds that the most healthful food is the most attractive, and that much-maligned Dietetics is sensually more satisfying than gluttony."

Most of the article is about fasting, and how to fast effectively.

2294. *Naturopath and Herald of Health (The) (New York City)*. 1902. Become a vegetarian (Ad). 3(2):Unnumbered page. Feb.

• **Summary:** "And become stronger, healthier, happier, clearer-headed—and save money. Learn about Vegetarianism through *The Vegetarian Magazine*. Published at 76 Madison

St., Chicago, Illinois. Published monthly. 1 year for \$1.

A section titled "Literature you ought to have" lists 9 publications, ranging in price from 5¢ to 25¢ available from the same source. Many appear to be pamphlets. Address: Chicago, Illinois.

2295. *Vegetarian Messenger (Manchester, England)*. 1902. "Who's who." Feb. p. 28.

• **Summary:** "When newspaper correspondents challenge us to produce long lists of distinguished vegetarians, we are often at a loss, not because there are none, but our fear of offending their innate modesty prevents us from publicly acclaiming our fellow-workers at their true worth. 'Who's Who,' the standard biographical dictionary of living celebrities, comes to our aid, and though it does not contain all the distinguished living vegetarians, it contains enough to show that, in proportion to their number, vegetarians include their full share of persons whom an unprejudiced editor thinks worthy of inclusion in 'Who's Who.' Glancing through 'Who's Who,' we find notices of Mr. W.E.A. Axon, literary man; Mr. Sidney Beard, of the Order of the Golden Age; Mrs. Besant, theosophist; Dr. Haig; Mr. A.O. Hume, C.B.; Professor Mayor, scholar; Mr. G.B. Shaw, dramatist; and Count Tolstoy, all of them actual workers in the vegetarian cause. With the exception of Mr. Beard, none appears to be included merely as a vegetarian. Amongst those food reformers who are omitted from 'Who's Who,' but who should certainly be included, are Mr. A.F. Hills, Mr. E.H. Miles, Mr. H.S. Salt, Mr. Edward Carpenter, Dr. Oldfield, and Mr. Harold Begbie."

2296. *Vegetarian Messenger (Manchester, England)*. 1902. New vegetarian societies. Feb. p. 30.

• **Summary:** "A new vegetarian society has been formed at Elberfeld, numbering 18 members and 23 associates. Under the name of 'Bergischer Vegetarische Verein,' it takes in not only the towns of Elberfeld and Barmen, but also the neighboring districts. Dusseldorf also has organised a vegetarian society, which holds fortnightly meetings."

2297. Carr, Homer W. 1902. West Salamanca. *Atlantic Union Gleaner (South Lancaster, Massachusetts; Seventh-day Adventist)* 1(10):106. March 12.

• **Summary:** "The school opened here November 23 [1901], with an enrolment of seventeen pupils. This has steadily increased. Now we have twenty-nine."

"In manual labor the boys have cut wood, and all have helped in making peanut butter which sells readily."

2298. Clubb, Henry S. 1902. Vegetarian Society of America: Society started in New Orleans. *Vegetarian and Our Fellow Creatures (Chicago)*. March 15. p. 126.

• **Summary:** "The Vegetarian Hygienic Society has been formed in New Orleans [Louisiana], with the following

officers: President, Dr. Robert J. Osborne; vice-president, J.W. Hawthorn; treasurer, Robert Gottschalk; secretary; Miss Lilian Coggsell. We intend emphasizing the importance of understanding the various hygienic modes of aiding nature in preventing and removing disease. Thus in intelligent unison with vegetarianism, and with the same purpose to serve,... The membership consists of vegetarians and sympathetic non-vegetarians called associates." Address: Rev., President.

2299. Clubb, Henry S. 1902. Vegetarian Society of America: "Economy of the animal kingdom." *Vegetarian and Our Fellow Creatures* (Chicago). March 15. p. 126-27.

• **Summary:** "The March session of the Philadelphia Vegetarian Society was held at 1023 Foulkrod street, Monday evening, the 17th. It was deeply interesting." Rev. H.S. Club presided. "After the opening prayer, Rev. J.W. MacPherson" rose and delivered an address on the subject noted above. Address: Rev., President.

2300. Clubb, Henry S. 1902. Vegetarian Society of America: Successful meeting. *Vegetarian and Our Fellow Creatures* (Chicago). March 15. p. 128.

• **Summary:** "The Vegetarian Club of St. Louis [Missouri] held its March meeting with the largest attendance in its history, adding one new member to its list of active and honorary members, some fifty in number." Submitted by Edgar G Perkin, Sec'y. Address: Rev., President.

2301. Clubb, Henry S. 1902. Vegetarian Society of America: Making rapid strides. *Vegetarian and Our Fellow Creatures* (Chicago). March 15. p. 128.

• **Summary:** "Forty new members and associates were scheduled for election at the February meeting of the Vegetarian Society of New York, including at least gentleman, as Secretary Montgomery put it, 'whose name is in everybody's mouth,' meaning John S. Huyler, the well-known chocolate manufacturer. The meeting was held Wednesday evening, the 26th, at Civic Hall, 128 E. 28th street." Address: Rev., President.

2302. Clubb, Henry S. 1902. Vegetarian Society of America: Los Angeles Society. *Vegetarian and Our Fellow Creatures* (Chicago). March 15. p. 128.

• **Summary:** "Mr. Henry Harrison is willing to devote his time to the organization and sustaining of a vegetarian society in Los Angeles. While those to whom he has spoken endorse the project of a society they don't seem to have the time necessary." Mr. Harrison has the time, but not the financial means to carry on the work. Address: Rev., President.

2303. Hompes, Mathilde. 1902. Foreign notes: Deaths. *Vegetarian Messenger* (Manchester, England). March. p. 55+.

• **Summary:** "We record with deep regret the death of Landesgerichts-Rat Karl Weilhäuser, which took place at the end of January at Breslau. The deceased, who has proved himself a very valuable member of the German 'Vegetarier-Bund' for half-a-century, being a man of singular purity of conscience, forgetfulness of self, and generosity, was born at Oppeln on the 5th October, 1831. When he was only 20 years old, and still a student at law, he became converted to vegetarianism through reading Zimmermann's 'Way to Paradise' and Struve's 'Wanderings of Mandara.'"

2304. Kellogg, John Harvey. 1902. Vegetarianism and evolution. *Good Health* (Battle Creek, Michigan) 37(3):150-52. March. [1 ref]

• **Summary:** Discusses an article in *The Literary Digest* by Prof. Ferdinand Hueppe. Address: M.D.

2305. *Vegetarian Messenger* (Manchester, England). 1902. The vegetarian name. March. p. 53-54.

• **Summary:** "Amongst other causes of slow progress of vegetarianism, Mr. Miles includes the name 'vegetarian,' as being inadequate and misleading. A former president of the Vegetarian Society, Professor F.W. Newman, also had an idea that the name was not a good one. Professor Newman suggested a mnemonic word, VEM, just as Mr. Miles now suggests PURE or MAGNVS, all three names being made up of the initial letters of the names of important factors in vegetarianism. There is something in the difficulty felt by Professor Newman and Mr. Miles. The name 'vegetarian' certainly does suggest 'vegetables,' and 'vegetables' to the average cook suggests 'kitchen vegetables' and not the vegetable kingdom. In the early days of the vegetarian movement in England, vegetarianism was styled the 'vegetable diet;' but, this being thought inadequate, a new word was invented. It is this new word, 'vegetarian,' which, after over fifty years' use, it is suggested to abandon in favour of something better. 'Vem' has not made headway, and it has the disadvantage of suggesting vegetables, just as vegetarian does. Mr. Miles's two suggestions do not seem to us to have the elements of success in them. 'Pure' is a word which has many meanings already, and it shares with 'magnus' the disadvantage of not having any form to designate the person who lives on the pure diet. We have vegetarian the noun, but we could hardly say that a certain man was pure. In spite of its obvious disadvantages, the word vegetarian has lived and taken some kind of hold on the popular fancy. We doubt whether it is wise to abandon the word in favour of a newly-invented word, which would in all probability require explanation and qualification, just as 'vegetarian' does now. Whatever the ideal word may be, it should not only suggest what we eat, but also why we eat it. Mr. Miles's PURE does this to some extent, for the R represents 'reverencing higher life.'"

2306. *Los Angeles Times*. 1902. "Pure thought" added to vegetarianism: Permanent society organized last night. Chairman Hoyt uses strong language concerning the poisoned olives—Woman who tried the vegetarian diet thinks cooks were poor. April 16. p. 6.

• **Summary:** "The vegetarians had a round-up at No. 330½ South Broadway last night, and formed an organization to be known as the Vegetarian Society of Los Angeles. About a hundred men and women were there, and Ralph Hoyt, chairman, found them as difficult to handle as a 'covey' of obstreperous colts, but he got them through."

The chairman noted that there is a vegetarian restaurant on Third street where one "can get absolutely pure cereal and vegetable foods" [Applause.]

"Permanent officers of the society were elected as follows: Ralph Hoyt, president; George H. Savory, Rev. R.M. Webster, Dr. Iverson and J.H. Banchard, vice-president; Henry Harrison, secretary; Dr. Moran, treasurer. Mrs. George Savory, librarian.

"The party adjourned to meet at the same place on the second Tuesday evening in May."

Concerning Ralph Hoyt: On 29 Jan. 1887, in an article titled "Co-operative colony: Soon to be formed on the only practical plan," *The Los Angeles Times* reported (p. 1) that Ralph E. Hoyt was one of the leaders in founding the colony, which was, in part, based on the ideas of Robert Owen (1771-1858) of Wales. In 1820 Owen formulated an early philosophy of cooperatives as part of his larger philosophy of socialism.

2307. *Vegetarian Messenger (Manchester, England)*. 1902. Vegetarianism in Alaska. April. p. 71.

• **Summary:** "Adah Sparhawk Young, writing in *The Vegetarian and our Fellow Creatures* (Chicago), says:—'Many labour under the impression that they cannot keep warm during the winter months, especially in Alaska, unless they eat an abundance of meat and animal fat. This is an erroneous idea, and has been amply and practically demonstrated. Our houses are not plastered, and are not made extra warm, yet I wear thin shirt waists most of the winter and keep comfortable. I have no difficulty in finding good, nourishing food. At present I am following a strict vegetarian diet. My health is none the less robust, and perhaps it is to this regime that I owe my keen sensibility to impressions and a hopeful, contented disposition.' Mrs. Young writes from Ketchikan, Alaska."

2308. Crosby, Ernest H. 1902. Why all should eschew meat. *New York Times*. May 4. p. 5, col. 2.

• **Summary:** In this letter to the editor, dated April 27, 1902, the author advocates a vegetarian diet for all and explains his reasons for this assertion. Address: Rhinebeck, New York.

2309. *Los Angeles Times*. 1902. Dr. Tanner scores the meat

eaters. May 5. p. 9.

• **Summary:** Dr. Henry S. Tanner of New York City criticized those who eat swine's flesh, yesterday at Blanchard Hall. He is a gray-haired man of stout build and active movement, who uses no tobacco or whiskey, takes very little tea or coffee, and generally drinks cold water.

On 7 Aug. 1880 the doctor finished his first 40-day period of fasting. "Vegetarianism evidently agrees with Dr. Tanner. Seventy-two years young, as he calls it, he is still a picture of the prime strength of manhood... crowned with snowy hair, but with the resonant voice of youth."

He said that in the packing houses of Chicago, Illinois, he "recently examined the carcasses of many hundreds of hogs that had just been killed. In over 80 per cent. I found ulcers of the liver, either tuberculous, or in some other chronic form. Some were badly diseased, in others the disease was only in its incipient stage. These are average so-called healthy hogs." They are made into sausages, which can cause cholera, consumption, scrofula, and cancer.

"Going to the subject of cattle eating, over 80,000 cattle every year, rejected by the Jews [Kosher inspectors], are sold as sound food in the Gentile markets."

He then gives an exhaustive analysis of the reasons "in favor of the vegetable diet."

2310. *Los Angeles Times*. 1902. Does hog eating make one hoggish? And are carrots conducive to garrulousness? Questions of the hour discussed at the symposium of Dr. Tanner, Ralph Hoyt and the loquacious vegetarians of Los Angeles. May 20. p. 6.

• **Summary:** "These momentous questions were settled last night at a gathering of the local vegetarian society in Metropolitan Hall, on Spring street. They were fired, one at a time, at Dr. Tanner, the old gentleman who fasts on vegetables... Dr. Tanner was such a great card that the little hall was filled to overflowing. With Ralph Hoyt and a bunch of Los Angeles vegetarians there, each ready to launch into long speeches at the drop of a hat... The principal thing these vegetarians seem to consume is time."

"There was a literary and musical programme, and several new members were taken into the society during the social half hour."

2311. Beard, Sidney Hartnoll. 1902. A comprehensive guide-book to natural hygienic & humane diet. New York, NY: Thomas Y. Crowell and Co. xii + 169 p. May. Recipe index. 19 cm.

• **Summary:** Noting the increased interest in and influence of vegetarian diets, the author provides information on planning nutritious meals based on fruits, nuts, and grains. He appeals to readers to join the Crusade Against Carnivorism. Address: Editor of "The Herald of the Golden Age," England.

2312. Kellogg, John Harvey. 1902. Vegetable proteids. *Good*

Health (Battle Creek, Michigan) 37(5):248-49. May.

• **Summary:** "Proteids are perhaps the most important of the three indispensable food elements, carbohydrates (starch and sugar), proteids, and fats." Albumen, casein, fibrin, and gelatin are found in both animal and vegetable substances. Nuts are very rich in vegetable albumen. Vegetable casein is found in legumes. Wheat contains gluten or vegetable gelatin. Yet the cost of vegetable proteids is much less than that of animal proteids. Address: M.D.

2313. *Los Angeles Evening Express*. 1902. Dr. Tanner talks 'fast.' June 4. p. 8.

• **Summary:** "Dr. Henry S. Tanner discussed 'My Forty Days' Fast' last evening before members of the Los Angeles Vegetarian society and others in Blanchard hall. Incidental to the lecture several musical and literary numbers were rendered."

2314. Los Angeles Vegetarian Society. 1902. New vegetarian society. Los Angeles, California.

• **Summary:** *Los Angeles Evening Express*. 1902. June 4. p. 8. "Dr. Tanner Talks 'Fast,'" "Dr. Henry S. Tanner discussed 'My Forty Days' Fast' last evening before members of the Los Angeles Vegetarian society and others in Blanchard hall. Incidental to the lecture several musical and literary numbers were rendered."

Los Angeles Evening Post-Record. 1912. June 10. p. 3. "A public meeting for the purpose of organizing a new Los Angeles Vegetarian society will be held Thursday evening, July 11, at 8 o'clock at the Wallis dramatic school hall, second floor Gamut club. 1044 S. Hope st. More than 1000 people in this city are interested in this movement for cheaper living and purer food. Among those taking an active part in the movement are Bruce Gordon Kingsley, Rev. Dr. C.C. Pierce, Dr. J.T. Miller. Dr. E.H. Grove. Dr. L.A. Weaver, Miss Edith White, Mme. de Artell and Dr. Genevieve Evans."

Vegetarian News Digest (Los Angeles). 1950. Jan/Feb. p. 23. "Thanksgiving day dinner held by L.A. vegetarians."

Ahimsa (Malaga, New Jersey). April/June 1990. p. 7. "For many years the President of the Los Angeles Vegetarian Society was Dr. Pietro Rotondi, who was a vegetarian from 1919 to his accidental demise in 1985 at the age of 93." Address: Los Angeles, California.

2315. R.S.T. 1902. The solving of the meat problem: What has been accomplished at the Battle Creek Sanitarium during the past thirty-seven years. *Chicago Daily Tribune*. June 5. p. 7.

• **Summary:** "Just now, when the price of meat is so high as to make it an expensive luxury even to the well-to-do classes, it strikes me that it is a good time generally for people to learn the fact that meats are not the best foods obtainable to contribute to either health or strength."

"I was surprised to learn that the patients treated at this great institution were not only not given drugs for the cure of their ailments but were fed on a 'meatless' or vegetarian diet. At first I said these people are 'cranks,' ... Gradually I sampled the 'vegetarian' dishes, and found them so temptingly prepared and served, that I soon learned to prefer them to the flesh foods. I was surprised at the great and pleasing variety of substitutes for meats in the line of cereal and nut preparations."

Dr. Kellogg, whom the writer has known intimately for about 6 years, "has been a vegetarian for 35 years or more [i.e., since at least 1867]. He is the hardest and most persistent worker that I know of." He works at least 14 hours a day. "He is a human dynamo of wonderful energy. Recently, when he was engaged almost night and day planning and working for the rebuilding of the Sanitarium [destroyed by fire on 18 Feb. 1902], I asked him how he could endure so much work. He answered in his uniformly courteous and cheerful way: 'O, that is simple; I live right.'"

He has developed scientifically prepared foods from cereals and nuts for his thousands of patients. In "this line he is certainly the most prolific as well as the most successful inventor in the world."

These food products were primarily "for use in the Battle Creek Sanitarium, but as the thousands of patients who have been cured or benefited, learned the better way of living, they demanded that these foods be supplied to them at their homes, and as a result the Battle Creek Sanitarium Food Company and the Sanitas Nut Food Company came into existence, the former about 3 years ago [i.e., about 1899], and the latter about 7 years ago [i.e., about 1895].

"Dr. Kellogg is not the only living example of the superiority of a vegetarian over a meat diet. There are, I should judge, no less than 2,000 people in Battle Creek who do not eat meat, and who claim as a consequence that they enjoy better health on account of their method of living, and they certainly look healthier than the average persons who are meat eaters."

The Sanitarium "corps, numbering about 800, are all vegetarians, and the amount of work that they do, always with cheerfulness, amply demonstrates the fact that the 'Battle Creek Idea' is correct."

It is important to know that neither "the Battle Creek Sanitarium nor the Battle Creek Sanitarium Health Food Company is conducted for the purpose of making money." They are "wholly philanthropic in nature."

There follows a long column giving menus on specific days, starting with breakfast, 4 June 1902. Items preceded by an asterisk (*) are made by one of the two food companies. These include: Almond Cream, Bromose, Caramel Cereal, Coconut Crisps, Crystal Wheat, Gluten Biscuit No. 1, Gluten Wafers, Graham Crackers, Granola, Granut, Granose Biscuits, Granose Flakes, Malted Honey, Malted Nuts, Nuttolene. Protose, and Zwieback. Categories: Dextrinized

grains. Unfermented breads. Eggs and milk are served, but no meat, fish, or poultry—except at the “sinners” table. Two photos show the Sanitarium, old and new.

2316. *Philadelphia Times*. 1902. Thirteen Club dines: New Yorkers take advantage of Friday falling on the same day of the month as their title. 28(9751):8. June 15.

• **Summary:** This article, a special to the *Philadelphia Times*, has the dateline: New York, June 14. “Taking advantage of Friday and the 13th day of the month, the Thirteen Club gave a dinner yesterday in honor of the Vegetarian Society, of New York. It was a dinner for vegetarians to enjoy, and there was nothing to drink stronger than tea or coffee. About a hundred men and women were present.”

2317. Brown, Grace (Mann) (Mrs.). 1902. Food studies by Ione. Denver, Colorado: The Reed Publishing Co. 101 p. 15 x 15 cm. No index.

• **Summary:** About vegetarian cookery, with recipes. The author’s name on the title page is given as simply “Ione.”

2318. *Good Health (London)*. 1902-- . Serial/periodical. London. Published for the Proprietors (Good Health, 451 Holloway Rd.) by Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 23 Paternoster Row, London, E.C.

• **Summary:** Continues: *Health Reformer*: 1(1867)-13(1878). Dr. Kellogg, a Seventh-day Adventist and head of the Battle Creek Sanitarium, was one of America’s most prominent and respected doctors. This was his most important serial publication. On the title page of the Jan. 1879 edition is written: “Pure air, water, food. Health is wealth. A sound mind in a sound body. Proper clothing, ample exercise, adequate rest. A journal of hygiene devoted to physical, mental and moral culture. Cleanliness next to godliness. Temperance in all things.” The magazine at this time is strongly opposed to the use of alcoholic beverages and tobacco. It supports vegetarianism, temperance, bread made from unbolted flour, and a healthful lifestyle. In 1879 there are many more articles about the dangers of alcohol and tobacco than about the benefits of a vegetarian diet, but by 1904 vegetarian articles predominated. In 1904 pneumonia was the most deadly disease in America. By the 1900s the cover of many issues stated that *Good Health* was established in 1866.

Richard Schwarz in his excellent book *John Harvey Kellogg, M.D.* writes of *Good Health*: By 1916 Dr. Kellogg estimated that more than 5 million copies of the magazine had been printed (p. 87). “Several years after he assumed the editorship of the *Health Reformer*, Dr. Kellogg decided that it needed a new name if the magazine and its teachings were to gain wider acceptance. He reasoned that public reaction to the word *reform* had changed. No longer did it call up visions of progress, advancement, and the substitution of truth for error. Rather, Kellogg felt, the average person associated

reform with revolution, controversy, discord, and radicalism. A more positive name was essential. He decided to rechristen the periodical *Good Health* and make it into a journal which would tell its readers how to find and maintain their health. A year after the name change [it changed in Jan. 1879], the Battle Creek Sanitarium officially acquired *Good Health* from the Seventh-day Adventist Publishing Association. Thus what had begun as a Seventh-day Adventist publication remained under Dr. Kellogg’s control even after his separation from the church. Within a few months after he began his program of rejuvenating *Good Health*, he had succeeded in increasing its circulation to 20,000 copies a month... apparently the subscription list never grew much beyond 25,000, and it probably stayed considerably below that number most of the time” (p. 90-92). *Good Health* was always plagued by chronic deficits. Eventually the American Medical Missionary Board contributed more than \$100,000 to keep the Kellogg journal alive (p. 220). After Dr. Kellogg’s death, the Race Betterment Foundation published *Good Health*.

Excellent sets of this periodical are owned by both the National Library of Medicine and the Loma Linda Univ. Library Heritage Room (Loma Linda, California). The magazine ceased publication in Aug. 1953. Address: 451 Holloway Rd., London, N.

2319. *Naturopath and Herald of Health (The) (New York City)*. 1902. Editorial drift. 3(7):296-99. July.

• **Summary:** About a recent meeting of the New York Vegetarian Society. Their main problems is that they have not risen above food, to the spiritual dimensions of life. The Biblical commandment “Thou shalt not kill” is “not limited to protect a few humans while all animal life is as prey. And the Hindu ‘heathens’ heed the Scriptures and loves every living creature as his brother, while the Professional Evangelist and the Peripatetic Parson hanker—a hunger after the loathsome chicken fricassee.

“Fresh [raw] foods from Nature are the best.”

2320. *Vegetarian Messenger (Manchester, England)*. 1902. The Rev. James Clark. July. p. 142-43.

• **Summary:** “During the present month the Rev. James Clark, of Salford, will complete his fiftieth year of vegetarian life and advocacy. There is no one now in the vegetarian movement with anything like Mr. Clark’s length of active service, excepting, curiously enough, the only other minister of the denomination to which Mr. Clark belongs, namely, the Rev. H.S. Clubb, of Philadelphia. Almost ever since he became a vegetarian, Mr. Clark has been an active member of the Vegetarian Society, of which he was for many years honorary secretary. He has long been a vice-president of the Society, has lectured in Great Britain, on the Continent, and in America, has edited the *Vegetarian Messenger*, and for nearly half a century he has occupied the pulpit of a

vegetarian church. He is the Nestor of the Vegetarian Society, and the qualities which have made him loved and respected by his vegetarian colleagues have earned him the respect of his fellow-workers in other spheres—in the United Kingdom Alliance, the School Board, and the Board of Guardians. As a slight mark of their respect for Mr. Clark, the Executive of the Vegetarian Society have decided to present him with an address and a framed photograph, and a meeting, at which the presentation will be made, will be held on July 12th. All vegetarians are cordially invited to be present. Particulars of the meeting will be found in ‘Forthcoming Events.’”

2321. Haddon, John. 1902. Gleanings: Therapeutic value of a vegetable diet. *Vegetarian Messenger (Manchester, England)*. Aug. p. 187-88.

• **Summary:** “Under the above heading in the epitome of the *British Medical Journal* of May 17th, notice is taken of a paper by L. Kuttner on the respective merits of vegetarianism and mixed diets, as well as of by one of J. Hoppe on the value of albumen preparations as food. That may be taken as an indication that in future the epitome will contain notices of any observations which are made upon the important subject of diet. In this country we are sadly behind in the study of diet. America in that, as in other things, is taking the lead. Her latest work give an account of the diet of ‘fruitarians,’ that is, of those who live on fruit and nuts alone, and the results are somewhat startling.” Address: M.D.

2322. Hall, Charles A. 1902. Vegetarianism: The outcome of a new spiritual impulse and a factor in its expression. *Vegetarian Messenger (Manchester, England)*. Aug. p. 173-77.

• **Summary:** Read at the May meetings of the Vegetarian Society, held at Leeds, May 10th, 1902. “The more I meditate upon the subject, the more deeply do I become convinced that vegetarianism is the outcome of a new spiritual impulse and a factor in its expression. That there is a new spiritual impulse, or an old impulse acting with renewed force, in the world, should be patent to all observers of the signs of the times. The spirit which makes for reform is manifesting itself in a thousand ways.”

2323. Hompes, Mathilde. 1902. Foreign notes: The jubilee of the ‘Vegetarier Bund.’ *Vegetarian Messenger (Manchester, England)*. Aug. p. 170.

• **Summary:** “Ten years of work would not entitle any English institution to a jubilee, but such is the term used by our esteemed contemporary, *Die Vegetarische Warte*, and we heartily offer our English congratulations. The ‘Bund’ was formed on the 8th of June, 1892, out of two older societies—the old ‘Baltzer Verein’ and the ‘Deutscher Vegetarier Verein,’ of Berlin. The older of these two societies held that slow, steady progress is the surest and best for the cause, while the younger wanted to move at a more rapid rate. The

Bund tried to blend these two principles, both excellent in themselves and productive of much good as long as they work harmoniously side by side.”

2324. *Naturopath and Herald of Health (The)* (New York City). 1902. A challenge to all vegetarians. Living or dying. 3(8):355-56. Aug.

• **Summary:** “Under above title the following nine distinct defiances were published in the May number (1900) of ‘Life and Beauty’ (a monthly magazine, published... in London,...”).

“We reprint also, immediately after, the answers given to the above by Mr. E. Springett, a well known vegetarian at present 86 years old, but who is still as hale and hearty as other men at 40 years of age.”

For example: “(3) We defy them to name twenty vegetarians at the age of fifty or more possessing a good complexion, strong and bright eyes, a youthful appearance (the signs of *true health*).”

Reply: “The sign of true health, I take it, is living to an advanced age; therefore one has only to turn up a list of celebrated Vegetarians and find the number required.

“Out of all the vegetarians I mention in these notes (not at all a picked list) one lived to over 90, eight over 80 (some 88 and 89), thirteen over 70. twenty over 60 years. The youngest was Shelley, who, as everyone knows, was a victim of a boating accident. Dr. A. Kingsford died at 46 from a pulmonary disease which was inherited, and the evil effects of which were warded off for years by her pure diet.” “(4) We defy them to name thirty vegetarians at any period in the world’s history famous in the realm of intellect.”

In reply, 45 names are given as follows: “Hesiodes [Hesiod], Pythagoras, Sakya Muni (Shakyamuni Buddha), Empedokles [Empedocles], Plato, Seneca, Plutarch, Porphyrius, Chrysostom, Wesley, Gassendi, Lessio, J. Evelyn, T. Tryon, P. Hecquet, G. Cheyne, A. Cocchi. D. Hartley, J. Pitman, B. St. Pierre, J.B. Pressavin, G. Nicholson, J. Oswald, C. W. Hufeland, J. Ritson. W. Lambe. J.F. Newton, Shelley, Sir R. Phillips. W. Cowherd, W. Metcalfe, J.A. Gleizes. Michelet, G. von Struve, Zimmermann, E. Baltzer, Schopenhauer, Wagner, Anna Kingsford, Dr. Moffet, Tolstoy, forty-five in all.”

2325. *Vegetarian Messenger (Manchester, England)*. 1902. The origin of American vegetarianism. Aug. p. 167-68.

• **Summary:** “The *Philadelphia Times* of June 15th contains an illustrated article, in which is given some account of the origin of American vegetarianism. In the year 1817 a party of immigrants arrived in Philadelphia, who had, when in England, formed part of the Bible Christian Church, founded a few years before on vegetarian and teetotal lines. The party was only a small one, for the difficulty of remaining vegetarians on a long sea voyage had proved too much for some weak-kneed ones. Of forty-one emigrants, only

eighteen remained. These formed a church, which still exists in Philadelphia, and includes amongst its members many descendants of the first members.”

2326. *Vegetarian Messenger (Manchester, England)*. 1902. Form of bequest. Aug. p. 188.

• **Summary:** “To those benevolent individuals who may be inclined to become benefactors by will of this Society, the following form is respectfully suggested: ‘I give and bequeath [blank] to be paid to the Treasurer for the time being of The Vegetarian Society, Established 1847; to be at the disposal of the Committee for the time being of the said society; and I direct that the same be paid free of legacy duty.’ Caution.—It is of great importance to describe very accurately the *title of this Society*,... otherwise the benevolent intentions of the Donor may be contested in a Court of Law with consequent expenses... all Wills or Codicils must be in writing signed by the Testator, and attested by two witnesses in the presence of the Testator and of each other.”

2327. Clubb, Henry S. 1902. Vegetarian Society of America: Three new cafes in New York. *Vegetarian and Our Fellow Creatures (Chicago)*. Sept. 15. p. 275.

• **Summary:** “Three new vegetarian restaurants have recently been opened in New York”—(1) “The Laurel,” 11 West 18th street, by Edward W. Coates. (2) “The Hygienic Cafe,” 36 West 18th street, by W.H. Nelson. (3) the “Physical Culture Experimental Restaurant,” 487 Pearl street.

“The last named, especially, is a boon to those of limited means. In the basement, all dishes are one cent each, these including bowl of thick pea soup, bowl of steamed hominy, bowl of steamed oats, bowl of steamed barley, whole wheat bread, butter.

“‘Up stairs’ the price is five cents per dish, the bill of fare consisting of the following: Food coffee and cream, bowl of pea soup with bread, bowl of steamed hominy with milk and sugar, bowl of steamed oats with milk and sugar, bowl of steamed barley with milk and sugar, whole wheat bread and butter, beans cooked in milk, date whole wheat pudding.”

Note: “Food coffee” probably refers to coffee that is nourishing and is not made from coffee beans. Address: Rev., President.

2328. *Vegetarian and Our Fellow Creatures (Chicago)*. 1902. Vegetarian directory. Sept. 15. p. 273.

• **Summary:** “Vegetarian restaurants and homes where vegetarians are catered for. United States (22):

California, Los Angeles: 317 W. Third St.

California, San Diego: Vegetarian Cafe, Corner 4th and C St.

California, San Francisco: 755 Market St.

Colorado, Colorado Springs: Pure Food Cafe, 322½ Tejon St.

Colorado, Denver: Vegetarian Cafe, 1635 Champa St.

DC, Washington: Restaurant, 1929 14th St., N.W.

Illinois, Chicago: Hygienic Dining Rooms, 58th St. and Drexel Ave.

Illinois, Chicago: Mortimer Pure Food Cafe, 53 Washington St.

Iowa, Des Moines: 607 Locust St.

Louisiana, New Orleans: New Orleans Health Restaurant, 305 St. Charles St.

Massachusetts, Boston: Vegetarian Dining Rooms, 17 Broomfield St. (Elevator at No. 21), second floor.

Michigan, Battle Creek: Hygienic Dining Hall, 271 Main St.

Nebraska, College View: Restaurant, Nicola block

Nebraska, Lincoln: 310 So. 12th St.

New York, Brooklyn: Restaurant, 170 Fulton St.

New York, New York City, Vegetarian Restaurant, 34 West 18th St.

Ohio, Cleveland: The Hygienic Cafe, 230 Euclid Ave.

Oregon, Portland: Vegetarian Restaurant.

Tennessee, Nashville: Vegetarian Restaurant.

Washington, Seattle: Good Health Restaurant, 616 Third Ave.

Wisconsin, Madison: Hygienic Cafe, 426 State St.

England (39): Name and address are given for each in Ampleforth, Bath (2), Birmingham (2), Blackpool (3), Bournemouth, Bradford, Bridge of Allen, Brighton, Broadway, Bromley, Cornwall, Coventry, Douglas (Isle of Man), Derby, Derbyshire, Felixstowe, Gloucester, Harrogate, Hythe, Ilkley, Ilfracombe, Killarney, London (4), Malvern, Manchester, Margate, Okehampton, Paris (Mrs. Tumner {English}, 10 Rue Gustave Courbert, Paris {near Trocadero}, France). Southport, Torquay (2), Weymouth.

Italy, Pisa: Via Carraia, 2 Pensione Diprete.

New Zealand, Auckland: Health Food Cafe, Strand Arcade.

2329. Bilson (T.J.) & Co. 1902. T.J. Bilson & Co. (Ad). *Good Health (London)* 1(4):125. Sept.

• **Summary:** A ¼-page ad. “Supplies of the best dried fruits and nuts of all kinds.

“Also a full stock of the foods of the International Health Association [IHA], such as Bromose, Protose, Granose, Toasted Wheat Flakes, etc.

“Special offer made with respect to Welch’s Grape Juice, a most delicious food-drink, and real tonic.

“Send stamp for full price list, in which you are sure to be interested.”

Note 1. This small ad (3 inches high by 2.5 inches wide) is the earliest document seen (July 2009) (one of two ads on the same page) that mentions the “International Health Association,” a Seventh-day Adventist organization, which was renamed Granose Foods in 1926. The IHA was an early (perhaps the earliest) manufacturer of health foods in

England and the UK.

Note 2. This is the earliest document seen (July 2009) giving the name of a retail store that carries products manufactured by the International Health Association. Note that this retail store is located in London.

This same ad appeared in the Dec. 1902 (p. 228) and Jan. 1903 (p. 260) issues of this magazine. Address: 86 Gray's Inn Road, London, W.C. [England].

2330. Miles (W.T.). 1902. Agent for the food products of the International Health Association... (Ad). *Good Health (London)* 1(4):125. Sept.

• **Summary:** "... and the Good Health Supply Department. All orders given prompt attention. Call and view samples.

Note 1. This small ad (1.75 inches high by 2.5 inches wide) is the earliest document seen (Dec. 2013) (one of two ads on the same page) that mentions the "International Health Association" or that gives the name of an agent that promotes and sells those products.

Note 2. As of July 2009, Croyden is near the outskirts of Greater London, about 7 miles directly south of the city center. Address: 24 Lower Coombe St., Croyden.

2331. *Vegetarian Messenger (Manchester, England)*. 1902. The Rev. James Clark's jubilee. Sept. p. 196-206.

• **Summary:** "In July, the Rev. James Clark, of Salford, completed fifty years of vegetarian work and practice, and his colleagues on the Executive Committee of the Vegetarian Society took the opportunity of making him a little presentation in very inadequate acknowledgement of his valuable services to the vegetarian cause during that long period.

"A meeting, arranged by the Executive, was held on July 12th, in the Woodbine Street schoolroom. The room presented a charming appearance, the tables being laden with good food and most temptingly arranged. Over 100 people sat down to tea." A black and white photo of Rev. James Clark, Vice-President of the Vegetarian Society, appears within the article.

2332. *Good Health (London)*. 1902. The International Health Association of Legge Street, Birmingham,... 1(5):156. Oct.

• **Summary:** "... have added two new foods to their list of products during the last few months; namely Toasted Wheat Flakes, and, very recently, Malted Nuts. These foods are not eminently wholesome and nourishing but also very palatable. Toasted Wheat Flakes bids fair to out-rival the famous Granose Flakes, from which it differs in affording more resistance to the teeth, and in its rich, sweet taste. The Association richly deserves the increased patronage which it is enjoying."

Note: Toasted Wheat Flakes was on the market by Oct. 1901, and widely publicized by 1902. Granose Flakes was on the market by 1898. Both products were first launched in the

USA by Seventh-day Adventists in Battle Creek, Michigan.

2333. *Naturopath and Herald of Health (The) (New York City)*. 1902. Vegetarian restaurants. 3(10):469-70. Oct.

• **Summary:** "The following list of eating places is clipped from the September number of 'Chicago Vegetarian' [p. 272-73] and is commended to the attention of all advanced thinkers whose food habits are based on physiological, therapeutic, humane, or ethical principles.

"The list as it appears in the original includes England and other foreign countries. This excerpt applies to the United States. Gives the name and address of 22 vegetarian restaurants, plus 5 others in New York City.

There follows a history of vegetarian restaurants in New York City. "The first one on record was established on [240] West 23rd street [in Feb. 1895]. Its existence was very brief due to poor management and general inferiority The second was opened at the Straight Edge Club Room, at Sixth Avenue, near 16th Street, April 15th, 1901..."

2334. *Vegetarian Messenger (Manchester, England)*. 1902. Holland. Oct. p. 220-21.

• **Summary:** "Mr. Allinson visited Holland in August last, and gave two addresses in Haarlem at the 8th annual gathering of the Nederlandsche Vegetariërsbond. The two papers, entitled respectively 'Vegetarianism in health,' and 'Disease,' have been published by the Bond with a short introduction."

2335. *Current Literature*. 1902. Where the vegetarian dines. 33:608-10. Nov. *

2336. Friends Vegetarian Society. 1902. New vegetarian society. England. Nov. 10.

• **Summary:** Source: *Friends Vegetarian Society: Centenary 1902-2002—Historical Notes*. 2004. <http://www.ivu.org/history/societies/friends-centenary.html>. "Through the workings of the spirit of Truth in the hearts of Several Friends [Quakers] begetting a tenderness for all living creatures and a desire to spread a kindlier way of living amongst members of the Society of Friends and others. This philosophy met with a hearty response from many like-minded Friends, with the result that the F.V.S. was started on the 10th November, 1902." Address: England.

2337. *Vegetarian Messenger (Manchester, England)*. 1902. 55th annual report. Nov. p. 242-43+.

• **Summary:** Contents: The end of the war. The roll of the Society. "During the year, 81 members and 18 associates have joined our ranks. The number of new members is larger than in any other year since 1891." Finance.

2338. *Vegetarian Messenger (Manchester, England)*. 1902. The Salvation Army. Nov. p. 250.

• **Summary:** “The Executive note with great pleasure the advances made in the direction of vegetarianism by the Salvation Army. The Salvation Army has always been friendly to vegetarianism and some of its leading officers have been vegetarians. A dozen years ago the Vegetarian Society, with the approbation of General Booth, took an opportunity of explaining the principles of vegetarianism to meetings of officers. In later years the Army from time to time issued articles on vegetarianism in its organs, and in 1900 Mr. Bramwell Booth wrote a series of able articles, to which the revival of interest in the subject may probably be traced, and now the Army may be regarded as having officially commended vegetarianism to its officers. In connection with the Salvation Army Self-Denial Week, at the request of the Army, our Secretary had the pleasure of preparing a week’s menu of the very simplest and cheapest, yet nourishing, vegetarian food.”

2339. *Vegetarian Messenger (Manchester, England)*. 1902. The movement abroad. Nov. p. 251-54.

• **Summary:** “Vegetarian work is being actively carried on in America and in several European countries... In Holland there has been an active propaganda, and vegetarian restaurants have been established at Amsterdam and Leyden; in Germany the ‘Vegetarier Bund’ has continued its work, while Dr. Haig’s books have been translated into German. In Austria a vegetarian magazine has been started. In Switzerland a restaurant has been opened at Geneva. In Russia a vegetarian restaurant has been opened at Moscow...”

2340. Hompes, Mathilde. 1902. Foreign notes: Dutch Vegetarian Society. *Vegetarian Messenger (Manchester, England)*. Dec. p. 263.

• **Summary:** “According to the annual report the number of members has increased by 67 during the past year and now stands at 505. But the Secretary feels certain that the number of actual vegetarians in Holland is much greater, as some, from a variety of causes, do not join the Society. At last years’ gathering a wish was expressed to that ‘groups’ should be established (I take these to mean ‘district societies’) and also local societies. To this wish there has been a hearty response, so that now there are societies in Amsterdam, Dordrecht, Enschede, Haarlem, Rotterdam and Utrecht, and ‘groups’ at the Hague, Hengelo, and Zaanstreek. The Society has, during the past year, sent up three petitions to Government. One to the Queen asking for repeal of compulsory vaccination; the second to the Minister of War to ask that vegetarian diet be provided for those who desire it; and third, to the Minister of Justice asking for vegetarian diet for prisoners. Nos. two and three met with refusal, but seeing that Jewish dietary regulations are treated with due respect, the Committee have decided to return to the attack. There are now vegetarian restaurants and hotels at Amsterdam, Rotterdam, The Hague, Leiden, and Utrecht, all of which, I

understand, receive support, as long as they need it, from the Society.”

2341. *Vegetarian Messenger (Manchester, England)*. 1902. The Vegetarian Society: Annual meetings, October 12th, 1902. Dec. p. 264-82.

• **Summary:** “Public meeting: The evening meeting was held in the Memorial Hall, Manchester, the room being well filled. The chair was taken by the Rev. James Clark.” A summary of the proceedings follows.

2342. *Liberator of Medical Thought (The) (New York City)*. 1902-1908. Serial/periodical. Edited and published in New York City by Benedict Lust, N.D. Frequency: Monthly. 25 cm. *

• **Summary:** Starting with the January 1909 issue of *The Naturopath and Herald of Health*, the volume number suddenly and without explanation jumps from Vol. 9 in 1908 to Vol. 14 in 1909. The top of the title page, which is also new, states: “Formerly: The Amerikanische Kneipp-Blaetter (1896-1901). The Kneipp Water Cure Monthly (1900-1901). The German and English editions of the Naturopath (1902-1907). The Liberator of Medical Thought (1902-1908).” This new system of volume numbering would make sense if we took the earliest (1896) volume as Vol. 1. Benedict Lust is editor and proprietor, New York. “Published monthly, combined in English and German, since January, 1908. Devoted to Naturopathy: The art of natural healing and natural living. The science of physical and mental regeneration.”

According to WorldCat / OCLC, the only library in the world that may own this periodical is Aertzammer Hamburg; Bibliothek des Aerztlichen Vereins. Address: 111 East 59th St., New York City.

2343. *Naturopath und Gesundheits-Rathgeber (Der) (New York City)*. 1902-1912. Serial/periodical. Published in New York City by Benedict Lust, M.D. Vol. 3, No. 1 is Jan. 1902. [Ger]*

• **Summary:** Kirchfeld & Boyle. 1994. p. 313. This is the parallel German-language edition of Lust’s *Naturopath and Herald of Health*. It is owned by National College of Natural Medicine in Portland, Oregon. According to WorldCat (Nov. 2014) no other library in the world owns any issues of this periodical. Address: New York.

2344. Albu, Albert. 1902. Die vegetarische Diaet: Kritik ihrer Anwendung fuer Gesunde und Kranke [The vegetarian diet: A review of its use for the healthy and those with diseases]. Leipzig, Germany: Verlag von Georg Thieme. [4] + 170 p. 4 plates. [98 ref. Ger]

• **Summary:** The author was born in 1867. In this book, Albu quotes from Count Leo Tolstoy’s famous essay on vegetarianism, *The First Step (Die erste Stufe)*. Address:

M.D., Privatdocent, University of Berlin, Germany.

2345. Allinson, Thomas Richard. 1902. Allinson on health. London: L.N. Fowler. 12 vols. in 1. 18 cm. *

• **Summary:** Contents: A system of hygienic medicine, or the only rational way of treating disease.—Medical essays, 4 v.—[General directions on health and disease].—[Lung complaints].—[Rheumatism].—[Diet and digestion]. The advantages of wholemeal bread.—[Wholesome cookery].—Comprehensive cookery, compiled by E. and B. May.

2346. Baltzer, Eduard. 1902. Vegetarismus in der Bibel. Dritte Auflage [Vegetarianism in the Bible. 3rd ed.]. Leipzig, Germany: Verlag von H. Hartung & Sohn. 131 p. Die natuerliche Lebensweise, Part IV. 18 cm. [50+ ref. Ger]

• **Summary:** The first edition was published in 1872. The author lived 1814-1887. Address: Germany.

2347. Beard, Sidney Hartnoll. 1902. A comprehensive guide-book to natural, hygienic & humane diet. New York, NY: Thomas Y. Crowell & Co. xii + 169 p. 20 cm.

• **Summary:** Noting the increased interest in and influence of vegetarian diets, the author provides information on planning nutritious meals based on fruits, nuts, and grains. The Preface states: “Those who have reached that spiritual plane where the vital relationship of all sentient creatures is recognized, and who find it painful to contemplate the wanton and cruel slaughter which at present prevails throughout Christendom—involving the death of a million large animals every day—will instinctively experience a longing to apprehend some way by which this inhumanity and injustice can be brought to an end. Such will be able to perceive the real significance of the twentieth-century crusade against Carnivorism.”

Chapter 1, “The Ideal Diet,” begins: “A natural, hygienic, and humane diet is one which is in harmony with the Laws of Nature, the Laws of Health, and the Law of Love.” Chapter 10, titled “Substitutes for Flesh,” contains many recipes calling for Protose and Nuttose. The author is editor of *The Herald of the Golden Age*. Address: England.

2348. Darwin, Charles Robert. 1902. The descent of man, and selection in relation to sex. 2nd ed. 2 vols. New York, NY: P.F. Collier & Son. 867 p. Illust. Index. 21 cm. [200* ref]

• **Summary:** Contents: Introduction. Part I: The descent or origin of man. 1. The evidence of the descent of man from some lower form. 2. On the manner of development of man from some lower form. 3. Comparison of the mental powers of man and the lower animals. 4. Comparison of the mental powers of man and the lower animals (continued). 5. On the development of the intellectual and moral faculties during primeval and civilized times. 6. On the affinities and genealogy of man. 7. One the races of man.

Part II: Sexual selection (p. 274+). 8. Principles of

sexual selection. 9. Secondary sexual characters in the lower classes of the animal kingdom. 10. Secondary sexual characters of insects. 11. Secondary sexual characters of insects, continued—order Lepidoptera (butterflies and moths). 12. Secondary sexual characters of fishes, amphibians, and reptiles. 13. Secondary sexual characters of birds. 14. Birds—continued. 15. Birds—continued. 16. Birds—continued. 17. Secondary sexual characters of mammals. 18. Secondary sexual characters of mammals—continued.

Part III: Sexual selection in relation to man and conclusion (p. 716+). 19. Secondary sexual characters of man. 20. Secondary sexual characters of man—continued. 21. General summary and conclusion.

In Chapter 6 we read: “Some naturalists, from being deeply impressed with the mental and spiritual powers of man, have divided the whole organic world into three kingdoms—the Human, the Animal, and the Vegetable—thus giving man a separate kingdom” (p. 197). “The greater number of naturalists who have taken into consideration the whole structure of man, including his mental faculties, have followed Blumenbach and Cuvier, and have placed man in a separate Order, under the title of the Bimana, and therefore on an equality with the orders of the Quadramana, Carnivora, etc. Recently many of our best naturalists have recurred to the view first propounded by Linnæus, so remarkable for his sagacity, and have placed man in the same order with the Quadramana, under the Primates. The justice of this conclusion will be admitted” (p. 200). There are “innumerable points of structure in which man agrees with the Primates. Our great anatomist and philosopher, Prof. [Thomas Henry] Huxley has fully discussed this subject...” Footnote: *Evidence as to Man’s Place in Nature*, 1863, p. 70 *et passim* (p. 201).

Note: Huxley’s pioneering book was published 8 year before the first edition of Darwin’s *The Descent of Man* (1871).

Chapter 6 concludes: “The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and the glory of the Universe, proceeded.

“Thus we have given to man a pedigree of prodigious length, but not it may be said, of noble quality... Unless we willfully close our eyes, we may, with our present knowledge, approximately recognize our parentage; nor need we feel ashamed of it. The most humble organism is something much higher than the inorganic dust under our feet; and no one with an unbiased mind can study any living creature, however humble, without being struck with enthusiasm at its marvelous structure and properties” (p. 220-21)

On the last page (p. 797) Darwin concludes: “We must, however, acknowledge, as it seems to me, that man, with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only

to other men but to the humblest living creature, with his godlike intellect which has penetrated into the movements and constitution of the solar system—with all these exalted powers—Man still bears in his bodily frame the indelible stamp of his lowly origin.” Address: M.A., LL.D., F.R.S., Down, Beckenham, Kent, England.

2349. Food and fashion: Some thoughts on what we eat and what we wear. 1902. London: Humanitarian League. 12mo * Address: 53 Chancery Lane, London, W.C.

2350. Maeterlinck, Maurice. 1902. The buried temple. Translated by Alfred Sutro. New York, NY: Dodd, Mead and Company. xx + 335 p. 20 cm. *

• **Summary:** The “temple” is the spiritual nature of man buried in the materialistic life. The purpose of our life is to use our powers and opportunities so that we rise above the dominating influence of the “Kingdom of Matter.” The author argues in favor of a vegetarian diet, noting: “For we find that the man who abandons the regimen of meat, abandons alcohol also; and to do this is to renounce most of the coarser and more degrading pleasures of life.” (see p. 183-85).

Note: Maurice Maeterlinck lived 1862-1949.

2351. Maeterlinck, Maurice. 1902. The buried temple. Translated by Alfred Sutro. London: George Allen. 275 p. Portrait.

• **Summary:** This book consists of five essays, which have been previously published in magazines: 1. The mystery of justice. 2. The evolution of mystery. 3. The kingdom of matter. 4. The past. 5. Luck.

The “temple” is the spiritual nature of man buried in the materialistic life. The purpose of our life is to use our powers and opportunities so that we rise above the dominating influence of the “Kingdom of Matter.” The author argues in favor of a vegetarian diet, noting (p. 184): “It is not my purpose here to discuss the question of vegetarianism, or to meet the objections that may be urged against it; though it must be admitted that of these objections not one can withstand a loyal and scrupulous inquiry. I, for my part, can affirm that those whom I have known to submit themselves to this regimen have found its result to be improved or restored health, marked addition of strength, and, the acquisition by the mind of a clearness, brightness, well-being, such as might follow the release from some secular, loathsome, detestable dungeon.”

Page 185: “Were the belief one day to become general that man could dispense with animal food, there would ensue not only a great economic revolution for a bullock, to produce one pound of meat, consumes more than a hundred of provender but a moral improvement as well, not less important and certainly more sincere and more lasting than might follow a second appearance on the earth of the Envoy

of the Father, come to remedy the errors and omissions of his former pilgrimage. For we find that the man who abandons the regimen of meat abandons alcohol also; and to do this is to renounce most of the coarser and more degraded pleasures of life. And it is in the passionate craving for these pleasures, in their glamour, and the prejudice they create, that the most formidable obstacle is found to the harmonious development of the race. Detachment therefrom creates noble leisure, a new order of desires, a wish for enjoyment that must of necessity be loftier than the gross satisfactions which have their origin in alcohol.”

Note: Maurice Maeterlinck lived 1862-1949. The frontispiece shows his portrait.

2352. Miles, Eustace Hamilton. 1902. Failures of vegetarianism. London: Swan Sonnenschein & Co, Ltd.; New York, NY: E.P. Dutton and Co. 202 p. 20 cm. [4 ref]

• **Summary:** Contents: Part I. Introduction, with the causes of failure summarised: Why have people chose to eat certain foods? Custom as a hypnotiser. The immediate effects of flesh-foods are often pleasant. Failures of many enthusiastic leaders. The name and its popular meaning. Why most people live on the simpler foods. Combinations of motives. This book will not emphasize the arguments for the simpler foods, nor the many successes. A few striking causes of failures of ‘Vegetarianism.’ The name is misleading: see Appendix. Final conclusion. The two meanings of the word “failures.” Dr. Hutchison’s verdict.

Part II. Causes of failure: The medical profession. The popular idea of good health is too low. The popular idea of good health is absolute, not relative. Education. The power of custom and orthodoxy. The fatal effects of even a few failures. Are vegetarians as healthy as they claim to be? Why have most vegetarians become vegetarians? Dogmatic statements by vegetarians. Petulance and anger of vegetarians. Failures not mentioned or emphasized by vegetarians. Other misleading statistics by vegetarians. The wrong vegetarian food for individuals. Hurry and worry; the wrong ways of eating. Indigestible vegetarian foods. Unpleasant vegetarian foods. Excessive vegetarian foods. Bad vegetarian combinations. Irritating and stimulating vegetarian foods. Drinks and drinking. Inadequate vegetarian foods, and unemphasized elements in their diet (esp. Proteid). The name “Vegetarian(ism)”, and other misleading words. Vegetarian restaurants. The ABC of vegetarianism is not made clear. Immediate effects of flesh-foods. Violent reform. Unessential fads. Neglect or omission: of valuable tests, of valuable arguments, of the use of questions, of valuable helps and means. The need of a public organ. The need of more experimenters. Popular fallacies.

Part III. The ABC of a fair trial, with food tables and tests of success. Part IV. Summary. Parting advice to vegetarians. Appendix.

Mr. Miles (born in 1868), a vegetarian and prolific

writer on the subject, never liked the word “vegetarian.” Here he inveighs against the extravagant claims, excesses, dogmatism, and faddishness of the vegetarian movement. He portrays vegetarians as frequently pugnacious, petulant, peevish, and anemic.

Note: The title page states that Mr. Miles, M.A. is “Formerly Scholar of King’s College, Cambridge; Honours Coach at Cambridge University; Amateur Champion of the World at Tennis, and the United States and Canada at Racquets and Squash-Tennis; Member of the (Paris Exhibition) National Commission on Physical Education...” Address: England.

2353. Miles, Eustace Hamilton. 1902. In praise of simpler life. Manchester, England: The Vegetarian Society. 7 p. 18 cm. *

2354. Miles, Eustace Hamilton. 1902. Avenues to health. London: Swan Sonnenschein & Co, Ltd.; New York, NY: E.P. Dutton and Co. 438 p. Illust. Index.

• **Summary:** In Chapter 15, “Diet and feeding,” Miles gives a full-page list of protein foods that he believes are nourishing and free from harmful elements. “I certainly find them pleasant to the taste.” These include:

“Foods of the International Health Food Association (70-74 Legge Street, Birmingham; Battle Creek, Michigan, U.S.A.). Besides Protose, Nuttose, and Malted Nuts or Bromose (over 20 per cent. of vegetable Proteid), Granose is a excellent Grain product.”

“Pitman’s Vigar Oil (for Salads, etc.).”

“These and other food products can be ordered through the Pitman Stores, Corporation Street, Birmingham.”

Note 1. The “International Health Food Association” was probably correctly named the “International Health Association”; in 1926 it became Granose Foods. It may have been the earliest known company in England that used the term “Health Food” or “Health Food Co.” in its company name.

Note 2. On the last (unnumbered) page of the book is a long list of “Works [mostly books] by Eustice Miles, M.A.” A summary of the prizes he won in racquets, tennis, and squash, etc. appears at the top of the list. He was a fine, well known athlete. Eustace Miles lived 1868-1948, and was at his peak of athletic performance in about 1897-1902. Address: Author, England.

2355. Perky, Henry D. 1902. Wisdom vs. foolishness. London: E. Ingersoll. 100 p. 19 cm. *

• **Summary:** These lectures on diet discuss vegetarianism. The author was born in 1844.

2356. Perky, Henry D. 1902. Wisdom vs. foolishness. 1st ed. Worcester, Massachusetts: Perky Publishing Co. 100 p. Portrait. No index. 18 cm.

• **Summary:** Contents: Introduction. Lecture: Nutrition as a tooth-builder. Oral sepsis: Illustrative cases [By William Hunter]. Lecture: Duty of pastor and teacher in relation to the food subject [About vegetarianism].

Also published in 1902 in London by E. Ingersoll. A 2nd edition and a 5th edition were also published by the same publisher in 1902. The author was born in 1844. Address: President of Oread Inst., Worcester, Massachusetts.

2357. Pitman, Benn. 1902. Sir Isaac Pitman: His life and labors. [Cincinnati, Ohio: Press of C.J. Krehbial & Co.]. 201 p. Frontispiece. Illust. by Benn Pitman. No index. 24 cm.

• **Summary:** A good biography by his younger brother, who knew him well. This book, alas, has no index.

How he became a vegetarian when (in about 1837, at about age 24), told to cut off the head of a chicken, he botched the job; the headless bird fluttered excitedly around the area. “To a nature as sensitive as Isaac’s, this experience was sufficient to make him instantly resolve that, henceforth, he would neither sacrifice life nor partake of the body when sacrificed—a resolution adhered to for the remaining sixty years of his life” (p. 48-49).

A person almost exactly like him, named Isaac Pitman, who lived in Somerville, Massachusetts, and had the same zeal for Shorthand, Swedenborg, homeopathy, and vegetarianism (p. 89).

Comparisons were often made between Isaac Pitman and John Wesley. Like Wesley, his habits were regular and almost ascetic. Also like Wesley, he was “very abstemious; wine, beer, or spirits of any kind never pass his lips, nor fish, flesh, nor fowl. For year he has been a strict vegetarian, and but for a cold now and then he has enjoyed perfect health... Like Wesley he has no love for money save for its uses in promoting his ends” (p. 99).

After being knighted by the Queen, a royal luncheon followed. “Isaac was the only vegetarian, and his abstemiousness is said to have given rise to the only little pleasantry attending the stately function” (p. 114).

Marriage, his children and the one true love he never married: p. 40, 117-118, 120-21. Children

Sir Isaac Pitman lived 1813-1897. Benn Pitman lived 1822-1910. Address: England.

2358. Richards, Ellen Henrietta. 1902. The cost of food: A study in dietaries. 1st ed. New York, NY: John Wiley & Sons; London: Chapman & Hall, Ltd. [iv] + 161 p. See p. 131, 133. 19 cm. [53* ref]

• **Summary:** In the chapter titled “Twenty-five cents per day per person” we read (p. 131): “In order to secure the necessary fat for the day, ¼ lb. of lard, very fat salt pork, suet, butter, or oleomargarine will, approximately, serve. Of shelled walnuts, peanut butter, chocolate, olive oil, bacon and flank of mutton, ½ lb. will be required.

“For the day’s ration of nitrogenous food, 1 lb. of peanut

butter or of soya bean will probably serve,...” (p. 133).

Concerning vegetarianism: “Personally, I believe a more nearly vegetarian diet is better,...” (p. 86). “Again, when food of vegetable origin fails to digest, it does not give rise to toxins [toxins], so far as our present knowledge goes” (p. 87). “The nearer a vegetarian diet is approached, the easier will it be to furnish an inexpensive table, but the greater wisdom will be required in choosing both the food itself and the manner of preparation” (p. 108). “As a matter of practice, it may be interesting to see what could be furnished for ten cents by aid of vegetarian cook-books and native wit.” Address: Instructor in Sanitary Chemistry, Massachusetts Inst. of Technology.

2359. Rorer, Sarah Tyson. 1902. Mrs. Rorer’s new cook book: A manual of housekeeping. Philadelphia, Pennsylvania: Arnold and Company. 730 p. Illust. Index. 21 cm.

• **Summary:** The soy bean is mentioned in two special sections: Botanical classification of our common vegetables (p. 281): “Leguminosae: Pulse family. Soy bean, peanut, kidney bean, string bean, lima bean, black bean, pea, chick pea, lentil, St. John’s bread.”

Soy bean (*Glycine hispida*, Maxim.) (p. 334-35): “Soy beans are grown principally in China where they form an important article of food; in fact, they are the richest of all in food constituents. It is also grown to a considerable extent in India [sic], where it is mixed with rice. This bean ranks high in fat and albuminoids and is their only muscle-making food. It has more than meat value. By the Chinese it is made into cheese [tofu], pastes [jiang], and sauces [Soy]. Soy sauce is used by them on all meat and fish dishes. For the English and Americans it forms the foundation for such sauces as club-house and Worcestershire.”

Note 1. This is the earliest document seen (Feb. 2012) stating clearly that soy sauce is used as an ingredient in making Worcestershire sauce.

“Soy is an agreeable seasoning to creamed meat dishes and a very pleasant addition to French salad dressing. It can be purchased in jugs at any Chinese shop, or at the American wholesale druggists by measure.” A table (based on Church) gives the composition of the soy bean: Albuminoids, etc. 35.3%. Fat 18.9. Starch and dextrin 12.5. Sugar 12.0. Cellulose 4.2. Water 12.5. Mineral matter 4.6.

“Soy” [sauce] is used as an ingredient in 12 recipes: Japanese fish sauce (p. 228). Japanese eggs (p. 253). Sautéd [sic Sautéed] celery (“When ready to serve sprinkle over two tablespoonfuls of soy or mushroom catsup, and send at once to the table,” p. 389-90). Ginger chutney (p. 435). Japanese dressing (p. 442). Celery salad (“This is greatly improved by adding a few drops of Worcestershire sauce, soy or mushroom catsup,” p. 451). Bobotee salad (p. 457). Philadelphia cream salad (p. 459-60). Shad roe salad (“one tablespoonful of Worcestershire sauce or soy,” p. 469).

Salad seasoning (“Agreeable seasonings to be kept on hand for salad making: Garlic, mushroom catsup, tomato catsup, Worcestershire sauce, soy, tobasco oil [sic, Tabasco], tarragon vinegar, mint sauce, capers and celery seed,” p. 472). “A group of Hawaiian recipes”—To cook beef (“bake until brown. Then pour over it a half pint of sweet cream, to which you have added a tablespoonful of soy. Cook slowly for one hour, basting frequently with the cream,” p. 691-92). Cream lettuce sauce to serve with fish (“a half saltspoonful of pepper and a teaspoonful of soy,” p. 695).

Worcestershire sauce is used as an ingredient in at least 25 recipes. The first four are: Ox tail soup (p. 62). Cream of cheese soup (p. 74). Mock turtle soup (p. 80). Baked carp (p. 104).

Peanut butter is used as an ingredient in 5 recipes: Cream of peanut soup (p. 75). Lentil pie (p. 337-38). Peanut wafers (p. 535). Nut and fruit crackers (with almond butter or peanut butter, p. 537-38). Marguerites (p. 556).

The earliest recipe seen for homemade peanut butter states (p. 535): “Peanut Butter: Roast the nuts, shell and blow off the brown skins. When making it in large quantities, it will pay to have a bellows for this purpose, or put the peanuts on a coarse towel, cover them with another towel, rub them gently, then blow off the skins. If you use salt dust them lightly with it and grind at once. Pack the butter into glass jars or tumblers, cover them and keep in a cool place. This may be used plain or diluted with water.”

Two recipes use almond butter as an ingredient: Almond wafers (p. 525). Nut and fruit crackers (p. 537-38). A recipe for homemade almond butter is given (p. 525).

The word “vegetarian” is mentioned in connection with 7 sections of recipes: Meats (p. 135-36). Vegetables (p. 277-78). Salsify (p. 317-18). Tomatoes and okra with curry (p. 417-18). Nuts (p. 522-23). Nut croquettes (p. 538). Sample menus—Vegetarian (p. 666). The author speaks very favorably of a balanced vegetarian diet. Scientists in general agree, she says, that animal proteids are easier to digest than vegetable proteids. “I must contend, however, that a well selected vegetable diet will give health, bodily vigor and mental strength to those who live rationally.” In other countries and cultures, vegetarians are quite equal in strength to those of the same economic class who live largely on meat or on a mixed diet of proper proportions—and are most likely freer from disease. The out-door laborer would probably do better on a vegetarian diet whereas the sluggish digestive apparatus of an indoor is probably better suited to beef (p. 135-36).

“The American people, as a class, in their rushing and bustling life, prefer to take their nitrogen from animal products, which are more easily digested and assimilated than vegetables.” “The Japanese, who do in their country the work performed by horses here, are practically vegetarians.” The “vegetarian requires but two meals per day,” yet they are more nourishing than three meals of meat. They take less

time to eat, cost less, and offer more variety. "The amount of cellulose or waste in vegetable foods keeps up the peristaltic motion of the intestines and lower bowels; hence, vegetable eaters are rarely troubled with constipation and torpid livers." America has "grown into a meat-eating nation" in large part because the scullery maids who preside over the kitchen are largely uneducated, do not understand nutrition, and have never learned the subtleties of preparing vegetables (p. 277-78).

"To the vegetarian, they [nuts] are indispensable; they furnish his meat, milk and butter. They are palatable, nutritious, and, if well prepared, easy of digestion. Being of vegetable origin, they are free from the danger of disease germs. Their food value is generally overlooked by Americans as they are generally served as dessert"—on top of a heavy meal. "From the general awakening in regard to healthful diet, societies have sprung up all over the world, recommending the use of vegetable foods, especially fruits and nuts. We have well established, both in New York and London, large vegetarian societies, many with separate branches of 'fruit and nut eaters.' Personally I have tried the experiment, and find it most satisfactory" (p. 522).

The Preface notes that this "new book on Domestic Science... represents on paper The School at its highest period of development..." "A great change in the methods of living has taken place in America during the last few years." Not long ago, schools of cookery taught "fancy cookery"—"to succeed with these elaborate, dyspeptic-producing concoctions as the highest ambition. All this has now changed: the teacher or cook book (an ever present teacher) that does not teach health, body building, and economy in time and money, is short lived. There are still a few women who do elaborate cooking to please the palate and appetite,... They are still at the palate stage of existence. Strive to reach a higher plane of thought—eat to live. Why should any woman be asked to stand for hours over a hot fire mixing compounds to make people ill? Is this cookery? Is the headache that follows a food debauchery more pleasant or pardonable or less injurious than that which follows drink? Results of intemperance are identical. Simple living and high thinking have the approval of learned men and women,..."

Sarah Tyson Heston Rorer (1849-1937) "is one of the great ladies of American culinary history. She was a nationally recognized cookery expert, founded and ran a cooking school in Philadelphia for 18 years, authored over 75 books and pamphlets, edited her own magazine *Table Talk*,... and was domestic editor of the *Ladies Home Journal* for 14 years." With over 1,500 recipes, tips and advice, and more than 125 recipes, this "is one of America's great cookbooks. The *Ladies Home Journal* reprinted it in 1970. It offers an excellent view of American cookery at the turn of the 19th to 20th centuries" (MSU introduction).

Note 2. This is the earliest document seen (Jan. 2001) which states that "body building" is widely considered part

of a healthy way of life. Address: Philadelphia.

2360. Thompson, William Gilman. 1902. *Practical dietetics: With special reference to diet in disease*. Second edition, enlarged and thoroughly revised. New York and London: D. Appleton and Company. xxiii + 828 p. See p. 152, 164, 676. Index. 23 cm.

• **Summary:** In the chapter titled "Vegetable Foods" we read (p. 152): "Soya bread is made from an oily pea which grows in China and Japan, and is used by diabetics, for it contains over one third part of gluten and but 1.17 per cent of glucose."

Page 164: "The *soy bean* is the chief legume of China and Japan, where it furnishes the necessary protein to add to a rice diet. From its vegetable casein several varieties of bean cheese [tofu] are made."

Also discusses: Nestle's Food (p. 150-51). Granose (p. 151). Gluten and the amount of gluten in wheat and various wheat products, pasta, and rye bread (p. 136, 145, 151-53, 161, 676). Sago (p. 158). Diastase and malt extracts (p. 159-60). *Erbstwurf*, or pea sausage (p. 163-64). Peanuts (p. 165, 191, 198; peanut oil is used mainly to adulterate or imitate olive oil, which is more expensive). Almonds (p. 190-91, 198, 674). Oleomargarine and Butterine (p. 196).

The first U.S. edition was published in 1897 (copyrighted 1895). A third edition was published in 1905 in New York and London, and a fourth edition in 1909 (xxvi + 928 p.). The author lived 1856-1927. Address: M.D., Prof. of Medicine in the Cornell Univ. Medical College.

2361. *Authoritative opinion on flesh-eating*. 1902? Lahore, India: Dev Samaj Office. 19 p. Undated. 12mo. *

• **Summary:** This is a collection of opinions deprecatory of flesh-eating, compiled by some total abstainers. Nearly all the authors quoted are living advocates of vegetarianism, and, with very few exceptions, are Englishmen or Americans.

2362. Oldfield, Josiah. 1902? *The penny guide to fruitarian diet and cookery*. 2nd ed. Paignton, England: The Order of the Golden Age. 40 p. Undated. 16°. *

• **Summary:** This undated book was copyrighted in 1902 and the Order of the Golden Age existed in Paignton at that time. It was catalogued by the New York Public Library in Dec. 1922. The title page lists the author as "Dr. Josiah Oldfield." He lived 1863-1953. Pages 32-40 are advertising matter.

2363. Parshall, Nelson Clark. 1902? *The food value of gum gluten in comparison with other cereal products and so-called glutes: A complete digest of our present knowledge of its characteristics and application in dietetic therapeutics*. New York City, NY: The Pure Gluten Food Co. 63 p. Undated. 17 cm. [3 ref]

• **Summary:** This book is designed to prove that the company's gluten products, named "Gum Glutes," are

superior to other gluten products, to broaden their use from mainly diabetics to the general public, and to show they can be used therapeutically to treat a wide range of common ailments. The relatively new company is owned by Mr. Arthur S. Hoyt, who is head of the long-established Hoyt's Wheat Starch industry, one of America's largest wheat starch manufacturers. It is located at Chamber St. and West Broadway in New York City. The company makes various products: "*Gum Gluten ground and Self-raising, Breakfast Food, Crackers, Glutenettes, and Macaroni.*" This document is undated but (based on the statement that a July 1902 quotation was "recent" [p. 26]) it was probably published in late 1902 or early 1903.

Contents: Introduction. What is gluten?: Why called "Gum Gluten," physical characteristics of gluten, chemical characteristics. Gluten vs. meat (which is the natural food of man?): Primitive food of man, superiority of vegetable nutrition, man's food and his anatomical structure, strength and endurance of vegetable feeders, the ethical side, specific objections to the vegetable class, the people, health and meat prices, animal food inadequate for normal cell-growth. Genuine and so-called glutens: Observations by the examiners of so-called glutens, testimony of the U.S. government chemists, government analyses of our gum glutens, our claims substantiated by U.S. government analyses, ethics and advertising, the reason and remedy for food-sickness. The so-called cereal health-foods versus the U.S. government chemists: Table of 34 cereal breakfast foods, the above table and the manufacturer's claims, summarized facts, the individuality of our gum glutens, palatability and variety. Physiological characteristics of gluten and its food value in health and disease. Gum Gluten as manufactured and presented by the Pure Gluten Food Company: Gum Gluten compared with all cereal breakfast foods and so-called glutens, food selection, "vital force" and cooked, predigested, malted and peptonized foods. Therapeutic application of Hoyt's Gum Gluten Foods: Dyspepsia, gastritis, etc., diabetes mellitus, rheumatism, gout and the uric acid diathesis, obesity, convalescence, other diseases and conditions (anaemic and chlorotic, nursing mothers, enciente, aged, enfeebled, the invalid), fabrications from our Gum Gluten Ground. Comparison in nutritive value and cost of Gum Gluten of wheat with meat and with the cereal foods of the market, based on scientific analysis: Summarization.

"The modern application of rational dietetics to internal therapeutics has brought Gluten to the forefront as the speediest and most promising agency in combating diseased conditions... It may be said that there is no other, single food-substance in the whole realm of Nature so important and valuable in human diet as this chief nourisher, resident in all vegetable forms. Gluten is the prime, structural necessity of cereal growth, the spinal column in all vegetable life. On account of its close resemblance to the fibrous part of meat, it

has been referred to as 'vegetable fibrin,' or more fancifully, as 'the lean meat of the vegetable kingdom.' Distinctively, it is the one great muscle-maker of the cereal grains....

"Gluten, the great nutritive principle of the wheat-kernel is chemically classed as a 'Gum.'... Gluten being the nitrogenous principle of the entire vegetable series, stands related to that grand division as do the albuminoids to the Animal Kingdom."

Wheat flour, containing 10% protein, contains the following chief kinds of proteids: Gliadin 4.25%, glutenin 4.25%, globulin 0.70%, albumin 0.40%, and proteose 0.30%.

"Both from a chemical and physiological standpoint Gum Gluten stands out among the muscle makers of Nature as *the one food substance* against which not a single vital objection can be urged. It is a perfect food to build up the perfect man. It is a noble food for young or old, for the well and strong, and especially for the sick, feeble and ill-conditioned, whose systems are in a state of low and waning vitality. It makes pure, rich blood, and this is an effective germicide and anti-septic, able to destroy all the poisonous micro-organisms which enter the system to prey on tissue and function."

One pound of Gum Gluten costs 20 cents and contains 54% (8.6 ounces) of protein. One pound of sirloin steak costs 20 cents and contains 2.5 ounces of protein. This 1 pound of protein costs \$0.37 compared with \$1.28 from sirloin steak. The leading 40 cereals cost on average 12 cents a pound and contain nearly 14% protein.

Note: This is the earliest document seen (Nov. 2002) that contains industry or market statistics for wheat gluten by individual companies. Address: Prof.

2364. Allen, Geo. H. 1903. Diet and physical endurance. *Vegetarian Messenger (Manchester, England)*. Jan. p. 10-16.

• **Summary:** Read at the Annual Meetings of the Vegetarian Society, Oct. 13, 1902. "A short account of my long walks, and of my food and habits, during the time I have been preparing for and accomplishing them, will be useful to those who do not understand athletic exercises."

2365. Boettcher, A. 1903. Foreign notes: Russia. *Vegetarian Messenger (Manchester, England)*. Jan. p. 7.

• **Summary:** Corrects an error in No. 11 of the *Vegetarian Messenger* (p. 251) where it states that in Russia the government prohibits vegetarianism. "In December, 1900, a few vegetarians in St. Petersburg resolved to found a vegetarian society in order to promote vegetarianism with more energy and success. According to Russian laws every society has to be approved by the government. Therefore it was necessary to work out the rules for the society and to have them approved by the government before anything could be done. On the 25th October, 1901, the rules were approved by the Ministry of the Interior, and on December 14th, 1901, the first official meeting was held and the St.

Petersburg Vegetarian Society founded. Notwithstanding the short time of existence, the Society counts at present somewhat more than 100 members; about the half of whom are living in other parts of Russia. The Society consists of members, associates, and honorary members. The officers are a president, vice-president, treasurer, honorary secretary, and librarian. The president is Dr. Alex. P. Selenkoff. The Society arranged with the owner of a restaurant (Mr. P. Nikolski, Nevski 74), to open a vegetarian department. Private dinners can be got at different places of the town. Further, the Society is preparing literature, lectures and meetings. On the 14th November, Professor A.T. Vojeikoff, of the St. Petersburg University, member of the Society, gave a very interesting address on 'New currents in vegetarianism in England and Germany.' A new vegetarian society will probably soon be established in Warsaw; the rules are already approved by the Government." Address: Hon. Secretary, St. Petersburg Vegetarian Society, Malaja Morskaja, 21, lodge 5.

2366. Clubb, Henry S. 1903. New York Vegetarian Society: Presentation to the secretary. *Vegetarian Messenger (Manchester, England)*. Jan. p. 8-9.

• **Summary:** "A very tasteful silver vase [appears in illustration p. 9] was selected for the testimonial, suitable for holding fruit or flowers. On one side Mr. Montgomery's monogram was inscribed, and on the other the following inscription:

"Presented to Charles A. Montgomery by the Vegetarian Society, New York, in recognition of his untiring devotion to the cause of vegetarianism."

"The vase was presented on October 22nd, 1902. There was a large attendance, and after the lecture of the evening had been delivered by John Dun, vice-president of the Vegetarian Society of Melbourne, Australia... Ernest H. Crosby, the president of the Society, opened the package containing the vase, which he presented to Mr. Montgomery [the secretary], calling attention to the fact that he was the mainspring of the Society, and that 'all the work that any of us did for vegetarianism usually was due to him.'

"Mr. Montgomery responded in a few appropriate words, in which he showed a high appreciation of the gift, but modestly remarked he would have preferred to have had the money devoted to vegetarian literature for distribution."

2367. Pitman Stores. 1903. The Banana Perfect Food Biscuit: An ideal present (Ad). *Vegetarian Messenger (Manchester, England)*. Jan. Inside front cover.

• **Summary:** "The 'Pitman' Stores have now succeeded in producing a Banana Biscuit, which is pronounced by all who have tasted it to be 'Simply Perfect.'"

It "consists of a scientific combination of the Finest Jamaica Banana Flour, Finest Whole Wheat-Meal Germ Flour, the Pure Fat of Selected Nuts and the Soluble Proteids of Pure Milk. The Biscuit contains over 20% of Proteids

(Albumen).

"Weight for weight 1-lb of Banana Biscuits contain more nutriment than 3-lbs. of best lean Beef.

"Invaluable and sustaining to: Athletes and brain workers, invalids and the convalescent, those suffering from weak digestion, and those in perfect health.

"1/- [1 shilling] per lb.; per Tin 1/2 [1 shilling 2 pence] & 2/6. Sample Box, Post Free for Three Stamps, with Catalogue of Health Foods, 64 pages.

"From the Sole Manufacturers: 'Pitman' Stores, Health Food Specialists, Birmingham. The largest vendors in the British Isles. Agents wanted everywhere. Liberal discounts to the Trade." Address: Birmingham [England].

2368. *Table Talk (Philadelphia)*. 1903. How to follow *Table Talk's* bills of fare. 18(1):30-36. Jan. See p. 34.

• **Summary:** This article begins: "Each nation has its own way of celebrating the advent of the New Year." The section titled "peanut butter" states: "Our vegetarian friends first introduced us to peanut butter. It has taken favorably with the public in general, and first-class grocers now sell it in bulk for about twenty cents a pound or put up in glass jars at a slightly advanced price. It is palatable and wholesome, but too rich to partake of unsparingly; the children like it spread on bread for lunch or supper, and it is a good filler for five-o'clock tea sandwiches."

On page 30 are bills of fare (menus) for 11 days (Jan. 21-30), with dishes specified for breakfast, lunch, and dinner (or breakfast, dinner, supper on some days). Foods recommended for breakfast: Ralston Barley Food, Granola, Grape Nuts, Graham Gems, Ralston Breakfast Food. Peanut butter is not mentioned on that page.

2369. *Vegetarian Messenger (Manchester, England)*. 1903. Notes: Battle Creek restaurants. Jan. p. 2.

• **Summary:** "The extent of the vegetarian propaganda carried on in America by the Seventh Day Adventists of Battle Creek may be gauged by the fact that they conduct restaurants and eating-houses in Boston, Massachusetts; Cleveland, Ohio; Detroit, Michigan; San Francisco, and Los Angeles, California; Des Moines, Iowa; Chicago, Illinois; Madison, Wisconsin; Lincoln, Nebraska; Portland, Oregon; Denver, Colorado; and Seattle, Washington. At all these eating-houses the food is prepared in accordance with the principles of rational dietetics and scientific cookery. This vegetarian work is in addition to their extensive propaganda in other directions."

2370. Svenska Vegetariska Foreningens [Swedish Vegetarian Society]. 1903. New vegetarian society. Stockholm, Sweden. Feb. 13.

• **Summary:** "Svenska Vegetariska Foreningens [Swedish Vegetarian Society] was founded in 1903, but we have no further details... In 1908 the society sent a letter of support to

the first IVU Congress in Dresden, Germany.”

An extract from reports of the 1926 IVU Congress in London, England describes the situation in Sweden: “The Rev. Gustav Lindstron (Sweden) said that in Sweden they were fortunate in having such a leader as Mr. J.L. Saxon. In Sweden they had one Society with a membership of 1,500, and there were probably about 10,000 vegetarians throughout the land. They were fortunate in having vegetarian restaurants in all their chief cities. Every month they sent to fifty papers throughout the country a note of the very latest scientific researches relating to the value of vegetarianism.”

A report of the 1938 IVU Congress, held in Hurdals Verk, Norway, states that “on the 13th February, 1903, the Swedish Vegetarian Society was founded at Stockholm.”

The British Vegetarian. 1969. Nov/Dec. p. 552.

“Return to Unity. Greetings & best wishes.” From Svenska Vegetariska Foreningen—Stockholm (Swedish Vegetarian Society—Stockholm, Anders Kocken, President; Gunnar Hedfors, Vice-President). Address: Stockholm, Sweden.

2371. *Vegetarian Messenger (Manchester, England)*. 1903. Friends’ Vegetarian Society. Feb. p. 28.

• **Summary:** “A Friends’ Vegetarian Society has been formed. All Friends who are vegetarians are requested to communicate with the Hon. Secretary, B. Isaline Hall, 27 Grange Road, Lewes, and any Friends who incline to adopt this kindlier and healthier way of living will be able to obtain advice and assistance on application to the Hon. Sec. or to Mr. Frederick B. Sainty, 3 Albert St., Belper.”

2372. Hompes, Mathilde. 1903. Foreign notes: Vegetarianism in France. *Vegetarian Messenger (Manchester, England)*. March. p. 51-52.

• **Summary:** “Dr. G. Burchardi reports favourably on the progress of vegetarianism in France. The French Vegetarian Society started in 1899 with 30 members, it closed 1902 with 350 members. The Society counts 37 medical practitioners, one being a member of the French Academy of Medicine, Dr. Huchard. Within the last few years, certainly not more than ten, vegetarianism has gained a much more respectful recognition in France than before, and the press allows discussion and articles on the subject. We understand that an orphanage in the neighborhood of Paris undertakes to feed children on vegetarian lines. And yet the French capital is still without a good vegetarian restaurant.”

2373. Hudders, Etta Morse. 1903. The rise of the peanut. *Table Talk (Philadelphia)* 18(3):113-14. March.

• **Summary:** “The humble origin of the peanut may have had something to do with its slow rise to favor in good society. No stately tree bears this fruit, but a large, spreading vine, growing flat on the ground, bearing pods almost its entire length, the nuts maturing under ground.”

“Virginia, North Carolina and Tennessee produce a large

part of the domestic peanut crop. Of this Southern ‘goober’ about four million bushels are consumed annually in the United States. This amount is the more enormous, as the peanut is not in general use as a staple, but eaten at odd times with no reference to the daily menu.

“As a commercial product, it owes its greatest importance to the production of oil. The peanut yields forty to fifty per cent pure oil. This is wholesome, sweet and has the quality of retaining its freshness for a long time. It has neither color nor odor and deserves more general use for table and culinary purposes. The epicure who would disdain peanut oil on his salad cheerfully pays twice its value for this home product when daintily bottled and labeled as an imported brand of olive oil.

“For some reason, the patrician palate has generally tabooed the peanut. Possibly because this little plebian has shown a marked preference for the sawdust of the circus, and those upper regions in amusement circles where the gallery gods do congregate. Men and children have long yielded to the wiles of the toothsome peanut taffy; neither have they passed by the vender of ‘fresh-roasted peanuts, only five cents a glass.’ It cannot be recorded that the social arbiter of the family has done otherwise than frown upon these little errors of taste. But, in spite of social ostracism, scientific investigation combined with the commercial instinct, has finally placed the products of the American peanut on the home table.”

In a table (from Prof. König) of 12 principal foods, peanut meal is the least expensive per 1000 nutritive units. Science considers whole peanuts rather indigestible. Of the various commercial products: “Peanut butter, or relish, is the most commonly used preparation. It is both digestible and highly nutritious. This is sold under several names and trademarks, but, barring the fact that some are better than others, the method of preparation and uses are the same.

“Nut butter as it comes from the can is a very palatable addition to wafers or bread in place of the dairy product. It is better liked, generally, and more digestible, if prepared in the following manner: Take a little less than the desired quantity; add cold water, a little at a time, and rub smooth with a spoon until the mixture is the consistency of very thick cream. A very little salt may be added. Only as much as can be eaten should be prepared at a time and just before it is needed. It is more palatable if quite cold.”

Recipes describe how to use peanut butter in salad dressing and in a “Nut Butter and Date Sandwich.” “Thin slices of wheat or graham bread may be used.”

“The salted peanut is fast displacing the almond, and when prepared at home is an inexpensive luxury.”

2374. Paulson, David. 1903. Nonflesh eating and physical endurance. *Good Health (Battle Creek, Michigan)* 38(3):108-09. March.

• **Summary:** Eustace Miles, the world’s champion tennis

player at Cambridge, England, tells the story of how he gave up flesh foods to get rid of many health disorders and his desire for alcohol. Mr. Allen, a vegetarian from London, a few months ago walked 100 miles in a little over 20 hours to set a world record.

"The winners in one of the most famous long-distance walking matches in Germany were all vegetarians. The champion long-distance bicycle rider of several years ago, lived upon a strictly natural dietary.

"If athletes, and others who have to undergo surprising tests of bodily endurance, find it advantageous to abstain from flesh foods, is the plan not worthy of a trial by those who wish to use either their intellectual or physical strength and endurance in the service of God and humanity?"

2375. Axon, William E.A. 1903. Some Chinese arguments for vegetarianism. *Good Health (Battle Creek, Michigan)* 38(4):162-66. April.

• **Summary:** "It is said that in no part of the world is the consumption of flesh meat so small as in China. For this there are varied reasons. Buddhist influence will count for something, and the greater cost of animal food will also contribute to the result. But there are also the precepts of the ancient emperors who forbade the *daily* use of flesh meat. This, while in form only a precaution against excess, shows that the dangers arising from animal food were recognized, and considered of sufficient importance to demand royal notice."

The author quotes various Chinese writers from as long ago as the Song dynasty (+960-1279). Dr. Robert Morrison translated a tract against beef eating in which the speaker is an ox; it is quoted in full.

Vegetarians comprise an estimated 5 to 10% of the population of China. "That would mean that between twenty and forty millions of the people of China abstain entirely from flesh meat, while a proportion of the remainder of the population of that country use it only sparingly. From the strength and power of endurance of the Chinaman a powerful argument may be drawn in favor of vegetarians." Address: L.L.D [England].

2376. *Good Health (London)*. 1903. Directory of sanitariums (Ad). 1(12):377. May.

• **Summary:** A ¼-page ad. "The following institutions are conducted under the same general management as the Sanitarium at Battle Creek, Michigan, which has long been known as the most thoroughly equipped sanitary establishment in the United States. The same rational and physiological principles relative to the treatment of disease are recognized at these institutions as at the Battle Creek Sanitarium, and they are conducted on the same general plan. Both medical and surgical cases are received at all of them. Each one possesses special advantages due to the locality or other characteristic features. (This is only a partial list)."

"Battle Creek Sanitarium, Battle Creek, Michigan. J.H. Kellogg, M.D., Superintendent.

"Surrey Hills Hydropathic Institution, Caterham, Surrey [England]. Alfred B. Olsen, M.D., Superintendent.

"Belfast Sanitarium, 30 Antrim Rd., Belfast [Ireland]. J.J. Bell, M.D., Superintendent.

"Skodsborg Sanitarium, Skodsborg, Denmark. Carl Ottosen, M.D., Superintendent.

"Friedensau Sanitarium, Post Grabow, Bez. [Bezirk] Magdeburg, Germany. A.J. Hoenes, M.D., Superintendent.

"Institut Sanitaire, Basle, Switzerland. P. De Forest, M.D., Superintendent.

"Calcutta Sanitarium, 51 Park St., Calcutta, India. R.J. Ingesoel (?), M.D., Superintendent.

"New South Wales Medical and Surgical Sanitarium, 'Meaford,' Gower St., Summer Hill, N.S.W., Australia. D.H. Kress, M.D., Superintendent.

"Guadalajara Sanitarium, Apartado 138, Guadalajara, State of Jalisco, Mexico. J.W. Erkenbeck, M.D., Superintendent."

2377. *Table Talk (Philadelphia)*. 1903. Peanut butter. 18(5):181-82. May.

• **Summary:** Response to "Inquiry 7083.—Mrs. H.S.H., Toronto, Canada: How to prepare peanut butter."

"Peanut butter or nut butter of any kind can be made if you have a food chopper with a special cutter for nuts. These cutters are now made by nearly all the firms who manufacture food choppers. You will find the announcements of reliable manufacturers in the advertising department of this magazine. There are also special hand machines for grinding the nuts, but they average about five dollars in price.

"You may buy the peanuts already roasted provided they are fresh and crisp. Shell them and remove the thin inner skins, then put them through the food chopper, using the nut butter cutter or knife. Some add to the paste a little salt, but this is a matter of taste. The result should be a smooth, thick paste; if the nuts are not very oily it may be quite crumbly. Pack in glass jars, cover tightly and keep in a cool place."

2378. *Vegetarian Messenger (Manchester, England)*. 1903. Vegetarianism in Russia. May. p. 102.

• **Summary:** "The Vegetarian Society of St. Petersburg has held its first annual meeting. In December, 1902, this society numbered 94 members and associates, of whom 33 were foreign. During the year only three lectures were given... but we are pleased to note that it is intended to hold monthly meetings in future, at which addresses will be given."

2379. *Vegetarian Messenger (Manchester, England)*. 1903. The Munich Vegetarian Society. May. p. 103.

• **Summary:** "The Munich Vegetarian Society held its annual meeting on April 2nd. The members' list numbers 30. But though this is a small number, the town now has six

good vegetarian restaurants, which are all well frequented, whereas formerly the single one could not be made to pay.”

2380. *Vegetarian Messenger (Manchester, England)*. 1903. Sheffield. May. p. 118.

• **Summary:** “A Sheffield and District Vegetarian Society has been formed, and Mr. William Addy Hall has been elected president. The hon. sec. and treasurer is Mrs. Davy, 316 Middlewood Road, Wadsley, Sheffield, who will be pleased to hear from anyone in the district who is interested in vegetarianism. It is intended to hold a series of drawing-room meetings, the first of which took place at Mrs. Davies’, 19 Steade Road, Sharrow.”

2381. *Vegetarian Magazine (The)*. 1903-1925/03. Serial/periodical. Chicago: The Vegetarian Company. Frequency: Monthly.

• **Summary:** Preceding title: *The Vegetarian and Our Fellow Creatures* (Jan. 1901–April 1903). Published in 1904 by The Vegetarian Co., 712, 167 Dearborn St., Chicago in 1904. Suspended May 1913–Jan. 1919. Succeeding title: *Vegetarian Magazine and Fruitarian*.

In 1909 a small group of vegetarians in Chicago took over this magazine and its debts. There was no vegetarian organization and publication of the magazine had been suspended for a while. They organized a society and kept the magazine alive from their own private purses until they went bankrupt and publication of the magazine stopped again. In Feb. 1919 Jean Roberts Albert, a dedicated vegetarian, took over as editor and publisher of this magazine in Chicago. Determined to make a “go” of it, she walked 3 miles to and from her paying job, worked on the magazine evenings and on Sunday, and used all her meager savings to pay for printing and mailing. In 1920 she moved to Juliaetta, Idaho (“away from the biggest slaughtering center in the world”) and the first issue was published there by her in July 1920 (Vol. 19, No. 5).

Hickman, Russell. 1933. “The Vegetarian and Octagon settlement companies.” *Kansas Historical Quarterly* 28(4):377-85. Nov. From 1900 on, Henry S. Clubb was “active in promoting vegetarian colonies throughout the country and made personal tours to locate favorable sites. *The Vegetarian Magazine* and its successor, *The Vegetarian and Our Fellow Creatures*, published many accounts of such colonies during the first quarter of the twentieth century. In 1920 the place of publication of this magazine itself was moved to one of these colonies, in [Lewiston] Idaho.”

2382. Curtis, Atherton. 1903. The moral basis of vegetarianism. *Good Health (Battle Creek, Michigan)* 38(6):290-92. June.

2383. *Vegetarian Messenger (Manchester, England)*. 1903. A coming of age. June. p. 122.

• **Summary:** “We congratulate the Devon County Vegetarian Society on having attained its majority. It was formed in 1882, as the result of two lectures by Dr. T.L. Nichols. Amongst the small number with which it started were Mr. W. Chudley and Mr. J.I. Pengelly, both of whom are still associated with it, the latter being Honorary Secretary and Treasurer.”

2384. *Vegetarian Messenger (Manchester, England)*. 1903. Dresden [Germany]. June. p. 126.

• **Summary:** “This Society has now reached its 27th year, and numbers 40 members. This shows an increase of ten during the past year.”

2385. *Vegetarian Messenger (Manchester, England)*. 1903. Hanover. June. p. 126.

• **Summary:** “The Vegetarian Society has celebrated its 21st Annual Meeting, at which 190 persons were present. The report in the *Vegetarische Warte* (to which we are indebted for the above items of news) does not state the number of members.”

2386. *Vegetarian Messenger (Manchester, England)*. 1903. Sweden. June. p. 126.

• **Summary:** “A correspondent of the *Vegetarische Bode* writes about Sweden, where vegetarianism seems to have fallen into a lull after a year or two of active life. About that time the Vegetarian Society was formed through the exertions of Dr. Akerberg, since dead, and Captain Gedda. A journal was edited by Mrs. Elma Tenow, entitled, ‘Tylgia,’ and a domestic school opened by Miss Rudbeck, a wealthy lady who could give time and money to propagandist work. But unfortunately she soon withdrew from the active duties, and the school suffered heavily in consequence and had to be discontinued. There is at present a restaurant at Stockholm where vegetarian meals are served to those who desire them.”

2387. [Lust, Benedict]. 1903. Health incarnate. A naturopathic silhouette (Continued—Document part II). *Naturopath and Herald of Health (The) (New York City)* 4(6):164-67. June.

• **Summary:** (Continued): “Dietetics: is the keystone of the arch of Natural Healing, whose corner-stone are Hydropathy and Physical Culture. Confirmed dyspeptics realize in a dim dazed sort of way that their food is not quite right, and they proceed to run the ghastly gamut of Cascarets [sic], Little Liver Pills and like concoctions of aloin, strychnine, Cascara, and other deadly purgatives; or they play with Dyspepsia-Cures, and Peptonized gimcracks, and Predigested Foods. Or they ruin their pitiful remnant of digestion with the Fasting Fad, or Salisburyism, or Densmorism, or unadapted Vegetarianism.

“Such people are conscious of indigestion—we shall have

a word for them later.

“But Consumption, Catarrh, Rheumatism, Nervous Prostration, and the other heroic diseases, including most Heart affections, are directly due to Malassimilation. Such a statement is highly humiliating to the sufferer—it bathozes [sic] the epic of martyrdom to the burlesque of gourmandism. But Catarrh is simply excess of carbon, Rheumatism of nitrogen or an equivalent, Consumption of animal food, Heart Disease of fermenting fare, Neurasthenia of unnatural food.

“And the last analysis of any ailment whatever proves the influence of malnutrition, auxiliary if not basal.

“The problem of Dietetics is the most bewildering in all the range of Therapeutics. Most invalids who study it in earnest are speedily made rabid monomaniacs, and there is no book written that expresses the Naturopathic view. From Salisburyism—lean meat and hot water, to Vegetarianism—a heterogeneous mass of raw fibres; from Ralstonism—a hearty breakfast, and no supper, to Deweyism—no breakfast and heavy dinner; from Sanatorium treatment—five meals daily, to the Fast-Cure—absolute starvation for from one day to fifty; from the Raw Food Diet—potatoes and wheat and peanuts and the rest straight from the field, to the Predigested Preparations—cooked to death;—such are a few of the by-ways in the labyrinthine maze of Dietetic Progress.

“The Fast-Cure, Raw Food Vegetarianism, Prepared Foods, and the No-Breakfast Plan, deserve special mention, as representative, wide-spread, and misinterpreted, theories of modern Diet. (Will be continued).”

2388. E.A. 1903. Dietary standards: Are they trustworthy? *Vegetarian Messenger (Manchester, England)*. July. p. 158-60.

• **Summary:** Examines the dietary standards of Voit and Atwater and compares them to the practice of a Mr. Fletcher who lives on a reduced diet. Note: The author may be William E.A. Axon, who wrote many articles for this periodical at this time.

2389. *Naturopath and Herald of Health (The) (New York City)*. 1903. The psychical side of vegetarianism. 4(7):182-83. July.

• **Summary:** “Dr. Leopold Salzer gave an interesting lecture on this subject at the opening of the Vegetarian Society of Calcutta.” The whole world system is evolving. “Intellectual and spiritual perfection is the destiny of man.” A vegetarian diet helps psychic development, and the struggle to overcome the bonds of the flesh. When “eating animal food, although it is dead, we take the former instincts of lower animal life into our body, together with its nourishing parts.”

2390. *Naturopath and Herald of Health (The) (New York City)*. 1903. Health culture. 4(7):183. July.

• **Summary:** “The Health Culture Club of New York meets

fortnightly at Rasmussen’s Restaurant, No. 33 E. 14th St. (near Union Square). A dinner is served at 6:30” followed by a “discussion of questions relating to Health and Human Culture.”

At the meeting held June 11, the president of the Club, Mr. Albert Turner, publisher of *Health Culture*, presided. There “was a large attendance of members and guests who were served a very delightful vegetarian dinner by Mr. and Mrs. Rasmussen. Following the dinner, Dr. John B. Rich, now in his 94th year, gave a very practical address on ‘How to attain the age of 100 years.’ He emphasized the importance of food, sleep, cleanliness, freedom from worry, and exercise. One should try to live on the simplest food and work to pay for it.

2391. *Vegetarian Messenger (Manchester, England)*. 1903. “Oriolet” and the Salvation Army. July. p. 146.

• **Summary:** “We announced in our October number that Oriolet Hospital was about to pass into the control of the Salvation Army. Since then the place has been renovated, and on May 23rd the Oriolet Home of Rest and Cottage Hospital was formally opened. Mr. Hills has lent the building for one year rent free, and has made a handsome contribution to the cost; but we understand that there is need of further contributions, as it is not considered desirable to charge the whole expense to the social department of the Salvation Army. Mrs. Bramwell Booth is the leading spirit in the new departure, and her letter in our Ladies’ Page will be read with interest. ‘Oriolet’ will remain, as it was in Mr. Hills’ days, a vegetarian institution, for ‘all flesh of every kind—meat, fish, and fowl—will be absent from the bill of fare.’ The establishment of a vegetarian hospital by the Salvation Army marks a further step in that progress towards vegetarianism which promises ere long to make the Salvation Army the greatest of vegetarian societies.”

2392. Arnaldi, Carlo. 1903. Supplemento letterario della Protesta Umana: Gli uomini della natura [Literary supplement to the Human Protest: the men of nature]. *Protesta Umana (La)*. Aug. 20. p. 6-7. [Ita]

• **Summary:** About Monte della Verita across Lake Maggiore and *Naturmenschen* (natural men and women).

2393. *Good Health (Battle Creek, Michigan)*. 1903. A remarkable Canadian [vegetarian]. 38(8):414. Aug.

• **Summary:** A Canadian newspaper states: “Hon. R.W. Scott, of Ottawa, could have had the nice fat job of lieutenant-governor of the province of Ontario the other day, but declined it for the most remarkable reason ever known in political life. He is a vegetarian, and refused the job because he would be compelled to give banquets as lieutenant-governor at which viands carved out of the animal kingdom would necessarily be served.”

2394. *Good Health (Battle Creek, Michigan)*. 1903. A substitute for leather. 38(8):414. Aug.

• **Summary:** “An English inventor has devised a perfect substitute for leather which can be used for boots, shoes, and for every other purpose for which leather is employed. The new tissue is called wolft. It is being extensively used in England, having been adopted by the London Shoe Company especially for walking shoes on account of its coolness and its lightness. Wolft is more durable than leather and is much more waterproof while at the same time more porous, which makes it a non-conductor, and to a large degree obviates the necessity for wearing rubbers which are needed by one whose feet are clad with leather only when the slush and mud is so deep that the feet are half buried at every step.”

2395. *Norski Vegetariski Forening (Den) [Norwegian Vegetarian Society (The)]*. 1903. New vegetarian society. Christiania, Norway. Aug. 22.

• **Summary:** Source: *Vegetarian Messenger and Health Review* (Manchester, England). 1904. “News: Scandinavia.” Feb. p. 52. “Norway has also got a vegetarian society, *Den Norski Vegetariski Forening*, formed at Christiania [renamed Oslo in 1925], on the 22nd August.”

History of the Norwegian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/norway.html>. The website quotes from the report of the 1938 IVU Congress, held in Hurdals Verk, Norway: “In the same year Mr. Saxon came to Christiania (Oslo) to assist in the formation of a vegetarian society in Norway, which was founded on the 22nd August, 1903.” This is the same Johan Lindstrom-Saxon who founded the first vegetarian society in Scandinavia in 1895. Address: Christiania, Norway.

2396. Paulson, David. 1903. “Its all dead.” *Good Health (Battle Creek, Michigan)* 38(7):324-25. Aug.

• **Summary:** A child of age four, on being seated at a table upon which was an uncarved chicken, cried out in evident distress, “It’s all dead, mamma! It must have hurted it,” and he could not be persuaded to remain at the table until the dead bird was carved past recognition.

“Children are naturally tender and sympathetic, not only toward each other but also solicitous for the welfare of the lower animals. The parents of this child will probably congratulate themselves when his tender nature becomes so calloused that the sight of a dead animal being devoured will seem to him entirely consistent, and will no longer excite his pity.” Address: M.D.

2397. *Vegetarian Messenger (Manchester, England)*. 1903. Mr. Miles. Aug. p. 190.

• **Summary:** “Mr. Miles has added another to his long list of successes at tennis, having beaten Sir Edward Grey in the final match for the M.C.C. challenge prize, of which he was already the holder. A newspaper, after referring to Mr.

Miles’ diet, says: ‘Mr. Miles has long proved himself to be far and away the best amateur racquet and tennis player in the world.’”

2398. *New-York Tribune*. 1903. Health food waitresses: Corsets forbidden and the girls must eat this Boston restaurant’s provender. Sept. 21. p. 4.

• **Summary:** “By telegraph to the Tribune. Boston, Sept. 20.—A new vegetarian health food restaurant has been opened in the wholesale district, in which the waitresses are obliged to work without corsets and take daily physical culture exercises. They are not allowed to eat anything except the regulation foods served in the restaurant, as the management wishes not only to serve health food, but to have the girls who place it before the customers act as living exponents of the new health system.

“All the girls are pretty and plump and can exhibit muscle creditable to a gymnast.”

2399. Bishop, Miss. 1903. The summer school. *Vegetarian Messenger (Manchester, England)*. Sept. p. 200-01.

• **Summary:** About the Vegetarian Summer School at The Leasowes, from whose large house and grounds were beautifully situated, with “unbroken views of meadow, woods, and hills.” People spent a week or a fortnight.

“Gymnastic exercises, cricket, net ball, swimming, walks and talks went to fill the daily programme. In the afternoons lectures were given on Food, Tolstoy, the Dukhobors, Music, Influence of Thought on Health, etc., and these subjects were discussed with considerable animation afterwards.”

2400. Ratn, Dev. 1903. Correspondence: Letters to the editor. *Vegetarian Messenger (Manchester, England)*. Sept. p. 215.

• **Summary:** “Sir,—The Dev Samaj ‘Mans-Bhakhshan Nivarni [sic] Sabha’ (Dev Samaj Anti-Flesh-eating Association) is vigorously pushing on its work in the Punjab, Sindh, and some other parts of the Indian Empire, and is meeting with remarkable success. Not a week passes without its workers succeeding in securing someone who takes a pledge to always abstain from using as diet flesh, fish, eggs, etc., and anything that is made thereof. During the year that closed with the 15th February, 1903, nearly 200 meat-eaters were reclaimed by the Society, and they all took pledges to abstain from carnivorous diet. The Society has succeeded in reclaiming several butchers who killed animals for others, and also several *shikarees*, who took pleasure in shooting innocent and beautiful birds of the air and other useful animals, simply to satisfy their low desires. The Society has published a very useful tract called the ‘Authoritative opinion on flesh-eating.’” Address: Secretary, Dev Samaj “Mans Bhakhshan Niwarni Sabha,” Lahore, India.

2401. *Vegetarian Messenger (Manchester, England)*. 1903.

The Vegetarian Society's food depot. Sept. p. 211-12.

• **Summary:** "A new price list of specialties supplied at the V.S. Food Stores has been prepared, and can be had on application, from 19 Oxford Road, Manchester. It contains a list of Health and Food-Reform publications as well, and the prices quoted will be found to compare favourably with those charged at other depots.

"It may be convenient to group the specialties [sic] under different heads so that readers may the more readily understand their nature.

"Substitutes for fleshmeat fittingly comes first. Under this head we have Protose, Meatose, Nuttolene, Almond Nut Meat, Vejola, Savoury, and Banana Nut Meats. These range from 5d. to ¼ per tin, and it is claimed for them that they look like meat, taste like meat, are less expensive than meat, and can be served in all the many ways that meat can be; and I can affirm that they are much more healthful.

"Amongst nut butters (which even these warmer months are having a very ready sale) are. Pea-Nut, Almond, Almond Cream, and Coconut Butters, and there are in addition, two varieties of 'Nut' Butters, each having a distinctive flavour of its own."

"The grain preparations include wholewheat meal, whole wheatmeal bread, and cracked wheat (all of which are fresh daily), whole red and pearly wheat."

"Among biscuits may be mentioned the V.S. health biscuit (a most relishable and healthful wholemeal biscuit) at 4½d. per lb."

"With the introduction of Plasmon Powder, Milk Proteid Foods became a household word—and necessity. Besides this brand the Depôt stocks others of a similar character, viz.: Casumen, Lacumen, and Milcose, the latter being a preparation produced specially for the Vegetarian Society's Stores."

2402. *Los Angeles Times*. 1903. Some good recipes. Oct. 29. p. A4.

• **Summary:** These are home-made recipes for commercial products. "Home-made Protose: As most of our readers know, 'protose' is a favorite upon vegetarian bills of fare. Soak two cupfuls of fine bread crumbs in one cupful of hot water, in which dissolve a teaspoonful of butter, a saltspoonful of salt, and a dash of paprika. Mix in a cupful of chopped nut kernels. Beat one egg and add to bind the whole together. Make into a loaf and bake for an hour.

"You can bake it in a buttered mould and turn it out, if you prefer. Or mould [mold] croquettes, roll in cracker crumbs and raw egg, and set on ice for two hours before frying in deep fat."

2403. *Vegetarian Messenger (Manchester, England)*. 1903. Insurance of vegetarians. Oct. p. 219-20.

• **Summary:** "The Abstainers and General Insurance Company, Ltd., has opened a Vegetarian Section and is

prepared, provided a sufficient number come forward, to classify vegetarians for the purpose of ascertaining their true mortality. The Company offers to vegetarians who are abstainers from alcohol, whole life with profit assurances at rates which will give them, as compared with many Life Assurance companies, an immediate abatement varying from 23-16% off the premiums usually payable. Vegetarians who are not abstainers from alcohol will be placed in a separate class, assurable at the rates charged by the Company for flesh-eaters who do not abstain. Should it be found that the mortality of the vegetarians in these two classes is less than that of the flesh-eaters, the profits divided will be increased."

2404. Fletcher, Horace. 1903. *The A. B.-Z. of our own nutrition*. New York, NY: Frederick A. Stokes Company. xxxv + 428 p. Nov. Experimentally assisted by Dr. Ernest van Someren & Dr. Hubert Higgins. Illust. Index. 19 cm.

• **Summary:** The author, a food reformer, lived 1849-1919. He advocates both a vegetarian diet and prolonged chewing of one's food. Reprinted in 1905, 1906, 1910. An Italian edition was published in 1909.

2405. Pitman Stores. 1903. 'Pitman' uncooked fruit and nut cakes, &c. (Ad). *Vegetarian Messenger (Manchester, England)*. Nov. Inside front cover.

• **Summary:** "Complete Foods that make Muscle and Brain, that provide the Nerve and Stamina for the Athlete, and suit the palate of the Epicure.

"Ready to eat. Make splendid sandwiches.

"During his training and great walk in August and September of nearly 600 miles in 10 days, Richard Dickinson, the Lancashire working man, lived entirely on these cakes, together with fresh fruit, drinking nothing and losing nothing in weight. Made in Half-pound cakes to fit the pocket in the following varieties: Bananut and muscatalmo. Datanut and frutanut. Fig and ginger and date and ginger. Fig and almond and date and almond. Fig and cocoanut and date and cocoanut. Vigar fruit and nut wafers, to varieties in box. Bananut outfit, in beautiful decorated box, a three-course Luncheon."

"'Pitman' Stores, Health Food Specialists, Birmingham. The largest vendors in the British Isles. Enlarged catalogue just issued, 72 pages, post free, two stamps, with copy of 'Helps to a Simpler Diet.'" Address: Ruskin Street, Birmingham [England].

2406. *Vegetarian Messenger (Manchester, England)*. 1903. "The Optimist." Nov. p. 241-42.

• **Summary:** "This interesting American journal contains in its issue of September a long article by the Rev. H.S. Clubb, giving 'Thirty-nine reasons why I am a vegetarian?' There are many good points in this article which we hope some day to reprint. A feature of 'The Optimist,' is that it gives a portrait of each contributor, and the portrait of Mr. Clubb

shows that he is considerably older than any of the other writers. It is not a little to the credit of vegetarianism that its oldest exponent in America should still, at the age of 76, be active and vigorous, and above all, an optimist."

2407. *Vegetarian Messenger (Manchester, England)*. 1903. German Vegetarier Bund. Nov. p. 243-44.

• **Summary:** "We take the following items from the report submitted at the Annual Meeting held in September. In 1902 the number of members was 1,342; in September, 1903, it had risen to 1,445. The number of new members during the year amounted to 217, against which 114 had to be struck off, 13 of whom occurred through death... There has been increased distribution of literature, many thousands of pamphlets have been scattered through the land, and several new publications have been issued. The *Warte* now enjoys a circulation of 2,200, and is regularly sent to about 100 public reading rooms."

2408. *Vegetarian Messenger (Manchester, England)*. 1903. Kindred organizations. Nov. p. 252.

• **Summary:** "The Executive wish to recognise the good work which is being done by kindred organizations and workers. The Order of the Golden Age, with its organ the *Herald of the Golden Age*, has been active during the year, the London Vegetarian Society continues to do good work, the Scottish Vegetarian Society and the Edinburgh Vegetarian Society are very much alive and, we hope, received a fillip from our May Meetings. Amongst other societies which may be named as having shown activity during the year may be mentioned the Northern Heights, Rochdale, and Bradford Vegetarian Societies, and the Southport Food Reform Association. The Devon County Society has completed its 21st year of successful work, and a Friends' (Quakers') Vegetarian Society has been started."

2409. C.L.C. 1903. A vegetarian dinner. *Good Housekeeping* 37:588-89. Dec.

• **Summary:** "From the viewpoint of the old and prevailing school of diet, the Christmas dinner of the vegetarian would seem at first an exceedingly slim affair. But a glance at the following menu and recipes will show how attractive a meal may grace the Christmas table, while a trial of such a diet, according to the vegetarians, would prove its salutary effects upon our overworked systems."

"Menu:

"Puree of almonds

"Vegetable oysters with brown sauce—served in croustades

"Lentil roast with mushrooms

"Stuffed potatoes

"Celery

"Cranberry sauce

"Tomato and pineapple salad

"Cheese straws

"Fruit mince pie

"Pumpkin pie

"Peanut ice cream

"Sugar crisps

"Cereal coffee."

A recipe for most menu items is given.

2410. Gordon, Wilmer Ingalls. 1903. How to live 100 years or the new science of living. Cleveland, Ohio: Suggestive New Thought Publishing Co. 340 p. Illust. Portrait. 20 cm.

• **Summary:** Includes many vegetarian recipes plus many others containing fish (p. 226-43). The author was born in 1860. Address: M.D.

2411. Just, Adolf. 1903. Return to nature! The true natural method of healing and living and the true salvation of the soul. Paradise regained. Authorized translation from the fourth enlarged German edition by Benedict Lust, Naturopath. Authorized translation from the 4th German edition by Benedict Lust. New York, NY: Published by the translator's Naturopathic Publishing Co. xv + 303 p. Illust. No index. 22 cm. Reprinted in 1970 by Health Research, Mokelumne Hills, California. [66* ref. Eng]



Reife zur Naturgenuss!
Ad. Just.

"Return to Nature!"—Adolf Just.

Benedict Lust's Naturopathic Institute, 124 E. 59th St., N. Y.



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BUTLER, N. J.**

**BENEDICT LUST, NATUROPATHIC PHYSICIAN,
EDITOR OF THE NATUROPATH AND HERALD OF HEALTH
PRINCIPAL OF NATUROPATHIC SCHOOL OF REGENERATION**

• **Summary:** Contents: Dedication. Translator's preface to the English edition. Preface to the first edition. Preface to the fourth edition. The voices of nature. The Jungborn, its purposes. The natural bath. Rubbing and stroking of the body. Light and air. Light-and-air huts and cottages (injurious gaslight). Our clothing. Earth power. The fear of catching cold. Earth bandages and earth compresses. How shall we bury our dead? (not in coffins). Nutrition according to nature. Jesus and nutrition according to nature. Meat and alcohol. Fire. When ought we to eat? The natural food, care, and education of children. Cases and cures. Sea and mineral baths. When ought we to submit to a natural cure? My relation to the old method of natural healing. Everyone his own doctor. Agriculture, fruit culture, veterinary science and vivisection. Mental and physical work, fruit culture, and sport. The family, the home, and the country. Ideals and poetry. Conclusion: The soul's life. Supplement: The arrangements, aims, and purposes of the Jungborn. The contents and the significance of the following volumes (Vols. I and II) of my work.

Adolf Just, born in 1859, believed that everyone should return to nature, should be his own doctor, and should make use of the four great therapeutic means that nature offers—diet, mud, light and air baths, and the cold rub-down. Men must listen to the voice of nature to learn what is right. Primitive people are seen as “children of nature” whereas civilized mankind has gone astray—despite their higher intelligence and science, which is “the cunning serpent in paradise.” For health, one must turn toward nature and away from science.

The section titled “Natural food” (p. 132-56) advocates a vegetarian diet, with native raw fruits and nuts as the main foods. Drink mainly water, but sparingly; unnatural thirst is

caused by meat, salt, and spices. Meat-eating should be avoided. “Salted and smoked meats are the most injurious. Pork and various kinds of sausages are the worst of all... Instead of potatoes and leguminous seeds, we ought to choose green vegetables and salads.” Avoid sugar, tobacco, alcohol, and other stimulants, especially coffee. “Instead of real coffee, cereal coffee (malt coffee) could be used.” Also avoid salt and spices. Raw, uncooked milk or curds (although most stable cows are sick), plus bread and butter, can be helpful in making the transition. “This new departure in a meatless diet, in which fruit occupies the chief place, might be called the *new vegetarianism*.” The old vegetarian diet used bread, green vegetables, leguminous seeds, and some fruit as the main foods. It is “well known that the orang-outang whose intestines and organs of digestion are so like man's... lives entirely on raw fruit and nevertheless possesses such enormous strength that he is the giant of the tropic forest” (p. 145).

During sickness one should fast.

Sports (such as gymnastics, bicycling, etc.) are contrary to Nature; do productive physical work instead (p. 261-63).

Near the end of the book is a 9-page bibliography (66 references) of Benedict Lust's favorite books on the broad subject of naturopathy—all apparently in English. It is divided into the following sections: Kneipp system. Naturopathy. Hydropathy. Dietetics and cookery. Mechanotherapy. Physical culture. Breathing and voice culture. Diagnosis and delineation. Special and organic diseases. Mental therapeutics. Memory and mind. Manhood (and chastity).

Note: The first German edition of this book was published in April 1896, the third edition in 1898, and the fourth edition in 1900. The ad for this new English translation appeared in *Naturopath and Herald of Health* (The) (New York City) (Jan. 1904, p. 23). Address: Author: Jungborn, Stapelburg (between Isenburg and Hartzburg) in the Harz [Germany]; Translator: Naturopathic Physician, 124 East 59th St. and American “Jungborn,” Butler, New Jersey, USA.

2412. Knight, Joseph. 1903. *Vegetarianism: What it is, etc.* London: Richard J. James. 19 cm. *
Address: Secretary of the Ivy Leaf Society, England.

2413. Broadbent, Albert. 1903. *The building of the body: The development of health and strength and prevention of disease by wisely selected food.* Manchester, England: Albert Broadbent. 118 p. 19 cm. *

• **Summary:** About vegetarianism.

2414. Clubb, Henry Stephen. 1903. *Thirty-nine reasons*

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Naturopathic Sanitarium "Jungborn."

BENEDICT LUST, Director & Proprietor

POST OFFICE: **BUTLER, N. J.** RAILROAD STATION: **BUTLER, N. J.**

Teleg. Address: LUST, BUTLER, N. J. Tel. Connection For country messengers an additional fee of 25 cents is to be prepaid at the Telegraph Office. Butler is a station on the New York, Susquehanna and Western Railroad. THE JUNGBOHN was founded in 1896.	AMERICAN Mother Institute OF THE NEW AND TRUE Nature Cure. — • • — AN IDEAL PLACE Near Echo, Greenwood and Pompton Lakes, in the most beautiful parts of the Ramapo Mountains, the Highlands of New Jersey. — • • — Greater and Quicker Successes Than by any of the preceding Nature Cure Methods.	NEW PICTURESQUE PARKS, SPLENDID SPRINGS, GRAND CASCADES. Large Reconstructions Property more than fifty acres in circumference, enlarged and improved. At the entrance of the lovely and well protected Grace Valley. Greatly enlarged in 1898 and 1904.

Most romantically situated on the top of a hill, about 15 minutes walk from the depot, "Jungborn" comprises a large area of woodland, laid out with shady walks along two picturesque brooks of clear water, known as Grace Valley Brook, and Regeneration Brook, and with its beauty-spots in the shape of quiet nooks, sheltered from the sun, its numerous springs along the hillside, its grand view into the Ramapo Mountains, is an ideal resort for lovers of nature.

why I am a vegetarian. Philadelphia, Pennsylvania: The Vegetarian Society of America. 12 p. Portrait. 16 cm.

• **Summary:** Discusses spiritual and moral aspects of the vegetarian life. A portrait photo shows the bearded Rev. Henry Clubb. The Vegetarian Society is located at 1023 Foulkrod St., Frankford Station, Philadelphia. This was apparently written originally by Rev. Clubb as an article to explain concisely to the readers of *The Optimist* why he is a vegetarian. After presenting his 39 reasons, Clubb gives a 2-page history of vegetarianism.

Reprinted in *Vegetarian Messenger and Health Review* (Dec. 1910). Address: Philadelphia.

2415. Ferrier, John Todd. 1903. Concerning human carnivorousness. Paignton, England: The Order of the Golden Age. 116 p.

• **Summary:** Contents. 1. The records of history: Aristophanes. Tertullian's writings. The Clementine Homilies. Marcion's Antitheses. Clement of Alexandria on the physical and moral value of pure, natural diet. K.O. Muller. The first Apostles. Origin [Origen]. The Gnostics fruitarians on moral grounds. Chrysostom of Constantinople on the degrading effects of flesh-eating and its hindrance to spiritual growth. Hesiod's Golden Age. Buddha.

2. The testimony of science: Against flesh-eating and in favor of fruits and vegetable products as man's natural diet. Anatomists, chemists, physicians, surgeons. Darwin. Baron Cuvier. Professor Lawrence. Sir Charles Bell. Sir Richard Owen. Dr. W.B. Carpenter. Ed. Smith. Gassendi. The doctor's failure to arrest the encroachments of disease. Dr. Spencer Thompson. Sir Henry Thompson. Sir Benjamin Richardson. Alexander Haig. Professor Jonathan Hutchinson. Milner Fothergill. Josiah Oldfield. J.H. Kellogg. Bell. Roger Williams. Frank Madden. Robert H. Perks. The force of all this testimony. Edward Carpenter.

3. Some economic problems: The land question to be settled by a return to the land on the part of the people, and a national return to pure diet. William Paley. Arthur Arnold. Professor Newman. Jeremy Bentham. John Stuart Mill. Lord Playfair. Dr. Edward Smith. Eustace Miles. Deserted villages and crowded towns. The land could support in abundance 80,000,000. The only true remedy. The Christian Church must lead the way. Shelley.

4. The dynamics of natural food: Whatever benefits the individual benefits the nation. Vegetarian fare the most healthful and economical. Dr. Goodell Smith. Alex. Haig. John Wesley. The way to the highest life. Michelet. Struve. The drink problem. Its relation to diet. Dr. [James Caleb] Jackson's experience and evidence. Dr. Haig. Maeterlinck. The failure of temperance societies and the churches to solve the drink problem. Can be done only by a return to pure living, in which no unnatural thirst is created.

5. A plea for humaneness: Cruelty to children and animals. Its cause and its cure. Not by societies of prevention. The moral law. Locke on education. Rousseau. Oliver Goldsmith. The Brahmins nobler in this than nominal Christians. Animal torture a return of the Inquisition. Strauss. Jean Paul Richte. The failure of modern evangelicism to awaken compassion. 1,000,000 animals killed for food every day. Cowper. Milton. Some lame excuses. The ethics of Rome. Jos. Rickaby. Catholic dictionary. Rome's arrogant assumptions. Pope's 'Essay on Man'. Smith. Schopenhauer. Wagner. Voltaire and Newton. Animals have souls. Michelet on birds. The highest law of life. The aims of our order. Jean Antonie Gleizes.

6. The voice of religion: Natural and moral law. The Bible seems to teach flesh-eating. Its various planes of teaching. No human carnivora in the story of creation. When the descent began, and the inspirational expediency to meet the people's lower tastes. Noah. Clean and unclean animals and the meaning of restriction. The evolution of life. Godward seen in the prophets. Isaiah, Hosea, and Daniel. Eusebius and the Apostles. The Essenes. The council at Jerusalem and Paul. Paul's mistake. The Epistle's private letters, not teaching for all. Pauline theology and the gospels. The Bible an esoteric book. Purity in food as essential to spiritual attainment. The four great religious castes and the four spiritual planes of being. The True Divine Man must

minister as an angel to the races beneath him. Address: Rev., Late pastor of Park Green Congregational Church, Macclesfield, England.

2416. Food and fashion: Some thoughts on what we eat. 1903. London. 19 cm. *

2417. Jaffa, Myer E. 1903. Further investigations among fruitarians at the California Agricultural Experiment Station, 1901-02. *USDA Office of Experiment Stations, Bulletin No. 132*. p. 1-81. For the year 1902. [15+* ref]

• **Summary:** This report includes four dietary studies of fruitarians (whose diet consisted mostly of fruits and nuts), one dietary study of a vegetarian, and many digestion experiments. Peanuts were found to be the least expensive source of protein and energy for the strict fruitarian, and considerably less expensive than the protein or energy from animal products. The various flours and meals (especially "entire wheat flour" and including gluten flour), are among the least expensive sources of protein and energy.

The author concludes: "While some dietaries make it plain that it is possible to obtain the requisite amount of protein and a proper fuel value from a fruitarian, still the majority of those studied fell far below the tentative standards." He found that fruits and nuts "are quite thoroughly digested and have a much higher nutritive value than is popularly attributed to them... As sources of carbohydrates, fruits at ordinary prices are not expensive; and as sources of protein and fat, nuts at usual prices are reasonable."

See also the author's first report published in 1901. Address: Davis, California.

2418. Kellogg, John Harvey. 1903. The living temple. Battle Creek, Michigan: Good Health Publishing Co. 568 p. Reprinted in 2009. [100+* ref]

• **Summary:** One of Dr. Kellogg's major works, this gives a clear presentation of the principles relating to simple, wholesome living and the rational treatment of the sick.

Contents: 1. The Mystery of Life: The Brotherhood of Being. God's Multiplication Table. Life Not a Blind Force. Divinely Instructed Builders. Wonderful Animal Intelligence. Marvelous Intelligence Manifested by Plants. The Strange Instincts of Carnivorous Plants. Intelligence in the Inanimate World. Gravitation, the Evidence of a Universal Unifying Intelligence. The Infinity of Power. The Hidden Forces in a Snowball. The Energy Manifested in Snow and Rain. God the Explanation of Nature. Infinite Intelligence a Personal Being. Sons of God. "Not Far from Every One of Us." What Is Man?

2. A General View of the Temple: "A House Not Made with Hands." The Composition of Human Dust. Can Atoms Think? The Divine Masterpiece. Creation a Continuous Process. The Structure of the Temple. The Smallest Animals.

Feeling without Nerves, Movement without Muscles, Breathing without Lungs, Digestion without a Stomach. Larger Animal Forms. The Living Elements Which Form the Tissues. Living Threads. Tissues Which Think, Feel, and Work. Gland Cells. A Physiological Puzzle. The Blood Cells. The Temple Furniture. "Fitly Joined Together." The Unity of the Body. Evidence of a Divine Intelligence within the Body. Instinct the Voice of God.

3. The Maintenance of the Temple: The Vital Fire. The Source of Bodily Heat. Bodily Wear and Tear from Work. The Divine Stores of Life and Energy. Stored Sunlight. Light Divine Energy. The Bread of Heaven. The Elements of Food. Starch. Sugar. Dextrin. Fats. Albumin. Peptogens. Man's Natural Dietary [a vegetarian diet].

4. The Miracle of Digestion: The Organs of Digestion. Five Food Elements. Five Digestive Organs, and Five Digestive Fluids. What the Saliva Does. The Work of the Gastric Juice. Work Performed by the Bile. The Digestive Work Done by the Pancreatic Juice. The Action of the Intestinal Juice. Other Uses of the Digestive Fluids. Evidence of Divine Intelligence in the Digestive Process. Creative Power Manifest in Digestion. Why the Stomach Does Not Digest Itself.

5. The Transfiguration of Food: The Miracle of the Corn Field. Mouth Digestion. Thorough Chewing a Matter of Greatest Consequence. Pawlov's [Pavlov's] Interesting Experiment. The Remarkable Discoveries of Horace Fletcher. Stomach Digestion. Peptogens. Biliary Digestion. Intestinal Digestion. Absorption. Liver Digestion. Circulation of the Digested Food. Assimilation.

6. Dietetic Sins: The Divine Way in Diet. Pure Food the Light of the Body. Living Tissues Transparent. God Feeds the World. Barbarous Temple Building. Eating for Disease. The Selection of Food. Cereal Foods and Legumes. Bread. Wheat. Corn and Oats. Rye and Barley. Rice. Peas, Beans, and Lentils. Fruits. Green Fruits. Fruit Acids. Erroneous Notions about Fruits. Predigested Food Elements in Fruits. Fruit Juices Destroy Germs. The Medicinal Use of Fruits. Fruit Soup. Fruit Cure of Constipation. The Fruit Diet. Fruit a Cleansing Food. Bananas. The Apple. The Pear. Peaches and Apricots. Cherries. The Plum. The Fig. The Pineapple. The Strawberry. Nuts. The Almond. The Pecan. The Walnut. The Filbert. The Peanut. The Chestnut. The Coconut. Vegetables. Food combinations. The Potato. The Tomato. Milk. Milk Germs. Diseases Due to Milk. Cow's Milk Not an Essential Food. Buttermilk. Butter Germs. Cheese. Cheese Germs. The Use of Milk by Savages. Vegetable Milk. Milk and Cream from Nuts. Eggs.

7. Shall We Slay to Eat? Herbivorous Animals. So-called Carnivorous Animals Not Originally Flesh Eaters. Plants the Food Producers. The Vegetables Stores, the Animal Uses, Energy. Flesh Eating Tends to Degeneracy. Flesh Eating Weakens the Defenses of the Body. Diseases Resulting from the Use of Flesh Foods. Tapeworm. Fish Subject to

Tapeworm. Tapeworm Infection among Dogs. The Deadly Trichinae. Tuberculosis from the Flesh of Animals. Typhoid from Oysters. Hog Cholera from Lard. Meat Eating a Cause of Gout and Bright's Disease. Flesh Eating and Cancer. Flesh Diet and Epilepsy. The Ethics of Flesh Eating. Biblical Flesh Eating. The Original Bill of Fare. The First Permission to Eat Flesh. The Permission to Eat Flesh Carefully Restricted. The Life Is in the Blood. Flesh Permitted as an Emergency Diet. May Christians Eat Fish? Physiological Objections to the Eating of Blood.

8. The Natural Way in Diet: Hygienic Cookery. Why Fats Render Food Indigestible. Objectionable Vegetable Fats. Chemical Bread Raisers. Mischief's Arising from the Use of Vinegar. Condiment's the Cause of Gin Liver. Cane Sugar a Cause of Disease. Dextrinized cereals. Zwieback. Granola. Granose. Browned Rice. Crystal Wheat. Protose. Malted Nuts. Toasted Wheat Flakes, Granose, and Corn Flakes. Raw Foods. Hasty Eating. The Daily Ration. How to Arrange a Bill of Fare. Uric Acid. Balanced Bills of Fare. Drinking at Meals. Injury from Mineral Waters. Too Frequent Eating. Irregularity in Time of Meals. Eating When Exhausted. Violent Exercise. Too Great a Variety at Meals. The Temperature of Food Water Drinking. The Purest Water.

9. The Heart and the Blood: A Living Pump. The Heart and the Blood Vessels. The Systemic Circulation. The Lung Circulation. The Portal Circulation. The Lymphatic Circulation. The Battle in the Lymph Glands. How the Blood Is Circulated. The Pulse. The Regulation of the Blood Supply. The Mystery of the Heart Beat. The Power behind the Heart. The Blood. The Life in the Blood. The Creating Power of the Blood. The Healing Power of the Blood. The Composition of the Blood. A Circulating Market. The Blood Cells. Marvelous Creative Activity. The Red Blood Cells. The White Blood Cells, or Leucocytes. How the Blood Cells Combat Germs. "God Manifest in the Flesh" How the White Cells Destroy Malarial Germs. The Blood Serum. Pure and Impure Blood. The Relation of Food to Blood Purity. Blood Poisoning by Alcohol and Other Drugs. The Skin and the Blood. Blood Building. Blood-building Foods. How Cold Baths Improve the Blood. How to Strengthen the Heart.

10. What to Do in Case of Sudden Illness or Accident: Fainting. Hemorrhage. Hemorrhage from the Nose. Bleeding of the Gums. Hemorrhage of the Lungs. Hemorrhage from the Stomach. Hemorrhage from the Bowels. Sunstroke. Insect Stings. A Bruise. Burns. Wounds. The Dressing of Wounds. Sprains.

11. The Breath of Life: Proper Breathing. The Use of the Abdominal Muscles in Breathing. The Normal Type of Respiration in Men and Women. The Two Breaths. Why Ventilation Is Required. The Rate at Which Air Is Needed. How Respiration Aids the Circulation. Breathing and Digestion. Respiration During Sleep. Vital Capacity. Cultivating Lung Capacity. Why We Breathe When Asleep.

12. Dangers in the Air, and How to Avoid Them:

Breath-Contaminated Air. Foul Air Outlets. The Ventilating Shaft. Coal Gas Poisoning. Ventilation of Sleeping Rooms. Draughts Not Necessarily Dangerous. Sleeping in Cold Air. Dust Germs. Diseases Due to Germs. How Germs Kill. The Marvelous Defenses of the Body. Germs Not a Direct Cause of Diseases. How to Combat Germs. Disinfectants. Disinfection. Disinfection with Formalin. Disinfection of Clothing. Disinfection of the Hands. Soap as a Disinfectant. Sunlight and Diffused Daylight Destroy Germs. How to Study Germs. Are Germs Useful? (Continued). Address: Medical Director, Battle Creek Sanitarium, Battle Creek, Michigan,.

2419. Kellogg, John Harvey. 1903. The living temple (Continued—Document part II). Battle Creek, Michigan: Good Health Publishing Co. 568 p. Reprinted in 2009. [100+* ref]

• **Summary:** (Continued): 13. The Skin and the Kidneys: The Structure of the Skin. The Temperature Nerves. The Wonderful Properties of Light, and Its Effect upon the Skin. Skin Training. The Morning Bath. The Cleansing Bath.

14. How the Temple is Warmed: The Amount of Body Heat Produced. Regulation of the Body Heat. The Cause of Chill. The Regulation of Heat Loss. Cooling of the Body by Perspiration. Fever.

15. The Clothing of the Temple: The Properties of Different Clothing Materials. The Best Material for Underclothing. White Garments Preferable to Colored. Equable Clothing Essential to Health. Useful Hints Respecting the Clothing. Common Evils in the Customary Dress of Women. Waist Constriction. Some Interesting Observations. The Deformities of Civilized Women. Savage Fashions. The Barbarity of Popular Modes of Dress. Diseases Due to Fashionable Dress. Effect of Waist Constriction upon the Kidneys. Displacement of Vital Organs Due to Waist Constriction. Men Suffer as Well as Women. Crippled Breathing. Why Woman Is “the Weaker Vessel.” Why Many Women Suffer. The Ordinary Mode of Dress Inartistic. The Far-reaching Mischief from Errors in Dress. Reform in Dress a Moral Obligation.

16. How to Be Strong: Two Kinds of Muscles. The Services Rendered the Body by the Muscles. How Muscles Act. Fatigue. Secondary Fatigue. A Day’s Work. Exercise and Respiration. Exercise Assists Digestion. Muscular Development. Round Shoulders and Flat Chest. Correct and Incorrect Sitting Attitudes. Exercises to Promote General Health and Development. The Amount of Exercise Required. Estimation of the Work Done in Taking Exercise.

17. The Brain and the Nerves: Feeling Cells and Working Cells. The Basal Ganglia. How Habits Are Formed. Reflex Nervous Action. Automatic Nervous Action. The Sympathetic Nervous System—Consciousness, Intelligence—The Windows of the Mind Sight Pictures. How Eye Pictures Are Formed. Sound Pictures The Sense of Smell. The

Sense of Taste. The Proper Function of the Sense of Taste. Degradation of the Sense of Taste. Perverted Tastes. The Skin and the Sense of Touch. Memory. How to Have a Good Memory. Recent Interesting Discoveries about Nerve Cells. The Influence of Alcohol and Tobacco upon Nerve Cells. Sleep. Insomnia. Nerve Poisons. A Common Cause of Nervous Exhaustion. How to Have a Clear Head. The Relation of Diet to Mind and Character. Nerve Poisoning through Indigestion. The Relation of Diet to Intemperance. Relation of Gluttony and Impurity. The Reasoning Faculty. How the Human Mind Differs from Mind in Lower Animals. Human Instinct. The Law of Life. The Ministry of Pain. Pain a Natural Consequence, Not an Infliction. Is There Then No Hope for the Transgressor? The Problem of Heredity. How Are Individual Characteristics Transmitted? Personality. The Infinite Personality. The Intelligence Displayed in the Natural World. Man’s Kinship with His Maker. The Two Wills. “In Tune with the Infinite.” The Question of Identity. The Soul of Man. “If a Man Die, Shall He Live Again?” Somnambulism. Hypnotism. Christian Science. Pseudo Mind-Cure. Rational Mind-Cure. Uplifting and Depressing Emotions.

18. What is Disease? The Rational Use of Water Hydrotherapy and Hot Weather. Cold Bathing. The Neutral Bath—Sunstroke and Overheating—Stomach Disorders—The Hydriatic Treatment of Typhoid and Other Fevers. Useful Hints for the Local Application of Water. A Retiring Bath. The Tonic Use of Water. Inflammations.

19. Drugs Which Enslave and Kill: The Evil Effects of Alcohol. Alcohol Is a Chemical Agent. Alcohol Comes of a Bad Family. Alcohol Is a Poison to Plants. Alcohol Is a Poison to Animals. Alcohol Is a Poison to Human Beings. Alcohol Is a Narcotic. Alcohol Not a Food. Alcoholic Degeneration. The Drunkard’s Brain. The Drunkard’s Stomach. The Stomach of a Moderate Drinker. The Stomach of a Hard Drinker. The Stomach in Delirium Tremens. The Effects of Alcohol upon Digestion. Alcoholic Insanity. A Drunkard’s Liver. Alcoholic Consumption. Alcohol vs. Strength Alcohol vs. Animal Heat. Alcohol vs. Longevity. Alcohol Not a Stimulant. Effects of Moderate Drinking. Alcoholic Heredity. Proportion of Alcohol in Various Liquors. Bitters. The Medicinal Use of Alcohol. Alcohol Never Necessary. The Tobacco Habit. Tobacco Using a Savage Custom. The Deadly Cigarette. Appalling Statistics. Tobacco Using and Insanity. Legislation Needed. Tea and Coffee Drinking. Insidious Poisons. Poisons in the Cup. Wholesale Poisoning. Tea Tippling and Drunkenness. Treatment of the Coffee Habit.

20. The Question Box.

Dr. Kellogg presents the ethics of flesh-eating in the following light: “The basis for the ethical argument against flesh-eating is to be found in the fact that the lower animals are, in common with man, sentient creatures. We have somehow become accustomed to think of our inferior brethren, the members of the lower orders of the animal

kingdom, as things;... We are wrong in this; they are not things, but *beings*... A horse or a cow can learn, remember, love, hate, mourn, rejoice, and suffer, as human beings do. Its sphere of life is certainly not so great as man's, but life is not the less real and not the less precious to it; and the fact that the quadruped has little is not a good and sufficient reason why the biped, who has much, should deprive his brother of the little that he hath. For the most part it must be said that the lower animals have adhered far more closely to the divine order established for them than has man.

"The divine order, as clearly shown by nature as well as by revelation, and by the traditions of the ancient world, and illustrated by the present practice of a great part of the human race makes the vegetable world the means of gathering and storing energy and making it into forms usable by the sentient beings that compose the animal world, the one gathering and storing that the other may expend. When animal eats vegetable, there is no pain, no sorrow, no sadness, no robbery, no deprivation of happiness. No eyes forever shut to the sunlight they were made to see, no ears closed to the sweet melodies they were made to hear, no simple delights denied to the beings that God made to enjoy life—the same life that He gave to his human children. (p. 184-185.)"

The word "vegetarian" appears on pages 162, 540, 551, and 567. Address: Medical Director, Battle Creek Sanitarium, Battle Creek, Michigan,.

2420. Macfadden, Bernarr Adolphus. 1903. Strength from eating. New York, NY: Physical Culture Publishing Co. 194 p. 19 cm. *

2421. Perky, Henry D. 1903. A series of lectures on the food subject, as delivered at the Oread Institute, Worcester, Mass. Niagara Falls, New York.

• **Summary:** Contents: Introduction. Lecture: Nutrition as a tooth-builder. Oral sepsis: Illustrative cases [By William Hunter]. Lecture: Duty of pastor and teacher in relation to the food subject [About vegetarianism].

A 2nd edition and a 5th edition were also published by the same publisher in 1902. The author was born in 1844. Address: Niagara Falls, New York.

2422. Towne, Elizabeth. 1903. Just how to cook meals without meat. Holyoke, Massachusetts. 29 p. *

• **Summary:** This new vegetarian cookbook gives 12 complete menus, with full instructions for preparing each dish. It also contains chapters on soups, salads, and desserts. The author is the editor of *Nautilus*, a journal of health and success; she has a "breezy" way of writing. Address: Holyoke, Massachusetts.

2423. Winckler, Heinrich Axel. 1903. Kritik des Vegetarismus: Ein Beitrag zur Ernährungsfrage [Review of

vegetarianism: A contribution to the question of nutrition]. Berlin: Berlinische Verlagsanstalt. 4 + 30 p. 24 cm. [Ger]*

• **Summary:** The author, an M.D. and PhD, was born in 1852. His name on the title page is given as Axel Winckler.

2424. *Good Health (Battle Creek, Michigan)*. 1904.

Directory: Sanitariums. Vegetarian cafes and restaurants. 39(1):Unpaginated. Jan.

• **Summary:** Gives the name and address of 33 Sanitariums, including 23 in the United States, and 10 overseas (Guadalajara, Mexico; Basle, Switzerland; Skodsborg, Denmark; St. Johns, Newfoundland, Canada; Wairoonga, NSW, Australia; Magdeburg, Germany; Caterham, Surrey, England; Calcutta, India; Papanui, Christchurch, New Zealand; and Kobe, Japan). These "institutions are conducted under the same general management as the Sanitarium at Battle Creek, Michigan, which has long been known as the most thoroughly equipped sanitary establishment in the United States.

There are 29 vegetarian cafes and restaurants in the United States (with names like Hygienic Cafe, Pure Food Cafe Sanitarium Rooms, etc.) including the following:

The Laurel, 11 W. 18th St., New York City.

J.B. Stow, 105 E. 3rd St., Jamestown, New York.

W.L. Winner, 1017 Walnut St., Philadelphia, Pennsylvania.

Sanitarium Rooms, 1809 Wallace St., Philadelphia, Pennsylvania.

Hygienic Company, 1209 G St., N.W., Washington, D.C.

Sanitarium Rooms, 224 E. Broadway, Louisville, Kentucky.

Sanitarium Dining Room, corner Church and Vine Sts. Nashville, Tennessee.

Restaurant, 305 St. Charles St., New Orleans, Louisiana.

Ellen V. Vance, 307 Madison St., Fairmount, West Virginia.

Hygeia Dining Room, 54 Farrar St., Detroit, Michigan.

North Mich. Tract Society Rooms, Petoskey, Michigan.

Hygeia Dining Rooms, 5759 Drexel Ave., Chicago, Illinois.

Hygienic Cafe, 426 State St., Madison, Wisconsin.

Hygienic Cafe, 164 Wisconsin St., Milwaukee, Wisconsin.

Pure Food Cafe, 607 Locust St, Des Moines, Iowa.

Pure Food Cafe, 410 E. 12th St., Kansas City, Missouri.

Pure Food Store, 2129 Farnum St., Omaha, Nebraska.

Sanitarium Dining Room, corner Church and Vine Streets, Nashville, Tennessee.

Vegetarian Cafe, 322½ N. Tejon St., Colorado Springs, Colorado.

Vegetarian Cafe, 1543 Glenarm St., Denver, Colorado.

Vegetarian Cafe, 4th and C Streets, San Diego, California.

The Vegetarian, 1482 Market Street, San Francisco,

California.

Vegetarian Dining Rooms, 317 W. 3rd St., Los Angeles, California.

Portland Sanitarium Rooms, Mt. Tabor. Oregon

Good Health Restaurant, 616 3rd St., Seattle, Washington.

White Rose Restaurant, W.H. Nelson, Proprietor, 36 W. 18th St., New York City.

Health Restaurant, Alexander Martin, 555 Boylston St., Boston, Massachusetts.

2425. *Good Health (Battle Creek, Michigan)*. 1904. Chart of food elements. 39(1):Insert after p. 48. Jan.

• **Summary:** This table lists 64 foods, both processed and unprocessed, with a standard serving size for each (both volume and weight), and the amount of proteid, fat, and carbohydrate per serving, plus the number of "food units" [apparently similar to calories] per ounce. Processed foods include: Granola, Granose, Graham crackers, Whole wheat wafers, Graham bread, Whole wheat bread, Gluten mush, Wheatose, Malted nuts, Bromose, Nuttolene, Protose, Stewed Nuttolene ($\frac{1}{2}$ water), and Kumyss. For example, Protose: 0.5 pint (4.2 oz) contains 21.3 [units not given] protein, 10.2 fat, 2.8 carbohydrates, and 60 food units per oz. Butter has the highest number of food units per oz (217.6), followed by shelled almonds (189.6). Lettuce is lowest (5.2).

2426. *Good Health (Britain) (Seventh-day Adventist)*. 1904. Formal health dinners: Suggestions for a somewhat elaborate meal on reform lines. 2(8):243. Jan.

• **Summary:** Contains a menu plus recipes. "Mock chicken Cutlets.—Run through the nut-mill two cupfuls of bread crumbs, and one cupful of shelled walnuts. Mix together in a basin, with a tablespoonful of grated onion juice, and a little salt. Heat in a saucepan a cupful of rich milk to which has been added a dessertspoonful of peanut butter or almond butter rubbed smooth in a few drops of water. When this boils, add the other ingredients, salt to taste, a well-beaten egg, and when removed from the fire, a little lemon juice. Stir well; allow to cool, then roll into balls dipped in bread crumbs and eggs, and bake."

"Nut Gravy.—Heat to boiling a pint of water in which a tablespoonful of peanut butter has been dissolved. Thicken with one tablespoonful of browned flour and a half tablespoonful of Paisley digestive lentil flour. Cook thoroughly for five or ten minutes."

2427. Hompes, Mathilde. 1904. Foreign notes: Holland. *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. p. 6.

• **Summary:** "The Dutch 'Vegetarier-Bond' has issued full particulars of the proceedings at the Annual Gathering. I cite the following items. The year 1903 shows an increase of nearly 100 members over 1902, the latter closed with 505 on

the list, whereas the current year, after deductions by death and retirement, stand at 599. It is a very important fact that the greater increase has taken place among the members, which amounts to 75, as against only 19 new associates. The Bond has been active as regards propaganda, but there is a feeling in Committee that the branch societies have not worked so well as was hoped, and so that after all it may be better to direct propagandism from head-quarters. A new cookery book (price 3d.) and the 'Letters on Health,' which I reviewed in these pages and have now reached a second edition, are among the chief new pamphlets of the year... There are at present eight vegetarian hotels and restaurants, and two about to be opened. The parent institution, 'Pomona,' in the Hague, is doing extremely well, and larger premises are being sought as the present rooms are frequently overcrowded in the summer. There are restaurants at Rotterdam, Leyden, Amsterdam, Haarlem, Delft, Bloemendal. The places which are in preparation are at Utrecht and Arnhem. One of the members present suggested as a fitting notice to be hung up in all restaurants, by the manager, 'If you are pleased, please tell others. If you are not satisfied, please tell me.'"

2428. Pitman Stores. 1904. Nut mills. Fruit & nut cakes. Wonderful value (Ad). *Vegetarian Messenger (Manchester, England)*. Jan. Inside front cover.

• **Summary:** "'Pitman' stores are not only the pioneers in the manufacture of Fruit & nut cakes, Uncooked, ready to eat, in great variety. But they also offer the largest and most up-to-date assortment of Nut Mills for grinding or grating all kinds nuts, cheese, dried bread, etc. All foods usually grated with an ordinary grater can be ground with these machines.

"Wonderful value: Each, 1/6. Post free, 1/10. Our 3/6 Mill now reduced to 3/0. Post free 3/6.

"Specialties in Nut Mills: White enamelled throughout, very strong, an ornament to any kitchen—4/0.

"Mills, with patent regulating attachment, so that all nuts are ground with equal fineness (see illustration)—4/0.

"Supplied with round or square feeding shafts. Post free, 4/6.

"'Pitman' stores, Health food specialists, Ruskin St., Birmingham. The largest vendors of health foods in the British Isles. Illustrated catalogue, 80 pages, post free, two stamps, with copy of 'Helps to a Simpler Diet.'" Address: Ruskin St., Birmingham [England].

2429. *Vegetarian Messenger and Health Review (Manchester, England)*. 1904. Notes: Announcement. Jan. p. 1.

• **Summary:** "From the beginning of 1904, the official organ of the Vegetarian Society will be enlarged and will bear the name *The Vegetarian Messenger and Health Review*. while the magazine is increased in size, its price will be reduced to one penny. Though the price is reduced, the changes

that have been made will involve an increased expenditure. The Executive sincerely hope that friends of the Vegetarian Society will support the *Vegetarian Messenger and Health Review* not only by paying more than the minimum subscription, but also by doing their best to increase the circulation of the oldest food reform magazine.”

2430. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. “Fletcherizing” food. Jan. p. 4.

• **Summary:** “The name is new but the thing is old. Mr. Horace Fletcher, of Venice, has been making experiments respecting the increased value of food when thoroughly masticated. In a recent number of *Good Health* (Battle Creek), Dr. J.H. Kellogg gives a résumé of Mr. Fletcher’s researches. Mr. Fletcher finds that everyone eats too much, and that the proper daily ration has been fixed by the scientific authorities at least 50% too high. According to his observations, a pound of water-free food daily is ample for anybody, and if care is taken to masticate the food thoroughly, the amount actually required is considerably less. Mr. Fletcher’s experiments show that if care is taken to chew the food four or five times as long as usual, it is utilized to so much better advantage that its sustaining power is wonderfully increased, and hence the amount required is considerably diminished, and a large proportion of the energy now wasted in digesting unnecessary food is released for other purposes. The United States Government has thought Mr. Fletcher’s results of so much importance that it has detailed 20 men to give their entire time for several months to an exhaustive series of researches, the aim of which will be to subject Mr. Fletcher’s views to the crucial test of exhaustive experimentation. Dr. Kellogg, whose experience as a dietist is second to none, has no doubt that the result of this test will be the revision of views which have heretofore been held by most physiologists respecting the quantity of food required for the maintenance of weight and working power, and also respecting the amount of proteids required for daily consumption.”

2431. Vegetarian Society’s Stores (The). 1904. The new food chopper and nut butter mill (combined) (Ad). *Vegetarian Messenger* (Manchester, England). Jan. Inside front cover.

• **Summary:** “The cheapest and most useful invention for the kitchen ever offered to the public. Chops, minces or mashes every variety of food required for either soups, mince meat, stuffing, salads, puddings, or sandwiches.

“Made of tinned cast steel throughout. Post free, 5/3.

“On sale at The Vegetarian Society’s stores...”

An illustration shows the “No. 100 Enterprise Food Chopper,” including the inner mechanisms. Address: 19 Oxford Road, Manchester.

2432. *Philadelphia Enquirer*. 1904. Hebrews rejoice at Japs’ victory... Pure food enthusiast in sandals was one of the most

observed of the incomers. Feb. 11. p. 2.

• **Summary:** “A noted vegetarian: Among the cabin passengers was Joseph Solomons, aged 51 years, a retired Dutch merchant, who for 15 years was engaged in coffee growing in Java. He is said to be a noted vegetarian and exponent of the theory that certain diet will prolong life for an indefinite period.

“‘I propose,’ he said, ‘to teach people to live hundreds of years if they will do as I am doing—live on fruit and nuts principally, with a few vegetables in addition and eschew all animal food, including milk and eggs. I also avoid the use of salt, as it excites thirst. As a result of not using salt, I have not drank any water or touched any other form of liquid, except for fruit and vegetables, since September 1901. Those who want to live as long as the patriarchs of the Bible should do the same. This method is the only solution of the temperance problem.’

“Solomons wears no head covering, believing that the hair is ample protection. He wears sandals in warm weather and sleeps out of doors. He has come here at the invitation of Benedict Lust, who conducts a vegetarian and ‘long life’ colony at Butler, New Jersey.”

2433. Broadbent, Albert. 1904. Purin bodies in food. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 40-44.

• **Summary:** A large bar graph shows that purines are most abundant in animal foods:

Liver	19
Steak	14
Chicken	9
Sirloin	9
Veal	8
Pork loin	8
Ham	8
Beef	8

Address: F.S.S.

2434. *Good Health* (Battle Creek, Michigan). 1904. A substitute for leather. 39(2):104. Feb.

• **Summary:** A reader from Nebraska writes: “In your August magazine you wrote of shoes made of a material called wollft.” She requests more information. Answer: “Wolft shoes are made in England. They are not now manufactured, the company having gone out of business, but we understand it is being re-organized. They are not on sale in this country.”

2435. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. The Bible Christian Church. Feb. p. 31.

• **Summary:** “The two societies of the only Christian Church which has always made total abstinence from flesh-meat and alcoholic liquors a rule of membership, have recently started magazines. The Bible Christian Church, Philadelphia, of which the Rev. H.S. Clubb is the minister, has improved

its *Bulletin* into *The Message*, a very readable magazine, giving, besides church news, a number of articles and paragraphs on vegetarianism. The Bible Christian Church, Salford, of which the Rev. James Clark is minister, has begun the issue of the *Bible Christian Messenger*. The latter is a localized issue of a well printed London magazine. The local part contains church news and the first of a series of articles by the Rev. James Clark on 'Our Founder and his Successors.' It deals with the life of William Cowherd, first a clergyman, afterwards a Swedenborgian minister, who built in 1800 a chapel in King Street, Salford. In 1809 he called a conference, at which the Bible Christian Church was formed. In addition to settling the doctrine of the Church, this conference decided that membership should be confined to abstainers from animal food and intoxicating liquors, which were declared to be prime causes of the vices afflicting mankind. This conference may be said to be the beginning of organised vegetarianism in England. By members of this Church the Vegetarian Society was founded, and from it have been drawn some of its most active members. We have, therefore, pleasure in recording these signs of vigour in a Church which has bravely advocated our principles for nearly a century. The *Bible Christian Messenger* is edited by Mr. A.O. Broadley, assistant minister of the Church."

2436. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. News: Scandinavia. Feb. p. 52.
• Summary: "Mr. G. Liedbeck, of Finsping, sends us an interesting letter on the progress of vegetarianism in Sweden, Norway, and Denmark. He informs us that a Swedish Vegetarian Society, called 'Svenska Vegetariska Föreningen,' was formed on the 13th February, 1903, its president being Mr. Johan Lindstrom-Saxon, of Ostersund, an ardent advocate of the vegetarian and natural mode of living. The society has as its organ *Vegetarianen* ('The Vegetarian'), a quarterly paper of very varying and interesting contents. Each number contains the portraits of some prominent vegetarian or humanitarian. A special feature is that the paper contains medical advice by a vegetarian physician, every subscriber being entitled to send in questions. The price of a paper, as well as in membership of the society, is very low, being fixed at 1 krona.

"Norway has also got a vegetarian society, Den Norski Vegetariski Forening, formed at Christiania [renamed Oslo in 1925], on the 22nd August. Denmark has already one, but I do not know the date on which it was formed. All these societies have *Vegetarianen* as their common organ. The number of vegetarians, and of persons interested in vegetarianism, is ever increasing."

2437. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. New members. Feb. p. 54a.
• Summary: Three new members are listed with their occupations, the last numbered 4226, suggesting that there

are over 4,000 members of the Vegetarian Society.

2438. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. Vegetarian homes and houses. Feb. p. 54a.

• Summary: Lists 52 vegetarian accommodations "where vegetarians are catered for" across Europe, listed alphabetically by city or foreign country, with contact names and addresses. Most of the listings are for places in England. Listings outside of England include Belgium (near Brussels), France (Paris), Holland (4), Isle of Man (Douglas), Ireland (Kilarny), Italy (Pisa), Switzerland (Vaud), and Wales.

Below these free listings are 6 ads on the same subject. For example: "To young ladies wishing to study and practice vegetarianism, and otherwise live in a simple way, a lady offers a share of her house in a very healthy part of N. Devon (seaside). Terms: 12/6 [12 shillings 6 pence] per week."

2439. *Vegetarian Messenger and Health Review* (Manchester, England). 1904. Edward Fitzgerald. Feb. p. 57.

• Summary: Mr. Wright, who has written a new biography "of Edward Fitzgerald, the poet (best known for his version of Omar Khayyam), states that in Oct. 1833, "Fitzgerald, then a young man of 24, began to interest himself in Vegetarianism. 'He read every available book on the subject, especially Cheyne on *Health and Long Life* and Cheyne's essay on *Regimen*, with extracts from which he crowds his notebooks and letters."

Throughout his later life he often ate a vegetarian diet, but not consistently. At "one time his enthusiasm for vegetarianism was so great that he persuaded Tennyson to give it a try.

2440. *Good Health* (Battle Creek, Michigan). 1904. The Sanitarium era. 39(3):134-38. March.

• Summary: The word "Sanitarium," coined in England, referred originally to a health resort for invalid soldiers. The term "Sanitarium" was coined about 25 years ago to represent an idea, "first embodied in the Battle Creek Sanitarium, an institution which had for its fundamental idea a return to nature in diet, dress and all habits of life, and the adoption of natural methods and natural agencies in the treatment of the sick." Photos show: The Tri-City Sanitarium of Moline, Illinois. Dr. and Mrs. Stewart, who helped finance its construction. The dining room. A cozy corner.

2441. Hompes, Mathilde. 1904. Foreign notes: The Vegetarier Bund. *Vegetarian Messenger and Health Review* (Manchester, England). March. p. 60.

• Summary: The Bund has increased its membership significantly during the past year, from 1,330 in Jan. 1903 to 1,468 today.

2442. Hompes, Mathilde. 1904. Foreign notes: Warsaw.

Vegetarian Messenger and Health Review (Manchester, England). March. p. 60.

• **Summary:** The Vegetarian Society of Warsaw, Poland, which has now been in existence about nine months [i.e., founded about June 1903] held its general meeting on January 24th, at which time there were 35 members. Two of the members are medical doctors.

2443. Hompes, Mathilde. 1904. Foreign notes: Vegetable shoes. *Vegetarian Messenger and Health Review* (Manchester, England). March. p. 60.

• **Summary:** “A correspondent from Capri recommends boots made of vegetable fibre, which we fear, however, would not be strong enough for our climate. They cost only 2s. and are made of sailcloth uppers with sides of plaited tow (oakum).”

Note: This is the earliest document seen (Feb. 2022) that discusses a leather alternative.

2444. Mendel, Lafayette B. 1904. Some historical aspects of vegetarianism. *Popular Science Monthly* 64:457-65. March. [5 ref]

• **Summary:** Dr. Mendel, at Yale University, was one of the world’s leading authorities on all aspects of proteins in the early 1900s. Here he discusses ethical and philosophical arguments for vegetarianism as expressed in literary works, including quotations from or comments on Pythagoras, Rousseau (*Return to Nature*), Tolstoy (*The First Step*), Shelley (*Queen Mab*, VIII), Lord Byron (*Don Juan*, Canto II), John Frank Newton (*The return to nature, or, a defence of the vegetable regimen*), Benjamin Franklin (Autobiography), Dr. Luther V. Bell (*A dissertation on the Boylston prize question for 1835*), Dr. W.A. Alcott (*Vegetable Diet*), J.A. Gleizes (*Thalysie*, 3 vols), and J.H. Kellogg (*The Living Temple*).

“The early literature of the vegetarian movement in this country indicates a greater tendency toward the substitution of arguments based on scientific observation in place of purely sentimental considerations than do the trans-Atlantic [European] publications of similar date.”

The “individual who probably did more than any other in this country to reduce the subject of vegetable dietetics to a system was Sylvester Graham. This eccentric reformer, remembered to-day in connection with the bread which familiarly bears his name, was an enthusiastic temperance advocate, who insisted that the craving for drink can only be combated by the use of a judicious diet in connection with correct habits of living. His belief that ‘an exclusively farinaceous and fruit diet is best adapted to the development and improvement of all powers of body, mind and soul’ was set forth for many years both in public lectures and in writings, among which the ‘Graham Lectures on the Science of Human Life’ (2 vols., 1839) were perhaps most widely quoted in vegetarian literature. About 1837 there was formed

an American Physiological Society of two hundred members, nearly all of whom, as well as their families, abstained from animal food.”

Dr. Mendel concludes by stating that his article “has aimed merely to point out some little known historical aspects of a movement which is unique, if not progressive. A position so long and stubbornly held can not be entirely devoid of some resources, and may well offer an occasional helpful suggestion for the improvement of our plans of nutrition. By the physician and hygienist especially is real progress in dietetics to be welcomed. *Qui bene nutrit, optime medebitur.*” Address: Prof. of Physiological Chemistry, Sheffield Scientific School, Yale Univ., Connecticut.

2445. Lust, Benedict. 1904. Naturopathy’s progress. *Naturopath and Herald of Health (The)* (New York City) 5(5):110-12. May.

• **Summary:** “The Naturopathic work is progressing very well indeed, not only here, but all over the continent, as well as abroad. During last year about twenty-five new institutions have been opened in the United States, in which Naturopathic methods are exclusively employed.

“The Naturopathic Society’s meetings have been well attended, and it has cooperated with several similar Societies, such as the ‘Vegetarian Society’ in this city, the ‘Health Culture Club,’ the ‘Cosmological Club,’ the ‘Society for Ethical Culture,’ and others that work for human progress and for the improvement of the race, physically as well as mentally and spiritually.

“Self-expression is one of the principal features of the meetings, in which there has always been great harmony in thinking and feeling and expression. Our champion, Mr. Edward E. Purinton, has delivered some excellent lectures based on the Naturopathic gospel of Love—the object being to bring people back to express love more in their doings and in their daily intercourse with their fellow-men, to get them to come out of the life for self, and to live more for others. We want them to know and study themselves, thus finding out how to create happiness for themselves, and to spread happiness and health among; others.

“The German and English Naturopathic magazines have increased their circulation during the last few months. Although the size of the edition printed in English has been slightly reduced in size, we have decided to print a larger number, so that we can reach a wider circle of readers.

“We have been very much gratified by the hundreds of letters we have received from grateful readers of the magazine, who have been helped by the articles we publish in it. Some of them say that we have shown them the way to entirely new happiness in life—some we have taught how to cure themselves of various ailments, and that we have greatly added to their success in life and general prosperity.

“The whole tendency of the magazines is toward

the uplifting of the plane of life and thought for all who intelligently read them, and make serious effort to carry out the principles laid down in them—even if only in small measure. It is a source of great satisfaction to us to put people on the right track, and to have the consciousness that we are doing good.

“Naturopathy has many staunch friends in all English-speaking countries and we get many contributions from friends of the good cause, without our having to beg for them at all. Although the Naturopathic idea was born in Germany, and has led to what is, in its essentials, a German movement, the American people has begun to realize that there is more in it than a mere faith or a cult, and are beginning to investigate, and this especially applies to the ‘better classes’ of the community. Many of these people are taking it up in earnest; they are beginning to live up to it, too, and therefore finding themselves the healthier and the happier for it.

“Naturopathy is not a philosophy or a freak idea promulgated by some extremist or fanatic. It is only the expression of true naturalness—physically as well as mentally. It is a great pleasure for one engaged in this work to meet from time to time, as I often do, with families who have embodied Naturopathy in their thinking and doing—in their daily lives; it is delightful to see the harmony and love between men and wife and the ideal home life, where before there have been misery, ignorance, discontent, and lack of ambition.

“Naturopathy shows its practical results, first mentally. People who have been afflicted with disease, after adopting Nature methods, begin to get brighter, and most of the crankiest men and women become real angels. This may sound like an exaggeration, but during the last ten years I have in my business met many people who have been entirely regenerated by Naturopathy’s teachings and practices.

“Several Naturopathic physicians have come from Europe, of whom we are very proud, as their going to work with the right spirit; but some have come here who have brought discredit on the cause because their morals and practices do not conform to the ideals of Naturopathy. We would warn our readers against entrusting the care of their health, or their lives, to such people; and to take especial care how they permit their wives and daughters to come within their influence. Not everyone who professes to use Natural methods is to be trusted. Indeed, I am sorry to say that there are many charlatans and quacks in our line of business, who do much harm to the movement.

“There is still a good demand for qualified Naturopathic physicians in many parts of the country; and well educated and mentally and physically sound young men and women who have the right spirit for this work should study it in some Naturopathic College here or abroad, and become members of the Naturopathic Society of America. The Society will keep a sharp lookout upon practitioners, and will

not hesitate to warn the public against those who, for any reason, are not worthy of confidence.

“The latest Newcomer from Amsterdam, Holland, is Joseph Salomonson—‘the Nature Man.’ He is a descendant of an old Holland family, and has been for many years the leader of one of the principal firms in Java, and Consul of Belgium. He is not only a clever and brightly educated man, talking and writing different languages, with a huge conception of all human, legal, social, political and economical questions, but he is also a great lover of art and science. He venerates the works of Richard Wagner; he visited Bayreuth six times, and knows word for word all the dramas of the great master. He is living up to the Naturopathic idea in the fullest sense of the word, as to his dress and daily life. When he walks the streets of New York barefoot (except for sandals), arranged in his one-piece garment, hatless, and with his long thick hair hanging on his shoulders, he is always followed by a multitude of boys and girls who have lots of fun. Some of them say that he is Dowie—others that he is Our Saviour, and others, again, that he is the original Parsifal. He has lectured before several societies, and last night he attended a lecture at the Waldorf. The attendants asked him why he did not come in evening dress, according to the rule there; but when they heard him talk like a civilised being, he was admitted. The whole Waldorf establishment down to the Bottom—was scandalized at his appearance. The newspapers have taken some little notice of him and his ideas. The ‘Naturopath’ will contain a contribution from his pen every month for some time to come, setting forth his ideas on matters that should interest every reasonable person. This summer he intends to reside at the Naturopathic Health Home (our ‘Jungborn’) at Butler, New Jersey. It is our intention to open a Return-to-Nature colony in Florida next fall, of which Herr Salomonson will be Director and Model Man. Our purpose is to make a model community for those who wish to lead Nature life.

“Last fall we published an English translation of Adolph Just’s book ‘Return to Nature!’ This is the Book of books on the subject of Natural healing and living, and is converting thousands of people to health, happiness and true prosperity by Nature methods of cure and common sense living.

“In the United States several Natural-life colonies are being established, as well as Jungborns being opened, and returning to Nature is becoming a fact and not a dream. A second edition of the book is already in the press. The sale of the first edition is not only still in steady progress here, but also in England, while South Africa, Australia and distant New Zealand have received a great many copies.

“In conclusion, I am happy to state that during the last few months happiness and prosperity has entered thousands of homes by means of the Gospel of Health, and it is our sincerest wish that every reader of the ‘Naturopath’ will help us in spreading the knowledge of this Gospel among the masses of the people, and in doing so, carry forward the

work of love and true humanity.”

2446. Broadbent, Albert. 1904. A short history of the English vegetarian movement. *Good Health (Battle Creek, Michigan)* 39(6):301-03. June.

• **Summary:** The city of Manchester, England, gave birth to the vegetarian movement. “In 1809 the Bible Christian Church, Salford, adopted a rule of abstinence from intoxicants and flesh foods for its members.” In 1847, some 38 years later, a number of the members decided to form a vegetarian society, to do work of a secular nature. A meeting was accordingly held at Ramsgate in 1847, at which Brotherton, M.P. [Member of Parliament] was chairman. “The Vegetarian Society” was formed; during the first year 331 people joined it. “The Vegetarian Society has never been a local society, but was and is national and international in its character and claims... Fifty years ago there was no vegetarian periodical; to-day in Great Britain there are four monthly papers. Thirty years ago there was not one restaurant; to-day they are to be found in Ireland and in Scotland and in many large towns in England, and nowhere are they so successful as in Manchester, which is supplied with eight.

“In 1847 the Vegetarian Society was the only one of its kind in the world; now there are independent societies in the United States, Australia, India, France, Germany, Russia, Finland, etc., etc. It is significant that the work in America was inaugurated by a band of emigrants from the Bible Christian Church, who established a church at Philadelphia [Pennsylvania]. The pastor of this church, the Rev. H.S. Clubb, is the president of the American Vegetarian Society [sic, Vegetarian Society of America], and one of the oldest members of the Vegetarian Society.”

Photos show the following leading figures in the vegetarian movement in England: J.E.B. Mayor, Albert Broadbent, Rev. James Clark, William E.A. Axon, and Alfred Tongue. Address: F.S.S.

2447. Kellogg, John Harvey. 1904. Vegetarianism and endurance. *Good Health (Battle Creek, Michigan)* 39(6):285-86. June.

• **Summary:** Begins by discussing Karl Mann, a German vegetarian, and eight other vegetarians, who competed two years ago in a walking match from Dresden to Berlin. Karl Mann won the match and “five of the eight other vegetarians reached the goal before a single one of the meat eaters had arrived.”

Then talks about Mr. John Allen of England, a vegetarian who, at the age of 13 was a “poor, spindling, feeble, epileptic.” He started to exercise systematically and became a vegetarian. Two years ago, he won the great walking match in England. Last year “he beat the world’s record in long-distance walking, even coming out ahead of Karl Mann by a very little. This was the greatest walking

feat ever performed. When Mr. Allen reached London after his hundred-mile walk, he walked twelve miles to see his mother. He then slept for a few hours, and awoke ready to walk another hundred miles. This marvelous endurance has been acquired by training and by living on pure food.”

This and several other similar stories are from a symposium on “Natural Food.” Address: M.D.

2448. *Los Angeles Times*. 1904. Vegetarians rejoice. July 15. p. 5.

• **Summary:** A strike in the Chicago stock yards was joined by workers in meat-packing plants—causing meat shortages and high prices nationwide. “Officials of the vegetarian societies are in high glee over the predicament of the meat eaters and are readily giving voice to opinions on the subject of diet. They insist that the strike, instead of being a hardship, will prove ultimately a twofold blessing in educating the people to adopt their theories. Living expenses, they argue, will be greatly reduced thereby and the health of the people vastly improved. Peanuts, partly boiled, but not roasted, are, they declare, far more nutritious than meat. Many physicians coincide in this opinion. All sorts of menus are being suggested, containing items of vegetable soups, cereal preparations, salads, eggs, bread and fruits. One well-known vegetarian declares that peanuts and cheese contain all the food qualities necessary to the human system.”

2449. Lust, Benedict. 1904. Father Kneipp and his methods (Continued—Document part II). *Naturopath and Herald of Health (The) (New York City)* 5(7):145-49. July. Whole No. 55.

• **Summary:** (Continued): “The application begins at the heel, and goes upward at the back of the leg to the knee. The water is applied until the skin gets red; it is stopped then, in order to avoid the loss of heat and vitality.

“Then there are hip douches; back douches (very useful for strengthening the back and the spinal cord), chest douches, and douches for various other parts of the body, the mode being the same in all cases, and no towel being used before clothing is resumed.

“The lightning gush is like the douche, except that force is applied to the water, the attendant holding the hose about six feet from the patient.

“Cold water applications always produce heat and increase vitality, and the different douches cause better metabolism, or assimilation of food; therefore patients need more food, more rest and more exercise while taking them. People who are working every day should not take more than two or three a week.

“Kneipp did not oppose all steam baths; properly applied they will relieve cold in the head and the chest or the limbs; but he put herbs in the water of the vapor baths and thereby made them more effective. Every warm application of the kind should, however, be followed by a cold douche or other

method of treatment.

“Packs. The principal is a wet sheet wound round the body from the arms to the knees, the water used being cold for a strong patient, but warm for a weak one. It should be kept on for half or three quarters of an hour. It is very useful for dissolving impurities of the system, and causing it to excrete morbid matter. It should always be applied with care.

“The Spanish Mantle covers the body, the patient being wrapped in a sheet and put to bed. It produces a good sweat, and the patient should be washed down with cold water afterwards.

“For sore throat, neck bandages wet with cold water, may be used; they must be renewed every ten minutes. The bandages must never be allowed to remain on after they get warm, and no air must be permitted to get between the skin and the bandage.

“A good way to cure a cold is by a half-bath, taken three or four times a day, with cold water alone. The trouble is not really with the nose or the throat in itself, but exists all over the body, although it may be more manifest in these special organs. The impurities in the system are unable to escape by the pores of the skin, and therefore try to get out in the form of phlegm, etc., through the membranes. Vapor baths are good, and so are packs, but the half-bath, previously described, is the simplest method.

“Diet. Kneipp was not a vegetarian or a fruitarian, but his system is a kind of bridge from the old system of diet to these new ones. He never told anyone to give up anything all at once. If a man were in the habit of drinking fifteen glasses of beer a day, he would reduce the number to seven; if ten cigars were smoked a day, he would make it five; three meat meals a day would be cut down to one. To people used to taking much medicine he would give herb teas of various kinds.

“One of his principles was to get city people out of the city into the country; and he had a marvelous capacity for handling people, and managing them so as to make them do what he wanted them.

“He was one of the busiest men in the whole German Empire, and often had 4000 people to hear him when he lectured. I had four interviews with him altogether—one of them at five o’clock in the morning.

“He stood up for a mixed diet of meat and vegetables; he ate meat himself but recognized that vegetarianism was good, if the dietary were properly arranged.

“Father Kneipp drank two or three glasses of beer in a year, but he was not a crank on the subject of intoxicants.

“He was against the use of white flour, declaring that the best part of the wheat was removed in the milling. He believed in soups made of cereals with vegetable or milk stock, but not in soups made from meat; also in plenty of sauerkraut.

“Father Kneipp died at the age of 76 from overwork; he usually worked from 4 A.M. till 11 P.M. every day in the

week. For the last few years of his life he certainly did not take proper care of himself. Still it must be borne in mind that he had been ‘given up by the doctors’ at the age of 28.

“As a priest he possessed private means, so that he was not obliged to treat people for money, and he did not care for money at all, in itself. One of the Rothschild’s offered him 50,000 florins if he would go to Vienna to treat him, and he refused to go, not even answering the letter. He traveled in Germany and Italy and went to Paris once, where he effected some marvelous cures. In one year he cured the Archduke Joseph of Austria of a kidney disease of thirty-six years’ standing. As a token of his gratitude the Archduke gave 150,000 florins for a public park in Woerishofen.

“Father Kneipp established six institutions of healing and philanthropy. He built a children’s asylum in 1892, where 3,000 ‘incurable’ cases have been treated by nature methods. Then another building for old men and old women, to which only the poor are admitted. There are institutions at a distance from the city for certain diseases such as cancer.

“The Father was very democratic in all his ways. Each person who visited him received a number as he entered the waiting apartment, and no rank or social position would procure any advancement over the poorest person who had previously arrived.

“A certain princess staying at a hotel had sent four or five messages by servants for him to visit her, but without result. She then sent a lady-in-waiting, who told the Father that she held this position in the princess’s household. Instead of being impressed with the dignity of the messenger, however, he said: ‘Oh, I call that a servant-girl; when I am through with all these other people, I will come, and not before!’

“An Austrian prince, on leaving Woerishofen, after a successful course of treatment, called on the Father as he left the town and handed him a purse of gold for a present. He took it and put it into his deep pocket. A little while after a poor Roumanian [sic, Romanian] woman came to ask him to give her the money to get home again to Bucharest, being needed. He dived down into his pocket and handed her the purse that he had just received from the Archduke, which contained 800 Marks.

“Since Father Kneipp took up the Nature cure, about 250 health movements along similar lines have been started, some of which have done much good. None, however, was as good as his, which has been taken up by even the medical world in Europe. And in all parts of America are to be found institutions in which Kneipp’s system of healing is worked out in greater or less detail.”

2450. Ross, Mary Taylor. 1904. Ten minute soups. *Table Talk (Philadelphia)* 19(8):388-90. Aug.

• **Summary:** “Cream of Peanut Soup.—This soup affords a delicious change from the ordinary that is sure to be appreciated by those who do not dislike peanuts. To make

it one can buy the peanut butter prepared, or purchase the peanuts and pass them twice through the chopping machine. In this way one is quite sure of obtaining the fresh butter, and without fresh peanut butter the soup cannot be made with any degree of success.

“Add half a pint of peanut butter to one quart of boiling milk, season with a bay leaf, a little salt, celery salt or extract, and one tablespoonful of grated onion. Cook for six minutes in a double boiler, and then thicken with one tablespoonful of flour or cornstarch, moistened in a little cold milk. Cook till smooth, strain through a very fine sieve, and serve at once with croutons made of Graham or entire wheat bread. This recipe can be used for chestnuts, first boiling and chopping or mashing the nuts, and for any other kind of nuts, or for a combination of two or more kinds used together.”

2451. *Los Angeles Times*. 1904. Tented town of a church: Seventh Day Adventists in camp meeting. Thousand looked for under spreading canvas. Old Fernando College bell calls breakfast. Sept. 2. p. A1.

• **Summary:** It was probably the largest tent city of any church denomination ever assembled in Southern California, if not in the entire State. The annual conference at Vernon took place under the gnarled limbs of old pepper trees, which remain a relic of the old county park just off Central avenue and adjoining East 49th street. Some 1,000 Adventists are expected to attend for 10 days.

“On the grounds there is an Adventist restaurant and store, where the various food products extolled by this denomination are served or sold. The Adventists are vegetarians. Their church rules do not definitely prescribe this; but the teachings of the denomination inevitably lead to this conclusion, and it is adopted by the members. They use no liquors, tobacco, tea, coffee nor meats.” Includes a history of the rapidly expanding denomination in Southern California.

2452. Carqué, Otto. 1904. The folly of meat-eating. *Naturopath and Herald of Health (The)* (New York City) 5(9):211-14. Sept.

• **Summary:** An excerpt from his book of the same title.

2453. *Los Angeles Times*. 1904. Brevities. Nov. 3. p. 12.

• **Summary:** “New Vegetarian Café—Dr. L. Gossman, the well-known dietetic hygienic physician, will open today a first-class vegetarian café at 324 West 2nd st., bet. Broadway and Hill street.”

2454. Chittenden, Russell H. 1904. Physiological economy in nutrition: With special reference to the minimal proteid requirement of the healthy man. An experimental study. New York, NY: Frederick A. Stokes and Co. vii + 478 p. Nov. Illust. No index. 23 cm. [20+ ref]

• **Summary:** These pioneering and very exacting nitrogen

balance studies from Yale University show that optimal protein and calorie requirements are much lower than had previously been believed. The author recommends a dramatic lowering of the recommended daily allowance for protein, and outlines the injurious effects of high-protein diets.

Contents: Acknowledgments. Preface. Introductory. 1. Experiments with professional men. 2. Experiments with volunteers from the Hospital Corps of the United States Army. 3. Experiments with university students, trained in athletics. 4. The systemic value of physiological economy in nutrition. 5. Economic and social importance of the results. 6. General conclusions. 7. Description of illustrations (photos of male subjects).

The Preface begins: “There is no subject of greater physiological importance, or of greater moment for the welfare of the human race, than the subject of nutrition. How best to maintain the body in a condition of health and strength, how to establish the highest degree of efficiency, both physical and mental, with the least expenditure of energy, are questions in nutrition that every enlightened person should know something of, and yet even the expert physiologist to-day is in an uncertain frame of mind as to what constitutes a proper dietary for different conditions of life and different degrees of activity. We hear on all sides widely divergent views regarding the needs of the body, as to the extent and character of the food requirements, contradictory statements as to the relative merits of animal and vegetable foods; indeed, there is great lack of agreement regarding many of the fundamental questions that constantly arise in any consideration of the nutrition of the human body. Especially is this true regarding the so-called dietary standards, or the food requirements of the healthy adult. Certain general standards have been more or less widely adopted, but a careful scrutiny of the conditions under which the data were collected leads to the conclusion that the standards in question have a very uncertain value, especially as we see many instances of people living, apparently in good physical condition, under a *régime* not at all in harmony with the existing standards.

“Especially do we need more definite knowledge of the true physiological necessities of the body for proteid or albuminous foods, i.e., those forms of foods that we are accustomed to speak of as the essential foods, since they are absolutely requisite for life. If our ideas regarding the daily quantities of these foods necessary for the maintenance of health and strength are exaggerated, then a possible physiological economy is open to us, with the added possibility that health and vigor may be directly or indirectly increased. Further, if through years and generations of habit we have become addicted to the use of undue quantities of proteid foods, quantities way beyond the physiological requirements of the body, then we have to consider the possibility that this excess of daily food may be more or less responsible for many diseased conditions, which

might be obviated by more careful observance of the true physiological needs of the body.

"First, however, we must have more definite information as to what the real necessities of the body for proteid food are, and this information can be obtained only by careful scientific experimentation under varying conditions. This has been the object of the present study, and the results obtained are now placed before the public with the hope that they will prove not only of scientific interest and value, but that they will also serve to arouse an interest in the minds of thoughtful people in a subject which is surely of primary importance for the welfare of mankind. That the physical condition of the body exercises an all-powerful influence upon the mental state, and that a man's moral nature even is influenced by his bodily condition are equally certain; hence, the subject of nutrition, when once it is fully understood and its precepts obeyed, bids fair to exert a beneficial influence not only upon bodily conditions, but likewise upon the welfare of mankind in many other directions.

"In presenting the results of the experiments, herein described, the writer has refrained from entering into lengthy discussions, preferring to allow the results mainly to speak for themselves. They are certainly sufficiently convincing and need no superabundance of words to give them value; indeed, such merit as the book possesses is to found in the large number of consecutive results, which admit of no contradiction and need no argument to enhance their value. The results presented are scientific facts, and the conclusions they justify are self-evident."

This book was also published in 1905 by William Heinemann in London and by F.A. Stokes in New York.

Russell H. Chittenden lived 1856-1943. Address: PhD, LL.D, ScD, Director of the Sheffield Scientific School of Yale Univ. [Connecticut], and Prof. of Physiological Chemistry.

2455. Clark, James. 1904. The message, I. 3; with an article on the English Vegetarian Church of 1809. Philadelphia. *

• **Summary:** Discusses Henry Stephen Clubb (lived 1827-1921). Clubb was also a prohibitionist, actively working for legislation to restrict the sale of liquor.

2456. Order of the Cross. 1904. New vegetarian society. England.

• **Summary:** Source: *History of the Order of the Cross*. 2004. <http://www.ivu.org/history/societies/ordcross.html>. "John Todd Ferrier was born in Greenock, Scotland. For several years he was a minister in the Congregational Church but became increasingly dissatisfied with the traditional Christian attitude towards animals. For this and other reasons he left the Church, and in 1904 founded the Order of the Cross, an informal spiritual fellowship, all of whose members are pacifist and vegetarian or vegan." The Order acquired property in Kensington (near London) in 1927 and formed its headquarters there. Address: England.

2457. [Finnish Vegetarian Society]. 1904. New vegetarian society. Finland.

• **Summary:** Source: Broadbent, Albert. 1904. "A short history of the English vegetarian movement." *Good Health* (Battle Creek, Michigan). 39(6):301-03. June. "In 1847 the Vegetarian Society was the only one of its kind in the world; now there are independent societies in the United States, Australia, India, France, Germany, Russia, Finland, etc., etc." Note: The existence of a Finnish society in 1904 predates the date of 1909 provided below by the International Vegetarian Union. While it is possible and even likely that a society existed in 1904, the evidence is neither detailed nor conclusive.

History of the Finnish Vegetarian Society. 2004. <http://www.ivu.org/history/societies/finland.html>. "The first reference we have to a Society in Finland is at the 1909 IVU Congress in Manchester, England. The report from the *Vegetarian Messenger* (VSUK magazine) in December 1909, includes: 'From the Continent of Europe we had representatives from Belgium, Holland, Sweden, Norway, Denmark, Finland, Russia, and Spain... Dr. Lybeck spoke for Finland and commanded attention by some of his illuminating remarks on personal affinity and influence.'" There is no mention of Finland in IVU records from 1927 to 1950, although there is a reference to a Finnish Vegetarian Society in 1951. Address: Finland.

2458. [Warsaw Vegetarian Society]. 1904. New vegetarian society. Warsaw, Russia.

• **Summary:** Source: Boettcher, A. 1903. "Foreign notes: Russia." *Vegetarian Messenger* (Manchester, England). Jan. p. 7. "A new vegetarian society will probably soon be established in Warsaw; the rules are already approved by the Government."

History of the Russian Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/russia.html>. The website quotes several articles from *Vegetarian Messenger* and other sources, and nearly every article mentions Leo Tolstoy as an ardent and influential proponent of vegetarianism. A quotation from the February 1910 issue of *Vegetarian Messenger* (Manchester, England) says that "in 1904, Warsaw formed a society." All vegetarian societies in Russia were shut down following the revolution of 1917, so the Warsaw society only lasted until between 1917 and 1929. Address: Warsaw, Russia.

2459. Carqué, Otto. 1904. An appeal to common-sense: The folly of meat-eating. A reply to an editorial of the New York and Chicago Evening American and San Francisco Examiner. 3rd ed. Chicago, Illinois: Kosmos Publishing Co.; London: L.N. Fowler & Co. 15 p. + ads on 4 unnumbered pages. 8°.

• **Summary:** This excellent, 13-page essay begins with an

epigraph: "The health and wealth of nations depends on rational nutrition." It begins: "Never have the indifferent masses been more aroused from their daily methods of living, never has the cause of vegetarianism been given a greater impetus than by the publication of Upton Sinclair's novel 'The Jungle,' a sombre and terrible picture of life in the Chicago Stockyards, with its startling revelations concerning methods in the meat-packing industry. Unfortunately, the majority of people are still deeply ignorant in regard to the food question, as our educational institutions pay little or no attention to this most vital problem. The inherited belief that fleshfoods are essential for the attainment of mental and physical vigor is still apparently widespread even among otherwise well-informed men. Mr. Arthur Brisbane, editor of the *New York Evening Journal* and *American*, presents in an editorial the following views: 'The vegetarian says that it is a hideous thing to eat meat—and it is a hideous thing. However, for the present the eating of meat is necessary—as necessary as the breathing of air or the drinking of water.

"The lives of men are crowded, their systems can readily transform meat into the energies with which they do their work. The digestive power that would be used in grinding vegetables into blood and brain would take too much away from useful effort. *'We must eat meat—we must eat the cow that eats the grass, leaving her to digest the grass, since we have not the time or vitality to do it.'*

"Mr. Brisbane is a most brilliant writer and his views on political and social questions are up-to-date, logical and convincing, but in chemical and physiological matters he seems to be somewhat astray. I shall at first shortly answer his assertions, giving in the course of this treatise more explicit reasons of the utter fallibility of his arguments which may seem very plausible to the misinformed masses, but not to the intelligent mind.

"First; the word 'vegetarian' is derived from the Latin word '*vegetare*,' which means to 'enliven.' The old Romans used the term '*homo vegetus*' for a lively, vigorous man, sound in body and mind. The close resemblance of the two words suggests to the uninformed that 'vegetarian' is simply a 'vegetable-eater.'

"Second; the natural, physiologically and anatomically best adapted diet for man is neither grass nor meat, but fruits, nuts, succulent plants, and cereals; they alone are able to produce the highest type of man physically as well as mentally.

"Third; meat, far from being a necessary food for man, is an unwholesome article of diet and in many cases most detrimental to health. Meat is always polluted by the waste products of animal life, while it is deficient of certain mineral elements (organic salts) which are indispensable for the proper oxidation and purification of the blood.

"Fourth; energy and endurance are not produced by protein (albumen) which is one of the principal constituents of meat, but chiefly by the combustion of carbohydrates

which we find in the most assimilable form, as sugar, in sweet fruits and succulent plants.

"Fifth; fruits, nuts, vegetables, and cereals, if taken judiciously, make better and purer blood and consequently give more vitality than flesh foods which are more or less stimulants; meat weakens our digestive power because it does not supply the elements necessary for the renewal of the digestive juices; it further fails, on account of lack of cellulose, to exert that mechanical influence upon the walls of the intestines which is necessary for the peristaltic movements of the bowels. Dyspepsia, constipation, appendicitis are common among meat-eating nations.

"Sixth; Mr. Brisbane's statement, '*we must eat the cow*,' is incorrect, for only a part of the cow, preferably, the muscular tissues are used as human food. He unconsciously compares himself with the ravaging beasts who devour the whole living animal; he is apparently ignorant of the fact that the different chemical elements of food are polarized in the body after the process of digestion; in other words, the chemical composition of the various anatomical parts of the body is widely different, especially in relation to their mineral ingredients.

"The idea that meat is in some manner predigested plantfood, ready to be swallowed and assimilated, is entirely erroneous from a chemical as well as a physiological standpoint; it has undoubtedly led to the now popular American institution, known as 'Quick Lunch Counter' where a dinner of five courses can be bolted down in so many minutes. Nature has furnished us with teeth and salivary glands for the purpose of mastication and salivation and we have to devote a certain amount of time each day to the proper feeding of our body or suffer the consequences sooner or later. Why is it that the average duration of life of 'civilized' man is hardly more than 33 years instead of a century? Why is it that we have in this country an army of over 100,000 physicians who can hardly raise the standard of health? Most assuredly because the majority of people are still deplorably ignorant in regard to the mechanism of the body and especially to the laws of nutrition."

He then discusses: The physiology of digestion. The importance and function of each of the 12 mineral constituents of food and of our body—an area in which German scientists have taken the lead. Results of individual mineral deficiencies. German scientist has shown that mineral fertilizers [NPK] are more effective in promoting fertility than animal excrements. Healthy plants require healthy soil.

Most "physicians are still hunting after germs and bacilli, confounding cause with effect, utterly ignorant of the most important chemical and physiological facts. *What we need is not vaccine, tuberculin, antitoxin, poisonous drugs, stimulants and narcotics, but natural and wholesome food, pure water, fresh air, and sunshine which alone can give us health, vitality and supreme power of resistance!*" (p. 7).

"Meat is also praised by many as a strength giving food on account of its proportionately large amount of protein as the result of Dr. von Liebig's erroneous theories which he revoked himself in his later years. He had at first believed the proteids to be the principal source of muscular energy, and the amount of nitrogenous matter needed daily by the average man is still generally as high as four or five ounces. One of the most advanced physiologists of our time, Professor Voit of Munich, has found, however, by careful investigations carried on for a number of years, *that even at the most strenuous work the body consumes not any more protein than when at rest; that heat and energy are almost exclusively created by the combustion of carbohydrates and fats, and the average man can get fairly well along with about one ounce of protein daily.* All progressive physicians admit that a large number of diseases is due to the excessive amount of protein and an inadequate supply of necessary mineral elements." (p. 7).

"The idea that meat contains some nourishing ingredients which cannot be found in plant foods is entirely erroneous. On the other hand, we find in plant foods such as fruits, nuts, and vegetables in their endless variety the needs of our body, especially the organic salts, in far larger proportions and in a much purer form than in flesh foods." (p. 8).

In cereals, the minerals are "chiefly contained in the outer layers of the kernel which are, however, removed by our 'modern' milling processes." which cause the loss of 50-75% of these valuable organic salts (p. 8). Continued. Address: 765 North Clark St., Chicago, Illinois.

2460. Carqué, Otto. 1904. *The foundation of all reform: A guide to health, wealth and freedom. A popular treatise on the diet question.* Chicago, Illinois: Kosmos Publishing Co.; London: L.N. Fowler & Co. 66 + vi p. 20 cm.

• **Summary:** About vegetarianism. Contents: 1. Man's position in nature. 2. Chemistry and physiology of nutrition. 3. The raw food question. 4. The superiority of the fruitarian diet. 5. Diet-reform, the ultimate solution to the economical and social problems (the problem of increasing consumption of intoxicating liquors is one of the principal causes of the mental and physical degeneration of man). 6. The ethics of diet-reform.

The author (lived 1867-1935) argues for the superiority of the fruitarian diet. "Man's strong resemblance to the anthropoid apes which subsist almost exclusively on fruits and nuts places him in the frugivorous class. In fact, all the great anatomists, Sir Charles Bell, Dr. Richard Owen, Dr. William P. Carpenter, Baron Cuvier, have shown that not only is man adapted by anatomical structure to a diet of fruits and nuts, but that the meat-eaters' violation of this law has been the undoubted source of endless suffering and disease. This fact, which had already been recognized by the ancient sages, as Plato, Socrates, Pythagoras, Plutarch, and

others, has also been fully confirmed by the great universal law of evolution which Lamarck, Darwin and Haeckel have scientifically established and which has thrown much light on the origin of life and its development on our planet" (p. 8).

Why did humans start to eat meat? At a comparatively recent date in man's existence, there was apparently a scarcity of proper plant food and very adverse conditions. So "man was forced by fierce hunger to subsist on flesh-food. But the fact remains that in the process of evolution so great a change in man's diet had not the slightest bearing on his anatomical structure... Man's normal type dates from the period when the digestive organs of our frugivorous ancestors adapted themselves to such food;... not evolution but cataclysm caused his change of food from fruit to flesh with 'made dishes' to hide the taint of death.

"It is very probable that the so-called glacial period or age of ice, which according to geologists occurred some twenty or thirty thousand years ago and subjected organic life to altogether new conditions, had also caused man's deviation from his original and natural diet, after he had subsisted on the products of fruit trees during many thousands of generations" (p. 10-11). "In reviewing the long march of evolution of the human race... we come to the conclusion that for a vast period of time man subsisted on fruits and nuts, his natural diet, which was abundantly furnished by a virgin soil and a congenial climate" (p. 15).

The chapter titled "The raw food question" states: "Raw food must therefore be declared as the ideal diet of man, and the unperverted appetite demands nothing else." "But here the question arises, is the milk of even perfectly healthy cows a desirable article of food for man in general and for infants in particular? The answer must be an emphatic 'no.' Nature has destined the milk of the cow, like that of other mammals, for the nourishment of their respective young" (p. 34). The milk of all mammals, "the first nourishment of the new-born is relished in its natural and raw state." Mr. Horace Fletcher has shown that raw foods require thorough mastication, and with thorough mastication a smaller quantity of food is required (p. 36).

"An argument of the greatest importance in favor of the fruitarian diet—at least from the economical and social point of view—is, that it means the emancipation of woman. She will then no longer be a slave to the kitchen, for it will hardly be needed. The time which she formerly devoted to so much cooking and toiling, she will then be able to devote to a proper education of her children and her own culture" (p. 37).

The last sentence in this chapter reads: The "ideal food for man should consist of fruits, nuts, and grains properly masticated" (p. 38). Note 1. Such a diet (including seeds) is widely referred to as a fruitarian diet.

The next chapter, titled "The superiority of the fruitarian diet" develops this idea in more detail "The athletes of

ancient Greece were trained entirely on a fruitarian diet... The Mystic Adepts who are strong physically, mentally, and who are never sick and live to great ages, all the time doing a tremendous amount of work, never eat flesh-food. They live on plant-foods exclusively" (p. 41).

A table titled "A few daily dietaries for fruitarians" (p. 67) gives 7 meal plans and the cost of each. A typical meal consists of one serving each of fruit, nuts, and unfermented whole wheat bread. Two meals a day are recommended. The total cost of the diet for 1 week is \$1.60.

At the back of the book are 27 unnumbered pages of ads, including the following: (1) "Become a vegetarian—and become stronger, healthier, happier, clearer-headed—and save money. Learn about Vegetarianism through *The Vegetarian Magazine*," published by The Vegetarian Co., 712, 167 Dearborn St., Chicago, Illinois. (2) Pacific Health Journal, published in Oakland, California. "A magazine for the home intended to give practical instruction on health and hygiene." Note 2. This was a Seventh-day Adventist publication that advocated a vegetarian diet. (3) The Sanitarium Pure Food Store and bakery of Benold's unfermented whole wheat bread, 413 E. North Ave., Near Wells St., Chicago, Illinois. "Full line of reform foods: Entire wheat,... whole wheat flour freshly ground every day on our own mill,... almond, filbert, and peanut butter." (4) Strength and beauty: Benedict Lust, naturopathic physician, 122-124 East 59th St., New York City. Another Lust ad several pages later is titled "Return to Nature." (5) *The Humanitarian Review*. Singleton W. Davis, 852 E. Lee St., Los Angeles, California. "A monthly 40 page Magazine, published in the interest of Liberal Freethought, Ethical Culture, Study of Comparative Religion, Psychology, Human Treatment of all Sentient Creatures, Human and Animal." (6) *The Animals' Defender*, organ of the New-England Anti-Vivisection Society, 1 Beacon St., Boston, Massachusetts. Established 1896. (7) Mazdaznan Health University, 3016-3018 Lake Park Ave., Chicago, Illinois. (8) *The Health Messenger*, published by the Health Messenger Co., Lamotte, Iowa. (9) Physical Culture Restaurant Co., Inc., Bernarr Macfadden, Gen'l. Manager, Main office: Suite 1119, 1123 Broadway, New York City. Has 12 restaurants in New York City, Brooklyn, Boston, and Philadelphia [Pennsylvania].

Note 3. This is the earliest document seen (June 2021) by or about Otto Carque (one of two documents). This book is advertised in *Naturopath and Herald of Health* (New York City) (June 1905, unnumbered page).

2461. Carqué, Otto. 1904. An appeal to common-sense: The folly of meat-eating. A reply to an editorial of the New York and Chicago Evening American and San Francisco Examiner. 3rd ed. Chicago, Illinois: Kosmos Publishing Co.; London: L.N. Fowler & Co. 15 p. + ads on 4 unnumbered pages. 23 cm.

• **Summary:** Continued: "A diet of beef, white bread,

potatoes, pie, coffee, which seems to be a favorite among the American people is therefore entirely inadequate. If vegetables are served at all, they are generally boiled in plenty of water, instead of being lightly steamed. The most valuable ingredients of vegetables, the organic salts which readily dissolve in water are in most instances lost."

"The ignorance among American people regarding the preparation of foods is simply appalling. Indeed millions of people practically eat themselves sick. A glance into our newspapers and magazines will convince us that at least half of the American people are suffering from one physical ailment or another..." (p. 8).

Then come 2 full-page tables of food composition, including the composition of 9 important minerals in each food. These foods are divided into groups: Animal products, fruits, nuts, vegetables, and legumes and cereals. A human body of 160 lb consists of about 90 lb of oxygen, 45 lb of carbon, 15 lb of hydrogen, 1.75 lb of nitrogen, 3.75 lb of calcium, 1½ lb of phosphorus, 1½ lb of chlorine, 3½ oz of sulphur 3½ oz of fluorine, 3 oz of potassium, 2½ oz of sodium, 2 oz of magnesium, 1½ oz of iron, 1 oz of silicon, and ½ oz of manganese. The ash constituents of plants [minerals] are generally combined with oxygen as oxides or acids; fluorine and manganese are found only in traces and no figures are therefore given in these tables; carbon passes in the form of carbonic acid into the air and is consequently not contained in the ash.

"Another point remains to be mentioned here which can never be too strongly emphasized. The mineral elements can only be assimilated by our system in an *organized* form, as they are contained in all the natural foods..." The body cannot assimilate the minerals in table salt (inorganic sodium chloride), in mineral waters, etc. The "presence of salt in all prepared animal foods, especially butter, cheese, lard, canned and smoked meats, dried fish, creates an unnatural thirst, because the tissues of the body are constantly deprived of a great amount of water, on account of the diuretic properties of the mineral. The increasing consumption of alcoholic beverages must be largely attributed to this circumstance; the use of alcohol and flesh foods generally go hand in hand" (p. 11).

"Milk is a nutritious food which is best suited for the newborn mammal. Only the infant's digestive apparatus is adopted for the proper digestion of milk... In the stomach of an adult which secretes more gastric juice, milk forms large, tough curds which are not easily digested. Cow's milk is a splendid food for calves, but it cannot be recommended very well for human beings."

"It is often asserted that, while a vegetarian diet would be good in tropical and subtropical countries, it would be entirely insufficient in the colder climates. This, however, is an entirely mistaken view. Not only can our body derive a far greater amount of heat and energy from a proper selection of plantfoods, such as fruits, nuts and cereals, but they are also

more conducive to health” (p. 12).

“But meat is also objectionable for more reasons. Even if taken under the most favorable conditions, from perfectly healthy animals, it is contaminated by the effete and poisonous matter (urea, uric acid, creatin, creatinin, leukomain, etc.) which is constantly created in the tissues of the body. Animal life largely depends on the continuous removal of this worn-out material, and after killing the animal a large amount of these poisons naturally remains in the body, while during the further decomposition of the tissues still more waste matter is produced. With every piece of meat we therefore overtax our excretory organs, especially the liver and kidneys, by the additional poisons created in the tissues of the animal” (p. 13).

Compares the poor health of the people of Iceland (whose diet “consists almost exclusively of animal food”) with the excellent health of most Pacific Islanders (who eat mostly raw fruits and vegetables. Before the Spaniards discovered Ladrone in 1620, there were “no animals on the island except a few species of birds which were left wholly unmolested. They had never seen fire and at first they hardly could imagine its effect and use”).

“Another important argument in favor of the vegetarian diet is that man can derive his nourishment from a much smaller area, when living on the products of the soil, receiving them direct from the hand of nature, instead of feeding them first to the cattle and living on their meat. The land which now serves as hunting-grounds or for cattle raising, can be much better utilized by the cultivation of fruits, nuts, and cereals. It has been estimated that a certain area of well-cultivated fruit land can sustain at least twenty times as many people by its crops than could be nourished by the meat of cattle which do but pasture on its spontaneous grasses; and recently it has been found in a large slaughter-house in Cincinnati [Ohio], that the oat-meal used in fattening the pigs would have gone at least six times as far as the pork produced went in feeding people. *How preposterous, then, to spend time and money in raising and butchering animals, when nature offers us in the products of the soil the very best food material in the purest state and in the greatest abundance!*” (p. 14-15).

On the one unnumbered page at the front of this booklet are ads for: (1) A book titled *Diagnosis from the Eye*. Also published in German. (2) A book titled *The Foundation of All Reform*, by Otto Carque. (3) A booklet titled *Medicinal Foods*, by Otto Carque (16 pages). (4) Kosmos Publishing Co. and Hygienic Institute, 765 N. Clark St., Chicago, Illinois. Phone Black 5981. “This is an institution for the prevention and permanent cure of all acute and chronic male, female and children’s diseases without drugs and operations, by the simple means of Nature Cure, as pure natural food, cold water treatments, sun and baths, physical culture, magnetism, etc.”

On the two unnumbered pages at the back of the book

are ads for: (1) Naturopathic Institute, Sanatorium and College of California (Incorporated), 556 to 560 S. Hope Street, Los Angeles. Dr. Carl Schultz, President. (2) The book (novel) *The Jungle*, by Upton Sinclair. “A story of packingtown and the beef trust. The unforgettable book of 1906.” Includes 5 reviews of the book by well-known writers, including Jack London. Available from Kosmos Publishing Co., Chicago.

The author lived 1867-1935.

This booklet mentions that Carque has written a pamphlet titled “Medicinal Foods: How to get well and keep well by nature’s simple remedies.”

Note 1. Although this booklet is copyrighted 1904, the ad for *The Jungle* must have been inserted in a printing of 1906, the year the latter book was published. Carque’s book is advertised in *Naturopath and Herald of Health* (New York City) (April 1905, unnumbered page).

Note 2. This is the earliest English-language document seen (July 2021) that uses the term “natural foods” (or “natural food”) to refer to specific foods that are not refined or adulterated. Otto Carque continued to use the terms “natural foods” and “natural food” throughout his life, even though his colleagues preferred the terms “health foods” and “health food.” Starting in 1922, in advertisements in the *Los Angeles Times*, he referred to his line of products (mostly dried fruits and nuts) as “Natural Foods of California.” In 1925 he wrote and published a 359-page book titled *Natural Foods: The Safe Way to Health*. By 1931 he had renamed his company “Carque Natural Foods” and by 1935 a huge sign across the top of his food factory spelled out the company name. Address: 765 North Clark St., Chicago, Illinois.

2462. Carvalho Drumond, Alexandre. 1904. Do vegetarianismo racional [Rational vegetarianism]. Rio de Janeiro, Brazil. Typ. Altina. 178 p. 4°. [Por]*

• **Summary:** Critical essays and theses. Note: This is the earliest Portuguese-language document seen (March 2022) concerning vegetarianism, which it calls *vegetarismo*. Address: Faculdade de Medecina do Rio de Janeiro, Brazil.

2463. Christian, Eugene; Christian, Mollie (Griswold) (Mrs.). 1904. Uncooked foods & how to use them: A treatise on how to get the highest form of animal energy from food, with recipes for preparation, healthful combinations and menus. New York, NY: The Health-Culture Co. 246 p. Portrait. 19 cm.

• **Summary:** The authors report complete restoration of health after adopting a vegetarian dietary plans based on raw fruits, vegetables, grains, and nuts. Eggs and milk are used in the book. Eugene Christian lived 1860-1930.

Note: This is the earliest English-language document seen (April 2005) that contains the term “uncooked foods” (or “uncooked food”); it refers to raw food. Address: New York.

2464. Forward, Charles Walter. 1904. The food of the future: A summary of arguments in favour of a non-flesh diet. London: George Bell and Sons. xi + 128 p. Preface by Ernest Bell. 19 cm. *

• **Summary:** Discusses the ethical, economic, physiological, and nutritional advantages of a vegetarian diet, plus the historical and literary writings advocating vegetarianism.

2465. Fulton, Edwin Giles. 1904. Vegetarian cook book: Substitutes for flesh foods. Oakland, California: Pacific Press Publishing Company. 266 p. Index. 19 cm.

• **Summary:** The introduction, titled "Why I was impressed to write a cook book," states: "The number of physicians and dentists increases each year at an alarming rate, but the aches and ills of the suffering people do not lessen. Thousands of people find themselves in a deplorable condition, with stomachs almost worn out, having depended largely upon predigested foods and a long list of so-called 'dyspepsia cures.'"

"The amount of patent medicines, 'sure cures,' consumed by the people in the United States is enormous, and is increasing every year..."

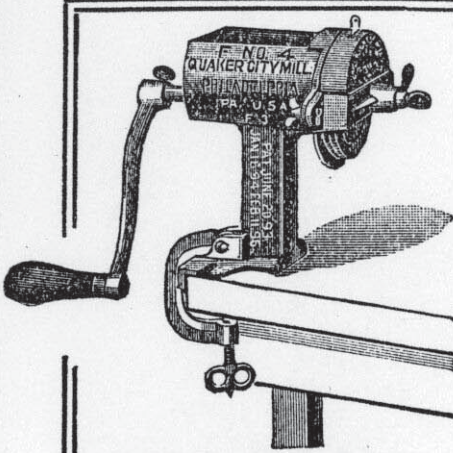
"Disease among cattle, poultry, and fish has increased so alarmingly in the last few years that we should no longer depend on the animal kingdom for food." "In our efforts to teach how to live without the use of flesh foods, we find we have only begun to discover the inexhaustible resources of the great vegetable kingdom in the boundless wealth of varied hygienic foods."

The chapter on "Entrees" (p. 67-114) contains only vegetarian recipes with names like Mock white fish, Fillets of vegetarian salmon, Mock turkey with dressing, Roast duck (vegetarian style), Vegetarian roast, Vegetarian hamburger steak (p. 113-14), or vegetarian sausage. Several commercial products are called for in many recipes: Protose, Nuttolene, and Nut Food—all made by the Sanitas Nut Food Co. of Battle Creek, Michigan.

The chapter on "Cereals" contains a recipe for Gluten-Granola mush (p. 184). The chapter titled "Toasts" states (p. 187): "Zwieback should be used as the foundation of all toasts, although ordinary toasted bread can be used." Adjust the fire so as not to burn or singe the bread.

The term "peanut butter" appears only once in this book (on page 57, in the "Soups" chapter) in a recipe for Tomato bisque No. 2. However the recipes for "Nut butter" below are actually recipes for peanut butter."

The chapter titled "Nut butter" (p. 239-45) states that "Nut butter can be easily made in the home... Peanuts and almonds are the nuts most suitable for making nut butter... The best variety peanuts for making nut butter is the Spanish shelled." Three home-scale processes are given. The first is:



Quaker City Peanut Butter Mill

Price of Mill \$4.00

THIS mill is tinned and has a ball bearing. Grinds dry, wet or oily substances. Weight ten pounds, capacity five pounds peanut butter per hour. This is not a cheap meat mill which will not grind fine, but a thoroughly practical grinding mill constructed on the same principles as our large mills, which have been used so successfully throughout the world for nearly a generation. It is a general grinding mill for family use, and is sold at a price within the reach of every family. The importance of pure food can not be overestimated. The surest way to get it is to do your own grinding, thus having the article freshly ground as you use it, and avoiding the danger of injurious adulterations. This mill is adapted to grinding or pulverizing any of the following articles:—

Coffee, peanuts or nuts of any kind, all wet or oily substances, corn meal, cracker dust, bread crumbs, cracked wheat and oats, horseradish, and cooked meats, spices, herbs, and roots, vanilla beans and pods when mixed with sugar and ground together for flavoring; raisins, with or without seeds for marmalade, cocoanuts, etc. Peanut butter is said to be superior to codliver oil for consumptives. Send for circular containing directions for making peanut butter.

MANUFACTURED BY

The A. W. STRAUB CO., 3737-41 Filbert St.
Philadelphia, Pa.
Canal and Randolph Sts., Chicago, Ill.
VEGETARIAN CAFE, 755 MARKET ST., SAN FRANCISCO, CAL.

"Process no. 1: Put a layer of peanuts about one-half inch deep in a dripping-pan and place on perforated shelf in a moderate oven. Allow them to bake slowly for about one hour. Cook them until they are a light brown or straw color. Shake the pan or stir the peanuts every few minutes. When the kernels begin to crack and pop they brown very quickly, and should be watched closely.

"A splendid way to cook them is to fill a tight-covered dish about two-thirds full, place in the oven, and shake occasionally. When cooked this way, they are not liable to burn, and they retain their flavor better. When they have cooked sufficiently, spread out at once. When they have become quite cool, blanch as follows: This can be done by rubbing them in the hands, or what is better, a coarse bag, or take a piece of cloth and fold the ends together, forming a bag. Another good device is a screen made of coarse wire. Rub them until the skins are loose. The chaff can be removed by using a fan or by pouring them from one dish to another where the wind is blowing. Look them over carefully, removing defective nuts and foreign substances.

"The next step is to grind them. The most practical family mill we know of for grinding nuts, etc., is the Quaker City Mill (see cut [illustration] and description of same in this book).

"Always grind freshly cooked nuts, as they do not make good butter when left a day or two after being cooked." Note 1. No salt is used in this recipe. And, it is clearly based on the recipe in Lambert (1899, p. 70-71, which see).

These recipes are followed by recipes for: Salted nut butter ("Prepare nuts as described in process No. 1. Sprinkle salt on the kernels when grinding. It is much more preferable to grind the salt in with the nuts than to mix it in the butter"). Almond butter ("more difficult to make than peanut butter, on account of the difficulty in removing the skins"). Brazil nut butter. Peanut meal. Nut butter for the table. Peanut cream ("Emulsify with water until it is the consistency of milk").

Concerning "Nut butter for the table" (p. 245): "Put one-half the amount of butter required for the meal [p. 244] into a bowl and dilute with an equal quantity of water, adding a little of the water at a time, beating it thoroughly with a fork until it [sic, the mixture] is smooth and light. Enough water should be used to make it the proper consistency to spread nicely. An egg beater or a wire potato masher is an excellent utensil for mixing. A little salt can be added if desired. Nut butter when mixed with water does not keep but a few hours."

Page 249 lists 25 U.S. and 2 overseas "Vegetarian Restaurants and Cafes" worldwide, each with a street address. USA: Vegetarian Restaurant, Los Angeles, California. Vegetarian Restaurant, Oakland, California. Vegetarian Cafe, San Francisco, California. Vegetarian Cafe, Colorado Springs, Colorado. Vegetarian Cafe, Denver, Colorado. Hygienic Dining Rooms, Washington,

DC. Hygeia Dining Rooms, Chicago, Illinois. Vegetarian Restaurant, Des Moines, Iowa. The Hygeia, Battle Creek, Michigan. Vegetarian Restaurant, Detroit, Michigan. North Michigan Tract Society, Petoskey, Michigan. Pure Food Cafe, Kansas City, Missouri. Vegetarian Restaurant, Lincoln, Nebraska. Vegetarian Restaurant, Jamestown, New York. Health Restaurant, New York City, New York. The Laurel, New York City, New York. Hygienic Cafe, Philadelphia, Pennsylvania. Vegetarian Restaurant (Corner Church & Vine St.), Nashville, Tennessee. The Pure Food Cafe, Salt Lake City, Utah. Good Health Restaurant, Seattle, Washington. Vegetarian Restaurant, Spokane, Washington. Restaurant, Fairmont, West Virginia. Hygienic Cafe, Madison, Wisconsin. Hygienic Cafe, Milwaukee, Wisconsin. Hygienic Restaurant, Sheridan, Wyoming.

Foreign: Vegetarian Restaurant, Sydney, NSW, Australia. Vegetarian Restaurant, Copenhagen, Denmark.

Pages 250-52 contain a "Directory of Sanitariums," 56 in all, worldwide. They are located in the USA (35), Australia (2; Wahroonga and Cooranbong, NSW), Canada (4; Vancouver and Victoria, British Columbia; Knowlton, Quebec; and St. Johns, Newfoundland), Denmark (2; Skodsborg and Frederikshavn), England (2; Caterham, Surrey, and Leicester), Germany (Friedensau, Bez. Magdeburg), India (Calcutta), Ireland (Belfast), Japan (Kobe), Mexico (Guadalajara), New Zealand (Christchurch), Norway (Christiania), Samoa (Apia, [Western Samoa]), South Africa (Cape Colony), Sweden (Orebro), and Switzerland (Basle).

Page 252 gives a "Directory of Sanitarium Food factories: Battle Creek Sanitarium Food Company, Battle Creek, Michigan Sanitarium Food Company, Sanitarium, California. Portland Sanitarium Food Company, West Ave., Mt. Tabor, Oregon. Colorado Sanitarium Food Company, Boulder, Colorado. Union College Bakery, College View, Nebraska. Sanitarium Food Company, 228 Clarence St., Sydney, NSW, Australia.

Commercial food products made by these food companies and used in the recipes include: Gluten, Granose Flakes, Nuttolene, and Protose.

In the back are ads (on unnumbered pages) for: (1) Quaker City Peanut Butter Mill, made by A.W. Straub Co. at 3 locations: 3737-41 Filbert St., Philadelphia, Pennsylvania; Canal and Randolph Streets, Chicago, Illinois; Vegetarian Cafe, 775 Market St., San Francisco, California. "Price of Mill \$4.00. This mill is tinned and has a ball bearing. Grinds dry, wet, or oily substances. Weight ten pounds, capacity five pounds peanut butter per hour... Peanut butter is said to be superior to codliver oil for consumptives [those affected with pulmonary tuberculosis].

(2) Sanitarium Food Company, Sanitarium [St. Helena?], California. Branch stores: San Francisco, Oakland, San Jose, and Fresno, California; and Salt Lake City, and Provo, Utah. They make bottled grape juice and apple cider.

(3) Sanitas Nut Food Co., Ltd., Battle Creek, Michigan (makers of Protose and Nuttolene. "Nut foods were developed by the Sanitas Nut Food Co., Ltd., Battle Creek, Mich. Their manufacture is protected by patents... Sanitas Protose and Nuttolene are the only successful and scientific meat substitutes on the market. Sanitas Foods are sold by reliable dealers in all parts of the country... The Sanitarium Food Co., St. Helena and San Francisco, Cal., carry a full line of our products.")

Note 2. This is the earliest document seen (Nov. 2014) concerning meat alternatives that contains the term "Mock turkey."

A slightly revised edition was published later in 1904, containing 268 pages. A second edition was published in 1910.

2466. Gautier, Armand. 1904. *L'alimentation et les régimes: chez l'homme sain et chez les malades*. 2 éd. rev. et augm. [Diet and dietetics: for healthy and for sick people. 2nd ed.]. Paris: Masson & Co. xvi + 528 p. 3d ed., 1908. [1 ref. Fre]

• **Summary:** Chapter 19, on vegetables, grains, etc., contains a section titled "*Pois ou fèves de Soja*" (Soja peas or beans), which notes that these are the "oil peas" (*pois oléagineux*) of China and Japan, where they have been cultivated since ancient times. The small quantity of starch and the large amount of proteins (*albuminoïdes*) [in the seed] has led them to be recommended for use in a bread for diabetics.

A table gives the nutritional composition of yellow soybean seeds according to two studies cited by Mr. A. Balland (1903). Gautier adds that the ash is composed mainly of the phosphates of potassium and magnesium, plus a little calcium sulfate.

This food is exceptionally rich in oils and proteins. Unfortunately its taste is not very agreeable. In Japan, soy flour (*la farine de Soja*) is mixed with cooked rice and allowed to ferment until one obtains a sort of pap or sauce which takes the place of meat extract.

Note: Neither soy flour nor rice are used in Japan as raw materials for making soy sauce. Apparently the author is not aware of koji, the key to the soy sauce fermentation.

In chapter 35, on special diets, the first long section (p. 390-97) is about the vegetarian diet (*Régime végétarien*), which concludes that this diet should be practiced "by all who pursue the idea of building up and educating races that are intelligent and artistic, and at the same time prolific, vigorous and active."

The section on diabetic diets (p. 430-31) recommends foods with a low starch content, including gluten, gluten bread, and almonds; soy is not mentioned. Address: Professeur a la Faculte de Médecine de Paris.

2467. Grohmann, Adolf Arthur. 1904. *Die Vegetarier-Ansiedlung in Ascona und die sogenannten Naturmenschen im Tessin* [The vegetarian settlement in Ascona and the

so-called *Naturmenschen* in Tessin]. Halle, Germany. 63 p. Reprinted in 1997 in Ascona, by Edizioni della Rondini. [Ger]*

• **Summary:** The German word *Naturmenschen* means "natural men and women." They lived close to nature, wore loose-fitting peasant dress, sometimes practiced nudity, and generally ate a vegetarian diet. The men wore long hair and beards. Most liked to live in intentional communities (as at Ascona or Tessin), shunned capitalism and money, practiced free love, and embraced a spirituality that combined Germanic myth and Rousseau's nature worship.

2468. Haig, Alexander. 1904. *Diet and food considered in relation to strength and power of endurance, training and athletics*. 5th ed. London: J. & A. Churchill. viii + 138 p. Illust. 8°. *

• **Summary:** Discusses uric acid and a vegetarian diet. A 6th ed. (viii + 139 p.) was published in 1906 in London and Philadelphia. Address: M.D., F.R.C.P., England.

2469. Henderson, Mary Foote. 1904. *The aristocracy of health: A study of physical culture, our favorite poisons, and a national and international league for the advancement of physical culture*. Washington, DC: Colton; New York, NY: Harper & Bros. xii + 772 p. Illust. 20 cm. Reprinted in 1906 by Harper & Bros. (New York). *

• **Summary:** Written from the viewpoint of "physical culture," this book advocates a vegetarian diet. It focuses on our "Our favorite poisons" (tobacco, alcohol, coffee, cocaine, opium, etc.), and shows how they damage our health. Mary Foote Henderson lived 1842-1931. Address: Washington, DC.

2470. Kellogg, Ella Ervilla Eaton. comp. 1904. *Healthful cookery: A collection of choice recipes for preparing foods, with special reference to health*. Battle Creek, Michigan: Modern Medicine Publishing Co. 299 p. Index. 19 cm.

• **Summary:** Contents: Methods in hygienic cookery: Healthful cookery. Measuring and combining ingredients. Breads. Unfermented, or aerated bread. Sandwiches. Toasts. Vegetable substitutes for flesh foods. Eggs. Porridges and breakfast dishes. Vegetables. Gravies and relishes. Salads. Soup. Soups with nut soup stock. Gruels and liquid foods. Desserts. The invalid's meals. Seasonable bills of fare. Note 1. Soy is not mentioned.

"Peanut butter" is called for in various recipes: Nut cheese (p. 163), Nut cream (p. 164), Nut salad dressing (p. 171), and Vegetable soup (p. 181-82).

"Almond butter" is called for in: Fruit pin wheels (p. 49), Almond cream (p. 164), Nut cream (p. 164), Peach salad (p. 169), Sweet salad dressing (p. 172), Sour salad dressing (p. 172-73), Cream of almond soup (p. 179), Almond puree (p. 197), Hot nut milk (p. 197), Granola pie crust (p. 210), Almond pound cake (p. 231, incl. almond butter in the icing),

Almond filling (for desserts, p. 233), Chocolate mold no. 1 (p. 239), Cocoanut almond cream sauce (p. 245), Almond whipped cream ([non-dairy], p. 246. "Reduce Almond Butter to the consistency of cream, and pour slowly over the well-beaten white of an egg. Sweeten and flavor to suit the taste. For persons who can not use cow's cream, this makes an excellent substitute for whipped cream").

Note 2. This is the earliest document seen (Oct. 2013) that discusses a non-soy, non-dairy whipped cream.

"Nut butter" is called for in: Granuto cakes (p. 44), Nut butter puffs (p. 45), Nut gluten rolls (p. 47), and other recipes on pages 55, 57, 58, 71, 78, 82, 86, 87, 88, 104-06, 126, 136, 157, 159-62, 169, 173, 177-79, 233, 245, 301. For "Nut butters" see Sandwiches (p. 53; "The butter, whether dairy or some one of the various nut butters, should be creamed and spread smoothly on the bread...").

"Nut cream is called for in: Granuto cakes (p. 44; "Serve at once with dairy or Nut Cream, dairy or Nut Butter,..."), Nut gluten rolls (p. 47), Pease gravy toast (p. 65), Nut Lisbon steak, no. 2 (p. 75), and other recipes on pages 86, 99, 104-05, 121-23, 129, 132, 136-37, 141, 146, 151, 153, 155, 159-60, 164, 176, 192, 205, 217, 245, 253, and 283.

Gluten is mentioned throughout the book, as are gluten bread, gluten flour, 40% gluten flour, ½ cup gluten (p. 84), 20% gluten (p. 99, in Protose and gluten patties), gluten meal, and gluten gruel.

Note 3. This is the earliest English-language document seen (Nov. 2014) that mentions a kind of meatless burger or patty, which it calls "gluten patties" (one of two documents).

This is a vegetarian cookbook. In the chapter on flesh-food substitutes (p. 67+), "vegetarian" is mentioned in several recipe names: Vegetarian roast (p. 106). Vegetarian roast No. 2 (p. 107). Also: Vegetarian boiled dinner (p. 134). Major branded ingredients in this chapter are: Protose ("vegetable meat"), Nuttolene, Granola, and Nut Butter.

On page 84 is a recipe for "Vegetable turkey" which calls for "2 cups lentil pulp,... 2 eggs, 2 cups walnut meal,... ½ cup Granola, ½ cup Gluten, 1 onion, ¼ cup thick Nuttolene Cream."

On the last 2 pages of the book is an ad: "This volume contains some six hundred recipes." "For the preparation of Sanitarium foods. These foods are manufactured by the Battle Creek Sanitarium Co., Ltd., and the Sanitas Nut Food Co., Ltd., the two original health food manufacturers of Battle Creek. Our products are of world-wide reputation, some of them having been in use more than a quarter of a century [i.e., since about 1879]. The company makes more than 49 food products. "Many good grocers carry only a few of them; some, a large line; more, none at all... Thousands upon thousands of grocers have never heard of our products."

"To all express offices in the following States we prepay the express on orders of \$5.00 or more." On orders of \$15.00 or more they also offer a 10% discount. The names of 23

states near Michigan are listed. Then the name, weight, packaging type, and price of every product is given.

The author is the wife of the famous Dr. John Harvey Kellogg. She lived 1852-1920. A slightly enlarged edition (313 p.) was published in 1908. Address: A.M., Battle Creek, Michigan.

2471. Kellogg, Ella Ervilla Eaton. 1904. Science in the kitchen: A scientific treatise on food substances and their dietetic properties, together with a practical explanation of the principles of healthful cookery; a thousand choice, palatable, and wholesome recipes. Revised and enlarged edition. Battle Creek, Michigan: Modern Medicine Publishing Co. 508 p. [39] leaves of plates. Illust. Index. 24 cm.

• **Summary:** In this new edition, the wife of the famous Dr. John Harvey Kellogg discusses the principles and methods of the dietary system employed at the Battle Creek Sanitarium. Although this is a vegetarian cookbook (which includes the use of eggs and milk), that fact is not discussed anywhere in the book.

The "Preface to the fourth edition" (p. 4) begins "Cookery is a progressive science. Within the past few years several new and very valuable food products have been developed in the food laboratories of the Battle Creek Sanitarium and put upon the market, making necessary the evolution of many new recipes for their preparation for the table."

The long chapter on "Meats" (p. 389-417) in the 1892 ed. has been replaced by an even longer chapter on "Nuts and nut foods" (p. 389-425). After that we find all new chapters: "Food for the sick" (p. 426-52), "The daily menu" (p. 453-63), and "Appendix" (p. 464+) with many pages of nutritional analyses, copied from the "Battle Creek Sanitarium Diet List," showing the "Food value of the large variety of foodstuffs when prepared for the table."

In the new "Introduction," the section on dairy products has been rewritten to deemphasize their use.

The long chapter on "Legumes" again notes that the Chinese "manufacture cheese [clearly tofu] from peas and beans" (p. 217-18).

The chapter on "Milk, cream, and butter" states (p. 369): "Various nuts, as almonds, filberts, and cocoanuts furnish products which make excellent substitutes for milk, and which can be utilized in cooking in early all recipes where milk is needed. These milk substitutes approach very closely the same composition as cow's milk, thus affording equal nourishment, while they have the advantage of being perfectly clean and free from germs. Recipes for their preparation are given elsewhere."

"Peanut butter" is mentioned on pages 395 and 439.

The chapter on "Nuts and nut foods" begins with a description of the major nuts. The long section on "The peanut or groundnut" notes: "In this country they are more

commonly roasted, but in this form are almost indigestible, for the peanut is really not a nut at all, but a legume, and requires thorough cooking... to render it digestible. Peanuts are, however, a very wholesome and nutritious food when properly cooked" (p. 393). Recipes include: To blanch almonds. To blanch peanuts. Cocanut cream. Nut pulp (from well blanched and baked peanuts). Peanut butter (Blanch, then cook in a double boiler for 8-10 hours before grinding). The section titled "Nut preparations" states: "Within the last few years, various processes have been discovered whereby nuts of different kinds are converted into most valuable and palatable foods. Chief among these nut products may be named protose, or vegetable meat, almond and peanut butters, nuttolene, nuttose, nut meals, and nut soup stock" (p. 398). Then come subsections on: "Protose and nuttolene recipes" (p. 399-411, incl. 2 recipes for Vegetarian roast, Vegetarian chili sauce, Protose steak, Nut steak in gravy, Mock hamburger steak, Nuttolene cutlets, Nut fillets, Protose patties, and Rice and lentil croquettes). "Nut products with vegetables" (p. 411-16). Nut cream and butter (p. 416+, incl. Nut butter, Nut milk). Sandwiches (p. 214+, incl. with almond butter or nut butter).

The Appendix showing nutritional value of foods (p. 464-84) includes all the new nut products. At the very end is a half-page table titled: "The following table shows clearly the inferior value of flesh foods." The nutritional composition of 23 such foods (red meat, poultry, fish, and shellfish) is given. The book contains 31 excellent illustrations and 39 unnumbered pages of glossy black and white photos, each page printed on only one side.

Note 1. This is the earliest English-language document seen (Nov. 2014) that mentions a kind of meatless burger or patty, which it calls "Mock hamburger steak" and "Protose patties" (one of two documents).

Also discusses: "The superiority of bread made from the entire wheat or unbolted meal" also called "whole-wheat bread" (p. 112, 143). Many recipes throughout the book call for gluten. Diabetic biscuit (p. 452, made of Graham or entire-wheat flour). The following words do *not* appear in the Index: Animal, beef, bulk, fiber, fish, flesh, roughage.

Note 2. The 1904 date appears only on page 4 in the section titled "Preface to the fourth edition." No mention of a 4th ed. appears on the title page. The copyright page gives only the 1892 date. Address: Battle Creek, Michigan.

2472. Kellogg, John Harvey. 1904. *The miracle of life*. Battle Creek, Michigan: Good Health Publishing Co. 574 p. 19 cm. Plates (partly colored). *

• **Summary:** Includes a chapter on vegetarianism titled "Shall we slay to eat?" (p. 161-96). Address: M.D., Battle Creek, Michigan.

2473. Kenney-Herbert, Arthur Robert. 1904. *Vegetarian and simple diet*. London: S. Sonnenschein & Co. 450 p. 19 cm. *

• **Summary:** A second edition was published in London in 1905, and a "Cheap edition" in 1907. The author lived 1840-1914. His name is sometimes listed as "Herbert, A.R.K.," "Wyvern," or "Col. A.R. Kenney-Herbert." Address: Colonel, England.

2474. Kingsford, Anna Bonus. 1904. *The perfect way in diet: A treatise advocating a return to the natural and ancient food of our race*. 4th ed. London: Kegan Paul, Trench, Trubner & Co., Ltd. xii + 121 p. 17 cm. [92* footnotes]

• **Summary:** The Preface states: "The following treatise is a translation, revised and enlarged, of my 'These pour le Doctorat,' which, under the title 'De l'Alimentation Végétale chez l'Homme,' I presented in the month of July, 1880, at the Faculté de Médecine of Paris on completing my medical studies and taking my degree.

"The original thesis was published in Paris in the French language, and subsequently translated into German and issued with illustrative notes and other additions by Dr. A. Aderholdt. Encouraged by the success obtained by these two editions, and by the favourable notices they elicited from various foreign scientific and popular critics, I offer the present work to English readers, confident of a kindly welcome from the friends of the reform I advocate, and hopeful of a serious and intelligent hearing from those who as yet are strangers to the merits of that reform.

"The French and German editions of this treatise include an Appendix, containing short notices and citations from the works of the chief exponents and exemplars of the Pythagorean system of diet. In the present volume this Appendix is suppressed in favour of a forthcoming 'Catena of Authorities Denunciatory or Depreciatory of the Practice of Flesh-Eating,' by a 'Graduate of Cambridge'; an excellent and ample compendium to which the reader is referred.

"That I have dwelt chiefly on the aspects, physical and social, of my subject, and touched but lightly on those moral and philosophical, is not, assuredly, because I regard these last as of lesser importance, but because their abstruse and recondite nature renders them unsuitable to a work intended for general reading.

"Finally, if any into whose hands this book may fall, should be inclined to think me over-enthusiastic, or to stigmatise my views as 'Utopian,' I would ask him seriously to 'consider whether 'Utopia' be not indeed within the realisation of all who can imagine and love it, and whether, without enthusiasm, any great cause was ever yet won for our race. Man is the master of the world, and may make it what he will. Into his hands it is delivered with all its mighty possibilities for good or evil, for happiness or misery. Following the monitions and devices of the sub-human, he may make of it—what indeed for some gentle and tender souls it has already become—a very hell; working with God and Nature, he may reconvert it into Paradise."

Page 26. Japan. "The Japanese not only abstain from

animal food, but even from milk and its productions. One of the laws which they most religiously observe is, not to kill, nor to eat anything that is killed.’”

“‘Fish and rice are staples of the Japanese diet... Beans are an important article, and from these is manufactured *tofee* [sic, tofu]—literally bean-cheese, an article largely used by the poorer classes’” (*New York World* 1887).

Note: Anna Kingsford lived 1846-1888. Address: Doctor of Medicine of the Faculty of Paris, 11 Chapel Street, Park Lane [London?].

2475. Lefèvre, Jules. 1904. Examen scientifique du végétarisme [A scientific examination of vegetarianism]. Paris: Société végétarienne de France. 163 p. Illust. 26 cm. [Fre]

• **Summary:** Contents: Part I. Vegetarianism and statistics: Historical foundations of the movement and its development. Historical review of vegetarianism. Necrophagy [feeding on corpses or carrion, a term first used in about 1835] and the anti-necrophagy reaction of the 19th century. Gleizès and vegetarian renaissance in England. Extension of vegetarianism to the German countries and to America. French vegetarianism: Its rapid development, the congress of 1900.

Page 164 lists the publications of the Vegetarian Society of France, whose address is 13, Rue Froissart, 13, Paris. An English-language translation of this book was published in 1923. Jules Lefevre was born in 1863.

2476. Maude, Aylmer. 1904. A peculiar people: The Doukhobórs. New York: Funk & Wagnalls Co. xi + 338 p. Illust. Maps. 21 cm. Reprinted in 1905 in London by A. Constable & Co. *

• **Summary:** Note: Aylmer Maude lived 1858-1938.

2477. Plutarchus [Plutarch]. 1904. Plutarch ueber das Fleischessen. Abdruck aus Pythagoras, der Weise von Samos [Plutarch's thoughts on eating meat. Offprint from Pythagoras, the wise man from Samos. Translated by Eduard Baltzer]. Leipzig, Germany: Verlag des Deutschen Vegetarier-Bundes (K. Lentze). 31 p. Foreword and annotations by Benno Buerdorff. 16°. [Ger]

• **Summary:** Plutarch's original work is titled “De Esu Carnium” (On the Eating of Meats), which is chapter 20 in the *Moralia* (single essays). Plutarch, a Greek biographer and moralist, was born in about A.D. 46 and died in about A.D. 120. Baltzer, who wrote several books on vegetarianism, lived 1814-1887.

Writing to one of his friends Plutarch says: “You ask of me for what reason it was that Pythagoras abstain'd from eating flesh... That it is not natural for mankind to feed on flesh, we first demonstrate from the very shape and figure of the body: for a human body no way resembles those that are born for rapine [meat eating]: it hath no hawk bill; no sharp

talon; no roughness of teeth; no such strength of stomach, or heat of digestion, as can be sufficient to convert or alter such heavy and fleshy fare: but even from this, that is, the smoothness of the tongue, and the slowness of the stomach to digest, nature seems to disclaim all pretence to fleshy victuals: but if you will contend that you yourself was born to an inclination to such food as you have now a mind to eat; do you, then, yourself, kil what you would eat: but do it your own self, without the help of a cleaver, mallet or ax; as wolves, bears, and lions do, who kil and eat at once. Rend an ox with thy teeth; worry a hog with thy mouth; tear a lamb in pieceēs; and fall on and eat it alive as they do: but, if thou had'st rather flay until what thou eatest is become dead, and art loth to force a foul out of its body, why, then, do'st thou, against nature, eat an animate thing? Nay, there is no one that is willing to eat even a lifeless and a dead thing as it is, but they boil it, and roast it, and alter it by fire and medicines, that the palate, being thereby deceive'd, may admit of such uncouth fare.” (tract 1).

2478. Pope, Mary. 1904. Vegetarian savouries. London: Theosophical Publishing Society. xv + 79 p. 18 cm. *

2479. Roeder, Charles. ed. 1904. Manx notes and queries... Reprinted from the *Isle of Man Examiner*. Douglas, Isle of Man: S.K. Broadbent & Co. 155 + xvi p. Quarto. *

• **Summary:** Contains details about vegetarian and temperance periodicals published on the Isle of Man, mostly after 1836.

2480. Schouteden, H. 1904. Ergographie de la main droite et de la main gauche [Ergography of the right hand and the left hand]. *Annales de la Societe Royale des Sciences Medicales et Naturelles de Bruxelles* 13(1):1-28. [18 ref. Fre]

• **Summary:** Vegetarians averaged almost twice as many right-hand contractions on an ergograph before exhaustion than did meat-eaters, and recovered from exhaustion more rapidly. Address: Research conducted at l'Institut Solvay (Physiologie).

2481. Stewart, Watson. 1904. Personal memoirs of Watson Stewart. www.kancoll.org/articles/stewart. *

• **Summary:** Section 4 is titled “Vegetarian Settlement Company.”

2482. New Health Food Stores. 1905. Classified ad: Vegetarian cookery demonstration... *Manchester Guardian (England)*. Jan. 18. p. 1.

• **Summary:** “... at the New Health Food Stores, 257, Deansgate, by Mr. E.C. Chapman, to-day (Wednesday), at 3 p.m. Collection.” Address: 257, Deansgate [Manchester].

2483. Broadbent, A. 1905. The Vegetarian Congress at St. Louis. *Vegetarian Messenger and Health Review*

(Manchester, England). Jan. p. 4-8.

• **Summary:** “The Rev. H.S. Clubb submitted the following resolutions and more sentiments to the Congress, the various speakers moving one or more of them: -

First.—That pure food is essential to health, physically, morally and spiritually. That the flesh of even healthy animals contains ptomaine poisons, while many animals are diseased when slaughtered.”

“Seventh.—That the manufacture of health foods from grains, nuts and fruit is an industry that can be carried on in connection with agriculture, finding winter as well as summer employment for labor in the country.

“Eighth.—That the establishment of a parcels post, as in England and Germany, is greatly needed in America to enable the manufacturer of health foods to supply them fresh and at moderate cost to his customers.”

2484. *Good Health (Battle Creek, Michigan)*. 1905. Sanitariums. Health food restaurants. 40(1):ix (Advertisements section). Jan.

• **Summary:** Gives the name and address of 39 Sanitariums, including 26 in the United States, and 13 overseas (new ones since 1904 at Leicester, England. Cape Town, South Africa. Kimberly, South Africa). These “institutions are conducted in harmony with the same methods and principles as the Battle Creek Sanitarium.

Also gives the name and address of 27 health food restaurants in the United States (note that the term “vegetarian restaurants” is no longer used) including the following new ones: Vegetarian Restaurant, 555 Boylston St., Boston, Massachusetts. Vegetarian Cafe, 214 Union St., Seattle, Washington. Vegetarian Cafe, S. 170 Howard St., Spokane, Washington.

Note: This is the earliest English-language document seen (March 2007) that contains the term “Health food restaurants” (or “Health food restaurant” or “Health-food restaurant”).

2485. Pitman Stores. 1905. “Pitman” New Gloves (Ad). *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. Inside front cover.

• **Summary:** “From the animal to the ideal. Another fetter snapped. “Pitman” New Gloves. Has all the appearances and effect of Real Reindeer, but woven throughout. Warmer and more durable than Kid. Soft as Velvet and as pliable as Suede, giving freedom to the fingers. Will last two pairs of ordinary gloves and can be washed. Will stretch but will not split. All sizes in Ladies’ or Gentlemen’s. White, black, slate or sable. Per pair, 2/3, post paid.

“‘Pitman’ Stores, Health Food Specialists. The largest vendors of health foods in the British Isles. Xmas illustrated catalogue, 80 pages, post free, two stamps, with ‘Aids to a Simpler Diet.’” Address: Ruskin St., Birmingham [England].

2486. Pitman Stores. 1905. ‘Pitman’ uncooked foods (Ad). *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. Inside front cover.

• **Summary:** A ½-page ad. Naturalbred (Registered) (Uncooked whole wheat bread). A perfect food cure for constipation, indigestion, and similar stomach troubles. Unlike ordinary Bread, will keep fresh and good for weeks, needs no Butter, and contains neither Baking Powder, Yeast, added sugar or Water.

“A natural vital food, made from the whole wheat berry...

Fold medal Fruit & Nut Cakes. Uncooked complete foods. Ready to eat. For travelling, walking, cycling, running, rowing, and all athletic performances.

“Made by Electricity, with choice fruits and nuts only. Guaranteed free from preservatives and to contain no peanuts.

“Aprinut, Plumanut, Bananut, Muscatalmo, Alnut, Sandwich and Frutgranut—6d.

“Datanut, Frutanut—5d.

“Fig and Raisinut, Date and Applenut, Fig and Ginger, Date and Ginger, Fig and Applenut—4d.

“Fig and Almond, Date and Almond, Fig and Walnut, Fig and Cocoanut, Date and Cocoanut, Date and Walnut—3d.

“Vigar Wafers, either cake packed or in wafer form, 12 in a box, 1d. extra to above prices, or 12 assorted in box—6d.

“Sole manufacturers. ‘Pitman’ Stores, Health Food Specialists. The largest vendors of health foods in the British Isles. New Year illustrated catalogue, 80 pages, post free, two stamps, with ‘Aids to a Simpler Diet.’” Address: Ruskin St., Birmingham [England].

2487. Ralston Purina Co. 1905. Ralston Wheat Porridge (Ad). *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. p. 14a.

• **Summary:** “Should be in every home. It’s good for you and it tastes good. 2 lb. ‘Checkerboard’ Packet, 7½ d.” Address: London Agency: 43 Great Tower St., E.C.

2488. *Vegetarian Messenger and Health Review (Manchester, England)*. 1905. New headquarters. Jan. p. 1.

• **Summary:** “The Vegetarian Society is about to remove from 19 Oxford Road to new and much larger premises at 257 Deansgate, within two minutes’ easy walk from the old Peter Street depot, and close to the Central and Knott Mill Stations, and ten minutes from Exchange and Victoria Railway Stations. The shop is large and roomy, and it will be possible to hold lectures and cookery demonstrations on the first floor. The first series of lectures will be given by Dr. Franklin Richards, of Leicester Sanatorium, from January 9th to 13th, to be followed by others. The new premises are to be opened on Saturday, Dec. 31st.”

2489. *Vegetarian Messenger and Health Review*

(Manchester, England). 1905. New books. Jan. p. 4.

• **Summary:** “Among new books noticed in the *Vegetarische Warte* and *Der Mensch* the most prominent stands Sponheimer’s ‘Vegetarianism, a social necessity.’ The author of this work, which is published at the offices of *Der Mensch* in Berlin, is well known in German vegetarian circles, and has contributed many papers to the *Warte*. If I mistake not, I met the gentleman at the Paris International Conference. He believes that vegetarianism is a matter of evolution, that man was not originally a vegetarian, nor was he fashioned by Nature to be such. So far as we can ascertain his habits during the prehistoric period he was a purely carnivorous animal, and he was not converted to a mixed diet by any scientific recognition of its superiority nor by intuitive mercy, but simply by the necessity of the changes in his surrounding conditions. And the whole of the evolution of civilisation points to the increase of vegetarianism, that is to the crowding out of animal substances from man’s table. But in Arctic regions near the sea coast it is highly probable that vegetarianism will never prevail, because animal food can be had much easier and cheaper. This is not an inspiring theory, as the critic observes, anyone not inclined to vegetarianism will find justification and consolation in the feeling that ‘his time has not yet come.’ But Herr Sponheimer does certainly favour the hope that the future is with us. The book is offered at the moderate price of 1s. 6d., and should interest any of the readers of the V.M. who possess the necessary knowledge of German.”

2490. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Some reasons for a vegetarian diet. Jan. p. 14e.

• **Summary:** “Definition: A Vegetarian Diet consists of the products of the Vegetable Kingdom—chiefly grains, pulse, fruits, and nuts—with or without the addition of eggs and milk and its products, as cheese and butter, to the exclusion of the flesh of animals (fish, flesh, and fowl) and its products, as fat, dripping, suet, lard, &c.

“Because flesh-meat contains nothing of value which may not be easily obtained from the vegetable kingdom; it is a very imperfect food, being devoid of starch and sugar, and containing an excess of flesh-formers. On the other hand, from grains, pulse, fruits, and nuts, food can be selected perfectly suited to all climates and conditions of life; whilst some yield a high percentage of proteids, others supply in abundance sugar and oil.

“Because the observations and evidence of medical men, who have given special attention to the cause and cure of the drink crave, go to prove that the greater the indulgence in flesh-meat the greater the obstinacy of this disease; and the desire for intoxicants is reduced in proportion to the abstinence from flesh-meat; and it has been found in many cases that the only cure for this terrible curse is an entirely Vegetarian dietary, consisting principally of fruit.

“Because ‘the teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface’ (Prof. W. Lawrence, F.R.S.), but they have a close resemblance to those of the chimpanzee and other anthropoid apes, whose food consists of fruits, nuts, and vegetables. In the carnivora the molars have an irregular saw-like outline and are very sharp, the canines are very large, long and pointed, whilst the incisors or front teeth are small. The herbivora possess molars with flattened surfaces and a disposition of the enamel dissimilar to that of the carnivore and frugivora. Man possesses molars with nearly level (tuberculated) surfaces, unlike those of the carnivora or herbivora, and his jaws are capable of a lateral motion not possessed by the carnivora. The canine teeth of man are comparatively insignificant and scarcely rise above the others, whilst no spaces separate them from those next before or behind. Canine teeth do not necessarily indicate carnivorous habits, many of the herbivora of belligerent disposition have them much larger than in man. They are very prominent in the male chimpanzee, musk deer, and camel.

“Because man has neither the simple bag-like stomach, large liver and short intestinal canal of the carnivora, nor the large and complicated stomach and long intestinal canal of the herbivora. The length of this intestinal canal, whilst widely differing from either, approaches nearer to that of the herbivora. The great similarity of his digestive organs to those of the higher apes indicates that his natural food is similar to theirs. Man bears a close resemblance in other anatomical and physiological points to the frugivorous apes.

“Because it is selfish and inhuman to set apart a whole class of the population for the disgusting, brutalising, and unwholesome occupation of butchery, which is scientifically and experimentally demonstrable to be not only entirely needless but absolutely inimical to the best interests of the human race.

“Because many of those who have opened out to the world fresh tracts of thought and travelled untrodden paths of knowledge have, from their own convictions, become either wholly or for a time Vegetarians. Among many others in the earlier ages may be named Buddha, Pythagoras, Empedokles, Plato, Epicurus, Seneca, Plutarch, St. James (the first head of the Christian Church at Jerusalem), Clemens of Alexandria, Tertullian, Porphyry, Chrysostom, the Emperor Julian, Prudentius; in later times Gassendi, Mandeville, Milton, Newton, Ray, Linnaeus, Thomson, Pope, Dr. Hecquet, Dr. Cheyne, Dr. Cocchi, Rousseau, Voltaire, Lord Chesterfield, Hartley, John Wesley, Howard, Swedenborg, Ritson, Franklin, St. Pierre, Dr. Pressavin, Dr. Lambe, Dr. Hufeland, Shelley, Sir R. Phillips, Brotherton, Alcott, Gleizes, Graham, Lamartine, Michelet, Struve, Sir Isaac Pitman, Francis William Newman, not to cite names of numerous living authorities of the highest ability and distinction.

“Because power, endurance, courage and intelligent capacity for toil belong to those non-flesh-eating animals who alone, since the world had a history, have been associated with the fortunes, conquests, and the achievements of men. All the labour of the world is performed by the herbivora—horses, oxen, mules, elephants, camels. No carnivora exhibit the endurance and stay of the horse, who toils with hardly any rest from morning till night. The gorilla nourished with simple fruits and nuts is more than a match for the African lion.

“Because a Vegetarian diet, from its unstimulating effect on the animal passions, is favourable to purity of thought, chastity, and a harmonious and peaceful disposition. In contributing to the physical health of man, it likewise improves his moral condition, besides conducting in no small degree to the healthy development of the intellectual faculties; since it must naturally follow, that by rendering the instrument clear and pure the acts of life will be also materially influenced.”

2491. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The Vegetarian Society. Jan. p. 14f.

• **Summary:** “Established A.D. 1847. 257 Deansgate, Manchester. President: The Rev. John E.B. Mayor, M.A., D.D., D.C.L., Senior Fellow of St. John’s, Cambridge. Treasurer: William Harrison, Esq., Manchester.” Lists 37 Vice-Presidents, Hon. Auditor, Hon. Solicitor, Hon. Secretary, Secretary, and the 21 members of the Executive Committee, whose chairman is Mr. Ernest Axon. States the aims, constitution, subscriptions, and definitions of the society and invites “vegetarians everywhere to unite with them as members of the Vegetarian Society.”

2492. Bell, J.J. 1905. Man’s natural diet. *Naturopath and Herald of Health (The)* (New York City) 6(2):39-41. Feb.

• **Summary:** “Under the auspices of the Scottish Vegetarian Society, Dr. J.J. Bell lectured at the Christian Institute, Glasgow, on ‘Man’s Natural Diet, considered from a Physiological and Anatomical Standpoint.’” He concludes that man belongs “to the frugivorous division of the animal kingdom.” “There is no special reason why we should resort to the animal kingdom to obtain our food, because we have in the numerous grain preparations made from wheat, oats, barley, maize, rice, etc. all the food elements found in flesh foods, without the poisons which they contain. The various nuts and nut preparations contain a large percentage of fats, while the legumes, or pulse family, are so rich in proteid that they have been styled ‘the poor man’s beef.’ Then we have the various fruits, which are so valuable, not only for the grape sugar which they contain, but they also act as a disinfectant in the alimentary canal, resisting the growth of disease germs, and as a purifier to the blood.” Address: Belfast Sanitarium.

2493. Hompes, Mathilde. 1905. Foreign notes: East Indies. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 31-32.

• **Summary:** “Our cause, we are glad to note, has been spreading in Java for some time, whither, so far as I can judge, it has spread mainly by way of Holland. Our East India brethren have now succeeded in establishing an organ of their own, of which we have received the first number, published in November last. It is edited by Mr. W.D. Koot, at Malang (Java), and is intended to appear monthly, and is entitled *De Vegetarische Kring*. The editor invites the expression of all shades of opinion, and asks for help from all vegetarians and non-vegetarians who are interested in the cause of food reform. He acknowledges the strength which comes from the union of motives which may lead men and women to vegetarianism, taking his stand on the broad basis, ‘not to eat of any dead animal,’ and taking for his motto the words of Dr. Eduard Reich, ‘Vegetarianism is a part of the religion of love,’ which also appears on the title page of the *Kring*. We learn from one of the articles that good fruit is difficult to obtain in Java, not because the climate and soil would not produce such, but because not enough care and attention are bestowed on its cultivation. In addition to this the native grower does not gather them at the right point of time. He plucks the pisang too early, and then tries to ripen it by exposing it to the smoke and smouldering straw, which spoils the flavour. A few days longer on the tree would make all the difference. But there is the assurance that with a little trouble good fruit may be had, and at a low price. Another writer states that the natives live almost solely upon rice and vegetables, whereas the Europeans complain that they cannot get the latter. To show how very erroneous this is, he or she gives a list of over 40 kinds which may all be had cheaply, and proceeds to give quantities of some dozen which would make an excellent meal at a cost of little more than 6d. There are also some interesting recipes. A remarkable centenarian known to the editor of the *Kring* is a native woman who has served several generations of the same family, and is now, when over 100 years old, able to carry with ease a boy of about four years of age. She has all her faculties and is nimble in body. She lives upon fruit and vegetables and refuses all animal food. Surely it is time her non-vegetarian employers followed her good example!”

2494. Hompes, Mathilde. 1905. Foreign notes: Germany. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 32-33.

• **Summary:** “The most important item of news among our German brethren is that with the commencement of the present year the President of the ‘Vegetarier Bund’ and Editor of the *Vegetarische Warte* goes into retirement. In bidding good-bye to active service (Dec. 30, *Vegetarische Warte*), Herr E. Hering gives a short sketch of his work

in the vegetarian cause. Like so many others he was first induced to try vegetarianism by a long standing stomach complaint. This was in 1878, and he soon joined the Leipsic Society. In the following year he was elected its president, a position which he kept till 1881, when in company with six other vegetarians, he emigrated to America to found a vegetarian Colony. This project failed, he tells us, because the money support which had been promised, failed at the last moment. In 1884, he delivered a public address at the Annual Meeting of the German Vegetarian Society, which was the first time he appeared before a meeting of German vegetarians, and this led to his being chosen president in place of Dr. Aderhold, who was removing to Paris, in 1885. In order to accept this office, which carried with it a large amount of work, he was compelled to renounce the project of passing a higher educational examination, but his zeal for the cause conquered and he accepted the presidency, intending to hold it for a term only. In 1892 he was re-elected and now set himself the task of welding the two Societies then existing in Germany, viz., the 'Verein für naturgemässe Lebensweise,' and the 'Vegetarier-Verein.' In 1892 the 'Vegetarier Bund' was formed at Leipsic, as the result of his exertions, which were cordially aided by Dr. P. Andries, the president of the rival Society. The 'Bund' started with 300 members in 1892 and now numbers 1,500. Herr Hering has edited the organ, under various titles since 1891, and bears testimony to the excellent health he has enjoyed all along, without which he could not have met the ever-increasing demands made upon him. He returns thanks to his co-editor, Herr K. Leutze, for hearty co-operation and help. They have endeavoured throughout to stand on a moderate, but liberal basis, allowing and encouraging the expression of every opinion, but not giving prominence to any individual theory. Herr Hering clings to Eduard Baltzer's conception of vegetarianism."

Note: The next short article notes that: "New Restaurants have been opened [in Germany] at Augsburg, Frankfurt-on-the-Main, and Lippstadt."

2495. Mapleton (Hugh). 1905. Mapleton's Nut Foods. Nut Cream Butters (Patent applied for) (Ad). *Vegetarian Messenger and Health Review* (Manchester, England). Feb. Facing p. 43.

• **Summary:** A 1/8-page ad. "Almond, 1/5; Walnut, 1/-; Coconut, 1/- . These are simply perfection.

Fruitarian cakes. Thirteen varieties; delicious flavours. Prices from 3d. to 7d. 50 tablets in box, 6d.

"Potted tomato & nut. 3½d. per tin... Superb quality. Quite unsurpassable.

"Full list of nut foods from the manufacturer."

Note. This is the earliest document seen (Oct. 2012) that mentions "Mapleton's Nut Foods," an early manufacturer of vegetarian foods in England. Address: Colonial House, Dolphin St., Ardwick Green, Manchester [England].

2496. Sainty, Frederick B.; Hall, Isaline B. 1905. Friends' Vegetarian Society. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 30-31.

• **Summary:** "Though the Friends' V.S. has been in existence only a few years it has done good work for vegetarianism. We have been glad to see in the advertisement pages of the *Friend*, in bold type, Dec. 16, 1904, the following strong appeal:—"We are desirous that 'Friends' should seriously consider whether by ceasing to partake of animal food, they may not do much to lessen the awful total of unnecessary animal suffering, the infliction of much incidental cruelty to sentient creatures on ship and rail, and in slaughter-houses, and the consequent brutalising effect on the slaughter-men and others (often women and children) engaged in the meat traffic. Our experience, and that of many others in all walks of life, proves that better health results from the disuse of flesh, when a suitable selection of other food is made. As a Society we are opposed to war against man, and should not our testimony also be borne against the war constantly waged against animals, and waged the fiercest prior to the anniversary of the birth of the Prince of Peace? We appeal to the Witness for Truth in every heart whether the kindlier diet must not be the better and the right one. Animal food, like alcohol is seldom a necessity. Any 'Friends' who desire to extend the kingdom of love, and would like advice in starting to live on a more humane diet, will be gladly aided by the Friends' Vegetarian Society, by whom this appeal is issued." Address: 1. Bridge House, Belper; 2. Hon. Sec.

2497. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The School of Health. Feb. p. 30.

• **Summary:** "The removal to the Vegetarian Society's new headquarters was signalled by a new departure as far as the Vegetarian Society is concerned. At 257 Deansgate in one of the rooms there is accommodation for nearly 100 people, where on the 9th, 10th and 11th January Dr. Franklin Richards, of the Leicester Sanatorium, conducted a School of Health. Six lectures were given on 'Dietetics,' 'Dress Reform' and 'Simple Hydropathy.' Though the attendance was not so good as the lectures deserved they were greatly enjoyed, and everyone felt them to be very helpful. The hope was expressed that Dr. Richards would pay a return visit. Dr. Richards has been trained in Dr. Kellogg's famous College, but he has also a British qualification. As we observed the Doctor place himself freely at the disposal of all inquirers, we did not wonder that the 'Battle Creek Idea' is spreading through the civilized globe. Every man or woman trained by Dr. Kellogg seems to be the embodiment of one who was called 'The Great Physician.' Dr. Richards has made many friends in Manchester, and we wish him success in his self-denying and beneficent work."

2498. *Vegetarian Messenger and Health Review*

(Manchester, England). 1905. The “Herald of the Cross.” Feb. p. 31.

• **Summary:** “This is the name of a new monthly, the January issue being the first number. It is ‘the official journal of the Order of the Cross’ (formerly the “Order of the Golden Age”).’ The Editor states that ‘the Cross we have chosen as our symbol, does not stand simply as the sign of our Order, but is rather the sacred emblem of the humane and redemptive work in which we are engaged. There can be no “Golden Age” for the world till the souls of humanity are redeemed to true humaneness towards all creatures, and love towards one another.’ The tone of the first number is high and breathes with deep religious feeling. It is well got-up and printed in good large type. We have always welcomed new enterprises of this character and express the earnest hope that the Herald of the Cross will realise its lofty ideals. The price of the journal is 2d. and copies can be had from the ‘Order of the Cross,’ Paignton, Devon.”

2499. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The Children’s Garden. Feb. p. 38-39.

• **Summary:** *Vegetarian Messenger* (Jan. 1900, p. 2): “Inserted in each copy of this number of the *Vegetarian Messenger* is an advertisement of *The Children’s Garden*, the organ of the children’s vegetarian movement. We hope that this new venture will have the support of all our readers.”

Vegetarian Messenger (Feb. 1905, p. 38-39): “This bright, little magazine cannot be too highly spoken of, considering its aims... devoted to the cause of vegetarianism, its stories, talks, hints and information are as often racily as cleverly expressed.”

2500. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Bible difficulties. Feb. p. 43-44.

• **Summary:** “Our next correspondent raises the question which seems to trouble so many minds.

“I recently attended a meeting of the Birmingham and Edgbaston Debating Society, when the motion discussed was: ‘That the abstention by man from fish, flesh and fowl, is to be commended as it would tend towards the moral and physiological improvement of the race.’ The arguments in the negative were mainly characterised by ignorance of food values. However, it occurred to me that there are certain arguments against our *modes vivendi* which are not easy to rebut. For my own part I am quite able to maintain my position until the question of Biblical authority is raised, and then I have to admit that the flesh-eaters score. If it could be established that abstention from meat is in accordance with scriptural teaching, I am sure another plank would be added to our propaganda platform.

“Harold E. Swallow

“The question is, does the Bible always enunciate

duty in such definite terms, and such a hard and fast code as to leave no opportunity for the evolution of the race and individual on the lines of free will? It has never seemed to me that this is the case. There is a gradual growth of moral feeling, and especially of humane feeling, throughout history, unfolding itself apparently into what will one day be the ideal justice of which mercy is only one manifestation. Doubtless it might have been easier—especially for weak natures—if minute regulations of conduct covering all the coming ages had been given, but would it not have been a hindrance to the self-education which appears to be a central principle? In the Bible—which is a library of books of differing periods—there is a general teaching of mercy, and as the understanding rises ‘to the height of this great argument,’ the borders enlarge and things are perceived to be inconsistent with the spirit which are not forbidden in the letter. Slavery is a well-known case in point. There is no command against the institution, but Christianity, considering the Divine leading, has, after many centuries, recognised that the condemnation of slavery was nevertheless pronounced in the Sermon on the Mount. So too with many other social duties now dawning on somewhat bewildered eyes. War also cannot be said to be forbidden in set terms, yet, under the influence of Christianity, private war has become illegal, tribal war has followed it, and who can doubt that international war will also one day become obsolete, in view of the hideous denial it opposes to the brotherhood of man as taught in the New Testament? So with the sub-human races. In the Divine thought for the sparrows—to take no other instance—is there not the germ of the humanitarian future, backed as it is by the increasing knowledge of universal kinship. This is the miracle of evolution. It has been said that we exist physically by the struggle for life, but we grow morally by the struggle for the life of others, and the former tends to pass into the latter. So that in Christianity is nothing final; its symbols are the leaven and the mustard tree. In other words, expansion and growth. To my mind, this is a more certain basis than any definite command upon which time, circumstance and argument can work their will. Humanitarianism is based on justice, which must eventually triumph, for it is of such that Sophocles wrote in words confirmed by the deepest...”

2501. Broadbent, Albert. 1905. Vegetarianism and modern science. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 90-91.

• **Summary:** “It is gratifying to observe how scientific research is almost daily strengthening the claims that vegetarians have advanced for the last sixty years. Most complete evidence of this is found in Metchnikoff’s remarkable book the ‘Nature of Man.’ In his investigation as to man’s origin, the author, who is chief of the Pasteur Institute, Paris, and the foremost living scientist, states that. ‘long before man appeared on the earth animals were distributed over it.’ ‘That a close examination of the structure

of man has proved in the most definite fashion the existence of a near kinship with the higher monkeys or anthropoids. A truly astonishing analogy between their organisms is made manifest. A comparison of the bones, muscles, teeth, anatomy of the sacrum, the posterior lobe, the posterior corum, the lesser hippocampus of apes are precisely like those of man.'

"Metchnikoff infers that the digestive tract affords another argument in favour of the affinity of the anthropoid ape to man. The human caecum with its vermiform appendage which is the seat of appendicitis is remarkably like that of anthropoid apes.

"A study of embryology further supports these conclusions. Serum injections have also proved that the blood of the higher apes and human beings are identical.

"Metchnikoff believes that 'Man may be regarded as a prodigy sprung from an ape, born with a large brain, and an intelligence more highly developed than occurred in his parents. Such a view is in accordance with known facts.'

"The part of this remarkable book which is of greatest interest to us is that which deals with the digestive apparatus of man and apes. Metchnikoff is of opinion that the concentrated and refined diet of civilized races is bad and unhealthful. 'If man were only to eat substances that could he completely absorbed the large intestine would be unable to empty itself, and serious complications would arise. A satisfactory system of diet allows for this and includes bulky and indigestible materials' i.e. bran of wheat and vegetables with their cellulose, &c.

"Although the large intestine is useless in the digestion of animal food it has an undisputed importance in the digestion of vegetable matter.'

"The large intestine is the reservoir of the waste of the digestive processes, and if this waste stagnates long enough to putrefy, the products of putrefaction are harmful. When the faecal matter is allowed to remain in the intestine, as in cases of constipation, a common complaint, certain products are absorbed by the organism, and produce poisoning often of a serious nature. This is due to the absorption of substances produced by the microbes of the large intestine. Malignant tumours seem to display a predilection for this region of the digestive tract. Thus, among 1148 cases of cancer in the alimentary tract recorded in the Prussian hospitals in 1895 and 1896, 1022, or 89 per cent affected the rectum and caecum.'

"Metchnikoff states further that, 'the human intestine contains an enormous number of bacteria, which according to the investigation of Strassburger, increase at the rate of 28,000,000,000,000 daily. Very few are found in the digestive portion of the alimentary canal. The remains of undigested food and the mucous secretions form a medium very favourable to the growth of microbes. The bacterial flora constitute a third part of the human excreta. The derivatives of phenol, indol, creosol, skatol and so forth

found in the urine of human beings are produced by the stagnation of the contents of the intestines.'

"It is inferred that the diet must be of such a character as will prevent the stagnation of the body and food waste, so that the regular emptying of the intestine may be facilitated. For this purpose a diet in which wholewheat meal, salads, green and root vegetables have a place, is extremely helpful.

"Metchnikoff vigorously disagrees with Herbert Spencer's teaching that man's progress towards luxury helps real happiness; and says—'It is certain that the great complexity of life in modern civilization militates against physiological old age; and also that the simpler food of uncivilized races is best. Most of the delicate dishes provided in the homes, hotels, and restaurants of the rich, stimulate the organs of digestion and secretion in a harmful way. It would be true progress to abandon modern cuisine and go back to the simple dishes of our ancestors.'

"Referring to Hufeland's work on the 'Art of Prolonging Life,' published at the end of the 18th century, Metchnikoff makes this pregnant affirmation:—This treatise had a great vogue in its day and contained many interesting and just observations. Besides advocating cleanliness and moderation, Hufeland advised that we should use vegetable rather than animal food, as animal food is more liable to putrefaction, whilst vegetable substances contained an acid principle which retards our mortal enemy putrefaction. 'Here,' says Metchnikoff, 'the physician of a day long past anticipates one of the discoveries of modern science.'"

2502. Hompes, Mathilde. 1905. Foreign notes: An interesting experiment. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 88.

• **Summary:** "An interesting experiment has been made by the Mayor of a small town in the East of Prussia. During the course of last spring he apportioned to each of 34 children of both sexes, attending the village school, a small plot of ground, and supplied them with seeds of potatoes, vegetables, and flowers. The children, whose ages range from 10 to 14 years, were told that they might do with their plots just what they liked, and whatever they could produce from the land would be held as their private possession. One condition was to be strictly observed, namely, that adults must not help with the work, though they were at liberty to advise the young people, and no restriction was placed on the mutual help which the children might render each other. A prize was promised to the one who should show the best results in the coming autumn. Report says that it was a great joy to the children and no less so to the onlookers, to see how heartily, diligently and happily these little folk worked. It has been resolved to make the experiment into a lasting institution, towards which the Minister of Agriculture has given a small subsidy of by way of encouragement."

2503. Hompes, Mathilde. 1905. Foreign notes: [*Vegetarische*

Kring]. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 88.

• **Summary:** We have received the second number of the *Vegetarische Kring*, published at Malang. It has met with a good welcome in the East Indies, and has been noticed by the *Soerabaja Courant*, the *Semerang Courant*, the *Java Bode*, the *Soerabaisch Handelsblad*, and *Het Nieuws van den Dag*.

2504. Hompes, Mathilde. 1905. Foreign notes: The last supper. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 88-89.

• **Summary:** "There are some vegetarians who are deeply interested in the question whether Jesus partook of the Passover-Lamb at the Last Supper, which is commemorated in the Holy Communion of the Christian Church. I have previously noted in these columns the writings of Herr Wilhelm Winsch, who is firmly convinced that he did not. Another writer has now come to his aid. A small volume has been written by a Swiss pastor and private tutor in theology, in the University of Basle. This writer holds with Herr Winsch that the Last Supper did not take place on the eve of the Passover, but on the previous evening. That Jesus Christ was in fact dying on the Cross on the eve of the Passover. For this view both claim to have ample historical evidence in the light of the best modern criticism. Both agree that it was a sacrificial meal, and show that it was thus conceived by the Apostle Paul, Justin Martyr, Clement of Alexandria, Ignatius, and other high authorities in the early Christian Church, including the book known as the 'Didache.' And Herr Goetz gives a detailed description of the meal according to the rules laid down in Talmud. But Herr Winsch maintains that it was a fleshless meal, intended to protest against bloody sacrifice, and that the first community of Christians at Jerusalem killed neither for food nor sacrifice. The two always went together in ancient days, into this side of the question Herr Goetz does not enter. The book, entitled 'The Last Supper, considered in its historical development,' is published by Hinrichs, of Leipsic (9/-). It is, of course, written in the German language."

2505. Lust, Benedict. 1905. Naturopathy: What it was, what it is and what it will be. *Naturopath and Herald of Health* (The) (New York City) 6(4):92-94. April.

• **Summary:** "During the twenty and thirty years of last century Vincenz Priessnitz (1790-1859) inaugurated a new era in medical science. Though several decades before him Dr. Hahnemann (1755-1843) had made a breach in the time-honored practice of poisoning through drugs, he did not succeed in overthrowing the idol, because he still continued to treat his patients with drugs, though in diluted proportions; but Mr. Priessnitz, by discarding all drugs and simply applying water, amazed the laymen and confounded the physicians. Mr. Priessnitz was greatly encouraged in his work by the general efforts and aspirations for freedom

and independence which had so abundantly revealed themselves in the German wars for liberty (1813-1815 [the German Confederation {*Deutscher Bund*} was created by the Congress of Vienna in 1815]), in the enthusiasm for gymnastics and exercise (Father Jahn in Germany and Henrik Ling in Sweden) and in the return to a simple and healthy life.

"That was the epoch of the pure water-treatment, represented by Messrs. Munde and Rausse. At the same time other factors were at hand which, just as one-sided is the water-treatment alone, yet combined with this, formed the foundations for that splendid structure we nowadays call 'Naturopathy.' One-sided were not only Jahn's gymnastics and Ling's calisthenics, but also Schroth's abstemious cure, which appeared simultaneously with Mr. Priessnitz's water-treatment and, found special favor in Austria. A short time before Messrs. Theodor Hahn and [Eduard] Baltzer had introduced vegetarianism."

Note: In 1867 Eduard Baltzer (1814-1887), from Leipzig, founded the *Deutscher Verein für natürliche Lebensweise* (German Natural Living Society)—this was the earliest known society in Germany to promote vegetarianism. In 1866 Baltzer came to vegetarian nutrition through reading Theodor Hahn's "The Practical Handbook of the Natural Way of Curing" (*Das Praktische Handbuch der naturgemässen Heilweise*).

"So it happened, that the associations for natural life and treatment which originated in the middle of the last century, adopted both vegetarianism and cold water treatment. The causes of separation, after several years, were extreme demands made by both parties; nevertheless, sufficient good feeling remained: the vegetarians applied the cold water treatment wherever they found it necessary; and the partisans of the water-treatment recommended the vegetarian diet for most of their patients. This is a convincing proof that both factors are important for the promotion of health.

"In the centre of all these movements and profiting by them, stood Mr. Theodor Hahn, who, though very practical, was handicapped by limited means. Nevertheless, in his text-books—written in a clear and most attractive style, he recommends water-treatment in a mild form; gymnastics, callisthenics; stroking and kneading; sun and air baths. This man of comprehensive mind laid the foundation of our present natural method of healing; for whatever we have now, he has already referred to in his writings. Mr. Schroth's abstemiousness he would never endorse, though in many cases it produced good results. To Mr. Theodor Hahn is certainly due the credit of having called into being Naturopathy or the true Natural Method of Healing and Living.

"The various methods he has recommended, have been expanded and perfected by his followers.

"Massage, in all its varieties, was developed and propagated by Mr. Thure Brandt, a Swede, and Dr.

Metzger, a citizen of Amsterdam [Netherlands]. The almost unavoidable crises, caused by cold water-treatment, will be alleviated by massage; most female ailments, no matter what their name, can be cured by massage; pronounced cancer alone is beyond our power. Consequently, operations and local applications of any kind are done away with; the patients are often amazed at the wonderful results attained by massage.

The sun- and light-air baths have become universal through Dr. Rikli, who had made them the special object of profound study. Diligent experiments and observations on the part of several authorities on hygienics have modified former severities in the vegetarian cult, as well as in the treatment of patients by hydropathy.

“Against the general effeminacy of humanity we have a universal remedy in Father Kneipp’s short cold Water applications, which, with Mr. Priessnitz’s methods, will, by and bye, be superseded by a thorough living up to nature.

“Many other factors have entered into themselves to Naturopathy; for this reason we cannot be too careful in special cases, as, for instance, in the various system for clothing, where we have Mr. Jaeger’s woolen garments, Dr. Lahmann’s reform and cotton vestments, Father Kneipp’s coarse underwear, and several compositions of inferior kinds for speculative purposes. To these factors have also been added electricity, animal magnetism and hypnotism. Though the three latter are to a great extent exploited by swindlers, we have many indisputable cases in which persons have been cured by these agencies.

“There are two points in this movement which strike us as peculiar. 1. Each factor was one-sided—even exclusive—in its development; but such exclusiveness was necessary to attain a certain degree of perfection; and 2. the enthusiasts of these new methods in hygienics were laymen who, not in the least influenced by medical science and its errors, carried out their ideas, as, for instance, Ling, the representative of calisthenics; the Austrian peasants, Priessnitz and Schroth; the druggist, Theodor Hahn, the minister, Baltzer, the merchant and technologist Rikli, and the master of massage, Mr. Thure Brandt.

“The saying is: ‘When kings become architects, the mechanics have work.’ This is not at all strange. Whatever is really good, whatever approaches perfection or divinity, has been revealed to humanity by plain men. The disciples of Jesus Christ were men of the people. And in our time Count Tolstoi [Tolstoy] received his first impulse for his reformatory work from a peasant.

“It was fortunate that many mechanics were ready to carry out the plans of these kings whose grand ideas are not only fit to live for, but to permeate the lowest strata of the people. We find our apostles in all ranks of society; and we propagate our ideas through as associations, lectures, books and in Sanitaria.

“These different systems with their varied branches

(leaving out whatever was extreme or one-sided), have been summed up by Mr. F.E. Bilz in his excellent work: ‘The Natural Method of Healing.’ Fortunately, there have always been level-headed men who, following Goethe’s advice, ‘examine everything and retain the best.’ And that is why the Natural Method of Healing nowadays comprises many different elements of treatment. These include: proper food; physical culture, with its subdivisions; correct breathing; pure air at all times; the influence of warmth (especially that of the sun); the effects of light and air on the skin; and rest, alternating with active and passive movements, inclusive of the kneading processes. What these methods cannot accomplish, applied singly, will often, be realized by a combination of them. For this reason our treatment has many parts, and must be adapted to each individual personality.

“Sixty years ago the Natural Method of Healing was a child that, having found a wheat grain, imagined that it owned the philosopher’s stone. Thirty years ago the Natural Method of Healing was a youth overflowing with ideals, and who, lacking maturity, challenged everybody who had any doubt as to his fulfilling his ideals. But now the Natural Method of Healing is a man, fully aware of his faculties and possibilities, who has outgrown his youthful errors, conquered countless difficulties and untold deadly enemies and who, unmindful of the barking of the representatives of small and unworthy interests, wins the hearts of all right-thinking men and women, who will give him a hearing, and quietly waits to see the frail structure of artificial medical science break down.

“The day is not far distant when Naturopathy will stand beside royal thrones, and will rule in all countries, not by the force of the police or penal laws, but in virtue of incomparable results in leading humanity to superior wisdom, and to the pinnacle of happiness. Naturopathy, or the Natural Method of Healing and Living is the medical science of the future.” Address: N.D.

2506. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The new food “Roborat.” April. p. 85.

• **Summary:** “We are glad to announce the advent of another new food of German manufacture, to which the name Roborat has been given. It has been subjected to very trying tests, out of which it appears to have come victorious. It has the recommendation of physicians and men of science of the highest standing in Germany. The preparation is made from grain, and consists of a fine white powder free from smell and almost tasteless. It has a slight flavour of bread. Roborat contains about 94 per cent. of the albumen of wheat, which is much more assimilable than any of the milk proteids now before the public. It is also rich in food salts—phosphoric acid, sulphuric acid, potassium, sodium calcium, a little chlorine, magnesium, iron and manganese. It also contains nearly two per cent. of an important substance named

lecithin, considered to be invaluable as a blood-former. When shaken up with water Roborat froths like the white of egg, and the powder swells up immediately in water, and has very little sediment. Dr. E. Laves, of the Royal Technical College, Hanover, demonstrates that the albumen of Roborat is more perfectly assimilated than flesh-meat. As regards palatability he gives Roborat the first place—before all other preparations—*i.e.*, meat extracts and milk proteids. We welcome this new-corner, and hope our readers will try it and do what they can to make it known. Its advent severs another link of the chains that bind mankind to flesh-eating customs.”

2507. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The diet of the Japanese (Abstract). April. p. 86-87.

• **Summary:** This article is a summary of: Kadono, C. 1905. “The diet of the Japanese.” *Times* (London). Feb. 11. p. 6. Miso soup, tofu, and soya sauce are mentioned.

2508. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Roborat (Wheat extract): The most nutritious food in existence (Ad). April. Facing page 99.

• **Summary:** “Contains 2 per cent. Lecithin—a nerve and brain food. Its value has been demonstrated by eminent physicians for nervousness, brain fag, anæmia, consumption, mal-nutrition [malnutrition], diabetes... And all who live a hard and strenuous life.”

2509. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Food reform in Ireland. April. p. 110-11.

• **Summary:** “On Wednesday evening, Feb. 1st, at the invitation of the President and Committee of the Dublin Vegetarian Association, now affiliated as the Irish Centre of the Vegetarian Federal Union, a company of over forty sat down to a vegetarian banquet at the College Vegetarian Restaurant. Amongst those present were: Prof. W.F. Barrett, F.R.S. and Miss Barrett, Mr. and Mrs. Batson, S.A., Surgeon Fagan, F.R.C.S., Rev. J. Todd Ferrier and Mrs. Ferrier, Mr. Standish O’Grady, &c., &c. In the absence of the President, Mr. L. M’Caughey, the chair was taken and the guests welcomed by the Hon. Treas., Mr. James H. Cousins. After the banquet, which was sumptuously and beautifully laid in the manner which has become proverbial in connection with the AP Caughey Restaurants, a number of speeches were delivered under the title of ‘Food Reform: Some Points of View.’ Dealing with the point of view of the Association, the Chairman said that while they laid no claim to holding the exclusive pathway to human perfection, they did claim for their principles nothing less than their ultimate universal acceptance. The question of eating lay at the root of all human effort, and therefore Food Reform was a fundamental reform. The aim of the food reformer was not the redressing

of a local or temporary grievance, but the laying of a pure foundation whereon a healthier, cleaner, purer, wiser manhood might be reared in the future. They did not consider their cause an end in itself, but, they maintained that it was the most potent means to every worthy end at present in the thought of pioneer minds. Unfortunately they suffered from the prejudice which a new ‘ism’ engenders in the minds of those who have pinned their faith to some other ‘ism.’ But vegetarianism was not a creed. The one article of their belief was the good of all in its widest and highest sense. They had no laws save the laws of nature, the breaking of which had covered the country with gaols [jails], asylums, and hospitals. They denied that they were a ‘peculiar people,’ though they certainly were ‘jealous of good works.’ They were not a cult apart, but they maintained that their principles should be made a part of every cult and sect. In short, the principles underlying the food reform movement touched all life, and in doing so they collided with the traditions of centuries of wrong-doing on every plane of man’s nature. To-morrow they would not only touch but permeate all life, and with a new tradition of health, happiness, purity and humaneness, sweep away the old shameful tradition of blood and cruelty. Speaking from the personal point of view, Miss M. Joynt, M.A., said she adopted the reformed diet five years ago solely from personal taste: According to the physiology of her friends and relations—amongst them being some orthodox medical men—she should have died a couple of years ago. She followed her own instincts and had greatly increased her health and efficiency. Food Reform from the physical point of view was dealt with by Mr. J.E. Newman, happily recovered in an extraordinary short time from a cycle accident, in which he received such injuries that his life was despaired of. The successes gained by vegetarian athletes had proved beyond doubt that the reformed diet was better than the orthodox diet. In substantiation of this statement, Mr. Newman gave numerous details of the more remarkable victories of vegetarians from the point of view of activity, skill, endurance and strength. Mr. James H. Cousins, hon. treas. spoke on the artistic aspect of the food reform. Mrs. Margaret E. Cousins, Mus. Bac., dealt with the subject from the Woman’s point of view. Rev. J. Todd Ferrier spoke powerfully on its humane and ethical aspects. Letters from the Dean of Durham Lady Floreire Dixie, Mr. George Bernard Shaw, Dr. Robert Perks and Mr. Eustace Miles, M.A., were read by the Hon. Sec.

“On Friday evening, Feb. 3rd, Rev. J. Todd Ferrier gave a public lecture on ‘Land Reform.’ The chair was occupied by Mr. T.W. Russell, M.P., who, in introducing the lecturer, said that though he was not himself a vegetarian, he had known many vegetarians who had led long, active, honourable and useful lives. He did not hold to the principles of food-reform, but he had come there to learn, and he believed the time had passed when the subject of vegetarianism could be treated as a joke. The Irish peasantry,

who were said to be the finest in the world, were almost entirely vegetarian, and much of the stupendous work done by the Japanese in Manchuria was done on little more than a handful of rice. If people ate and drank less there would soon be a wonderful change in the world. The lecturer, in the course of a learned and at times eloquent address, urged for the return of the peoples to the land, and the turning of the earth to its proper use in tillage.

“On Monday evening, Feb. 6th, Mr. Ferrier again lectured. The chair was occupied by Miss A.M. Swifte. In dealing with the subject of the evening—Food-reform: its past and future—Mr. Ferrier demurred to the idea that the reform dealt only with food and drink. These were but the phenomenal expression of great principles, and a study of human history revealed the fact that the reform in days of old took its rise in the religious aspirations which lie at the root of human thought. The lecturer traced the growth of the reform and its successive battles with science, medicine, and a multitude of prejudices and misconceptions as to the meaning of vegetarianism and the value of various foods. The only way to heal an individual or nation was from within, through sympathy, right vision, true humane aspirations interpreted in true humane conduct. Thus a body would be built up able not only to resist evil, but to generate health and impart it to others, and to aid in uplifting, redeeming and crowning with the glory of perfect being, their brothers and sisters of the universe.

“Mr. Ferrier also addressed four drawing-room meetings on various aspects of the reform, and spoke before the Salvation Army on temperance in food and drink. All the meetings were well attended. Several schemes are being formulated, chief among which is the conducting of a food-reform stall at the All-Ireland Temperance Bazaar in May. Any help in these respects will be gladly received by the Bazaar Hon. Sec., Miss Littledale, 17 Belgrave Road, Rathmines, or by the Hon. Treas., Mr. J.H. Cousins, The Bungalow, Sandymount—both Dublin.”

2510. *New York Times*. 1905. An imitation dinner. May 22. p. 6, col. 4.

• **Summary:** Discusses (with lame humor and much sarcasm) the meatless dinner given by a social leader to some distinguished delegates to the National Tuberculosis Convention held in Washington. The menu (whose nomenclature was “stimulating to the imagination if not to the palate”) included Broiled Slices of Pinenut Protose, Nut Sauce, C.C. Protose Timbale, Kellogg Gelatina, and Imitation Coffee.

2511. Hompes, Mathilde. 1905. Foreign notes: [Periodical received from the Spanish Vegetarian Society]. *Vegetarian Messenger and Health Review* (Manchester, England). May. p. 115.

• **Summary:** “We have received a copy of *El Regimen*

Naturatista, the organ of the Spanish Vegetarian Society. The same contains articles on ‘Compulsory Vaccination’ and ‘The Progress of Vegetarianism in Europe and America.’”

2512. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. The Ivy Leaf Society. May. p. 114.

• **Summary:** “This Society, founded by Mrs. F.L. Boulton, is already a force to be reckoned with in our movement. It has its own headquarters at 6, Great James Street, London, where visitors are always welcomed. Mr. Eustace Miles is now the President, and some months ago Mr. John Davidson was appointed Secretary a position he has worthily filled. The Society’s magazine, ‘The Children’s Garden,’ is a bright halfpenny monthly, ably edited by Mother Branch. It would be a help to the movement if every family interested in food reform would subscribe to this periodical. Its contents will deepen the faith and love of children in vegetarian principles. We feel sure that we echo the wish of all members of the Parent Society in wishing success to the work of the Ivy Leaf Society.” Address: 6 Great James St., London.

2513. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. More about “Roborat.” May. p. 127.

• **Summary:** “After obtaining the advice of its honorary analyst, the Vegetarian Society have taken up the wholesale and retail agency for this food. Vegetarians everywhere will, we hope, make this food known; it is pure unaltered vegetable albumen; and entirely removes the reproach that we are dependent on animal products for concentrated proteids. ‘Roborat’ contains a proportion of fat easily assimilated, even by those in the worst stage of disease. It contains (unchanged) all the nutritive salts originally present in the grain, especially phosphates and chlorides, and also two per cent. of an important substance named lecithin, of great medical value for all nervous diseases. The superiority of ‘Roborat’ compared with milk albumins, from a hygienic standpoint, is vouched for by many German food chemists. ‘Unless the method of manufacture is such as to guarantee that all injurious bacteria and vehicles of disease are absolutely destroyed. A demand by no means satisfied by cheap caseine preparations.’ ‘Roborat’ has been proved to be more perfectly assimilated than any other concentrated preparation, and given the first place in regard to palatability. It is free of all uric-acid derivative. At present this food is only to be had in the form of powder, but very soon it can be supplied mixed with cocoa, chocolate, and in biscuit form.”

2514. *Atlantic Monthly*. 1905. Life’s supreme pleasure. 95:855-57. June. *

2515. Axon, William E. 1905. Plutarch as a food reformer. *Vegetarian Messenger and Health Review* (Manchester,

England). June. p. 151-53.

• **Summary:** “(Read at the May Meetings of the Vegetarian Society at Cambridge, 12th May 1905.)

“With modern readers the charm and interest of Plutarch as a biographer have somewhat obscured his claims as a moralist. The ‘Lives’ find a hundred readers where the ‘Ethics’ secure but one or two. Yet those who will turn to the varied treatises and essays that form his moral writings will find a reward. The topics range from one on the face appearing in the Moon to another on the apparent delay in divine justice. Plutarch stands for the best in the old world still untouched by Christianity. He was born about the year A.D. 40, and died about A.D. 120—the dates are conjectural, but probably approximate closely to the facts. In his long life he discharged many duties with fidelity and success. He was the Chief Magistrate of his native city of Chaeronea, to which he retired after his education in Greece and his success as a lecturer in philosophy in Rome and other parts of Italy. It is possible that in the many treatises included in the ‘*Moralia*’ we have the substance of the lectures which were heard by Tacitus, the younger Pliny and Quintilian.* There is a fine ethical flavour about Plutarch’s teachings, and if some of his utterances belong to conditions that have passed away, others are startlingly modern and belong to the permanent truths that are not affected by time or place. A lover of justice, kind-hearted and humane, Plutarch was a food-reformer. He wrote two treatises against flesh-eating and recurs to the subject of vegetarianism in several of his other writings. The stoics, whilst denouncing luxury, excluded the animals from their sympathy, holding that ‘there is no kinship between man and the irrational creatures.’ This is in other words, the defence of the Neapolitan who, when accused of illtreating his beasts, thought that in saying ‘They are not Christians,’ he had exonerated himself from blame. But Plutarch found in their capacity for pleasure and pain and in their power of communicating with each other, an argument for just and humane treatment. It is possible that his main utterance on dietetic reform belongs to a late period in his life, for not all his references are equally emphatic. In one essay he draws a distinction between land and water animals—a distinction not unjust but somewhat overlooking the fact that these also can suffer.* In the *Rules of Health* he abjures flesh-meat partly on hygienic grounds and partly because the earth affords plenty of other food, both for nourishment and enjoyment. The arrogant claim that restricts the faculty of reason to mankind was not allowed by Plutarch, and against this pretension he urges the irrational conduct of men who pursue the pleasures of eating and drinking until they bring on many and lingering diseases. Plutarch was not exempt from superstition and clung to the old religion that was passing away, but like modern investigators he drew no sharp line of distinction between instinct and reason. And on this common inheritance he bases a claim for considerate treatment. ‘Goodness moves in a larger sphere than justice.’

‘A good man will take care of his horses and dogs not only while they are young, but when old and past service.’ ‘Were it only to learn benevolence to human kind we should be compassionate to other beings.’ These sentences are from Plutarch’s *Life of Cato the Censor* whose brutality to his slaves he justly condemns.

“The concluding part is lost of the second of the two essays which Plutarch devoted exclusively to the discussion of vegetarianism, and it may, therefore, be possible that we have not the full development of his argument. He does not, like Ovid, look back to a golden age that has been lost, but to the possibility of a time when for man, still ignorant of the fruits of the earth, there may have been a necessity for flesh-eating. To this he contrasts their joy when they had tasted the acorn and danced about the oak tree and the beech tree, and gave them the name of life-giver, Mother and Nourisher. If flesh-eating was ever needful it was in an age long past away. ‘Whence is it,’ he asks, ‘that a certain ravenousness and frenzy drives you in these happy days to pollute yourselves with blood when you have an abundance of things ready for your nourishment?’ and he speaks with just reprobation of the rich men’s tables from which more than is eaten is taken away in fragments. To this claim that flesh-eating is unnecessary he adds the further contention that the physical structure of man shews him to be non-carnivorous. Plutarch’s main stress is laid upon the humanitarian argument. He realises the deadening power of custom and the strength of luxurious appetite. On those who have not the force of character to abstain he enjoins mercy in the fashion of slaughter. In those days, as in ours, cruelty was an inseparable element in the system of supplying flesh for food. The details he supplies of the methods used the first century in the preparation of living creatures for the food of other living creatures are shocking, but, perhaps, not more so than those in use in the twentieth century. Fleshmeat cannot be placed on the dining table without cruelty. Plutarch refers, as might be expected, to the doctrine then current of the transmigration of souls, but he treats it as a thing uncertain, although not unfit to be weighed, considered or urged. This is probably the only one of Plutarch’s arguments that has ceased to appeal to the Western mind. Plutarch appeals to the conscience of mankind, and in a noble passage bases his vegetarian doctrine upon the sentiment of love for all creatures that have the common heritage of sentient life. ‘You ask me,’ he says ‘upon what grounds Pythagoras abstained from feeding on the flesh of animals? I, for my part, wonder of what sort of feeling, mind or reason, that man was possessed who was the first to pollute his mouth with gore, and to allow his lips to touch the flesh of a murdered being: who spread his table with the mangled forms of dead bodies, and claimed as his daily food and dainty dishes what but now were beings endowed with movement, with perception and with voice? How could his eyes endure the murderous spectacle of the flayed and dismembered limbs? How, I ask,

was his taste not sickened by contact with festering wounds, with the pollution of corrupted blood and juices?' ... The first man who set the example of this savagery is the person to arraign; not, assuredly that great mind which in a later age determined to put an end to such horrors.'

"Our brief consideration of Plutarch as a food reformer, if it do nothing more, may remind us that

"Not only we the latest seed of Time,

"New men that in the flying of a wheel

"Cry down the past, not only we that prate

"Of rights and wrongs have loved the people well,'

"but in far-off ages there were noble spirits who loved wisdom and sought to lead men in the ways of righteousness and truth."

* Footnote (p. 151): Juvenal also it is thought may have been an auditor. In his famous commentary on that famous poet Prof. J.E.B. Mayor has added to the last line of the fifteenth satire a remarkable series of references to classical testimony about vegetarianism.

* Footnote (p. 152): But in the Eighth Symposiac he tells the tradition that Pythagoras bought a draught of fishes, and then bade the fisherman to let them out of the net. A similar tradition is told of Francis of Assisi.

* Footnote (p. 153): I adopt here the translation of Mr. Howard Williams whose excellent "Ethics of Diet" includes a chapter on Plutarch. It would be an advantage if some scholar with the requisite leisure would go through Plutarch's writings and bring together the scattered autobiographical hints which they contain. Address: LL.D., F.R.S.L.

2516. J.N. 1905. Death of Mrs. Frances L. Boulton. *Vegetarian Messenger and Health Review (Manchester, England)*. June. p. 143-45.

• **Summary:** "It is with deep and sincere regret that we record the passing away of Mrs. Frances Sarah Louisa Boulton, the foundress and hon. secretary of the Ivy Leaf Society, and the editress of its monthly organ, *The Children's Garden*.

"Mrs. Boulton began the practice of vegetarianism some eighteen years ago. At that time she appeared to be a confirmed invalid. For some time after the birth of her youngest son she was (as she has often stated at her lectures since) almost paralysed. Being given up by the doctors, and having by accident come across a vegetarian leaflet, she began to study the subject, and in the end found in it a way to health and usefulness. She reached her forty-ninth birthday on April 28th, and she died the following day at Swinmore House, Malvern, where she had been spending Easter. She had not been well for some few months, but nothing serious was expected until two or three days before her death. The immediate cause of her decease was meningitis. Her end was exceedingly peaceful—almost like falling asleep. All her near relatives, including her daughter Winifrid and her youngest son, Charles—both of whom are well known for their attachment to Ivy Leaf principles—were present at the close.

The body was afterwards taken to London.

"A memorial service of a private character was held at the Rosslyn Hill Unitarian Church, on Wednesday, May 3rd, at 11 o'clock, conducted by the Rev. H. Gow, M.A. The service was of a beautiful and comforting character..."

2517. *Life and Health (Washington, DC; Seventh-day Adventist)*. 1905. Fresh pure peanut butter. 20(6):180. June.

• **Summary:** "Appetizing, nourishing, strengthening. Made from No. 1 Spanish peanuts in an absolutely sanitary factory. Our improved machinery enables us to furnish the highest grade peanut butter at the exceptionally low price of 14¢ a lb. in 5 and 10 lb. pails; 12¢ lb. in 20, 25, 50 lb cans. Add 1¢ a lb. extra on 50 lbs. or over and we prepay the freight east of the Mississippi and north of Tennessee.

"Order to-day, if only 5 lbs. to try. You'll use it always once you start. Send for trial can, post-paid for 10¢.

"St. Laurent Bros., 1220-22 Saginaw St., Bay City, Michigan."

2518. Vegetarian Society (The). 1905. Roborat (Wheat extract): The most nutritious food in existence (Ad). *Vegetarian Messenger and Health Review (Manchester, England)*. June. Facing p. 155.

• **Summary:** A full page ad. The Vegetarian Society is now selling this product; prices are given. "1 lb. Roborat contains as much assimilable albumen as 5 lbs. of lean beef or 100 eggs." Address: 257 Deansgate, Manchester.

2519. *Vegetarian Messenger and Health Review (Manchester, England)*. 1905. Rev. James Clark. July. p. 171-75.

• **Summary:** "It is with deep regret that we announce the death of our honoured friend and fellow-worker, the Rev. James Clark. Since his return from America in October last his health has not been so good as formerly, and on June 2nd he had a paralytic seizure and passed peacefully away on the morning of the 7th June. He had preached in his Church as recently as the 28th May, and died as he had often wished, in harness. Mr. Clark joined the Vegetarian Society as a member on Jan. 20th, 1854, he had then been a vegetarian 18 months, and was one of its oldest members. His jubilee was celebrated by the Executive on July 12th, 1902, when Mr. W.S. Godfrey presided and Mr. W.E.A. Axon made a presentation on behalf of the Society of an album of photographs and a photograph of Mr. Clark surrounded by his family.

"He had been the minister of the Bible Christian Church, Salford, for 47 years, having been chosen as its minister in 1857. Our readers are no doubt aware that this Church occupies a unique position owing to its members agreeing, as a matter of discipline, to abstain from fish, flesh and fowl as foods, and from alcoholic drinks. It was in 1847 that a member of this Church, Mr. James Simpson, founded the

Vegetarian Society. The Church itself was founded nearly a century ago by the Rev. William Cowherd, in King Street, Salford. It is the only Church of its kind in Europe. but there is a sister Church at Philadelphia, U.S.A., founded 80 years ago by the Rev. W. Metcalfe. The Rev. H.S. Clubb, its present minister, is the oldest living member of the Vegetarian Society, having joined it in November, 1847.

"In addition to his work as a pastor, superintendent of a large Sunday School and manager of a flourishing day school, the Rev. James Clark found many opportunities for public work. For many years he was a member of the Salford School Board, and rendered conspicuous service as a member of the Board of Guardians. During the great Cotton Famine he gave much self-denying labour. At the time of his death he was the senior member of the Executive of the United Kingdom Alliance, and filled many other offices of a public character.

"As regards the practise of vegetarianism, Mr. Clark took a strictly Biblical and moral standpoint, but he did not undervalue the relation of our purer diet to bodily health, and used to say that every aspect of the vegetarian principle was equally valuable, they were only different. He claimed for his practise that throughout his pastorate he had never been compelled to be absent from his pulpit through illness for a day for 45 years, and he had only missed attending two of the Society's anniversaries during fifty years and only then through being in America.

"Mr. Clark's connection with the Vegetarian Society has been long and honourable; he was greatly respected for his wisdom and helpful counsel by his colleagues on the Executive of the Society, from whose meetings he was rarely absent; he was admired and loved for his wit and genial presence. For many years Mr. Clark was the chairman of..."

2520. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Reviews: [Two welcome recipe books in French]. July. p. 190.

• **Summary:** They are: (1) *Petit guide de Cuisine Végétarienne*. (2) *Notions succinctes sur la Végétarisme*. Both published at 13 rue Froissart III, Paris.

2521. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. International Vegetarian Congress. Aug. p. 197-98. Vol. 2, No. 8 (7th series). 57th year.

• **Summary:** "This Congress, organised by the Vegetarian Federal Union, was held in the Memorial Hall, London, on June 21st, 22nd, and 23rd. The meetings were well attended, and characterised by much enthusiasm. The first day's conferences were held under the auspices of the Women's Vegetarian Union, Madame Veigle and Mrs. C.L.H. Wallace presiding. In the evening a banquet was served at the Holborn Restaurant, when Mr. E.J. Frost presided. The speakers were Mrs. C.L.H. Wallace and Dr.

Hadwen. Mr. Hamilton Harris, of Manchester, was the vocalist. Thursday morning was set apart for a discussion on 'Physical Deterioration.' Mr. Eustace H. Miles presided, and the speakers were Dr. Olsen, Dr. Monteuuis, Mr. C.P. Newcombe, Mr. George Allen, and Mr. Albert Broadbent. A distorted report of Mr. Broadbent's speech appeared in the newspapers; we hope to print a correct version in our next number..."

2522. Caspari, W. 1905. Physiologische Studien ueber Vegetarismus [Physiological studies on vegetarianism]. *Archiv fuer die Gesamte Physiologie des Menschen und der Tiere* 109(11/12):473-595. Sept. 30. [91 ref. Ger]

• **Summary:** In studying the effect of a vegetarian diet on one man, the author found that the man could not maintain his body weight, but lost 13 kg during the experiment. Milk and butter had to be added to the diet. He found that another person could maintain his weight on a vegetable diet, however he was very thin and the amount of protein in his feces was large. These experiments lasted for only a short time. Address: Privatdozent aus dem tierphysiol. Institut der Kgl. landw. Hochschule zu Berlin.

2523. **Product Name:** Carnos (The Vegetarian Food and Meat Substitute).

Manufacturer's Name: Carnos & Co.

Manufacturer's Address: Great Grimsby, Lincs [Lincolnshire], England.

Date of Introduction: 1905 September.

Ingredients: -

Wt/Vol., Packaging, Price: -

How Stored: -

Nutrition: -

New Product-Documentation: Ad in *Vegetarian Messenger and Health Review* (UK). 1905. Sept. Inside back cover. "Carnos: The Vegetarian Food and Meat Substitute. It is the best article of its kind upon the market, being an appetising wholesome extract entirely soluble and free from fat. Send 4d. in stamps for 1 oz. Sample and full particulars to... N.B.—No chemicals used in the manufacture."

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2524. International Health Association, Ltd. (The). 1905. Granose: The pre-eminent whole wheat preparation is the ideal food for breakfast, dinner and supper (Ad). *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 253.

• **Summary:** "No table is complete without it. Granose is crisp, delicious, not only easily digested but an aid to good digestion, and nourishing, alike for infants, invalids, the strong and robust, the mechanic and athlete, the brain worker, and the aged. The only food of which it can be truthfully said: 'Tis the best for all.

"Sample of Granose Flakes, Granose Biscuits, and

Toasted Wheat Flakes, with complete price list of other Cereal and Nut Health Foods sent post free for 3d.; or package of assorted samples of Health Foods for 1/ [1 shilling].”

“Eat for health and strength.” Address: Legge St., Birmingham [England].

2525. Light, H. 1905. Olley’s last great record ride. *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 240-43.

• **Summary:** “Last year, Dr. F.W. Westley, of Nottingham, accomplished what was considered an exceptional unpaced record performance of 4 days 7 hours 25 minutes for the 857 miles which separates Land’s End from John o’ Groats. This beat the previous record of C.J. Mather by as much as 21 hours 47 minutes, for which result Dr. Westley, in a letter to Cycling, gave the credit to favourable weather and good arrangements.

“The man who then had dared predict a still further



reduction of 11 hours 10 minutes in the following year would have evoked but a pitying sneer, yet this is the margin—representing over 100 miles—by which Olley has just surpassed Dr. Westley’s fine ride.

“He left Land’s End on July 18th, at 8-o a.m., and arrived at John o’ Groats, on July 22nd at 4-15 a.m., thus completing the journey in 3 days 20 hours 15 minutes—an average rate of 220 miles per day and 9.3 miles per hour, inclusive of stoppages.

“During the whole period of nearly four days not more than six hours were given over to sleep, viz., 2 hours at Kendal after 37 hours’ riding, 3 hours at Blair Atholl at the end of 63 hours’ riding, and snatches of from 10 to 15 minutes each at two or three other places on the road side.

“Six hours, however, does not represent the whole of his non-riding time. For instance, though but 2 hours were devoted to sleep at Kendal, 5½ hours’ stop was made there, the remaining 31 hours being frittered away by necessary feeding both before and after sleep, by bathing and massage, by superintending arrangements for the morrow, and by bandaging a damaged knee sustained through a fall, etc. Some minutes were given over to hurried massage at several other points en route.

“He had planned beating the Land’s End to John o’ Groats record by 154 hours, and after 51 hours’ rest for sleep, food, etc., starting back to complete 1,000 miles near Inverness by 8-30 p.m., on Saturday; which would have beaten the 1,000 miles standard record by 24 hours. At 600 miles—20 miles beyond Edinburgh—he was up to his schedule time, but, meeting with a cold strong head wind and storms thence onward, he reached John o’ Groats 41 hours later than planned. (An hour of this was spent in drying himself in a friendly fisherman’s cottage). This meant that in all probability he would be pushed into the early hours of Sunday before finishing the 1,000 miles; and, as the Roads Records’...”

2526. **Product Name:** Nut Cream Rolls.

Manufacturer’s Name: London Nut Food Co. (The).

Manufacturer’s Address: 465 Battersea Park Road, London, S.W., England.

Date of Introduction: 1905 September.

Ingredients: -

Wt/Vol., Packaging, Price: -

How Stored: -

Nutrition: -

New Product—Documentation: Ad in *Vegetarian Messenger and Health Review* (UK). 1905. Sept. Inside back cover. “The 20th Century Food, Which reaches the highest ideal of the Hygienic Food Reformer. Trade Mark (an illustration shows two squirrels, each holding a nut in its paws, facing one another). Made from the finest selected nuts and whole wheat. Nutritious, digestive, & appetising. On Sale at all the principal Vegetarian Stores, or direct from

The London Nut Food Co.,... Assorted sample post free for 6 stamps. All orders of 5/- and upwards are forwarded carriage paid."

*

2527. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Roborat: The purest wheat albumen (Ad). Sept. 4 pages before p. 239.

• **Summary:** A 1/3 page ad. "Important note: No Chemicals are used in its Manufacture."

2528. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. A triumph for vegetarianism. Sept. p. 251-52.

• **Summary:** This article appeared in the *Liverpool Echo*.

2529. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. "Dishes without meat" (Ad). Sept. p. 253.

• **Summary:** This is an ad for a new vegetarian cookbook. "Just published. Post free, 1/1. Original recipes by Alice Jevons. The Australian Book Company, 38 West Smithfield, London, E.C."

2530. *Vegetarian Messenger and Health Review* (Manchester, England). 1905. Where shall I dine? (Ad). Sept. p. 253.

• **Summary:** "Advertisements under this heading, 16/- for 12 insertions.

"Bolton—Vegetarian Restaurants, 3 Mealhouse Lane (Facing the Bolton Evening News Office), and 23 Newport Street (near Town Hall). Breakfasts, Luncheons, Dinners, Teas.

"Bradford—'The Beanstalk,' Charles Street, Peel Place. Open 8-0 a.m. to 8-0 p.m. A la carte. The Vegetarian Restaurant Co. Ltd.

"Halifax—The Crown Café and Stores (Vegetarian), 51 New Crown Street.

"Liverpool—Chapman's Vegetarian Restaurant, Eberle Street (off Dale St.) Breakfasts, Dinners, Teas.

"London—Apple Tree, 34 London Wall, Moorgate Street: Mansion House, 35 Poultry (Cheapside); The High Holborn, 278 High Holborn.

"Manchester—The Vegetarian Restaurants Co., 5 Fountain Street. Open from 8 a.m. to 7:30 p.m. A la carte. Breakfasts and Teas also.

"Nottinham—Savoy Café (vegetarian), Wheeler Gate, St. Peter's Square. Open 8 a.m. to 8 p.m. A. Martin. Proprietor."

2531. *Naturopath and Herald of Health (The)* (New York City). 1905. The evolution of the peanut. 6(11):336-38. Nov.

• **Summary:** Never in the history of the world have humans consumed so many nuts. The peanut is the leader. In 1904 the

U.S. peanut crop was worth over \$10 million, yet up to a few years ago they were only associated with the peanut vender and the circus. At that time, by accident, Bosman & Lohman began to produce peanut foods for both vegetarians and the general population. They are now producing "the most delicious and nutritious economic health foods of the present century." To-day "they have one of the largest plants of its kind in the world, devoted exclusively to manufacturing B. & L. Sparkling Diamond brand peanut health food products, which took the Gold Medal at the St. Louis Exposition" [of 1904, in Missouri]. Their products include Nutlet Butter and Peanut Brittle. Three photos show their plant [in Norfolk, Virginia] and process.

2532. *Washington Post*. 1905. Happy on simple diet: The golden wedding of a pair of vegetarians. Record of sixty-nine years. Celebration by a unique colony of prosperous vegetarians in Philadelphia in honor of Rev. and Mrs. H.S. Clubb, the former the president of the national organization of abstainers from meat. Dec. 3. p. E1.

• **Summary:** "Organized vegetarians in this part of the country were much interested in the celebration of the golden wedding of the Rev. and Mrs. Henry S. Clubb, at Frankford, a suburb of Philadelphia, on the evening of Wednesday, November 15. There were reasons for this aside from the interest that attaches to golden weddings in general.

"The Rev. Mr. Clubb is the president of the Vegetarian Society of America, the national organization of the cult. He has been a vegetarian longer probably than any other member of the society which he heads, for he has practiced a strict vegetarianism for sixty-nine years, having adopted that dietary when only nine years old. During nearly the whole of that period he has abstained from the flesh of animals, eating meat only when he could not get anything else, at the time of his service with the Northern army in the civil war.

"Mr. Clubb is the pastor of the Bible Christian Church worshipping at Christ Church in Third street, above Girard avenue, Philadelphia. His parishioners form a peculiar and prosperous colony at Frankford, where they own the land, the houses, the shops, the industries, pretty much everything in sight in their colony.

"The parishioners to the number of fifty, several friends and relatives, some members of the Philadelphia Vegetarian Society, of which the Rev. Mr. Clubb is also president, and a few enthusiastic vegetarians from other cities gathered at his home for the celebration of the fiftieth anniversary of his marriage partook of a vegetarian repast and appropriately expressed their felicitations.

"His church presented to Mr. and Mrs. Clubb a purse containing fifty gold dollars. The house had been decked with flowers. Mr. Clubb read a poem he had written for the occasion, and "A Vegetarian Golden Wedding Song," composed by Edward Metcalfe, a member of the church, was sung by all present.

For five generations: “Many of the people presents were vegetarian sons and daughters of vegetarians, some were third and fourth generation vegetarians, and one little lady of two years was a vegetarian of the fifth generation. The New York Vegetarian Society was represented by Charles A. Montgomery, its secretary.

“Mr. Clubb assured his friends that he was ‘seventy-eight’ years young,’ and that he was enjoying a degree of health and vigor rarely enjoyed at that age because of his long adherence to vegetarianism. He was born in Colchester, England, on June 21 1827.

“He married Miss Anne Barbara Henderson on November 15, 1855, at Allegan, Michigan. They have had six children, of whom three daughters are living. Mrs. Clubb, as well as her husband, is in robust health.

“Before he came to America Mr. Clubb edited the *Vegetarian Messenger* of Manchester, England, from 1850 to 1852. He removed to the United States in 1853. He published the ‘History and Results of the Maine Law’ in 1856.

“From 1857 to 1862 he lived at Grand Haven, Mich., where he edited the *Clarion*, an anti-slavery publication, and also took an active part in the management of the underground railroad. In 1863 he was commissioned by President Lincoln an assistant quartermaster in the Union army, with the rank of captain. He was wounded at the second battle of Corinth on October 3, 1862. During the siege of Vicksburg he served under Gen. Grant as master of river transportation and became acting quartermaster of the Seventeenth Army Corps in 1865.

“After the close of the war he served under Gen. Sheridan at San Antonio, Texas, in 1865 and 1866. Upon his return to civil life he again made his home in Grand Haven, Michigan, where he was editor and publisher of the *Herald* from 1870 to 1872. He was twice elected alderman of Grand Haven and served as State senator in 1873-74.”

2533. *Pfleugers Archiv fuer die Gesamte Physiologie des Menschen und der Tiere*. 1905. Physiologische Studien ueber Vegetarismus [Physiological studies on vegetarians]. 109:473. [Ger]*

2534. [Spanish Vegetarian Society]. 1905. New vegetarian society. Spain.

• **Summary:** Source: Hompes, Mathilde. 1905. “Foreign notes: [Periodical received from the Spanish Vegetarian Society].” *Vegetarian Messenger and Health Review* (Manchester, England). May. p. 115. “We have received a copy of *El Regimen Naturatista*, the organ of the Spanish Vegetarian Society. The same contains articles on ‘Compulsory Vaccination’ and ‘The Progress of Vegetarianism in Europe and America.’”

History of Spanish Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/spain.html>. The website quotes a passage from the January 1909 issue of the *Vegetarian*

Messenger (Manchester, England): “Dr. Danjou has paid a visit to the vegetarian friends in Spain. Both guests and hosts appear to have derived great pleasure and profit from the intercourse. *El Regimen Naturalista*, the organ of the Spanish Vegetarian Society, and *Revista Vegetariana*, which represents the ‘*Lliga [sic] vegetariana de Catalunya*,’ give long and appreciative accounts of the meetings.” This implies that the Spanish and Cataluña societies were distinct. Address: Spain.

2535. A few hints on vegetarianism. 1905. London: Richard J. James. 20 p. 19 cm. *

2536. Allinson, Thomas Richard. 1905. Dr. Allinson’s vegetarian cookery. London: The Natural Food Co., Ltd. 192 p. 1 portrait. 12°. *

• **Summary:** Mohandas K. Gandhi wrote in his autobiography (1927, p. 118-21) that when he was in London in the 1880s, he liked the writings of the vegetarian Dr. Allinson.

2537. Bryan, Violet [Mrs. Hugh Bryan]. 1905. The secret of perfect health. London: Simpkin, Marshall & Co. viii + 71 p. 8°. *

• **Summary:** About vegetarianism. “Third thousand” printed.

2538. Clubb, Henry Stephen. 1905. Unpolished rice, the staple food of the Orient: A lecture to the Vegetarian Society of America; to which is added over one hundred receipts [recipes] for cooking unpolished rice, rice flour, rice polish; and testimonials of eminent food reformers. Philadelphia, Pennsylvania: The Vegetarian Society of America. 32 p. 18 x 14 cm. Pages unnumbered.

• **Summary:** Rev. Henry Clubb (born 1827) was an early advocate of the use of brown rice in America. He notes that this is the food on which the Japanese Army won its great victories (in the recent Russo-Japanese War), performed its rapid marches, remained comparatively free from camp diseases, and recovered rapidly from battle wounds.

On page 5 he notes: “In China, Japan and Java soy sauce, soy bean cheese [tofu], or a similar product is eaten with rice in considerable amounts, and furnishes a large part of the protein necessary for the daily diet of the laborious people.”

On the inside back cover of the booklet is a list of publications and products sold by the Vegetarian Society, which is located at 1023 Foulkrod St., Philadelphia.

Note 1. This is the earliest document seen (April 2011) concerning unpolished rice (brown rice).

Note 2. This is the earliest English-language document seen (April 2011) that contains the term “unpolished rice.” Address: Rev., Philadelphia.

2539. Cocking, Harry. 1905. The absolutely ugly. London:

R.J. James. 12 p. 16°. *

• **Summary:** A vegetarian tract.

2540. Darwin, Charles Robert. 1905. The voyage of the Beagle: Journal of researches into the natural history and geology of the countries visited during the voyage round the world of H.M.S. "Beagle." London: Amalgamated Press. viii + 507 p. 17cm. The Harnsworth Library. *

• **Summary:** Darwin, a British naturalist, lived 1809-1882. The NUC record states, "First published in 1839 under title: Journal of researches into the geology and natural history of the various countries visited by H.M.S. Beagle."

2541. Duncan, A.W. 1905. The chemistry of food and nutrition. Manchester, England: Vegetarian Society. 73 p. 19 cm. *

2542. Fauvel, Pierre. 1905. A vegetarian experiment. *Modern Medicine (Battle Creek, Michigan)* 14:99. *

Address: Professeur à l'Université Catholique d'Angers.

2543. Fernie, William Thomas. 1905. Meals medicinal: With "herbal simples," (of edible parts). Curative foods from the cook; in place of drugs from the chemist. Bristol, England: John Wright & Co.; London: Simkin, Marshall, Hamilton, Kent & Co., Ltd. xxii + 781 p. See p. 84. Illust. Index. 22 cm.

• **Summary:** In this collection of unusual facts about the healing power of foods, the various foods are listed alphabetically. The section titled "Bean" states (p. 84): "The Soy Bean (*Glycine soja*) [sic, *Glycine soja*] is of three varieties, black, green, and white. These Beans are boiled, then mixed with barley, or wheat, until, through fermentation, they become covered with fungi; then brine is added, and further fermentation goes on for a couple of years. The sauce thus concocted is afterward boiled afresh, and put, when cool, into bottles, or casks. From a nutritive point of view it is superior to any other sauce in our markets." Soy is made throughout Japan, and most Japanese partake of it with every meal. "In China, Soy Cheese [tofu] is extensively eaten, whilst various sauces, and pastes [jiang] are prepared from the Beans... An old fable said that Soy was made from certain beetles, and Londoners have improved this to 'black beetles.'" Note: This is also the earliest English-language document seen (April 2013) that clearly uses the term "Soy Cheese" (or "soy cheese") to refer to tofu.

The author then quotes a four-line poem by Edward Lear from his *Book of Nonsense* (1862) which begins: "There was an old person of Troy / Whose drink was warm brandy and soy..."

Also discusses: Seaweeds (p. 495-96, 627-33; Incl. Irish moss or carrageen, dulse, laver, sloke, samphire, sea holly, bladderwrack, and *Laminaria digitata* or sea-tang, sea spinach, agar-agar or Japanese isinglass). The Pea-nut

(*Arachis hypogaea*, p. 504-05; Incl. pea-nut candy and nut cream). Vegetarianism (p. 711-17). The book contains no recipes. Address: M.D [England].

2544. Loughborough, John Norton. 1905. The great second advent movement, its rise and progress. Nashville, Tennessee, and Fort Worth, Texas: Southern Publishing Assoc. xvii + 21-480 p. Illust. 21 cm.

• **Summary:** A participant's view of the early history of the Seventh-day Adventist church. Chapter 23, titled "Health Institutions," discusses the Battle Creek Sanitarium (Battle Creek, Michigan), Ellen G. White, J.N. Andrews, the health journal *Health Reformer*, dress reform, Dr. Trall's endorsement (1868), Dr. J.H. Kellogg's testimony, the *Pacific Health Journal*, Mrs. Haskell's \$30,000 gift, medical missionaries and missionary work, the sanitarium hospital, list of sanitariums (USA 35, Great Britain 3, Australia 2, and 1 each in Germany, Switzerland, Denmark, Norway, Sweden, South Africa, New Zealand, Island of Samoa [probably Western Samoa; see Fulton 1904], Mexico, India, Japan). A portrait photo (frontispiece) shows J.N. Loughborough.

Note: There is no "Island of Samoa." Samoa or the Samoa Islands are divided into American Samoa (on the east; Pago Pago is the capital), and Western Samoa (Apia is the capital. Formerly controlled by Germany, then New Zealand, it became an independent nation in 1962). Address: Mountain View, California.

2545. Roper, William N. ed. 1905. The peanut and its culture. Petersburg, Virginia: American Nut Journal. 75 p. Illust. Index. 23 cm.

• **Summary:** The many chapters in this book are written by various authors who are experts on peanuts; those with no special author given are written by the editor. The Preface states that this is a book of practical information "for all persons engaged in the growing or the handling of this important crop, with special attention to the methods that have obtained the best results among the most successful growers of all varieties of peanuts."

Contents: Introduction. Magnitude of the peanut crop. Origin and botany of the peanut, by Prof. H. Harold Hume, Raleigh, North Carolina. Peculiarities of the peanut plant. The peanut a fruit, not a vegetable. Varieties of the peanut and their special uses. Domestic uses of the peanut. Breeding seed peanuts, by Prof. W.F. Massey, Raleigh, North Carolina. Dealers' comment on seed selection, by Holmes & Dawson, Norfolk, Virginia. The peanut, by Prof. Charles W. Burkett, Raleigh, North Carolina. Cultivation of the peanut, by B.W. Jones, Spottsville, Virginia. How peanuts are harvested, by B.W. Jones, Spottsville, Virginia. How to cultivate and harvest Spanish peanuts, by E.T. Shackelford, Petersburg, Virginia. The peanut "popper" (used for shelling seed peanuts). Peanut culture in Arkansas, extracts from Bulletin 84, Arkansas Experiment Station, by C.L. Newman.

Adaptability of the peanut to the arid west. How peanuts are prepared by factories for the trade. Spanish peanut industry at Petersburg, Virginia. Virginia peanut industry at Norfolk, Virginia. Peanut industry at Suffolk, Virginia. Foreign peanuts, by Burton H. Allbee, New York, for five years Market Editor New York Commercial: Introduction, France, Spain, Africa, Malayan Archipelago, China, Japan. *Arachides in Marseille*, by Hon. Robert P. Skinner, U.S. Consul General, Marseille, France. How peanut oil is made, by Robert P. Skinner. The peanut as a food (incl. peanut butter). Comparative weights and prices (by month from Jan. 1900 to May 1905, for Virginia and Spanish peanuts).

At the back of this book (p. 63-75) are 13 pages of ads related to peanuts, including seeds, Lummis & Co. cleaners of peanuts, peanut machinery from the Cardwell Machine Co., Ellis champion peanut and pea thresher from the Ellis Keystone Agricultural Works (Pottstown, Pennsylvania), Royster's peanut fertilizer, Lion brand fertilizer, National Nitro-Culture Co. (West Chester, Pennsylvania).

Concerning the origin of the peanut, by Prof. H. Harold Hume, Raleigh, North Carolina (p. 11): "For many years the original home of the peanut (*Arachis hypogaea*) was in dispute, but this dispute has been set at rest by the investigations of Alphonse De Candolle.

"It has been said that it had its origin in Africa, or in Asia; but the weight of evidence points to Brazil as the home of this unique plant, though its existence in a wild state is unknown.

"The evidence upon which this conclusion is based is sufficiently convincing to allow little reason to doubt the accuracy of De Candolle's conclusion. The genus *Arachis* contains a half dozen or more other species, all of which are known to be natives of Brazil. It would be an unusual exception to find one single isolated plant the native of one hemisphere, while all of its near relatives were found in another. Marcgraf and Piso described the peanut from Brazil as early as 1648. There were ancient American names—*mandubi*, *anchic* and *mani*—for the plant. On the other hand, the peanut was unknown to the early Greek, Latin and Arab writers. The agriculture of Egypt is very ancient; yet, according to the early botanists, it was not in cultivation in that country. In India it has no name in the ancient Sanskrit. In the older books on the plants of the Orient, the peanut is always referred to as a cultivated plant, and in the more ancient ones it is not mentioned.

"But, on the other hand, we know that it was cultivated extensively in Guinea and other parts of Africa at an early date. Sloane, in his work on Jamaica, says that it was used by slave-dealers to feed the negroes on the passage from Africa. This may be explained, however, by the supposition that the first slave-ships carried the peanut from Brazil to Africa, toward the close of the fifteenth century, where it soon became generally cultivated, and it was then used in the way stated by Sloane, and eventually was brought to

the British Colonies in America by the slave-ships, and was subsequently planted and cultivated in the Southern Colonies of Virginia and Carolina, from which its culture has spread generally throughout all the Southern States. Its presence in the Orient may be explained on the basis of a Portuguese introduction toward the close of the sixteenth century."

Photos (black-and-white) show: (1) Black people working in a 300-acre Spanish peanut field near Petersburg, Virginia. (2) Flat or running Virginia peanuts in the shell (3 views, exact size). (3) Improved running jumbo peanuts in the shell (2 views, exact size). (4) Black people sitting on the ground, picking nuts from the vines (Courtesy Bain Peanut Co.). (5) Black people with one horse taking the vines and nuts from the ground (Courtesy Bain Peanut Co.). (6) Black people stacking the vines and nuts to dry (Courtesy Bain Peanut Co.). (7) Cluster for four Spanish peanut vines. (8) Improved Spanish peanuts in the shell (8 views, exact size). (9) Vines shocked in the field; a black girl is standing in front of one, smiling (Courtesy Suffolk Peanut Co.). (10) A peanut popper. (11) Black people sorting peanuts on tables in a factory with lights overhead. (12) Solid carload (a train with many cars) or peanuts leaving Suffolk, Virginia. (Courtesy Suffolk Peanut Co.).

The section titled "The peanut as food" (p. 58-59) states: "Professor Jaffa, of the University of California, reporting interesting experiments made upon men engaged in hard, manual work, states that nuts are the cheapest source of energy, peanuts ranging far ahead. A prominent southern physician says the peanut is the best food a man can eat. There are sanitariums and hospitals where the little peanut constitutes the chief article of diet. It is ground and added to bread, made into croquettes, meringue, salads, soups, jumbles, griddle cakes, muffins, pies, and utilized in numerous other ways.

"Peanut butter is rapidly becoming a staple article of commerce, and it is claimed for this butter that it has these marked advantages: it does not absorb offensive odors, will stand a high temperature without melting, and does not become rancid when made pure. For the manufacture of candies and confections, the peanut is becoming more popular than ever. From refreshments on special occasions it is rapidly becoming esteemed as a food.

"The peanut will doubtless become one of the great staples of commerce, to take rank with wheat and rice as one of the most important articles of food supply for the millions of consumers in all parts of the world." Address: Editor, American Nut Journal, Petersburg, Virginia.

2546. Russell, Frances Albert Rollo. 1905. *Strength and diet: A practical treatise with special regard to the life of nations*. London, New York, and Bombay: Longmans, Green & Co. 649 p. Index of names. Index of subjects. Reprinted in 2018. [545 ref]

• **Summary:** The author attempts to show that the greatest

strength tests and athletic feats among all tribes of the earth have been won by non-flesh eaters. He further shows that cancer and many other zymotic diseases follow the adoption of a meat diet, among vegetarian peoples.

Contents: Introduction. 1. Opinions of great naturalists, physiologists, and chemists, on the proper diet of man—animal or vegetable? 2. Calculated chemical and physiological values of foods—Comparative cost of equivalent articles. 3. The food of animals considered in relation to strength and size—characteristics of flesh-eating animals. 4. Diet of ancient peoples and opinions of some of their greatest men. 5. Diet in the Middle Ages and later. 6. Diet of races and nations: a general conspectus. 7. Diet of communities—including armies, religious sects, workhouses and prisons. 8. Personal experiences and observations. 9. Medical testimony and experiences on diet. 10. Stimulants and narcotics: alcohol, tea, coffee and opium. 11. Diet in relation to disease—medical and statistical evidence on cancer. 12. Diet in relation to athletics and training. 13. The prevalence of adulteration—importance of pure food. 14. Supplementary. 15. Conclusion. Appendix. Notes. Address: Hon., England.

2547. Thompson, William Gilman. 1905. Practical dietetics, with special reference to diet in disease. Third edition, enlarged and thoroughly revised. New York & London: D. Appleton & Co. xxiii + 846 p. See p. 155, 167. 10 plates. Index. 25 cm.

• **Summary:** Note: The contents of this 1905 edition, which concerns soy beans or soyfoods, is quite similar to that of the 1902 edition.

Chapter 4, titled “Vegetable Foods,” contains a section on “Prepared farinaceous foods, which contains a subsection (p. 155) that reads: “Soya bread is made from an oily pea which grows in China and Japan, and is used sometimes by diabetics, for it contains over one third part gluten and but 1.17 per cent of glucose.”

Another section in the same chapter, titled “Legumes, peas, beans, and lentils” states (p. 167): “The soya bean is the chief legume of China and Japan, where it furnishes the necessary protein to add to a rice diet. From its vegetable casein several varieties of bean cheese [tofu] are made.”

The section on “Vegetarianism” (p. 35-37) concludes that this “eventually results in a loss of strength and general resisting power against disease...”

Also discusses: Diastase and malt extracts (p. 163-63). Erbstwurst or pea sausage (p. 166-67). Gerber’s Food and Nestle’s Food (p. 152-53; both foods are dextrinized, then evaporated with milk or cream. Nestlé’s food is made in Vevay [Vevey], Switzerland, “from sterilised fresh cow’s milk to which wheaten bread crust is added after dextrinisation by additional heat. Cane sugar is mixed in, and the mass is dried, pulverised, and hermetically sealed in tins. For use it requires dilution with water.”). Gluten (p.

139, 148, 164, 689). Oleomargarine and Butterine (p. 199). Peanuts and peanut oil (p. 168, 201, 222; “Peanuts contain considerable oil, which is extracted and sold largely as spurious olive oil.”).

The first U.S. edition was published in 1897 (copyrighted 1895). A second edition was published in 1902. A fourth edition was published in 1909 (xxvi + 928 p.). The author lived 1856-1927. Address: Prof. of Medicine in the Cornell Univ. Medical College, New York, NY.

2548. Wells, Herbert George. 1905. A modern utopia. London: Chapman & Hall or T. Fisher Unwin. xi + 392 p. *

• **Summary:** The well-known British novelist and historian, H.G. Wells (lived 1866-1946), joins the ranks of many other notable intellectuals in recent years in supporting a meatless diet. “In all the world of Utopia there is no meat. There used to be. But now we cannot stand the thought of slaughterhouses. And, in a population that is all educated, and at about the same level of physical refinement, it is practically impossible to find any one who will hew a dead ox or pig. We never settled the hygienic aspect of meat-eating at all. This other aspect decided us. I can still remember as a boy the rejoicings over the closing of the last slaughterhouse.”

2549. Woodside cook book... 1905. Framingham, Massachusetts. 106 p. 19 x 16 cm. *

2550. *Food Reformer’s Year Book*. 1905--.. Serial/periodical. London. Edited by H.B. Amos. Frequency: Annual. *

• **Summary:** Continued by: *Food Reformer’s Year Book and Health Seeker’s Guide*, starting in 1920.

2551. The Times cook book—No. 2: 957 cooking and other recipes by California women... Brought out by the 1905 series of prize recipe contests in the Los Angeles Times. 1905? Los Angeles, California: The Times-Mirror Company. 105 p. Undated. Index. 24 cm.

• **Summary:** On the cover: “Los Angeles Times cook book—No. 2: One thousand toothsome cooking and other recipes including seventy-nine old-time California, Spanish and Mexican dishes—Recipes of famous pioneer Spanish settlers.”

This book contains two recipes with the word “vegetarian” in the title: Cream celery soup for vegetarians (p. 14). Vegetarian salad (p. 31).

Two recipes call for peanut butter as an ingredient: Peanut soup (p. 18). Washington salad (p. 25). The recipe for Peanut butter sandwiches (from Mary Stone Welch, San Diego, California) states: “Boil peanuts until tender; remove hulls in cold water; mash. Season with butter and salt. When cold spread between slices of bread. Good for school lunch.”

Peanuts are used in 20-25 recipes including: Peanut soup. Peanut butter sandwiches. Peanut cookies. Peanut kisses. Peanut brittle (2). Peanut candy (3). Candied peanuts.

Worcestershire sauce is used as an ingredient in 10 recipes. Soy is not mentioned.

Note: Starting in the late 19th century, various media companies—newspapers, magazines, radio, the movies, and TV—all got involved in publishing cookbooks. This book provides an interesting window into Southern California and its rich Mexican and Spanish heritage. The undated book is based on the 1905 recipe contests in the *Los Angeles Times* (MSU introduction). Address: Los Angeles, California.

2552. The Times cook book—No. 3: 957 cooking and other recipes by California women... Brought out by the 1905 series of prize recipe contests in the *Los Angeles Times*. 1905? Los Angeles, California: The Times-Mirror Company. 224 p. Undated. No index. 24 cm.

• **Summary:** On the cover: “Los Angeles Times cook book—Number three: Toothsome cooking and other recipes contributed by noted chefs and housewives of the Southwest to The Times’ Prize Cooking Contest, including California, Spanish and Mexican dishes—Recipes of famous pioneer Spanish settlers.”

Contents: Introduction. Spanish dishes. Soups. Salads: Incl. Peanut salad (p. 44). Bread and rolls: Incl. Entire wheat bread (p. 59). Graham bread (p. 60). Whole wheat bread (p. 65, 83). Whole wheat gems (p. 70). Graham muffins (p. 74). Whole meal bread (p. 83). Cakes. Cookies, doughnuts, etc. Pies. Puddings: Incl. Graham pudding (p. 135-36). Fowl and game (fowl includes quail, wild ducks). Fish and shellfish. Meats and stews. Vegetables (incl. beans and grains): Vegetarian rice (p. 187). Mock turkey (vegetarian, p. 189). Tomato catsup (p. 191). Jams and marmalades. Hygienic dishes (p. 196-206): Incl. Graham cake (p. 200). Meatless stew (p. 201). Mock oyster soup (p. 202). Near meat (p. 202). Unleavened Graham bread (p. 205-06). Vegetarian stew (p. 206). Desserts, etc.: Incl. Home-made peanut butter (p. 217). Address: Los Angeles, California.

2553. W.D.H. 1906. Physiological economy in nutrition. *Nature* 73(1892):328-30. Feb. 1.

• **Summary:** This is a summary of the work on this subject of Dr. Russell Chittenden (1904) and Dr. Otto Folin. This summary begins: “One of the most remarkable points in the recent history of physiological research is the small amount of attention bestowed upon the important question of nitrogenous metabolism until within the last few years. The older work of Voit and of Pfluger has for long been regarded as authoritative, in spite of the fact that these two observers are not at one on many essential facts. They, however, agree that proteid food is a most essential constituent of our diet, and that a minimum allowance per diem of about 100 grams, corresponding to 16 to 18 grams of nitrogen, is necessary for the well-being and equilibrium of the average adult human individual. A dietary containing this amount of proteid or albuminous material would not be regarded by the average

meat-eating Englishman to be a very liberal one, and is frequently exceeded...”

A similar article appears in *Science*. 1906. Nov. 16. p. 631-32.

2554. *Manchester Guardian (England)*. 1906.

Correspondence: Vegetarian restaurants (Letter to the editor). Feb. 10. p. 15.

• **Summary:** “Mr. E.C. Chapman writes: ‘Your correspondent “Nut Cutlet” will find one or more of the various nut foods on the bill of fare each day at the Vegetarian Restaurant and Health Food Stores. If he will give us a call we shall be glad to do all we can to assist him in following a vegetarian dietary.’” Address: 257, Deansgate [Manchester].

2555. Sinclair, Upton [Beall]. 1906. *The jungle*. New York, NY: Doubleday, Page & Company. London: W. Heinemann. 413 p. Feb. 20 cm.

• **Summary:** The well-known vegetarian author (lived 1878-1968), social activist, socialist, and muckraker (age 28) devotes 90% of this novel to describing the plight of immigrant workers and to calling for a socialist revolution in the United States. Sinclair dedicates the book “To the workingmen of America.”

However in the other 10% (Chapter 3, p. 35-48) he describes the outrageously unsanitary, inhumane, and coldly mechanical processing conditions of the American meat packing industry in the early 20th century—including workers falling into vats and spoiled meat deliberately and routinely concealed by chemical adulteration. The book became an overnight sensation and the reading public, focusing on this one chapter, reacted with anger bordering on hysteria. Sinclair portrayed the American beef-packing industry in such revolting detail that Congress was forced to pass the Meat Inspection Act—the nation’s first meat-inspection laws—on the same day it passed the Food and Drugs Act of 1906. Many subsequent editions of this famous and influential book were published. Here are a few passages:

“Worst of any, however, were the fertilizer men, and those who served in the cooking rooms. These people could not be shown to the visitor,—for the odor of a fertilizer man would scare any ordinary visitor at a hundred yards, and as for the other men, who worked in tank rooms full of steam, and in some of which there were open vats near the level of the floor, their peculiar trouble was that they fell into the vats; and when they were fished out, there was never enough of them left to be worth exhibiting,—sometimes they would be overlooked for days, till all but the bones of them had gone out to the world as Durham’s Pure Leaf Lard!” (p. 117).

“But perhaps the worst of the consequences of this long siege was that they lost another member of their family; Brother Jonas disappeared. One Saturday night he did not come home, and thereafter all their efforts to get trace of him were futile. It was said by the boss at Durham’s that he

had gotten his week's money and left there. That might not be true, of course, for sometimes they would say that when a man had been killed; it was the easiest way out of it for all concerned. When, for instance, a man had fallen into one of the rendering tanks and had been made into pure leaf lard and peerless fertilizer, there was no use letting the fact out and making his family unhappy. More probable, however, was the theory that Jonas had deserted them, and gone on the road, seeking happiness. He had been discontented for a long time, and not without some cause. He paid good board, and was yet obliged to live in a family where nobody had enough to eat. And Marija would keep giving them all her money, and of course he could not but feel that he was called upon to do the same" (p. 143).

"Frequently, in the course of a two or three days' trip, in hot weather and without water, some hog would develop cholera, and die; and the rest would attack him before he had ceased kicking, and when the car was opened there would be nothing of him left but the bones. If all the hogs in this carload were not killed at once, they would soon be down with the dread disease, and there would be nothing to do but make them into lard. It was the same with cattle that were gored and dying, or were limping with broken bones stuck through their flesh—they must be killed, even if brokers and buyers and superintendents had to take off their coats and help drive and cut and skin them" (p. 323).

2556. Cutter, Ephraim; Cutter, John Ashburton. 1906. Food: Its relation to health and disease. *Dietetic and Hygienic Gazette* (New York) 22(3):151-56. March.

• **Summary:** Recounts the virtues of beef consumption, from the prevention of leprosy to the maintenance of physical and mental manhood. Address: 1. M.D., President of the American Inst. of Micrology and Prof. of Clinical Morphology and Applied Medicine College of Physicians and Surgeons, Boston, Massachusetts; 2. M.D., New York, NY.

2557. Feverel, Austin. 1906. Personalities. *Comet* (Surrey, England). March. *

• **Summary:** This is the fourth of four very well researched articles about Alcott House (also called the Concordium) at Ham Common, Surrey, where there lived a devoted group of cultured vegetarians. Henry Clubb "was living at Colchester, in Essex, with his parents when he first heard of the Concordium, and was a clerk in the local Post Office. A commercial traveller—another instance of how social ideals seize on the imagination of the mercantile mind—first brought the knowledge of Alcott House to him and subsequently Oldham visited his home and completed his conversion to the Transcendental view of which he was an exponent."

Feverel then quotes Clubb's account of life at Ham: "The general routine of life at the Concordium, as I recollect it, was to rise at day dawn in summer and at half-past five

o'clock in winter; take morning ablutions with douche and shower bath, and dress; go out for an hour's work in the garden... The dress at the Concordium was a shirt, trousers, and blouse similar to the dress worn by Tolstoi with which the public is familiar. A hat was seldom worn, the hair being allowed to grow long and thick, rendering any other covering for the head unnecessary."

Clubb then goes on to describe reasons for the demise of the community. William Galpin, a leading Owenite and former resident at Owen's Harmony community, resigned in 1843 as vice-president of the Rational Society and came to live at Alcott House. He was, says Feverel, "so strict a ruler that he denied the right of individual judgment." Clubb adds that "submission to the good within was always submission to the good as he conceived it, not as each individual conceived it." His rigid administration had much to do with the break-up of the Alcott House community. Clubb describes Galpin as "a man of about fifty-five, with grey hair and somewhat forbidding aspect, having a rather wild expression in his eyes... Life with him was self-denial, and I do not remember to have ever seen him smile or express a word of approval or encouragement."

Clubb then gives several character sketches of other inhabitants of Alcott House, including the baker Robert Aitkin, who put his soul into the bread "which was made after the direction of Sylvester Graham, of the whole wheat meal, with the addition of raisins..." After leaving Alcott House, says Clubb, Aitkin went to the USA and became Elder of a family of Shakers at Enfield, Connecticut. In about 1855, Clubb met him there at a convention of the Universal Peace Union. Richmond, the tailor at Alcott House, also left Ham and joined the same Shaker community.

2558. Battle Creek Health Food Co., Limited. 1906. Life Chips for the workingman (Ad). *Toronto Daily Star* (Canada). April 21. p. 12.

• **Summary:** "Flesh food does not give the staying quality—the energy it produces is quickly expended.

"The workingman is much better fitted for his day's labor by a cereal and egg diet.

"His strength is more uniformly distributed, and he is never troubled with that heavy, fagged, tired-out feeling.

"His health is improved by leaving meat alone—more than half the disease of today is caused by eating flesh foods."

Life Chips are made from the whole wheat, scientifically mixed with the best quality of malt."

For breakfast Life Chips are delicious with hot or cold milk or cream. For dinner or supper, in combination with fruit, vegetables or eggs, Life Chips are nourishing and appetizing."

A large vertical illustration, in the middle of the ad running its full height, shows a man walking, smoking a pipe, wearing a hat, and carrying a cylindrical lunch bucket

as he walks to work. Address: Canadian Factory, London, Ontario.

2559. Friedenwald, Julius; Ruhrah, John. 1906. Diet in health and disease. 2nd ed. Thoroughly revised and enlarged. Philadelphia, Pennsylvania, and London: W.B. Saunders Co. 728 p. See p. 94, 490-92, 496, 692. May. Illust. Index. 24 cm. [5 soy ref]

• **Summary:** Soya or soy is mentioned on 5 pages in this book: A table (p. 94) titled “Composition of fresh and dry legumes compared with that of other foods” (Abel 1900) gives the composition of 10 different dried legumes, including “Soy beans,” which contain 34.0% protein, the most of any of the dry legumes listed.

In the section on “Diabetes mellitus,” under “Substitutes for bread,” the following substitutes are discussed (p. 490-91): Torried bread [parched, dried by fire], gluten bread, bran bread, and soya biscuits or bread, almond cakes, Aleuronat, Buns and cakes of Aleuronat flour, Inulin biscuits, peanut flour, etc.

We read (p. 490-91): “Soya biscuits, or bread are made from the Soya bean, a Japanese product. Soya bread was suggested for diabetics by Dujardin-Beaumetz in 1890. Attfield gives the following composition of Soya flour:” A table shows that it contains: Protein: 41.24. Fat: 13.70. Carbohydrate: 30.35. Phosphates: 4.81. Other salts: 0.52 Moisture: 9.38.

“Dujardin-Beaumetz gives the following as the composition of Soya bread: Water: 45.00. Protein: 21.168. Fats: 9.350. Starch and sugar: 2.794. Phosphoric acid: 0.863.”

Table II (p. 492), titled “Second group—Foods permissible in moderate quantities” (from von Noorden’s article in *The Twentieth Century Practice of Medicine*) [in Stedman 1895] includes: “English sauces, such as Worcestershire, Harvey, beefsteak, anchovy, lobster, shrimp, India soy, China soy—one teaspoonful.”

Page 496: “Dujardin-Beaumetz adapts with little modification the dietary of Bouchardat:... “Strongly recommends the substitution of potatoes cooked in the oven for bread, even gluten bread; also the use of Soya bread.”

Page 692: “Diabetes. General directions.—Eat meats, eggs, green vegetables, and fatty food, and avoid sugars, starchy foods, and liver. May take:... Farinaceous foods—Gluten bread, cakes, biscuit and porridges, almond cakes and bread, Soya bread.”

On page 698 is a “Short list of books on food and diet.” 33 books are cited; some are in German or French.

“Vegetarianism” or “vegetarian” or “vegetable diet” is mentioned on pages 38-39, 98-99, 426, 443, 449, 450-51. In the section on “Metabolism” we read (p. 38-39): “Vegetarian Diet.—Conclusions are not quite in accord. Voit concluded that while it is perfectly possible to subsist on a vegetable diet, a mixed diet is to be preferred. Cramer

found that a vegetable diet with milk and eggs furnished sufficient nourishment for the body, but if the milk and eggs were omitted, the body had to do unnecessary work to get the required amount of protein. He found that it was also objectionable from an economic standpoint. Rutgers [University, Rutgers, New Jersey] determined that the animal protein could be entirely replaced by vegetable protein without any appreciable change in the nitrogen balance.”

The section on “Vegetable foods” states (p. 98): “Vegetarianism.—It will not be out of place here to point out the disadvantages of an exclusive vegetable diet. Vegetarians are those who subsist almost entirely upon vegetables, cereals, fruits, and nuts; exceptionally milk and eggs are added to their diet-list.

“It is quite possible, by the eating of vegetables alone, to supply all the food constituents—carbohydrates, fats, and proteids—that are required by the body. Proteins are obtained partly from vegetables, milk, and eggs; those derived from vegetables, however, are digested with much more difficulty and absorbed to a much slighter degree than those derived from animal food. Persons subsisting on a purely vegetable diet for any great length of time are apt to lose strength, as well as physical and mental vigor and endurance. Laborers are unable to perform the same amount of work they could accomplish on a diet containing animal food. While vegetables contain large proportions of proteins, in order to supply them in sufficient amount very large quantities must be eaten. This overfeeding is apt in many instances to produce digestive disturbances, particularly in those suffering from gastro-intestinal disorders. A purely vegetable diet, if persisted in, is also said (R. Hutchison, *Food and the Principles of Dietetics*, 1906, p. 109) to lessen the power of resisting disease.” Footnote: For a complete discussion of vegetarianism the reader is referred to Francis W. Newman’s *Essays on Diet*, 1883, p. 64, etc.

The section on “Diet in diseases of the genito-urinary system” states (p. 426): “Vegetables increase the carbonates and the earthy salts of the urine. A purely vegetable diet renders the urine alkaline. Thompson states that Cantani maintains that large quantities of vegetable acids will render the urine alkaline.”

In the same section, the subsection on “Renal and vesical calculi” notes (p. 443): The following suggestions regarding the diet will be found useful: Forbid strong drinks, and all alcohol if possible; much meat, and especially the nuclein-containing meats, as thymus, spleen, liver, brain; caviare [caviar], etc., smoked, pickled and spiced meats, and rich foods in general. The fats and sugars, as well as the cereals, should be restricted. The diet should be made up of the plainer, well-prepared foods, and, as far as possible, a vegetable diet should be prescribed. Water, especially the alkaline mineral waters, may be allowed in abundance. A sojourn at Carlsbad may be recommended for certain obese patients.”

In the section on "Diet in diseases of the nervous system," the subsection on "Neuralgia" states (p. 449): "According to Gowers, vegetarianism may be a cause of neuralgia. In these cases the addition of meat to the diet will give relief. The converse may be true, especially where there is a gouty tendency, the ingestion of too much meat frequently being at the root of the trouble."

In the same section, the subsection on "Migraine" notes (p. 450-51): It may be mentioned that sufferers from migraine are apt to attribute the cause of the attack to some article of food. This is not likely to be the case, and the patient should not be allowed to cut off first one and then another necessary article from his diet. Starch indigestion is present in some, and should receive careful attention. These patients occasionally get along best on a diet that is largely vegetarian, but this is not so in all cases. Coffee need not be prohibited, for, as a rule, it is not the cause of the trouble, and in some instances, when taken at the outset of an attack, it may even afford relief."

Julius Friedenwald lived 1866-1941. John Ruräh lived 1872-1925. Address: 1. M.D., Clinical Prof. of Diseases of the Stomach; 2. M.D., Clinical Prof. of Diseases of Children. Both: College of Physicians and Surgeons, Baltimore, Maryland.

2560. White, Ellen G. 1906. Notes of travel—No. 1: Journey to Southern California. *Advent Review and Sabbath Herald*. June 14. p. 7.

• **Summary:** On April 12 Mrs. White left her home near St. Helena for a short visit to southern California. "The Los Angeles vegetarian restaurant: Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen..."

"During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us 'a peculiar people.'"

"In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed."

2561. Sheldon, Charles M. 1906. The confessions of a vegetarian. *Independent (The) (New York)* 60:1457-58. June

21.

• **Summary:** The author describes his conversion to vegetarianism and his belief that Americans eat too much and spend too much time and energy in the preparation of meals. "I became a vegetarian before reading *The Jungle* and the Packing-house Committee report. Hence I cannot be classed with those who have been scared into a good habit." Address: Rev., Topeka, Kansas.

2562. Gautier, Armand. 1906. Diet and dietetics. Edited and translated by A.J. Rice-Oxley. M.A., M.D.: Vegetarian diet (Document part). London: Constable & Co., Ltd. xii + 552 p. See p. 407-13. June. [5 ref. Eng]

• **Summary:** In Chapter 37, on "Exclusive diets" is a long section titled "Vegetarian diet" (p. 407-13). Address: Professeur at the Faculty of Medicine de Paris; Member of the Institute.

2563. Radcliffe (F.). 1906. Classified ad: Vegetarians. Wanted, Young lady attendant for Health Food Stores. *Manchester Guardian (England)*. July 26. p. 2.

• **Summary:** "Must be interested in food reform and have a knowledge of health foods: one able to bake preferred. Address, stating age, wage, and references." Address: 69, Princess-street, Ashton-under-Lyne [Manchester].

2564. Fellows, Alfred. 1906. The vegetarian guest. *Living Age (Boston, Massachusetts)* 250(3240):346-53. Aug. 11.

• **Summary:** A humorous discussion of the trials and tribulations of inviting a vegetarian to dinner. During the past 10 years "a considerable number of young people have been struck by a few conspicuous examples of athletes breaking from the venerable conventions and traditions of diet... the prestige of the beef-and-beer school has suffered severe damage in consequence. This has been further undermined by the success of the Japanese against the Russians..."

The author gives advice on how to cope with the new and difficult situation. First, the vegetarian guest should warn the hostess. Then the hostess should get information on the guest's preferences—enough but not too much. "The time is certainly right for vegetarians to be properly classified," but some individuals may be placed under two headings. The author believes (correctly) that those who eat poultry, game, or fish are not vegetarians. Vegetarians (or "inclusive vegetarians") abstain from all flesh, but may eat cheese, milk, butter, and sometimes eggs. Those who exclude eggs could be called *eggs-clusive* vegetarians. Those who follow the advice of Dr. Alexander Haig are non-purin vegetarians; they avoiding uric acid and purins to cure gout or rheumatism, and thus avoid beans, peas, lentils, mushrooms, eggs, and asparagus—as well as meats. Most vegetarians eat grains, vegetables, milk and eggs. A few "literal or strict vegetarians" exclude eggs, milk, and milk products. Fruitarians eat fruit, nuts and seeds, but do not eat ordinary

garden or root vegetables. To complete the list, there are “those exalted persons who will eat fresh fruit and nuts only and refuse food over which the fire has passed—a handful of occultists and mystics...” [i.e., they eat only raw foods].

“An unconverted stranger who enters a vegetarian restaurant may experience a mild amazement when he hears” words like “chops, steaks, fritters, and cutlets” in the bill-of-fare. Yet all are vegetarian dishes, such as rissoles.

Note: This is the earliest document seen (Nov. 2014) concerning meat alternatives that discusses chops in a vegetarian restaurant. We don’t know whether these are pork chops or lamb chops, etc.

The key to most meals is a good savory dish. The fabled myth that a vegetarian diet is monotonous is not true.

2565. *Los Angeles Times*. 1906. Unfermented grape juice: Opening for an important California industry. Aug. 19. p. VI15.

• **Summary:** A new process permits shipping grape juice in barrels. “The present methods of manufactures, storing and shipping grape juice exclusively in glass, add also considerably to its cost. Otto Carque of Los Angeles who has devoted considerable time and study to the promotion of this industry, has perfected a new process by which fruit juices can be stored and shipped in wood, without the use of any preservatives whatsoever.”

Pasteurized grape juice can now be retailed in full quart bottles for 35 cents. “Mr. Carque put about 25,000 gallons of grape juice in barrels last fall and expects to turn out a larger quantity this season.”

Note: This is the earliest document seen (July 2021) concerning Otto Carque’s work with food or beverages (grape juice). He was a lifelong teetotaler, abstaining from all alcoholic beverages.

2566. Oldfield, Josiah. 1906. Dangers of meat eating. *Westminster Review (New York, London)* 166(2):195-200. Aug.

• **Summary:** “The ‘Chicago sensation’ [referring to Upton Sinclair’s book *The Jungle* (1906)] and the ‘diseased meat scare’ have had a greater effect in making the modern man think about his food than all the books and essays and tracts that have been written on the diet problem for the last twenty years.”

“Whenever I attempt to advocate the enormous advantages of a non-flesh dietary, I am always met with the rejoinder ‘Oh, but I couldn’t become a vegetarian—vegetarians are such dreadful people.’”

Noting the difficulties properly inspecting meat in slaughter houses, and of avoiding consumption of diseased (tuberculous or cancerous) meat, the author advocates a fruitarian diet. At the Lady Margaret Fruitarian Hospital, in Bromley, Kent, England, neither patients, nurses, nor medical staff partake of any form of flesh food within the

hospital. “And the result of nearly four years working is excellent in the extreme.” A fruitarian diet includes typical fruits and berries plus cereal grains, legumes, seeds, nuts, as well as vegetables (such as cucumbers) that can be picked from the plant without killing the plant, “together with some earth fruits (like potatoes), and a modicum of vegetables and salads. To these may be added butter, milk, honey and cheese, although their production is not so free from risk of contamination and animal infection... it is far more possible to live healthily and well upon a fruitarian dietary than upon the products of the slaughter-house.” Address: England.

2567. Nesbit, Wilbur D. 1906. The innocent bystander. *Los Angeles Times*. Sept. 27. p. II4.

• **Summary:** The section titled “True to her principles” tells how a lady enters a book shop and asks about helpful books for the young. The shopkeeper explains that he has some “very fine editions of Bacon, Lamb, Hogg, and” -

“Stop right there young man! I want you to know that I am president of the vegetarian society, and that I am true to our principles, even in food for the intellect.”

So she selects a book by Hay, pays for it and leaves.

2568. Eckhardt, Hans. 1906. Untersuchungen an vegetarisch ernährten Kindern [Studies of children on a vegetarian diet]. *Zentralblatt fuer de gesamte Physiologie und Pathologie des Stoffwechsels* 1(20):617-22. Oct. 2. New Series. [9 ref. Ger]

• **Summary:** A dietary study of three healthy vegetarian children in an orphanage. Address: Assistenten, aus der Universitaets-Kinderklinik zu Breslau.

2569. Fisher, Irving. 1906. Physiological economy in nutrition. *Science* 24(620):631-11. Nov. 16.

• **Summary:** This article is a review of Fisher’s research at Yale. “Irving Fisher, professor of political economy at Yale University, has been conducting experiments to discover whether proper mastication and enjoyment of food would produce the ‘physiological economy’ claimed for it by Mr. Horace Fletcher, and also whether it would lead to the use of low proteid [protein] according to the standard advocated by Professor Chittenden.

“The result of the experiment would seem to answer both these questions in the affirmative. The experiments were conducted with nine Yale students and lasted from January to June, 1906. Careful record of the amounts of food taken, and the constituents in, proteids, fats and carbohydrates, was kept for each man for each day. To avoid weighing at the table, the food was all weighed in the kitchen and served in ‘standard portions’ of 100 calories each or simple fractions or multiples thereof, so that the men merely needed to record the number of portions eaten. The proportions of proteids, fats and carbohydrates were found by means of the Mechanical Diet Indicator described by Professor Fisher in the American Journal of Physiology for April.

“During the first half of the experiment the men followed two rules only. The first was to thoroughly masticate the food up to a point of ‘involuntary swallowing’ with the attention, however, upon the taste and enjoyment of the food rather than upon the mere mechanical act of mastication. Any ‘counting of chews’ was discouraged as was also the forcible holding of food in the mouth, as experience of others, as well as the conclusions of Pawlow, had seemed to show that anything which tended to make eating a bore harmed rather than helped digestion. The second rule was to obey implicitly the readings of appetite, both in regard to quantity of food and the choice between different foods. In order that this strict obedience to appetite might be the more easily followed, a wide range of choice of foods was supplied and no food was placed before the men which was not specially ordered by them.

“This first half of the experiment, therefore, was really an experiment in natural eating, if we may assume that it is unnatural to hurry through our meals and to eat what is set before us, out of politeness, habit or limitation of choice. It was found that, as a consequence of the thorough mastication and obedience to appetite, a profound change occurred in the diet of the men. There was a large reduction in the quantity of liquids of all kinds at meals—water, tea, coffee and even soups. There was a reduction in the total daily average of calories consumed of about 10 per cent., a reduction of proteids of about 15 per cent., and of flesh foods (meat, fowl, fish and shell fish) of about 40 per cent. During the second half of the experiment the two rules above mentioned were continued in force but a third was added. This was, when the appetite was uncertain in its choice of foods, to give the benefit of the doubt to the low proteid and non-flesh foods and to foods regarded, provisionally, as the most wholesome. This influence of suggestion was never carried however to the point of eating against appetite. This still remained supreme. Suggestion was used merely to settle cases where appetite was not decisive.

“During the second half of the experiment there was a still more pronounced change in the character of the diet. Comparing the diet in June with that in January it was found that the total calories had fallen about 25 per cent., proteid about 40 per cent. and the flesh foods over 80 per cent. or to about one sixth of the original amount. Moreover the proteid had fallen to the level indicated as desirable in the previous experiments of Professor Chittenden, which is one and a half calories of proteid per pound of body weight. Other physiological changes were noted. There was reduction in the quantity of the excretions and in the putrefactive and fermentative properties of the feces.

“The body weights of the men during the first half of the experiment fell on an average of two pounds and in the second half fell further four pounds. Gymnasium tests were made to ascertain the strength and endurance of the men. It was found that their strength had remained practically

constant through the experiment while their endurance increased during the first half about fifty per cent. and during the second half by as much more.

“A marked distinction was drawn between strength and endurance, strength being the utmost force which a muscle can exert once and endurance the number of times that a muscle can perform an exertion which is within its strength. Seven endurance tests were used: rising on the toes; deep knee bending; leg raising; raising five-pound dumb bells by the triceps; raising successively dumb bells of fifty pounds, twenty-five pounds, ten pounds and five pounds by the biceps; holding the arms horizontal and running. In many of these tests it was found that the will gave out earlier than the muscle; in short, that they were tests of grit, but in others it was found possible to work the muscles up to the point where they refused to contract further. Many precautions were taken to prevent any errors in these comparisons and only those records were used in the final averages in which the men were less tired in January than after the corresponding tests in June or records in which, both in January and June, the muscle was operated up to the point where it refused to contract. Even with all these precautions the improvement in endurance was found to be enormous. For instance, one of the men who in January could not raise a five-pound dumb bell with his triceps beyond the one hundred and eighty-fifth time, in June was able to do so 501 times, and another who could do the leg raising in January 50 times, in June could perform this 105 times; another who in January could lift the twenty-five- pound dumb bells with the biceps 10 times, in June could do so 27 times. The average improvement from January to June, making every possible allowance, was over 90 per cent. The men were not as stiff and sore after the June as after the January tests, in spite of the fact that they had performed double the amount of work.

“So far as is known, no other than dietetic causes could have produced this result. The men led sedentary lives with less rather than more exercise than previously. They were no more regular in their habits and made no effort to live more hygienically except in the matter of diet. The dietetic factors were merely a wide range of choice of wholesome foods well cooked and appetizing, slow eating and obedience to appetite. As to which of these factors was the most important, and as to the manner in which physiologically they affected an improvement in endurance, there is much room for speculation. In the light of other facts it may at least be suspected that one of the chief reasons for improved endurance was a reduction in proteid.

“Mental tests were taken consisting of the addition of numbers, these showing slight increase in mental quickness.

“A complete account of the experiments will be published shortly. It was undertaken by Professor Fisher in connection with a series of statistics which he is collecting on the subject of labor-power, especially in relation to diet, somewhat similar to the series of statistics collected by the

[Italian] economist [Francesco Saviero] Nitti some ten years ago. In communicating to the editor of *Science* the foregoing outline of his experiment, he has asked that any readers of *Science* who may be able to supply data on this subject from personal experience or other sources will put themselves in correspondence with him.” Address: Prof. of Political Economy, Yale Univ., New Haven, Connecticut.

2570. *Science*. 1906. Physiological economy in nutrition. 24(620):631-33. Nov. 16.

• **Summary:** “Irving Fisher, professor of political economy at Yale University, has been conducting experiments to discover whether proper mastication and enjoyment of food would produce the ‘physiological economy’ claimed for it by Mr. Horace Fletcher, and also whether it would lead to the use of low protein according to the standard advocated by Professor Chittenden. The result of the experiment would seem to answer both these questions in the affirmative.

“The experiments were conducted with nine Yale students and lasted from January to June, 1906. Careful record of the amounts of food taken, and the constituents in, proteids, fats and carbohydrates, was kept for each man for each day. ‘To avoid weighing at the table, the food was all weighed in the kitchen and served in ‘standard portions’ of 100 calories each or simple fractions or multiples thereof, so that the men merely needed to record the number of portions eaten. The proportions of proteids, fats and carbohydrates were found by means of the Mechanical Diet Indicator described by Professor Fisher in the *American Journal of Physiology* for April.

“During the first half of the experiment the men followed two rules only. The first was to thoroughly masticate the food up to a point of ‘involuntary swallowing’ with the attention, however, upon the taste and enjoyment of the food rather than upon the mere mechanical act of mastication. Any ‘counting of chews’ was discouraged as was also the forcible holding of food in the mouth, as experience of others, as well as the conclusions of Pawlow [Pavlov], had seemed to show that anything which tended to make eating a bore banned rather than helped digestion. The second rule was to obey implicitly the leadings of appetite, both in regard to quantity of food and the choice between different foods. In order that this strict obedience to appetite might be the more easily followed, a wide range of choice of foods was supplied and no food was placed before the men which was not specially ordered by them.

“This first half of the experiment, therefore, was really an experiment in natural eating, if we may assume that it is unnatural to hurry through our meals and to eat what is set before us, out of politeness, habit or limitation of choice. It was found that, as a consequence of the thorough mastication and obedience to appetite, a profound change occurred in the diet of the men. There was a large reduction in the quantity of liquids of all kinds at meals—water, tea, coffee and even

soups. There was a reduction in the total daily average of calories consumed of about 10 per cent., a reduction of proteids of about 15 per cent., and of flesh foods (meat, fowl, fish and shell fish) of about 40 per cent. During the second half of the experiment the two rules above mentioned were continued in force but a third was added. This was, when the appetite was uncertain in its choice of foods, to give the benefit of the doubt to the low proteid and non-flesh foods and to foods regarded, provisionally, as the most wholesome. This influence of suggestion was never carried however to the point of eating against appetite. This still remained supreme. Suggestion was used merely to settle cases where appetite was not decisive.

“During the second half of the experiment there was a still more pronounced change in the character of the diet. Comparing the diet in June with that in January it was found that the total calories had fallen about 25 per cent., proteid about 40 per cent. and the flesh foods over 80 per cent. or to about one sixth of the original amount. Moreover the proteid had fallen to the level indicated as desirable in the previous experiments of Professor Chittenden, which is one and a half calories of proteid per pound of body weight.

“Other physiological changes were noted. There was reduction in the quantity of the excretions and in the putrefactive and fermentative properties of the feces.

“The body weights of the men during the first half of the experiment fell on an average of two pounds and in the second half fell further four pounds. Gymnasium tests were made to ascertain the strength and endurance of the men. It was found that their strength had remained practically constant through the experiment while their endurance increased during the first half about fifty per cent. and during the second half by as much more. A marked distinction was drawn between strength and endurance, strength being the utmost force which a muscle can exert once and endurance the number of times that a muscle can perform an exertion which is within its strength. Seven endurance tests were used: rising on the toes; deep knee bending; leg raising; raising five-pound dumb bells by the triceps; raising successively dumb bells of fifty pounds, twenty-five pounds, ten pounds and five pounds by the biceps; holding the arms horizontal and running. In many of these tests it was found that the will gave out earlier than the muscle; in short, that they were tests of grit, but in others it was found possible to work the muscles up to the point where they refused to contract further.

“Many precautions were taken to prevent any errors in these comparisons and only those records were used in the final averages in which the men were less tired in January than after the corresponding tests in June or records in which, both in January and June, the muscle was operated up to the point where it refused to contract. Even with all these precautions the improvement in endurance was found to be enormous. For instance, one of the men who in January

could not raise a five-pound dumb bell with his triceps beyond the one hundred and eighty-fifth time, in June was able to do so 501 times, and another who could do the leg raising in January 50 times, in June could perform this 105 times; another who in January could lift the twenty-five-pound dumb bells with the biceps 10 times, in June could do so 27 times. The average improvement from January to June, making every possible allowance, was over 90 per cent. The men were not as stiff and sore after the June as after the January tests, in spite of the fact that they had performed double the amount of work.

"So far as is known, no other than dietetic causes could have produced this result. The men led sedentary lives with less rather than more exercise than previously. They were no more regular in their habits and made no effort to live more hygienically except in the matter of diet. The dietetic factors were merely a wide range of choice of wholesome foods well cooked and appetizing, slow eating and obedience to appetite. As to which of these factors was the most important, and as to the manner in which physiologically they affected an improvement in endurance, there is much room for speculation. In the light of other facts it may at least be suspected that one of the chief reasons for improved endurance was a reduction in proteid. Mental tests were taken consisting of the addition of numbers, these showing slight increase in mental quickness.

"A complete account of the experiments will be published shortly. It was undertaken by Professor Fisher in connection with a series of statistics which he is collecting on the subject of labor-power, especially in relation to diet, somewhat similar to the series of statistics collected by the economist Nitti some ten years ago. In communicating to the editor of *Science* the foregoing outline of his experiment, he has asked that any readers of *Science* who may be able to supply data on this subject from personal experience or other sources will put themselves in correspondence with him."

2571. Cooper, Lenna Frances. 1906. Vegetarian substitutes for the Thanksgiving turkey: Appetizing and healthful dishes made without taking the lives of God's innocent creatures. *Good Health (Battle Creek, Michigan)* 41(11):656-57. Nov.
 • **Summary:** The following recipes are given: Vegetable roast or mock turkey. Cereal roast. Chestnut roast. Sanitas Roast. Piquant sauce. Walnut roast.

A photo of each of these prepared dishes is shown on page 656.

2572. Kellogg, John Harvey. 1906. Vegetarians of India (Editorial). *Good Health (Battle Creek, Michigan)* 41(11):664-65. Nov.

• **Summary:** "The eminent Prof. C.B. Ramarao, M.D., delegate to the British Medical Association which recently held its meeting at Toronto [Ontario, Canada], stated in a lecture recently delivered before the physicians and guests of

the Battle Creek Sanitarium upon the habits and customs of the people of India, that the Brahmans of southern India, who are known to be the most intellectual and highly cultivated people of that country, absolutely eschew all animal food of every description with the exception of milk. Even eggs are excluded from their dietary. The Brahmans of northern India make use of eggs, and sometimes of fish, but never eat the flesh of animals.

"Dr. Ramarao is himself a fine specimen of physical development and manly vigor, a man of great intellect and professional attainments."

"If foodstuffs rich in proteids are at any time needful as an addition to the dietary, they may be readily found in peas, beans, lentils, milk, and eggs..." Address: M.D.

2573. Bell, Robert. 1906. The dietetics of cancer. *Dietetic and Hygienic Gazette (New York)* 22(12):705-11. Dec.

• **Summary:** Argues that a diet consisting largely of uncooked fruits and vegetables can help in preventing cancer.

Note: is the earliest document seen (Dec. 2020) which states that diet can reduce one's risk of cancer. Address: M.D., London, England.

2574. Grohmann, A. 1906-1907. Neues ueber die Vegetarier-Ansiedelung in Ascana [New information about the vegetarian settlement in Ascana]. *Psychiatrisch-Neurologische Wochenschrift (Halle a. S.)* 8:213-16. [Ger]*

2575. Athena Hygeia Humane Diet Society. 1906. New vegetarian society. Greece.

• **Summary:** Source: Hompes, Mathilde. 1909. "Foreign notes: Progress of Food Reform in Greece." *Vegetarian Messenger and Health Review* (Manchester, England). March. p. 114. "Dr. Platon E. Drakoules loses no opportunity whenever visiting his native country, of gaining converts to the cause of humane food reform... The Food Reform Society at Athens, called Athena Hygiea [sic], which was inaugurated as a result of the banquet promoted by the doctor in 1906, on Easter Sunday gave a reformed diet dinner in his honour." While the Food Reform Society is not explicitly vegetarian, it is most likely that, following the teachings of Dr. Drakoules, it promoted vegetarianism as part of its program of food reform.

History of the Greek Vegetarian Society. 2004. <http://www.ivu.org/history/societies/greek.html>. An extract from the report of the 1910 Congress of the International Vegetarian Union says, "Mme. Drakoules, who, along with her husband, have done so much for the spread of our cause in Greece and elsewhere, spoke for Greece. This Society has only been existence four years, and rests chiefly on hygiene." A report from the 1926 Congress mentions a Greek vegetarian society that has "only been in existence three years." It is not clear whether this was the same society re-formed after World War I, or a separate organization.

Address: Greece.

2576. Clubb, H.S. 1906. Recollections of the Concordium and Alcott House. *Herald of Health (The)* (London). June/Aug. *

2577. Schlickeysen, Gustav. 1906. Fructa e pao: a dietetica scietifica do homem [Fruit and bread: the scientific diet of man. Translated by Marcos Pinheiro da Fonseca from the German]. Porto (Oporto), Portugal. 96 + 66 + 46 + 78 p. 20 cm. [Por]*

• **Summary:** Nuno Metello writes (Dec. 2016): Marcos Pinheiro da Fonseca was co-founder of *O Vegetariano* [uncredited. I know he was the translator because they

mentioned it in *O Vegetariano*]. Porto (Oporto), 1906. The original was in German. Address: Germany.

2578. The Church and kindness to animals. 1906. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. viii + 195 p. 8vo. *

• **Summary:** “Passages on the treatment of animals selected from the lives of the Saints, and the writings of the Fathers of the Church and others. With plates.”

Pages 123-27: Francis of Paula / Paola (1416-1507) was an Italian mendicant friar and the founder of the Roman Catholic Order of the Minims.

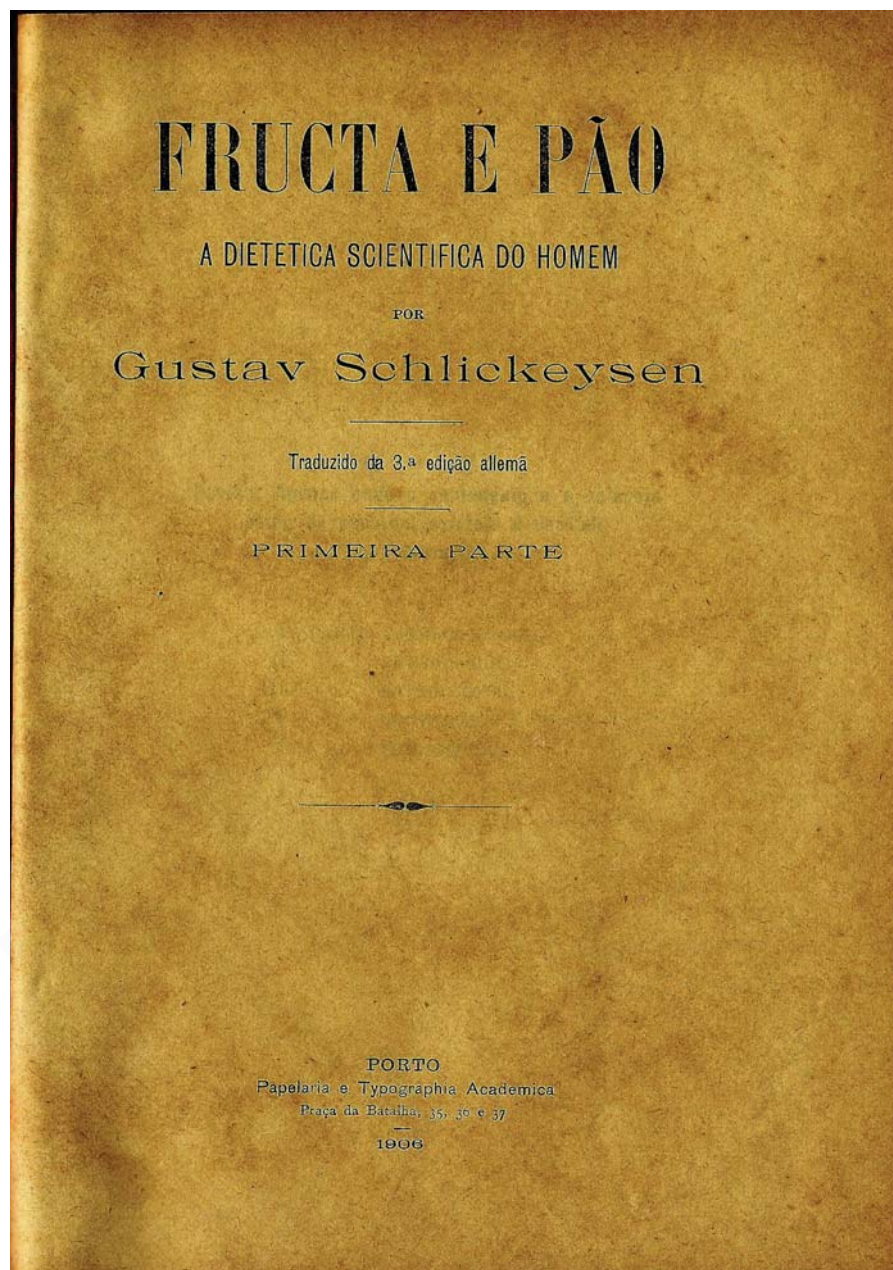
2579. Asker, Ellen (Cronstedt). 1906. Vegetariska kokbok [Vegetarian cookbook]. Stockholm, Sweden: A.-b. Sandbergs Bokhandel. 271 p. Introduction by C.F. Asker. 23 cm. [Swe]*
Address: Sweden.

2580. Beard, Sidney Hartnoll. 1906. A comprehensive guide-book to natural, hygienic and humane diet. 5th ed. Paignton, England: The Order of the Golden Age. 138 p. Undated. Index. 16°. Preface dated 1906. 1st ed. 1902. 7th ed. 1913.

• **Summary:** “Preface to the fifth edition: The important subject of dietetic reform is now being seriously considered by thoughtful and enlightened persons in all parts of the world, and the extent of this interest in a matter which has been too long neglected is increasing every day.” After the last numbered page of the Index (p. 138) are 21 unnumbered pages of ads, lists, etc.

Page [1]. Food-reform [vegetarian] restaurants: 13 in London, 1 in Birmingham (The Pitman Hotel and Restaurant, Corporation Street), 4 in Manchester, 1 in Glasgow, Scotland. 1 in Belfast and 1 in Dublin, Ireland. 1 each in Newcastle, Sheffield, Nottingham, Halifax, Bradford, Liverpool. 2 in Bolton (northwest of Manchester). 2 in Leeds.

Page [2] Food-reform institutions & establishments: 1 each in Worcester (college), Bristol (college), Bromley, Kent (fruitarian hospital and nursing home), Bournemouth (private hotel for fruitarians), Broadstairs (nursing home), Felixstowe (hygienic hotel), Bishopsteighon, Teignmouth (baths),



Torquay (massage, dietetic treatment), Gloucester (sanatorium, spa hydropathic, dietetic), Hydro, London (Hygeia House). [5-7]. Booklets and pamphlets published by the Order of the Golden Age. The Order of the Golden Age (basic information). Herald of the Golden Age.

Page [8]. "Twentieth-century health foods." Protose, Nuttose, Bromose, Nut butter, and Granose. "Send for our illustrated price list of health foods." The International Health Association, Ltd., 70-74, Legge St., Birmingham.

Page [9]. "Pitman stores. Hygienic food. Health food specialists, Birmingham. The largest health food dealers in the world. Will send their New Illustrated Catalogue (just issued) of 88 pages, with 'Helps to a Simple Diet,' post free for two stamps, containing endless varieties of Health foods, nut butters, and other nut preparations, uncooked ready-to-eat foods, delicious gravies made from legumes, meats, butters, lard, and suet made from nuts, oils from nuts and olives in place of cod's liver, nourishing and non-stimulating coffees (uric acid free) made from cereals, pure vegetable soups, brawn, paste, and non-alcoholic grape juices. Improved nut mills with patent regulating attachments, and nut butter mills. 'Pitman' steamerettes for cooking all kinds of food with dry steam. Labour saving cooking appliances in large variety. Cereals & legumes. Vegetarian literature, &c. All free from fish, flesh, fowl, alcohol and drugs; to take the place of every variety of food in general use, obtained from the animal kingdom. Superior and far cheaper."

Page [10]. "Mapleton's. New nut cakes. Walnut cream butter. Nutter for cooking (Manufactured entirely from nuts). Fruitarian cakes. Table nutter. Send for full price list of Nut Foods to the Manufacturer—Hugh Mapleton, 2 & 3, Dolphin St., Ardwick, Manchester. Also in Bristol and Hamburg."

The author was born in 1862. Address: Paignton, England.

2581. Earle, Maria Theresa; Bryan, Violet. 1906. Food in relation to health and 80 receipts. London: Simpkin, Marshall & Co. 47 p. 19 cm. *

• **Summary:** A 1907 edition was issued by the same publisher (46 pages). It stated "Twentieth thousand."

2582. Earle, Maria Teresa [Mrs. C.W. Earle]. 1906. Letters to young and old. New York, NY: Dutton & Co.; London: Smith, Elder & Co. xiii + 384 p. 21 cm. [10+ ref]*

• **Summary:** There are chapters titled "Health and food" and "Cooking receipts." "The cooking recipes are vegetarian, and the book contains much on the subject of the vegetarian diet." The author's name is listed on the title page as "Mrs. C.W. Earle." She lived 1836-1925.

2583. Fauvel, Pierre. 1906. L'alimentation végétarienne [The vegetarian diet]. *Revue de la Societe Scientifique d'Hygiene Alimentaire et de l'Alimentation Rationnelle de l'Homme* 3(2):972-78. [5 ref. Fre]

• **Summary:** This report from the First International Congress of Food Hygiene (*1er Congrès International d'Hygiène Alimentaire*), discusses the beneficial mental and physical effects to a 40-year-old man of adhering to a vegetarian diet for 5 years. Address: Professeur à l'Université Catholique d'Angers.

2584. Fleury, Maurice de. 1906. Régime et ration alimentaire du travailleur intellectuel [The regime and diet of a man engaged in intellectual work]. *Revue de la Societe Scientifique d'Hygiene Alimentaire et de l'Alimentation Rationnelle de l'Homme* 3(2):855-78. [6 ref. Fre]

• **Summary:** This report from the First International Congress of Food Hygiene (*1er Congrès International d'Hygiène Alimentaire*) blames overeating, lack of exercise, and overconsumption of meat, fatty foods, alcohol, tea, coffee, tobacco, and other stimulants for cases of nervous exhaustion among sedentary workers.

2585. Hindhede, M. 1906. En Reform af vor Ernæring: Lev sundt! Lev kraftigt! Lev billigt! [A reform of our food: Live healthy! Live strong! Live inexpensively]. Copenhagen, Denmark: og Krist. 167 p. Illust. [Dan]*

• **Summary:** Note 1. This is the earliest document seen (April 2018) in which Dr. M. Hindhede discusses vegetarian or fruitarian diets, or the question of how much protein a typical person needs.

Note 2. Mikkel Hindhede lived 1862-1945. An enlarged English translation was published in 1913 in London titled "Protein and Nutrition: An Investigation."

2586. Hutchison, Robert. 1906. Food and the principles of dietetics. 2nd rev. ed. New York, NY: William Wood and Co. xx + 582 p. Illust. Index. 22 cm. [100+* ref]

• **Summary:** Contains exactly the same information about soy and related products as the 1900 1st edition, in the same chapters, except it is on slightly different pages: See p. 232-35, and the section on diabetes, which has a subsection on "Diabetic breads" (p. 491-92).

"Vegetarian" or "vegetarianism" or "vegetable diet" are discussed on pages 172-73, and 185-86. The section on "The nutritive value of vegetable foods" (p. 171-81) states: "But we must by no means suppose, even if the chemical constituents of vegetable food were equal in nutritive value to the corresponding constituents of animal food, that therefore vegetable food as a whole can replace meat, and vice versa. The form in which the nutritive ingredients are presented to the digestive organs materially affects their utility as foods. A glass of whisky is chemically the same whether it be taken 'neat' or diluted with a tumblerful of water, but the effects on the body are radically different.

"The question, therefore, presents itself: Is it better to obtain the nutritive constituents of our food in an animal or a vegetable form? and an attempt to reply to this question

raises the whole problem of vegetarianism. With that problem we must now concern ourselves for a short space [see footnote].

“Vegetarianism may be advocated either on physiological or on economic grounds.

“As regards the physiological argument, it may be pointed out—what is apt to be lost sight of—that the vegetarian question is really a question of protein, and of that alone. The carbohydrates of the diet must almost perforce be derived from the vegetable kingdom, for there alone are they to be found in any quantity, and it has already been pointed out that the fat of the diet may be obtained with equal physiological advantage from either an animal or a vegetable source.

“But as regards proteins it is different. Even were a given quantity of pure vegetable protein fully equal in nutritive value to a similar quantity of the protein of flesh, we are still unable to extract the vegetable protein in a state of purity and eat it by itself, but must take it in the form in which it is presented to us by Nature. The real question, therefore, is: Shall we eat our protein in an animal or a vegetable form? Now, in the first place, it will scarcely be denied that vegetable foods are relatively much poorer in protein than animal foods are. Contrast typical examples of both kingdoms after the removal of water, for that is the only fair method of comparison, and one arrives at the following results:” A table (p. 173) shows: Dried lean beef contains 89% protein. Fat beef contains 51% protein. Pea flour contains 27% protein. Wheat contains 16% protein. Rice contains 7% protein.

“The comparison shows that even the fattest meat is far richer in protein than the most nitrogenous forms of vegetable food.

“Not only so: what protein is present in vegetable food has its value still further lowered in many cases by the defective nature of its absorption in the body. The truth of this has been already sufficiently demonstrated.

“It must be obvious from all this that vegetable food, unless eaten in large quantities, will not yield a sufficiency of protein to the body. The important question arises, therefore: How much protein does a healthy man require in his food daily? This question has been discussed in an earlier chapter, and it is only necessary to remind the reader that the amount of protein which is required daily by a healthy man doing a moderate amount of bodily work has been estimated at about 100 grammes (Footnote 1). And what are the consequences of living upon a diet which contains less protein than this? To this question, as we have also seen (p. 23), it is not easy to give an altogether satisfactory reply. In the first place it must be admitted that such a large amount of protein is by no means necessary for making good the mere daily waste of protein in the body. Very much less will suffice for that, and carefully-conducted experiments have shown that no impairment of the stock of protein in the body is incurred

even if the amount in the food be cut down to as low a level as 60 grammes daily. Even if it be objected to such experiments that this minimum consumption of protein has only been maintained for very limited periods, yet it may be replied that the minimum reached is not much below that which forms the average daily consumption per individual in a large number of healthy races, such, for example, as the Japanese.”

Pages 185-86: A vegetable diet is less expensive than a mixed diet, but it requires considerably more cooking time.

“In conclusion it may be well to summarize the main points in the argument which has been pursued in this chapter:

“1. Vegetable foods are rich in carbohydrates, and, with a few exceptions, comparatively poor in protein and fat. They are also bulky, partly from their richness in starch, but also from the presence of cellulose and a large amount of water. Even if compact in their raw state, they tend to take up much water and to become bulky on cooking.

“2. Animal foods are rich in protein and fat, but, with the exception of milk, poor in carbohydrates. They are compact in form (again with the exception of milk), and tend to become more so on cooking.

“3. Vegetable foods are less digestible in the stomach, and on the whole less completely absorbed than animal foods, partly by reason of their bulk, partly because of the indigestible coating of cellulose which invests their nutritive constituents, and in part also from their tendency to undergo fermentation in the intestine, with the production of acids which hasten on peristalsis. Their protein constituents suffer more from defective absorption than any other ingredient.

“4. Both from chemical composition and from defective absorption a purely vegetable diet is apt to be deficient in protein, and the question of vegetarianism becomes a question of whether it is advisable to live upon a protein-minimum or not.

“5. The consistent vegetarian must either live upon a diet which is relatively poor in protein or else consume an excessive bulk of food.

“6. The adoption of the former of these courses, there is reason to believe, tends to diminish energy and the power of resisting disease; the latter is apt to lead to derangement of the stomach and bowels.

“7. Both of these results may be avoided by supplementing the vegetable part of the diet by animal substances rich in protein, but two-thirds of the total protein can safely be taken in the vegetable form.

“8. Either meat, fish, eggs, milk or cheese may be used as the protein-carrier, but for healthy persons the moderate use of the first two has certain advantages. For the gouty, perhaps milk and cheese are more to be recommended, while skim or butter milk, salt fish, and the cheaper kinds of cheese are undoubtedly the most economical.

“9. Vegetable foods have certainly the advantage of

being cheaper, both as sources of building material and energy, than the animal foods are, and vegetarianism may therefore be recommended on grounds of economy, both national and individual. The reasons for the inevitable costliness of foods of animal origin have been pointed out; the cost of cooking, however, must not be lost sight of in this connection, and modifies somewhat the above considerations.

“10. It may finally be added, though these points were not dwell upon, that vegetable foods are less highly flavoured than some animal foods, such as meat, but have the advantage of not being liable to undergo putrefaction, and of rarely producing disease.” Address: M.D. Edinburgh, F.R.C.P., Asst. Physician to the London Hospital and to the Hospital for Sick Children, Great Ormond St. [London].

2587. Ioteyko, I.; Kipiani, V. 1906. Étude physiologique sur les végétariens [A physiological study of vegetarians]. *Revue de la Société Scientifique d'Hygiène Alimentaire et de l'Alimentation Rationnelle de l'Homme* 3(2):114-207. [10+* ref. Fre]

• **Summary:** This long report from the First International Congress of Food Hygiene (*1er Congrès International d'Hygiène Alimentaire*) is divided into two parts and 7 chapters: Part I: 1. The arthritic disposition (Dr. A. Haig and purine bases). 2. Arguments, facts, and spread of the vegetarian doctrine: Historical summary, physiological and hygienic vegetarianism, the pathological and therapeutic side, the economic and social point of view. Part II: Survey of vegetarians in Brussels. 3. Personal observations on 43 vegetarians in Brussels, Belgium. 4. The muscular force of vegetarians studied using ergography and dynamometry. 5. Spirometry, sensitivity, and corpulence. 6. The reaction times of vegetarians. 7. Conclusions related to society (7 conclusions are given).

It states that 43 vegetarians in Brussels had greater endurance than a comparable group of meat-eaters. Lung capacity, body size, psychological measurements, and the kinds and amounts of food eaten were studied. The authors conclude that meat should be considered as a drug and its use regulated.

Note: The first author, whose surname is also written Jotekyo, is a woman and a PhD. Address: 1. Chef des travaux; 1. Candidate en sciences. Both: Univ. of Brussels, Brussels, Belgium.

2588. Isobel [pseudonym]. ed. 1906. Vegetarian cookery. London: C.A. Pearson. 125 p. 18 cm. Series: Pearson's 1 Shilling Handbooks for the Household. *

2589. Miles, Eustace Hamilton. 1906. Threepence a day for food. London: Archibald Constable & Co. 96 p. 8°. *

• **Summary:** About a vegetarian diet.

2590. Salt, Henry Stephens. 1906. The logic of vegetarianism: Essays and dialogues. 2nd ed. London: George Bell and Sons. vii + 116 p. 21 x 13 cm. *

• **Summary:** See detailed summary at 1st edition, 1899. The author was born in 1851.

2591. Struve, Gustav. 1906. Mandaras Wanderungen. 3 Aufl. [The wanderings of Mandaras. 3rd ed.]. Leipzig, Germany: Struve. 332 p. Illust. 17 cm. [Ger]*

• **Summary:** Gustav Struve lived 1905-1870. Address: Germany.

2592. Tigerstedt, Robert. 1906. A text-book of human physiology. Translated from the third German edition and edited by John R. Murlin, A.M., Ph.D. New York and London: D. Appleton and Co. xxxi + 751 p. Introduction the the English edition by Prof. Graham Lusk, Ph.D., F.R.S. (Edinb.). Illust. Index. 24 cm. [soy ref]

• **Summary:** The section titled “Utilization of the foodstuffs” contains a subsection on “Utilization of fat and carbohydrates” which states (p. 138-39) that the fats in eggs, milk, butter, margarine, and lard—in fact most fats which are fluid at body temperature and not surrounded by membranes, are absorbed from the intestine. However even other fats, like bacon fat, which is enclosed in membranes, are usually utilized very completely.

Note 1. This might be considered one of the earliest English-language documents seen on safety of hydrogenation, though the statement is unclear. Soy is not mentioned.

The section titled “Construction of the diet from the different article of food” (p. 145-46) notes that the question of the natural diet of man has recently been much discussed. Some advocate a mixed diet and others a “purely vegetable” diet. It is clear that all the requirements of the human body “can be met by foods of *vegetable origin* alone.” They contain the necessary fats, carbohydrates and proteid. “Vegetarians assume that a purely plant diet is the only natural food of man.” The author raises several objections to this idea. (1) It is difficult for vegetarians to get enough fats from plants. (2) Good sources of vegetable proteid are bulky, and these proteids are poorly absorbed by the intestine, so the vegetarian must eat a rather voluminous diet, which could overwork the digestive organs.

However many vegetarians allow themselves the pleasures of milk, eggs, and dairy products, thus overcoming these problems. The author believes that man was originally carnivorous, and concludes that the diet most generally suited for man is a mixed diet, composed of both animal and vegetable foods.

Note: Robert Tigerstedt lived 1853-1923. Address: Ph.D., Prof. of Physiology, Univ. of Helsingfors (Finland).

2593. Weilshaeuser, Emil. 1906. E. Weilshaeuser's

illustriertes vegetarisches Kochbuch. Bearbeitet unter Mithilfe von Berta Wachsmann von E. Hering. 7 vermehrte and verb. Auflage [Emil Weilshaeuser's illustrated vegetarian cookbook. Edited with help from Bertha Wachsmann and E. Hering. 7th expanded and improved edition]. Leipzig: Th. Grieben's Verlag (L. Fernau). 44 illust. and 6 plates (4 in color). [Ger]*

2594. Year book (1905) of the Seventh-day Adventist Denomination. 1906. Washington, DC: Review and Herald Publishing Co.

• **Summary:** Under Pacific Union Conference is Southern California Conference (p. 59-60). Organized 1901. Under "Vegetarian Cafe" (no address is given) are the names of the "Board of Management: J.A. Burden, S.S. Merrill, O.F. Conway, W.M. Healey, E.S. Ballenger."

Note: The address was probably 257 South Hill St., Los Angeles. J.A. Burden, and two other ministers who lived in Los Angeles, lived at 317 West Third St.

2595. Light, Henry. 1906? Athletics—endurance, stamina. Manchester, England: Vegetarian Society. Undated. 19 cm. *

• **Summary:** Pages not numbered. Address: Vegetarian.

2596. Ashby, S.F. 1907. The nitrogen cycle and soil organisms. *West Indian Bulletin* 8(1):94-102. [1 ref]

• **Summary:** "During the last twenty years much has been done towards clearing up the changes which the element nitrogen suffers in its relation to the soil and vegetation. It was until quite recently believed that the inert gas which constitutes four-fifths of the air was practically a changeless reservoir of indifferent matter which was brought into combination with oxygen in occasional trifling amounts during electric discharges. This combination was supposed to make good, slight losses whereby the element might, under unknown conditions, become free again, so that the fund of combined nitrogen in the world remained constant, working round in a cycle through the organic and inorganic kingdoms practically independent of the great free reservoir in the air.

"Thanks, however, to the work of agricultural chemists, and plant physiologists, as well as that of microbiologists, it is now known that the free nitrogen of the air is constantly being brought into combination on a large scale through the agency of certain organisms, and that it is also being set free again on a large scale by the agency of other organisms."

Page 95: "In all tropical countries, where the people are mainly vegetarian, the seeds of legumes, always rich in meat equivalents, are one of the most valued food staples; for instance, the gram peas and soy beans of the East. It is certain that the bulk of the nitrogen in these seeds comes from the air. In the tropics, where the rainfall is not sufficient for high forest and formation of humus, nor so scanty as to induce desert conditions, vegetable matter decays very rapidly, especially in the lighter soils which

are easily exhausted of their combined nitrogen. Under these conditions, the fixation of nitrogen by legumes, in conjunction with the nodule bacteria, is a property which greatly favours the development of these plants."

Note: This is the earliest document seen (Aug. 2018) showing interest in the fixation of nitrogen by soybeans in Latin America. Address: B.Sc., Fermentation Chemist, Government Lab., Jamaica.

2597. *Good Health (Battle Creek, Michigan)*. 1907.

Directory of Sanitariums. Health food restaurants. Health food stores. 42(2): Feb. Near front (unpaginated).

• **Summary:** Gives the name and address of 37 Sanitariums and treatment rooms, including 25 in the United States, and 12 overseas (including Chaterham, Surrey, England; Leicester, England; Calcutta, India; Cape Town, South Africa; Christchurch, New Zealand; Kobe, Japan; Guadalajara, Jalisco, Mexico; Gland, Vaud, Switzerland; Skodsborg, Denmark; Wahroonga, NSW, Australia; Bez. Magdeburg, Germany; Kimberley, South Africa).

Also the names and addresses of 16 "Health food restaurants" in the United States (with names like Hygienic Cafe, Pure Food Cafe, Sanitarium Rooms, etc.) including: Vegetarian Cafe, 259 South Hill St., Los Angeles, California.

And the names and addresses of 8 "Health food stores" in the United States (in Omaha, Nebraska; Springfield, Massachusetts; Detroit, Michigan; Boston, Massachusetts; Melrose, Massachusetts; Rochester, New York; College View, Nebraska; Chicago, Illinois).

2598. *New York Times*. 1907. Vegetarians the stronger: Yale's flesh-eating athletes beaten in severe endurance tests. March 22. p. 3, col. 2.

• **Summary:** Experiment conducted by Prof. I Fisher repeatedly shows vegetarians at Yale Univ. are stronger than meat eaters.

2599. Clubb, Henry Stephen. 1907. History of vegetarianism: Chapter 1. *Vegetarian Magazine (The) (Chicago)*. March. p. 6-9.

• **Summary:** Contents: The trend of public sentiment. General acceptance among intelligent people. Inspired history of creation. The Mosaic view, Creation of man in the image of God. The likeness of God a subsequent work. Dominion over other creatures does not confer the right to kill. Man a microcosm. The food designed for man. Moses the earliest exponent of the vegetarian principle. The high authority on which vegetarianism is based. The first step towards arriving at the likeness of God or a divine humanity. Address: Rev., Philadelphia.

2600. Fisher, Irving. 1907. The influence of flesh eating on endurance. *Yale Medical Journal* 13(5):205-21. March. [1 ref]

• **Summary:** Vegetarian athletes and non-athletes easily surpassed meat-eating athletes in a series of endurance tests.

By 1910 this article had been published in French by the Vegetarian Society of France. Address: Prof. of Political Economy at Yale. New Haven, Connecticut.

2601. *Vegetarian Messenger and Health Review* (Manchester, England). 1907. The Pitman stores. March. Unnumbered page among ads in rear of issue.

• **Summary:** “The manufacturing department of this firm has grown so rapidly that it has been necessary to acquire an additional floor space of 2,000 ft; the stores now have an imposing frontage on Corporation Street, Birmingham.”

2602. Clubb, Henry Stephen. 1907. History of vegetarianism: Chapter 2. *Vegetarian Magazine (The)* (Chicago). April. p. 6-8.

• **Summary:** Contents: The Golden Age. The Biblical description. The early occupation of man. The symbolical character of Edenic Story. The departure from Edenic condition. Dr. Metcalfe on the Golden Age. The true Eden. Modern science not in conflict. Man as an intellectual and moral being. The Bible an inspired book. The ideal paradise. Paradise regained. The Tree of Life. The Holy Mountain. Address: Rev., Philadelphia.

2603. *Vegetarian Messenger and Health Review* (Manchester, England). 1907. The Pitman stores. April. p. 86.

• **Summary:** “The Pitman Health Food Company and Stores desire us to inform our readers that they are in no way connected with any hotel or restaurant, and that they still continue to supply only such goods as are guaranteed to be absolutely free from flesh, fish or fowl.”

Note: There was no obvious previous story published in this magazine to which this was referring.

2604. Clubb, Henry Stephen. 1907. History of vegetarianism: Chapter 3. *Vegetarian Magazine (The)* (Chicago). May. p. 17-19.

• **Summary:** Contents: Prohibition of eating flesh. Capacity of eating all living things. Penalty for violating the prohibitory law. Supposed command to eat every living thing, the exception notwithstanding. God’s laws not arbitrary, but beneficent. Man a free agent, but advised for his good. Flesh “with the blood.” Increased cruelty. Venous blood poisonous. Poison promotes stimulation and gives zest. Enslaving effect of Poison. Dr. Metcalfe’s view. The wisdom of the prohibition confirmed by history. Address: Rev., Philadelphia.

2605. Fisher, Irving. 1907. The effects of diet on endurance. *Connecticut Academy of Arts and Sciences, Transactions* 13:1-46. May. Published in 1918 as a booklet by Yale

University Press, New Haven, Connecticut. *

Address: Prof. of Political Economy, Yale Univ., New Haven, Connecticut.

2606. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 4. *Vegetarian Magazine (The)* (Chicago). June. p. 11-14.

• **Summary:** Contents: The gradual development of the vegetarian sentiment among the Israelites. Their worship was by sacrifice and burnt offerings arising much from their Egyptian experience. Moses sought to regulate what he could not abolish. The opposition to bloody sacrifices was a growing sentiment advanced by the Prophets. Samuel’s and David’s Protests. David’s idea of true sacrifice. David did not believe God desired animal sacrifices. David’s ears opened on this subject. Solomon’s idea of what was acceptable. Isaiah demands for what purpose these Sacrifices? Isaiah’s ground of opposition. Jeremiah’s declaration concerning burnt offerings. Hosea’s predictions. Mercy and not sacrifice. Daniel predicts the cessation of sacrifices. The unanimity of the prophets. The New Testament writers. Jesus declared for mercy and not sacrifice. The Scribe’s confirmation. Paul’s declaration. The result. Vegetarianism wins a great victory. Looking forward for another. Address: Rev., Philadelphia.

2607. *Blatt der Hausfrau (Das)* (Vienna). 1907. Sollen Kinder Vegetarisch ernährt werden? [Should children be raised vegetarian?]. 17(40):1007-08. July 7. [Ger]

• **Summary:** Vegetarians have also taught to introduce the protein of legumes—beans, peas, etc.—into the intestine free of cellulose in a form that can be easily assimilated. There is even pea cheese, bean cheese (*Bohnenkäse* [tofu]), and the like. Children can therefore be fed very well without meat, particularly if extra milk and eggs are provided.

Note: Translated by Philip Isenberg (MM, CT), Long Beach, California.

2608. Amos, H.B. 1907. The word “vegetarian”—Who coined it? *Vegetarian Messenger and Health Review* (Manchester, England). July. p. 179-80. [2 ref]

• **Summary:** “Much has been written on the etymology of the word, and various opinions are held as to the actual meaning intended to be conveyed by those who first used it. The matter, however, is still unsettled. The earliest specific reference I have seen to the point (and it is interesting to note that it comes from America) is that recorded in vol. 2 (1852) of the *Vegetarian Messenger* [p. 44]. Here, Mr. Jonathan Wright of Philadelphia, Pennsylvania, a vegetarian of 40 years experience, states, ‘The word Vegetarian itself was almost convincing: all the ancient physiologists thought that *vegetus* was the most proper word to convince their fellow-men that their physical proportions could be best developed and best supported by a “growing diet,” a “strong diet,” a “sound, lusty, whole, quick, fresh, lively, gallant food or

diet;" for the word *vegetable* had all those meanings, and many more, in ordinary language."

"I must confess that though I have spent considerable time recently in ransacking in the British Museum the literature of the period, I have been unable to carry the word further back than 1842. This, however, is five years before the formation of the Vegetarian Society. On the occasion referred to it appears in the *Healthian*, for April, a magazine published monthly [in London], and dealing with 'Human Physiology, Diet and Regimen.' The word is used in a perfectly formal and natural manner, so that it is evident it was in regular use before that date. May I suggest that it might carry the matter a step still further back if anyone who has copies of Sylvester Graham's Journals, published in Boston, U.S.A., 1837 to 1840, would either search them or loan them for this purpose. The point is worth trying to settle this year when the Vegetarian Society celebrates its Diamond Jubilee..."

The pioneers of vegetarianism in England during the years 1840 to 1850 were such grand men as J.P. Greaves, William Oldham, G. Barmby, Charles Lane, H.G. Wright, Wm. Horsell, Joseph Brotherton, James Simpson, James Haughton, and many others.

Note: This document contains the earliest date seen for use of the word "vegetarian" (April 1842, in the *Healthian*).

2609. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 5. *Vegetarian Magazine (The) (Chicago)*. July. p. 16-20.

• **Summary:** The Essens or Essenes. Why not mentioned in Christian gospels. Probability that Jesus belonged to that Order. Meaning of "Essene." Two branches of the Essene order. The branch to which Joseph and Mary were probably attached. Nazarites [Nazirites] and Essenes probably identical. The early Christian church like the Essenes. Josephus's description of the Essenes. Essianism prepared for Christianity. The "Essene Gospel" The ultimate triumph of the principle of mercy maintained by Jesus. "He shall be called a Nazarene" a fulfillment of prophecy. Sampson the strongest man a Nazarene from birth. The angel appearing to Manoah. Notzer and Nazarene; Why applied to Jesus. Harmonizes with the declaration of Jesus in favor of mercy. The high opinion of the Essenes held by Josephus. Longevity of the Essenes. "Above pain." Stoicism. Greatness of soul. Belief in Immortality. Rejoicing in martyrdom. Do not offer sacrifices. Addicted to husbandry and virtue. All things in common. Four thousand Essenes. Simon an interpreter of visions. Manaham's foreknowledge of events. Prediction of events. Many Essenes thus gifted. Address: Rev., Philadelphia.

2610. Fillmore, Lowell. 1907. Diet department. *Unity (Unity Tract Society; Unity School of Christianity, Kansas City, Missouri)* 27:47-53. July.

• **Summary:** In the section titled "This extract is from a traveling man's letter" is a letter from a man (T.J.C.) who became a vegetarian "because my eyes had been opened to the words in the Bible, 'Thou shalt not kill.'" He then gradually lost his former appetite for meat.

"From Otto Carque, 560 So. Hope St., Los Angeles [California], we obtained unpolished rice, the sustaining Cashew nuts of the desert, and delicious unfermented grape juice, both white and red."

There follows a page of vegetarian recipes (p. 53) and "Bill of fare at the Unity Inn for Sunday dinner, June 30." It includes "peanut croquettes and peanut butter."

2611. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 6. *Vegetarian Magazine (The) (Chicago)*. Aug. p. 9-12.

• **Summary:** The lusting for the flesh-pots of Egypt. Complaints as to the Manna. Moses presented the Complaint to the Lord. The concession. A month's supply. The direful effect of flesh-eating. The anger of the Lord a human conception. The angel appearing to Manoah's wife [Samson's mother to be]. The promise and instruction as to her abstinence. From wine, strong drink and every unclean thing. Samson to be a Nazarite. The angel of the lord appears a second Time. Gives a charge to Manoah. Birth of Samson. Grew up to be the strongest man of history. Conquers a lion. Became Champion of Israel against the Philistines. Burned their corn. "Smote them hip and thigh." Broke the bonds by Which they bound him. Slew a thousand. Judged Israel twenty years. Carried away the doors. Betrayed by Delilah. Pulls down the pillars of the temple, sacrificing his own life for his people. The lesson of Samson. Swedenborg on Samson. The lesson to be heeded. The representative character of Samson. Address: Rev., Philadelphia.

2612. *New York Times*. 1907. Crichton-Browne on dietary fads: Famous English physician denounces asceticism in food. Goes for vegetarianism. A good word for mutton chops—the address has already started a violent controversy. Sept. 22. Part 3. p. 1, col. 4.

• **Summary:** "Then the learned President denounced vegetarians. He was a firm believer, he said, in the virtues of the mutton chop, and would be glad to see a sirloin of beef regularly on the Sunday dinner table of every family in the land."

"Of course the vegetarians were up in arms. Dr. Stenson Hooker, the London physician who recently signed with twelve other medical men the manifesto in favor of a vegetarian diet said:" Nowadays people are eating more fruit.

2613. *New York Times*. 1907. Football on vegetables (editorial). Sept. 23. p. 8, col. 4.

• **Summary:** Editorial says result of Univ. of Chicago [Illinois] experiment with vegetarianism on its football team

will be awaited with great interest.

2614. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 7. *Vegetarian Magazine (The) (Chicago)*. Sept. p. 8-10.

• **Summary:** Daniel: Its signification of royal descent. Of the family of Zedekiah. Probably trained as an Essene. Captive at eighteen, Daniel purposed not to defile himself. Asked ten days for proof. Pulse and dates. His chief point was not to eat the flesh of animals. Fawcett's attempt to make it miraculous. Blessing always follows obedience to divine law. Interpretation of king's dream. Daniel becomes great. Gives wise counsel to the king. Interpretation of the writing on the wall. Address: Rev., Philadelphia.

2615. International Health Association, Limited (The). 1907. Do you want to be rich? The [key] to the secret (Ad). *Good Health (London)* 5(16):507. Sept.

• **Summary:** "Health is wealth! How many people unconsciously exchange health for money. How many violate the laws of nature in their efforts to gain a position in the world!

"Are you healthy? If so, allow us to offer you a few suggestions on the maintenance of strength and vigour. Are you sick? We believe we can help you get well."

Perhaps "you are anxious to discard the use of flesh meats, but are at a loss to find a suitable substitute. We can remove this difficulty by offering you a Perfect Meat made from choice Wheat and Nuts, being therefore absolutely pure and wholesome. Our Protose is the best substitute for flesh meats ever produced... Protose is beneficial to the brain-worker, and will also impart strength and vigour to those engaged in manual labour.

"Supplied in three varieties: No. 1. The Original Protose. No. 2. Pine-Nut Protose. No. 3. Hazel-Nut Protose." Price: 1½ lb., 1 shilling 4 pence. 1 lb., 1 shilling. ½ lb., 8 pence.

"Send six stamps for a sample tin. Health Food Booklet sent free on application." Address: Legge Street, Birmingham [England].

2616. *Vegetarian Magazine (Chicago)*. 1907. Octogenarian vegetarian leaders. Sept. p. 17.

• **Summary:** "Joseph Wallace, president of the Physical Regeneration Society, a Vegetarian organization of much prominence, is 86 years of age. Prof. Mayor, of the English Vegetarian society is 83, and President Henry S. Clubb, of the Vegetarian Society of America, recently [21 June 1907] celebrated his 80th birthday. All are in active life."

2617. Fisher, Irving. 1907. Diet and endurance at Brussels. *Science* 26(669):561-63. Oct. 25. [4 ref]

• **Summary:** Studies on the strength and endurance of vegetarians and meat-eaters found little difference as far as strength was concerned, but remarkable differences in

endurance; the vegetarians surpassed the meat-eaters by 50 to 200 percent. Vegetarians were able to work on the ergograph two to three times longer before exhaustion, and were able to recover from fatigue far more quickly than the meat-eaters. Address: Prof. of Political Economy, Yale Univ., New Haven, Connecticut.

2618. *New York Times*. 1907. Unique walking match: Meat eaters and vegetarians to compete between Newark and Philadelphia. Oct. 28. p. 5, col. 2.

• **Summary:** Newark Athletic Club sponsors walking match from Newark to Philadelphia which pits vegetarians against meat eaters; vegetarians claim only diet, not training, is needed.

2619. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 8. *Vegetarian Magazine (The) (Chicago)*. Oct. p. 8-10.

• **Summary:** Daniel becomes first of the three presidents Under Darias. Cast into the den of lions at 87. The king's joy at Daniel's preservation. Power of man over animals to be developed by exercise. Daniel's renown. His longevity. Daniel's prophesies. The outward life indicative of the inward. Means adapted to the end in view. Vegetarianism not an end but a means to attain the highest purpose of life. Continued active till his 88th year. Address: Rev., Philadelphia.

2620. *Vegetarian Magazine (Chicago)*. 1907. Canadian society's appropriate motto. Oct. p. 15.

• **Summary:** "The object of the Vegetarian Society of Canada, as printed on all its stationery, is: 'The union of all who love in the service of all who suffer.'"

2621. *New York Times*. 1907. Walkers lost in rain: Result of a great meat vs. vegetarian contest in doubt. Nov. 3. Part 2, p. 1, col. 5.

• **Summary:** Meat eaters and vegetarians on 100-mile walk from Newark, New Jersey, to Philadelphia, Pennsylvania, are reported missing.

2622. Clubb, Henry Stephen. 1907. History of vegetarianism. Chapter 9. *Vegetarian Magazine (The) (Chicago)*. Nov. p. 8-10.

• **Summary:** Contents: John the Baptist a fearless denunciator of wrong. His parentage. A total abstainer. The baptism or religion of John taught and exemplified. His food the fruit of the locust tree and the wild honey found in its branches. Authorities quoted. "John's Bread" of our fruit stalls. Confirmed by St. Mark, Commencement of John's Ministry. John's replies as to what they should do. The doing of justice in all relations of life. Fulfilling of all righteousness. The basis of vegetarianism is to do justice to all creatures. The martyrdom of John. The eulogy

pronounced by Jesus Christ on John. The Disciples of John. Apollos. An Alexandrian Jew. His Teachings at Ephesus. What was John's baptism. Apollo's disciples at Ephesus. Paul's explanation. Added to the Christian church. Apollos became an effective worker with Paul and Silas. Strong testimony. Address: Rev., Philadelphia.

2623. *Good Health (Battle Creek, Michigan)*. 1907. Booth a vegetarian. Salvation Army general sends his bill of fare ahead. No roast beef and mutton chops for distinguished visitor—what he eats. 42(11):632. Nov.

• **Summary:** This article was reprinted in *Good Health* from *The Milwaukee Evening Wisconsin*, Oct. 15, 1907. It states:

"If the steward and chef at the Plankintou house are preparing to treat Gen. William Booth, the head of the Salvation Army, when he arrives in Milwaukee Thursday, they will be greatly disappointed. Gen. Booth comes to America from England, but he cares nothing for roast beef and mutton chops, mint and caper sauce, muffins and crumpets and plum pudding.

"The English bill of fare was turned down by the general when he arrived in Minneapolis. It was prepared especially for him by the chef of the West hotel, but the general waved it aside. Instead of accepting the hotel's bill of fare, the general prepared one for himself. There were side notes and annotations, too—all about how to prepare food to be set before the general. Here it is, and the rule will go when the general and his party arrive at the Plankintou.

"Breakfast, 7:30 a.m.—Ceylon tea, boiling hot milk, dry toast and butter. In making the toast the bread should be gradually toasted until it is both dry and crisp, yet not too hard.

"Midday meal. 12:30—Vegetable soup, a roast potato with another vegetable that may be convenient. To make this soup use one carrot, one turnip, a small head of spinach, one onion cut up fine, heaping teaspoonful of pearled barley, add in water as may be required. Just before serving sprinkle with chopped paiseley and add a lump of butter the size of a walnut.

"Tea. 4:30 p.m.—Same as breakfast. Supper, usually 9:30 or 10 p.m. Plain milk pudding or boiled rice or tapioca without sugar.

"It is on this diet, without meat, that Gen. Booth has retained the vim and strength of a young man, although he is now in his seventy-eighth year. He became a vegetarian several years ago, not from principle, but because he finds it suits him. He always takes a short rest after the midday meal, lying down for a quarter of an hour or twenty minutes in the dark.

"Gen. Booth would notice no inconvenience if he had to live for a month on dry biscuits, but he would find it hard to endure speaking with a chandelier flashing in his eyes, or sitting still in clothes damp with perspiration. From 8 o'clock in the morning until 11 in the evening the old general

remains busy, excepting the short nap after lunch at noon."

2624. International Health Association, Ltd. (The). 1907. Monotony in diet tends to mal-nutrition (Ad). *Good Health (London)* 5(19):607. Dec.

• **Summary:** "A variety of sustaining breakfast foods eaten on alternate mornings is, for most people, better than the same kind morning after morning." Each of IHA's breakfast foods is perfectly cooked and ready to serve in two minutes.

They are: Granose Flakes and Granose Biscuits. Toasted Wheat Flakes. Avenola. Gluten Meal (I.H.A. brand).

"Can be obtained from all Health Food Stores, or direct from the makers. In districts throughout the United Kingdom where we have no agents we will send, carriage paid, a packet of each of the above five foods, also a tin of our delicious Malted Nuts, and a ½ lb. tin of Protose (Nut Meat), together with "One Hundred Hygienic Recipes," for 5/-.

Note: The first page of the December issue states: "Our seventh Christmas... Our edition this month is 80,000 copies. Six years ago it was 15,000." Address: Stanborough Park, Watford, Herts. [Hertfordshire, England].

2625. Axon, William Edward Armitage. 1907. Sixty years of the Vegetarian Society. Manchester, England: The Vegetarian Society. 8 p. 18 cm. *

2626. Carque (Otto). 1907. Carque's California Grape Juice (Ad). In: Louise Lust. 1907. *The Practical Naturopathic-Vegetarian Cook Book*. New York City, NY: Benedict Lust. 72 p. See p. 46. No index. 20 cm.

• **Summary:** "From the Land of Sunshine, Fruits and Flowers."

"Is the natural, pure and unfermented juice of carefully selected grapes from Northern Sonoma Valley, the most favored grape district in California. It is sold under the guarantee of absolute purity, being free from alcohol and all chemical preservatives. Fermentation is prevented by means of an improved process of pasteurization, retaining the full flavor and nutritive value of the grape.

"It is a liquid food of great medicinal properties, purifying the blood and strengthening the nerves; an ideal food drink for the young and old, sick and well, during all seasons. One full quart bottle represents the juice of about four pounds of grapes, embodying all the life-giving principles of the fresh fruit. It will never change while sealed. After being opened it will keep for a time in a cool place.

"Carque's California Grape Juice is put up in two varieties—Zinfandel (red) and Muscat (white). The former is of somewhat heavier body, beautiful deep red color, and greater tonic value, the latter being somewhat sweeter and of excellent flavor. Sold in full quart and pint bottles.

"For shipment, we pack cases of 12 quarts or 24 pints; assorted varieties if desired.

“Special Offer.—Two cases quarts will be sent, freight prepaid, to any Railroad station in California on receipt of \$9.00; to other stations in the United States, except points on branch lines in the mountains, on receipt of \$10.00. Pints 25¢ more per case. Shipments made to all parts of the world. Freight and Express rates on application. Sample bottle by mail on receipt of ten cents.” Address: 560 South Hope St., Los Angeles, California. Phone: Home: 7345. Main 3228.

2627. Carque (Otto). 1907. Standard works on foods and dietetics, by Otto Carque (Ad). In: Louise Lust. 1907. *The Practical Naturopathic-Vegetarian Cook Book*. New York City, NY: Benedict Lust. 72 p. See p. 49. No index. 20 cm. • **Summary:** “Medicinal Foods. How to get well and how to keep well by Nature’s simple remedies. Explains the chemical and physiological functions of the organic salts in the human organism. Gives dietetic advice for the treatment of the most common diseases.

“Dr. E.R. Moras, author of ‘Autology,’ 1403 Washington Boulevard, Chicago, writes: ‘What rich ore of information in what you write, if even but 1% of physicians knew the facts that you so clearly and interestingly present, what a glorious occupation it would be to devote oneself to the treating and educating the average individual.’” Sixteen pages, postpaid, 10 cents. Reduction in quantities.

“The Folly of Meat Eating. An Exposition of Rational Vegetarianism. Contains elaborate table with complete analyses (specifying the mineral elements) in various foods. “There is a larger fund of information on the food question in this pamphlet than I have seen in the same space before. It is written in a clear and forceful manner.”—‘The Liberator,’ Minneapolis, Minnesota.

“16 pages, postpaid, 10 cents. Reduction in quantities.

“The Foundation of all Reform.—A popular treatise on the diet question and the mental and physical regeneration of man. Synopsis of contents: 1. Man’s Position in Nature. 2. Chemistry and Physiology of Nutrition. 3. The Raw Food Question. 4. The Superiority of the Fruitarian Diet. 5. Diet Reform the Ultimate Solution of the Social and Economic Problems. 6. The Ethics of Diet Reform. “I regard this as an exceedingly valuable contribution to the literature of hygiene, and strongly recommend it to all who are interested in the subject of food reform.”—Harry Brook, Editor of the ‘Care of the Body,’ *Los Angeles Sunday Times Magazine*. 75 pages, postpaid 25 cents.”

“The Nutritive and Therapeutic Value of Fruits.”

“A highly instructive and interesting treatise which shows the great value of natural fruit sugar for our nutrition and the injuriousness of refined sugar and fermented beverages. Sent on receipt of 2¢. stamp.

“Special Offer: On receipt of 35 cents the above valuable publications will be sent postpaid to any address. Order to-day from the author.” Address: 560 South Hope St., Los Angeles, California; or Kosmos Publishing Co., 765 N.

Cark St., Chicago, Illinois.

2628. Collière, Henri. 1907. *Le végétarisme et la physiologie alimentaire* [Vegetarianism and alimentary physiology]. Paris: Société végétarienne de France. 169 p. Illust. 8vo. [Fre]*

• **Summary:** A book, based on his thesis at the University of Paris.

2629. Fauvel, Pierre. 1907. A contribution to the study of vegetarianism. *Modern Medicine (Battle Creek, Michigan)* 16:8-12. *

Address: Professeur à l’Université Catholique d’Angers.

2630. Goodhue, Isabel. 1907. *Meat substitutes*. New York, NY: New York Magazine of Mysteries. 109 p. 19 cm. *

2631. Harrison, William. 1907. Bible testimony against flesh eating: Jesus a non-flesh eater. Manchester, England: The Vegetarian Society. 35 p. 18 cm. *

• **Summary:** Contains over 500 selections from the Bible in support of the author’s contention that the vegetarian diet is divinely appointed. Address: Vegetarian, England.

2632. Jaffa, M.E. 1907. Nuts and their uses as food. *Yearbook of the United States Department of Agriculture* p. 295-312. For the year 1906.

• **Summary:** The introduction (p. 296) notes: “The increased demand for nuts is due in the main to two causes, namely, a better appreciation of their appetizing qualities and the numerous ways in which they form a palatable addition to the diet of the average family, and, secondly, to their use by the vegetarians and persons of similar belief—a group small in proportion to the total population, but still fairly large numerically—who use nuts, and more particularly the peanut, as a substitute for meat and other nitrogenous and fatty foods.

“Many special nut foods, such as malted nuts, meat substitutes, etc., have been devised and extensively advertised by the manufacturers for general use in the diet and for the special needs of vegetarians and fruitarians. It is said that some of these American nut products contain soy beans, but apparently the peanut plays a very important part in their composition. In either case, since the peanut, like the soy bean, is a legume, these preparations might more properly be compared with the bean cheese and other soy-bean products so much used in China, Japan, and other eastern countries than with such nuts as the walnut, almond, or cocoanut.”

In the section titled “Description of nuts,” page 297 states: “The chufa, nut grass, or earth almond is a small tuberous root of a sedgelike plant and perhaps should be classed with the vegetables rather than with nuts. It is not common, though sometimes eaten.”

In the section on “Composition of nuts,” a table titled “Average composition of nuts and nut products” (p. 299) gives the following analyses of peanut butter and round steak: *Peanut butter*.—Water 2.1%, protein 29.3%, fat 46.5%, carbohydrates 17.1%, ash 5%, fuel value 2,825 calories per pound. *Round steak*.—Water 65.5%, protein 19.8%, fat 13.6%, carbohydrates 0%, ash 1.1%, fuel value 950 calories per pound.

These figures show that peanut butter contains 1.5 times as much protein, more than 3 times as much fat, nearly 5 times as much ash, and 3 times as much fuel value as round steak. Analyses are also given for: Chufa (earth almond), cocoanut, ginkgo nut (seeds), lichi nut, pignolia, cocoanut candy, peanut candy, cocoanut milk, cocoanut—desiccated, cocoanut flour, peanut coffee made from the entire kernel.

Cocoanut milk contains: Water 92.7%, protein 0.4%, fat 1.5%, carbohydrates 4.6%, ash 0.8%, fuel value 3,125 calories per pound.

“Nut butters: Within the last few years so-called nut butters have been used in increasingly large amounts, and at least one variety, namely, peanut butter, is made and sold in ton lots.” Nut butters are commonly marketed in jars. “The nut butters are recommended by vegetarians as a substitute for butter in culinary processes and for use at the table. With persons who are not vegetarians they are commonly used for making sandwiches and in other ways for their agreeable flavor and for the pleasing variety which they give to the diet. Nut butter may be easily made at home.” “The nut butters just mentioned are entirely different from cocoanut butter and from cocoa butter, which are expressed and purified fats. These ‘butters’ are of considerable commercial importance and are used for culinary purposes, though perhaps they are more commonly used in other ways.”

A section on “The pecuniary economy of nuts” (p. 309-10) states: “For the vegetarian or fruitarian, who looks to nuts as the chief source of protein in the diet, the peanut must be considered as much the most economical.” A table titled “Pecuniary economy of nuts and nut products” (p. 310) shows the price in cents per pound of various foods, the cost of 1,000 calories of energy, and the number of pounds of protein that 10 cents will buy: Peanuts 7, 3.6., 0.31. Peanut butter 20, 7.1, 0.15. Peanut candy 25, 11.8, 0.04. Porterhouse steak 25, 22.5, 0.07. Whole milk 4, 12.0, 0.8. Cheddar cheese 16, 7.5, 0.17. Address: Asst. Prof. of Nutrition, Univ. of California [Berkeley].

2633. Joteyko, Józefa; Kipiani, Varia. 1907. Enquête scientifique sur les végétariens de Bruxelles. Leur résistance à la fatigue étudiée à l’ergographe; la durée de leurs réactions nerveuses; considérations énergétiques et sociales [A scientific investigation of the vegetarians of Brussels. Their resistance to fatigue studied with the ergograph; the duration of their nervous reactions; energetic and social considerations]. Brussels, Belgium. 77 p. [Fre]*

• **Summary:** The first author’s name on the title page is written “J. Iotekyo.” She lived 1866-1928 and appears to have been Polish. This work was presented to the Vegetarian Society of Belgium, 4 December 1906.

2634. Lust, Louise. 1907. The practical naturopathic-vegetarian cook book: Cooked and uncooked foods. New York City, NY: Benedict Lust. 72 p. No index. 20 cm.

• **Summary:** This vegetarian cookbook uses milk, butter, and eggs. It also calls for many whole foods, such as unpolished rice [brown rice] (p. 41) and whole-wheat flour. The recipe for “Impromptu soup” (p. 24) states: “If soup is required quickly, not time to make a vegetable stock, it can be made by adding two tablespoons of Japan soya, which may be regarded as ‘natural’ vegetable salts, extract or any of the other vegetables...” Note 1. “Japan soya,” probably a type of soy sauce, is sold by Dr. Heinrich Lahmann of Germany.

A recipe for “Cauliflowers” (p. 24) states: “cleanse the heads carefully from insects.”

Page 40: “A large part of food among Americans is composed of white flour, sugar, and butter. People who try to live on such stuff gradually starve to death.”

A long poem (p. 43), titled “The Yungborn Home, Butler, N.J., Sept. 1906, is by Yonovera Young.

Note 2. This is the earliest document seen (Nov. 2014) that mentions “Yungborn” (previously spelled “Jungborn”) in connection with Benedict or Louise Lust.

At the end of the book are many interesting ads. We will list them in the order they appear.

Page 45: “The Battle Creek Sanitarium Food Co., Battle Creek, Michigan” “The health foods that made Battle Creek known the world over were first made by us 30 years ago. They are as supreme today as they were then. Take Granola, for instance. It has been copied by others but never successfully imitated. It is known as the ready to serve Breakfast Food that has withstood 30 years of competition.”

Note 3. By this reckoning, Sanitarium Food Co. began making Granola in 1877 (1907-30 = 1877). Yet the earliest mention we can find of it in the SDA database is Aug. 1884—a difference of 7 years.

“We make more than sixty varieties of health foods. Full information on application.”

Page 46: “Carque’s California Grape Juice. ‘From the Land of Sunshine, Fruits and Flowers.’”

Page 47: “Kosmos Hygienic Institute, Kneipp Water Cure Sanitarium, 765 North Clark St., Chicago, Illinois. Opposite Lincoln Park. Phone: Dearborn 5734. Connected with the Kosmos Publishing Co.”

Page 48: “The Diagnosis from the Eye,” by Dr. H.E. Lane, M.D. A 3-part book whose table of contents is given. Published by “Kosmos Publishing Co. and Hygienic Institute, 765 North Clark St., Chicago, Illinois.”

Page 49: “The Sanitarium and Pure Food Store and bakery at Benold’s Unfermented Whole Wheat Bread.” “F.H.

Benold, proprietor, 401 East North Ave., Chicago, Illinois.” Lists “Our specialties.”

Page 49: “Perfect Health, by Charles Courtney Haskel.” Norwich, Connecticut.

Page 49: “Fruit and Nut Diet, by O. Hashnu Hara.” 15 cents postpaid. Available from Benedict Lust, N.D., 124 East 59th St., New York.

Page 52: The Naturopathic Exchange Bureau, 124 East 59th St., New York City. “Having direct connection with over 50 Progressive movements in Germany, England, and the United States.” “Every letter expecting personal reply must contain 25 cents or meet oblivion.”

Page 53: Yungborn: B. Lust’s Naturopathic Health Home. Also Mrs. Louise Lust.

Page 54: “Sanatorium Bethesda. Milton, Morris County, New Jersey.” Charles Lauterwasser, N.D.

Page 55: “Naturopathic Institute, Sanitorium and College of California. Los Angeles: 556, 558-560 S. Hope St. (Incorporated). Dr. Carl Schultz, President.”

Page 55: Insomnia can be cured—Cured quick and forever.”

Page 56: Foods the nourish. The Health Food Bakery, L. Lust. Prop., 105th St. and Park Ave., New York City. Lust’s absolutely pure peanut butter. In 1-lb. Jars, 30 cents. In 20-lb. pails, \$2.50.

Page 58: “Dr. Carl Strueh’s Water Cure Sanitarium and Natural Healing Institute. 464 Belden Ave., near Lincoln Park, Chicago, Illinois. Open summer and winter.

Pages 59-60: Works by Edward Earle Purinton.

Page 61: “Return to Nature” (4th edition), by Adolf Just.

Page 66. The Palmer School of Chiropractic, Davenport, Iowa.

Page 68: The American School of Naturopathy.

Pages 69-72: Naturopathic Supply Store: L. Lust’s pure foods. A long list of products with the price of each.

An oval portrait photo facing the title page shows Louise Lust, N.D.

Note 4. This is the earliest document seen (Nov. 2014) that mentions Louisa (or Louise) StroebeLust, the wife of Benedict Lust. They were married on 11 June 1901 in Manhattan, New York. Her name at birth was Aloysia StroebeLust or Stroebele (Source: New York, NY, marriage indexes, 1866-1937, online database via Ancestry.com). Benedict was born on 3 Feb. 1872 in Michelbach, Germany. He was the son Johannes Evangelista Lust and his wife, Luise Rieger. He departed by ship from Liverpool, England, and first arrived in the United States on 16 or 19 Nov. 1892 in the Port of New York. He applied for U.S. citizenship in July 1900 and was granted citizenship on 3 July 1900, having met the requirement to live in the U.S. for 7 full years as testified by Anthony Jommer / Sommer / Lommer.

Findagrave.com shows the burial marker of Benedict Lust, born 3 February 1872—died 4 September 1945 and Aloysia Lust, nee Stroebele, born June 24, 1864—died July

10, 1925. Buried in Mt. Calvary Cemetery, Butler, Morris County, New Jersey. Photos of their tombstone are on the website. So she died about 20 years before he did. Address: N.D., Naturopathic Director of Ladies’ Dep. of “Yungborn,” Butler, New Jersey. Instructor in Naturopathy, The American School of Naturopathy.

2635. Mansell, Thomas. 1907. Vegetarianism and manual labour. Manchester, England: The Vegetarian Society. 8 p. 18 cm. *
Address: England.

2636. Martinet, Alfred. 1907. Les aliments usuels: Composition, préparation, indications dans les régimes [Ordinary foods: Composition, preparation, and directions for use in the diet]. Paris: Masson et Cie. viii + 328 p. A 2nd edition was published in 1910. [Fre]

• **Summary:** Pages 276-85 discuss the advantages and disadvantages of a vegetarian diet (*régime végétarien*). Whole dry soybeans are listed as a food that is available year-round, and green vegetable soybeans (*soja frais*) are listed as a seasonal vegetable.

Dr. Martinet is said to have cited Menudier 1890, who proposed a bread for diabetics consisting of soy flour 300 gm, eggs 150 gm, butter 150 gm, salt 5 gm. and water 150 gm. He said it was “very appetizing.” Address: Ancien Interne des Hôpitaux de Paris, France [Former intern at the hospitals of Paris].

2637. Miles, Eustace Hamilton. 1907. The Eustace Miles system of physical culture. With hints as to diet. Fully illustrated and containing two charts of exercises for the cultivation of a healthy and well-proportioned physique for men and women. London: “Health & Strength” Ltd. 3 + 139 p. Illust. 22 cm. *

• **Summary:** About a vegetarian diet.

2638. Miles, Eustace Hamilton; John, Mariella E. 1907. Builders of the body: Or lessons on food values. London: G. Philip & Son. 179 p. Undated. *

• **Summary:** About a vegetarian diet. The author was born in 1868.

2639. Muñoz Ruiz de Pasañs, Antonio. 1907. Alimentación y su influencia en la degeneración de la raza latina: Ventajas del régimen vegetariano [Food and its influence on the degeneration of the Latino race: The advantages of a vegetarian diet]. Madrid, Spain: Gines Carrión. 103 p. 17 cm. No index. [Spa]

• **Summary:** Note: This is the earliest Spanish-language document seen (March 2022) concerning a vegetarian diet, which it calls *régimen vegetariano*. Address: Dr., Spain.

2640. Peel, Dorothy Constance (Bayliff). 1907. Dishes made

without meat, by Mrs. C.S. Peel. London: A. Constable & Co. 95 p. 18 cm. *

2641. Sager, Daniel Showers. 1907. The art of living in good health: A practical guide to well-being through proper eating, thinking, and living in the light of modern science. New York, NY: Frederick A. Stokes Company. xiv + 353 p. Index. 20 cm.

• **Summary:** Chapter 1, titled “Natural Man,” begins: “A Golden Age of no flesh foods. In the traditions of all nations there constantly occurs the idea of a lost paradise where man once lived free from disease in perfect happiness and freedom... Several centuries before the time of Christ, we know that Buddha, Pythagoras, Socrates, Plutarch, and other reformers taught the doctrine of non-use of flesh as an article of food. Hesiod, 8 centuries before Christ, pictures the ‘golden age’ in which flesh foods were unknown.”

“The American must be educated in the principles of the frugivorous diet... The flesh meats do not begin to contain the same amount of nutriment as do the nuts, and some of the other articles of vegetable origin.”

A British edition was published in 1908 in London by Hodder & Stoughton (353 p.). Address: M.D.

2642. Schulz, Carlotto. 1907. La table du végétarien [The vegetarian table]. Paris: Société végétarienne de France. [Fre]*

• **Summary:** This vegetarian cookbook was originally published in German in 1886.

2643. Société Végétarienne de France. 1907. La table du végétarienne. 3 ed. [The vegetarian table. 3rd ed.]. Paris. 448 p. 12°. [Fre]*

2644. Staehelin, Rudolf. 1907. Untersuchungen ueber vegetarische Diaet mit besonderer Beruecksichtigung des Nervensystems, der Blutzirkulation und der Diurese [Investigations on the vegetarian diet, with special regard to the nervous system, circulation of the blood, and diuresis]. *Zeitschrift fuer Biologie* 49(2):199-282. [232 ref. Ger]

• **Summary:** Experiments performed on the author and other patients showed that meat had a decided diuretic effect [i.e. it tended to increase the flow of urine], that blood viscosity was sometimes lower on a vegetarian diet, and that the pulse was frequently higher after a large vegetarian meal than after a meat meal. Address: Privatdozent, Assistenzarzt dr Klinik, aus der medizinischen Klinik, Basel, Switzerland.

2645. Wiley, Harvey Washington. 1907. Foods and their adulteration: Origin, manufacture, and composition of food products; Description of common adulterations, food standards and national food laws and regulation. Philadelphia, Pennsylvania: P. Blakiston's Son & Company. xii, 625 p. Illust. 25 cm. New editions were published in

1911, 1912 and 1917.

• **Summary:** In the summary to part 1, on meats, the author (lived 1844-1930) states: “That man can live and flourish without meat has been fully established by experiments, but that man cannot be nourished by meat alone has likewise been fully established... It is not the purpose of this manual to discuss the relative merits of vegetarianism as compared with the common diet of the human race. It may not be amiss, however, to say that probably in the United States especially, a larger quantity of meat is eaten than is either necessary or wholesome.”

Note 1. The Food and Drug Administration (FDA) was created in 1906 when conditions in the meat packing industry spurred Congress and President Theodore Roosevelt to pass the Pure Food and Drug Act. It was the nation's first major piece of consumer protection legislation. As of 1996 all drugs, cosmetics, and medical devices, and most foods, must be approved by the FDA before they can be marketed to the American public.

Note 2. This is the earliest document seen (Oct. 2013) concerning the U.S. Food and Drug Administration. Address: M.D., PhD.

2646. Williams, Howard. 1907. The ethics of diet: A biographical history of the literature of humane dietetics, from the earliest period to the present day. Abridged edition. Manchester, England: Albert Broadbent; London: Richard J. James. viii + 242 + [6] p. 19 cm.

• **Summary:** This abridged classic of vegetarian literature traces writings in support of vegetarianism from ancient Greece to the 19th century. Contents: Part I: Earlier ethical dietetics. Ad on unnumbered page: Brown & Polsons patent corn flour, and “Paisley flour” raising powder. 1. Hesoid and the Orphic Poems. 2. Pythagoras: The western founder of humaner living. 3. Sakya Muni [Shakyamuni] and Buddhism. 4. Empedokles: The prophet-poet of the humaner life. 5. Plato and the transcendental philosophy. 6. Asoka [Ashoka] and the Buddhist propagandism. 7. Publius Ovidus Naso and Italian ethics. 8. Lucius Annæus Seneca and humanitarianism. 9. C. Musonius Rufus; a distinguished eclectic. 10. Plutarch and extra-human rights. 11. Florus Tertullian and his protest against the materialistic diet. 12. Flavius Clemens and early Christian dietetics. 13. Porphyrius [Porphyry of Tyre] and Neo-Pythagoreanism. 14. Ioannes [John] Chrysostom and Christian dietetics.

Part II: Modern ethical dietetics. 15. Luigi Cornaro and the dietetic Renaissance. 16. Thomas More and his ideal community. 17. Michel de Montaigne and the humanitarian philosophy. 18. Pierre Gassendi and the scientific basis of the humane diet. 19. John Evelyn, with Milton and Ray, eloquent eulogist of the fruit-diet. 20. Philippe Hecquet and medical barbarism. 21. Bernard De Mandeville and the ‘Fable of the Bees.’ 22. George Cheyne and right methods of medicine. 23. Alexander Pope and his satire on anthropocentrism. 24.

Antonio Cocchi and the diet reformation in Italy. 25. David Hartley on the callousness of carnivorousness. 26. Jean-Jaques Rousseau and the natural life. 27. Francois Marie Arouet de Voltaire and the humanitarian philosophy. 28. George Louis Leclerc de Buffon and his 'L'Histoire Naturelle'. 29. Oliver Goldsmith and his humanitarian essays. 30. William Paley and the utilitarian critic of pastoralism. 31. Bernardin St. Pierre and the first of idyllic romances. 32. Jean Baptiste Pressavin and the art of prolonging life. 33. Joseph Ritson and his reasons for 'Abstinence'. 34. William Lambe and hygienic dietetics. 35. John Abernethy and the dietetic treatment of cancer. 36. John Frank Newton and the return to nature. 37. Percy Bysshe Shelley the prophet-poet of humanitarianism. 38. Richard Phillips and his humanitarian labours. 39. William Cowherd, William Metcalfe, and the religious-dietetic reformation. 40. Jean Antoine Gléizès and the new existence. 41. Alphonse De Lemartine as poet of the humaner life. 42. Jules Michelet and the historian's view of kreophagy. 43. Gustav von Struve and the first humane propaganda in Germany. 44. Edward Baltzer and the natural way of living. 45. Arthur Schopenhauer and the foundation of morality. 46. Henry David Thoreau and the simple life. 47. Richard Wagner and the aesthetic dietetics. 48. Anna Kingsford and the first prophetess of the humane life.

Ads on six unnumbered pages in the rear: [1] scientific food: Grape-Nuts. Selected "parts of wheat and barley are so treated by moisture, heat and time as to change the starch into grape sugar. This form of pre-digested starch is quickly taken up by the blood and deposited in the muscles and tissues." [2] Dr. Nichols' Food of Health. Brill's Sea Salt. Dr. Nichols' Soap. The Nichols' Brill Co., May Roberts & Co., wholesale agents, 9-11, Clerkenwell Road, London, E.C. [3] Germ-free & water-free milk. [4] Mapleton's Nut Foods. Send for complete price list to Hugh Mapleton, Nut Food Manufacturer, 2&3, Dolphin St., Ardwick, Manchester.

[5] Two good things—in three varieties. Granose: The ideal "Staff of Life." Granose flakes, Granose biscuits, Toasted wheat flakes (sweetened). Protose: The standard nut meat. The original Protose, Pine-nut Protose, Hazel-Nut Protose. "Protose is a wholesome meat, prepared from choice nuts and wheat. It resembles flesh-meat in appearance, taste, and chemical composition, and is superior to it in point of purity, digestibility and wholesomeness. Protose, being the best, is the standard nut meat, and is used by food reformers the world over." From: The International Health Association Limited, Legge St., Birmingham.

[6] The universal digestive tea. Sold by the Vegetarian Society, 257, Deansgate, M/r. "The Health Food Stores, 257, Deansgate, Manchester. Dépôt for all vegetarian specialties. Pure wholemeal ground fresh daily, pure olive oil, pure dandelion coffee, shelled nuts, nut mills, wholemeal biscuits, etc."

The author lived 1837-1931. Address: M.A., Late scholar of St. John's College, Cambridge.

2647. Year book (1906) of the Seventh-day Adventist Denomination. 1907. Washington, DC: Review and Herald Publishing Co.

• **Summary:** The section titled "Health food restaurants and stores" contains the name and address of 21 restaurants, including: Los Angeles, California. 257 South Hill St. O.F. Conway, manager. San Francisco, California. 755 Market St.

Also the address of 14 such stores (in Boston, Massachusetts; College View, Nebraska; Des Moines, Iowa; Detroit, Michigan; Fresno, California; Melrose, Massachusetts; Oakland, California; Omaha, Nebraska; Rochester, New York; Sacramento, California; San Francisco, California; San Jose, California; Santa Cruz, California; Springfield, Massachusetts).

2648. Carqué, Otto. 1907? Medicinal foods. Chicago, Illinois: Kosmos Publishing Co. 16 p. Undated. *

• **Summary:** How to get well and keep well by Nature. Simple remedies. 10 cents. Address: 765 North Clark St., Chicago, Illinois.

2649. Photograph of Vegetarian Cafe and Angels Flight in Los Angeles, California. 1907? Undated. 9½ by 7½ inches.

• **Summary:** This photo is owned by the Los Angeles Public Library and is in their online database of photographs (search for "Vegetarian"). The caption reads: "Viewed from directly across Hill Street are, from left to right, Marsden Drug Co., the arch for Angels Flight, 3rd Street tunnel with observation tower at the top of the hill, and Vegetarian Cafeteria with horses and carriage on the street in front." Thus, the Cafeteria is on the corner of Third and Hill streets.

Two large horizontal signs reading "Vegetarian Cafeteria" appear on the front and side of the building, on 3rd Street (front) and Hill Street (side). At the corner of the building, where these two signs meet, and above them, descending from the top of the 3-story building is a third sign (vertical) in larger letter that reads "Vegetarian."

Note: This is the earliest known vegetarian restaurant in Los Angeles. Angels Flight, now an historic landmark, was a little railway or cable railroad with a car that took people up and down a hill to the central market. The photo was probably taken because of Angels Flight—not because of the vegetarian restaurant.

2650. Amos, H.B. 1908. Notes on the history of the Vegetarian Society. *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. p. 10-12. [2 ref]

• **Summary:** "Inauguration of the Vegetarian Society.—Why was the Vegetarian Society started at such an out-of-the-way place as Ramsgate? Why not at Manchester or London, which, at the time, were the two chief centres of vegetarian activity in the country? [Note: Ramsgate is a seaside town on the Strait of Dover, in Kent, in the far southeast corner of

England, about 70 miles east of London and 17 miles north of Dover.]

"It is difficult to satisfactorily answer the question. According to all the laws of probability, it should have been formed at Manchester, which was at once central and the inspiration of the movement, or else at Alcott House, Ham Common, Surrey, where there was a devoted band of cultured, ardent vegetarians, and where the conference of enthusiasts from Manchester, Birmingham and London was held, which preceded the actual formation on the 30th of September. The probable reason why it was formed at Ramsgate was that William Horsell (who ultimately became the first Secretary of the Society), was then governor, and Mrs. Horsell, matron, of the Hydropathic Infirmary [vegetarian hospital], established at Northwood Villa [by 1846], Ramsgate, and also because Mr. Horsell was probably the most energetic organising spirit of the time, as well as being an ardent Temperance, Hydropathist and Food Reformer in and around London for several years.

"The particular act which set the negotiations agoing that led up to the formation of the Society, was a letter in the *Truth Tester*, of May, 1847. This was written from Whitchurch, Hants [Hampshire], by 'A Vegetarian' [actually Mr. W.B. Withers], and dated 1st April, 1847." That letter encouraged the formation of both a vegetarian society and periodical.

"The seed thrown out by Mr. Withers had fallen on good ground, for in the next issue of *Truth Tester* appeared a letter from William Oldham, Pater of the Community situated at Ham Common [Alcott House, about 10 miles from London], taking up the suggestion. The letter is headed 'Physiological Conference,' and states that 'the conductors of this establishment respond with pleasure to the idea, and are ready to co-operate in carrying it out.'"

A meeting was called for Thursday, 8 July 1847. "From this and subsequent proceedings, it is evident that the preliminary negotiations for the formation of the Vegetarian Society were conducted from this idealistic communistic colony, and by the gracious souls, William Oldham and Charles Lane."

Over 120 people, many travelling long distances, attended the first meeting on 8 July 1847 at Alcott House, Ham Common, Surrey, "the most notable friend from a distance being James Simpson, of Foxhill Bank, Accrington. The report of the Conference is evidently from the pen of William Horsell, for it is freely punctuated by the editorial 'we.'" The meeting began at 11:30 a.m. in the "large and airy school room." Mr. J.G. Palmer of Birmingham occupied the chair, and Mr. Horsell was secretary. Hannah Bond, of Hull, (who had been cured of rheumatism by adopting a vegetarian diet) was matron and cook of the establishment' she was praised for her taste, skill and indefatigable industry. A description of the dishes and method of preparation appeared in a subsequent issue of *Truth Tester*.

A description of the afternoon conference, as it appeared in the *People's Journal*, is given. "(To be continued)."

2651. Lust, Benedict. 1908. The hygienic side of vegetarianism. *Naturopath and Herald of Health (The)* (New York City) 9(1):4-5. Jan.

• **Summary:** Those who wish to reach the peak of good health should choose a non-stimulating, vegetarian diet. Vegetarian living does not mean diet alone. It means plenty of light, air and water (internally and externally), daily exercise, recreation and rest, "sound healthy sleep with open windows, and avoiding of alcohol, tobacco and mental excitements." Address: N.D.

2652. *Advertiser (The)* (Adelaide, South Australia). 1908. Sanitarium Health Food. Feb. 27. p. 6.

• **Summary:** "A 'Sanitarium Health Food Cafe' was opened on Monday in cool, airy, and convenient premises at 28, Waymouth-street under the management of Mr. J. G. Fisher. Great success has attended the hygienic cafes established by the same institution in Melbourne, Sydney, Hobart, and Wellington [New Zealand], where the viands purveyed have grown in public estimation every day. It is claimed that sanitarium health foods are pre-eminently calculated to supply all that is required for the development of the human body. They are prepared from the choicest grains, nuts, and fruits, and so can be eaten without fear of contracting diseases sometimes conveyed by flesh meats. Everything about the cafe is attractive, and the food is served in the most appetising way. The menu includes Macaroni cutlets, mock chicken soup, nut meat and tomato stew, and other vegetarian delicacies while the waitresses are expert and attentive. The cooking is, of course, in the hands of specialists. Meals are served at the ordinary hours, and it is asserted that in the food there are no free fats, coloring matter, or other injurious decoctions. If so desired palatable unfermented wine, the pure juice of the grape, can be taken with the meals."

2653. Amos, H.B. 1908. Notes on the history of the Vegetarian Society. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 39-40. [2 ref]

• **Summary:** Continued: "Professor Mayor frequently reminds us that it was the Vegetarian Society that loosed his tongue and gave him a voice." The same was true of James Simpson. "He came to Ham Common, however, took a leading part in the various deliberations, and made a speech, which Mr. Horsell—himself an 'old hand,' having had to preach seven and eight times a week sometimes—declared was an 'able speech' delivered with 'evident sincerity,' and illustrated scientifically by the 'facts of physiology and chemistry.' Mr. Simpson told the audience the interesting fact that he was a *life-vegetarian*, the 'religious convictions of an affectionate mother inducing her to train him in abstinence from both animal food and fermented liquors.'

"Five resolutions were proposed and adopted by this afternoon Conference, the chief speakers being Charles Lane and James Simpson; J.I. Hawkins, G. Dornbusch, and C.H. Mason of London; J.G. Palmer, Birmingham; W. Horsell, and a German whose name is not recorded. The resolutions were as follows: -

"1. That the true humanity forbids the voluntary hurting, wounding and slaying of any being susceptible to pain.

"2. That the custom of eating the flesh of animals is *erroneous* and *mischievous*; erroneous as a secondary and expensive means of obtaining a limited amount of the *identical* nutriment originating in, and to be derived at a cheap rate from, products of the vegetable kingdom; as mischievous as limiting the supply of bread to the people; at the same time engendering disease, and by its unnaturally heating and stimulating properties, abridging the lives of its consumers.

"3. That abundant proof may be adduced from history, anatomy, physiology and chemistry, confirmed by the facts of experience, that the products of the vegetable kingdom are the *natural* and *best* food of man, as being most conducive to the beauty and full development of the physical constitution, to length of life, to intellectual power, and to moral and religious advancement.

"4. That the members composing this meeting, being fully persuaded that the habits of life which they themselves have had the happiness of realizing, may be *generally* adopted, are earnestly desirous of thus meeting together from time to time, with the object of devising the best means of communicating their knowledge and experience to each other, and to the world at large, and awaking *practical attention* to the subject; assured that in inducing the adoption of their principles of abstinence from flesh as food, they are labouring to prevent drunkenness, war, punishment, slavery, sporting, and the many other cruelties originating in this leading error of diet; whilst at the same time, they directly secure the increased comfort, well-being, and happiness of society in general.

"5. That this meeting do now adjourn till the last week in September next (the day, time and place to be announced in the *Truth Tester*), for the further interchange of opinion upon the above important subject, and with a view of the Formation of a Society for promoting the objects set forth, and so extensively affecting the future progress and elevation of their fellow-men's moral and religious advancement. (To be continued)."

2654. Besant, Annie. 1908. Vegetarianism in the light of Theosophy. *Vegetarian Magazine (The)* (Chicago). Feb. p. 2, 4-14.

• **Summary:** Annie Besant presented this lecture on 21 Sept. 1897 to the Vegetarian Society, New York City. For the text, with the same author and title, see *Vegetarian (The)* (New York City). 1897. Oct. 15. p. 49-59. A photo on page 2 shows

Annie Besant, from the waist up, dressed in white.

2655. Clubb, Henry S. 1908. The present status of vegetarianism in the United States. *Naturopath and Herald of Health (The)* (New York City) 9(2):59-60. Feb.

• **Summary:** "The periodicals that openly advocate vegetarianism, besides the Vegetarian Magazine (Chicago), are Good Health, New York Magazine of Mysteries, The Optimist, The World's Advance Thought, Life and Health, all the physical culture publications, Health Culture, The Philistine, Signs of the Times, The Liberator, some of the religious periodicals and newspapers, and some of the Christian Science and new thought publications, while the host of cookery magazines and newspapers that give advice on cookery frequently publish vegetarian recipes and menus.

"Newspapers having the largest circulation, such as the New York Herald, Tribune, Journal, Sun and World, publish articles advocating a reduction in flesh-eating and some articles that openly advocate entire abstinence from flesh.

"The advocates of raw food, non-breakfast, and occasional fasting, called 'perfect healthists,' as well as the century clubs and 'live forever' fraternities, are making the vegetarian practice the basis on which they build their respective theories.

"Mrs. Henderson's book entitled 'The Aristocracy of Health,' is making a very marked impression on the well-to-do society people, to whom it naturally appeals, coming, as it does, from a leading society woman at the national capital.

"The Vegetarian Society of America is bringing that most easily digested cereal—rice—into such general use that it may eradicate the most prevalent disease—dyspepsia.

"In China, Japan, and other eastern countries, rice is the staple food. The wonderful power of endurance of the Japanese soldiers in comparison with the soldiers of other nations, as shown during the investment of China a few years ago, and the strength and success of Japanese wrestlers, called our attention to the subject, and learning that the method of polishing rice to give it a pearly appearance derives it of a large percentage of its albuminous and fattening qualities, and that the Japanese use it unpolished, our eyes were opened to the advantage of unpolished rice. The trade refusing to supply rice in this form, the Vegetarian Society supplied it to the public, and thereby became the 'introducers of unpolished rice.' This year about forty times more unpolished rice has been sold than was sold the first year of its introduction—the increase during 1904-05 being about fourfold each year. The sale continues to increase in proportion to the publicity given to these facts. The effect of this effort has been to bring the vegetarian cause into more public notice.

"It is found that in proportion to the increase in the consumption of health foods the consumption of flesh food is diminished, and that the most practical way to promote vegetarianism is to show the superiority of certain foods

obtained from the vegetable kingdom, and make them easily accessible to the public.

"A butcher who had closed his shop gave as a reason that 'people are living on breakfast foods.' The breakfast food business was started with Quaker Oats by Ferdinand Schumacher, a member of our society.

"Sanitariums of the Battle Creek variety number about twenty-five in the United States.

"The 'Nature-Cure,' a German institution, is also succeeding well in establishing numerous cures in various parts of the country, and they are mostly, if not all, conducted on vegetarian lines.

"The fact is, vegetarian ideas and practices are quietly permeating the numerous health institutions, cures, and hospitals of America, and the introduction of unpolished rice is likely to prove the point of the wedge by which vegetarian practice will find its way into the public and private homes of America, just as Graham flour did sixty years ago, but now on a more extensive scale.

"The establishment of vegetarian cafes and restaurants has been chiefly carried on by the friends connected with the Battle Creek Sanitarium, although not, we believe, under the supervision of that institution; twenty-four of these excellent establishments are listed and published in *Good Health*, also eight health food stores in various cities supplied by the Health Food Company at Battle Creek.

"The McFadden Physical Culture Restaurants supplied by the Physical Culture Restaurant Co. at New York City, are doing a satisfactory business. There are some individual vegetarian restaurants in New York, Chicago, Detroit, Salt Lake City, Minneapolis, and other cities.

"Much of the social life among vegetarians in the cities centers in these cafes and restaurants which are educating the public on the essentials of simple and pure food, and these centers take the place of the more formal social organizations and societies.

"In all the principal cities the most popular and respectable restaurants have regard for individual vegetarian customers, and will serve them well when their preferences are known.

"Heinz provides 'Vegetarian Baked Beans' as one of his '57.' Vegetarian tastes are being catered to by shrewd business men.

"Several villages of Shakers, the scattered physical regenerationists (Wallaceites), the 'Brotherhood' of Los Angeles, California, the Order of the Golden Age, the Pathfinders (Conabyites), the Theosophists, and several other denominations are among the vegetarians, some practical and others theoretical. The Salvation Army and Volunteers of America are also falling into line.

"There has now been organized a society of 'Essenes' after the ancient order of that name. We wrote to the chief promoter for information, and received from Miss Grace M. Brown, Denver, Colorado, a very interesting letter and copies

of a modest little monthly periodical entitled, 'Letter to the Essenes.' The revival of the order of the Essenes, after a suspension of nearly 2,000 years, shows the renewed interest now being taken in vegetarianism.

"The *Naturopath*, published by Dr. Benedict Lust, of New York, and printed in German as well as in English, is the organ of the Naturopathic Society of America. It is an ably conducted monthly, and is thoroughly vegetarian.

"The 'American Youngborn,' at Butler, N.J., is a flourishing health institution conducted under Dr. Lust's direction. It is a 'Nature Cure,' and consequently maintains vegetarian principles.

"We not infrequently hear of new schools of 'Diet' and 'Health,' but unless they report the fact directly to us, we cannot list them as vegetarian, although we believe most of them are.

"Information has reached us that a 'University of Applied Science' is being established at East Hollywood, California. Mr. Norton F.W. Hazeldine, formerly of St. Louis, is promoter and vice-president of the university. He writes: 'We are going to develop the cottage plan on our property, which is a tract of fifteen acres, with a twenty-room modern building, so you see we will have room for a large work.'

"We know Mr. Hazeldine well enough to believe that he will make vegetarianism the rule of this university." Address: Rev., President, Vegetarian Society of America.

2656. Clubb, Henry Stephen. 1908. History of vegetarianism. Chapter 10. *Vegetarian Magazine (The)* (Chicago). Feb. p. 15-18.

• **Summary:** Additional confirmation as to the character of the food of John the Baptist. The carob or locust tree. Its uses as a food for man and animals. The husks that the swine did eat. Extensively grown in Malta and Cypress. Melchizedek. Isaiah. Effect of food on mental capacity, Also on character and Disposition. Hosea predicts the triumph of vegetarianism. His sixty years of active prophetic service indicates longevity. Esau's choice of lentils a variety not yet imported to the United States. The use of food containing blood specially condemned. Solomon's Proverbs. Address: Rev., Philadelphia.

2657. Willard, Helen S. 1908. Oysterless oysters. *Good Housekeeping* 46(2):213. Feb.

• **Summary:** Since meat and seafood are expensive, these recipes contain no meat.

The recipe for Vegetable oyster salad (p. 213-14) states: "Cut into short lengths some boiled salsify and stew for a few moments in rich milk or thin cream, not quite sufficient to cover, seasoned with salt and red pepper. Drain the milk into a separate dish, then mash the salsify to a very even consistency, adding gradually the milk until the pulp is well softened, but can still be molded. Mix in two tablespoons of peanut butter for each cup of pulp and two tablespoons

of vinegar. Serve on lettuce with a generous amount of mayonnaise or boiled dressing, to which whipped cream has been added. This dish may be garnished with a sprinkling of finely chopped nuts; whole nuts should not be used, as they destroy the delicacy of the flavor.”

2658. *Vegetarian Messenger and Health Review* (Manchester, England). 1908. Soy bean sauce. March. p. 75.
 • **Summary:** “Samples of this sauce are to be had from the Vegetarian Society’s Food Stores, Manchester. A number of samples of Japanese Shoyu or Soy Bean Sauce as we should call it, were sent to be exhibited at the 60th Anniversary but arrived too late.”

2659. Lindlahr (Henry). 1908. Dr. Lindlahr’s Sanitarium (Ad). *Naturopath and Herald of Health (The)* (New York City) 9(4):Unnumbered page. April.
 • **Summary:** A large illustration shows the 3-story building. Their Nature Cure Publishing Co. published Nature Cure magazine. “All of these institutions and publications practice and teach on a strictly scientific basis all branches of Natural Therapeutics, such as Osteopathy, Massage, Curative Gymnastics, Vegetarian and Raw Food Diet (Natural Dietetics), Hydrotherapy, Open Air and Light Baths, Mental Therapeutics, Magnetic Treatment, the Treatment of Nervous Disorders, Psychic (Obsession) and Physical Insanity.” Note: This ad appears in many subsequent issues. Address: Dr., 308 Ashland Blvd., Room 11, Chicago, Illinois. Phone: Monroe 2246.

2660. Chittenden, Russell H. 1908. Some new view points in nutrition. *Popular Science Monthly* 72:385-405. May. [12 ref]
 • **Summary:** About combustion, oxygen, oxidation, and protein. Page 388: “When, however, Virchow developed his cellular hypothesis and it became clear that the living cell was the morphological unit of the body, then it gradually dawned on the physiological world that the cell was likewise the seat of the many chemical transformations associated with nutrition. Oxidation could not occur in the lungs, it did not take place in the blood, there was no one particular spot where the fires of the body were located. On the contrary, they occurred everywhere, in every living cell, and all kinds of combustible or oxidizable material were burned.”

Pages 397-98. After discussing the various amino acids and some differences between animal and vegetable proteins, this famous scientist and researcher on vegetarianism continues:

“Data along these lines are bound to bring us more definite information than we at present possess regarding the real merits of vegetarianism as contrasted with the use of animal foods. At present, so-called vegetarianism rests mainly upon sentiment, reinforced by the belief that the quantitative needs of the body for protein food are more

satisfactorily met by a liberal addition of vegetable matter with its larger calorific or heat-producing power and smaller nitrogen content. In view, however, of what has been stated concerning the divergent chemical structure of individual proteins, it is obvious that a new standard of comparison is at hand, the suggestions it may offer to be tested by appropriate feeding experiments on man and animals. Truly, no chapter of nutrition is more deserving of careful consideration, both from a scientific standpoint and from its bearing on the welfare of the human race, than that which deals with the relative capabilities of the various proteins of animal and vegetable origin.

“In all that has been said we see emphasized the ability of the living organism to break down its complex food material, as well as the corresponding material of its tissues and organs, into the simplest of chemical fragments, coupled with the capacity to construct equally complex tissue material out of the fragments so produced. Profound and progressive hydrolysis, rather than simple oxidation, is the method of decomposition, for many of the fragments at least are to be carefully conserved for future use. Oxygen, however, may play its part in connection with the smaller groups, though even here enzyme intermediation may still be found a ruling factor. Enzymes are to be detected on all sides, both inside and outside the cells of the individual tissues and organs, and it is through their agency that the varied processes of life are carried forward.”

“I well remember meeting the renowned [Friedrich] Wöhler [lived 1800-1882], then an old man, in one of my early visits to Göttingen. Yet, Wöhler was the first to make an organic substance by synthesis. Up to his time, physiologists all believed that organic substances, whether simple or complex, could be formed only through the agency of a living organism. To-day, however, there is almost no limit to our power of producing organic substances by purely chemical synthesis. In the hands of the chemist, many of the reactions of living matter may be duplicated and we are led to see that the living organism makes use of processes which are merely a counterpart of those we have learned to control in the laboratory.”

Page 403: The word “ferment” and the word “enzyme” are used interchangeably. “Finally, we may again emphasize the specific character of the many ferments that play such an important part in the nutritional processes of man and the higher animals. We readily understand that an enzyme capable of acting upon proteins is quite ineffective when brought in contact with a carbohydrate, or that an enzyme able to digest one form of sugar can not attack even a closely related sugar...” This is known as the “specificity of enzymes.” Address: Prof., Sheffield Scientific School, Yale Univ., Connecticut.

2661. Stevens (Nat.) Publishing Co. 1908. Meat eating (Ad). *Naturopath and Herald of Health (The)* (New York City)

9(5):Unnumbered page. May.

• **Summary:** “Bound brochure, illustrated, postpaid, 10¢. Just out. By Otto Carque (Author). A complete treatise. Unusually interesting. Scientific facts... Our fine list of special books.” Address: Suite 303, Bldg. 117 N. Broad St., Philadelphia, Pennsylvania.

2662. Amos, H.B. 1908. Ethics and early vegetarianism: Notes on the early history of the Vegetarian Society. *Vegetarian Messenger and Health Review* (Manchester, England). June. p. 150-52. [2 ref]

• **Summary:** “The 30th of September, 1847, was the date fixed for the adjourned Conference, and this was eagerly anticipated. On the 9th of September, James Simpson, who was then staying at Great Malvern, issued an ‘Address to Vegetarians,’ in which he sought to rally the faithful.” Its contents is published, followed by a poem by Fanny E. Lacy.

“Thursday, the 30th of September soon came, and with it, the men (and no doubt the women, too), who were to launch and speed with a thousand blessings, the good ship, ‘Vegetaria.’ The Conference was held at the Hydropathic Institution, Northwood Villa, Ramsgate, Kent, and was attended by ‘many zealous, influential, and eloquent friends, some of whom had travelled over 300 miles to take part in the deliberations. Nine of those present had abstained from flesh-meat and alcoholic drinks for upwards of 30 years. The aggregate age of four gentlemen was 296 years [average 74 years], who, our chronicler states, looked ‘truly patriarchal, healthy, strong and full of intelligence and love.’

“The morning session was devoted to reading correspondence, discussing rules, and launching the Society. Mr. Joseph Brotherton, M.P., for Salford, presided, and the Secretary, *pro. tem.* (Wm. Horsell) read the fraternal greetings of absent friends.” These included Mr. H.S. Clubb, “now president of the American Vegetarian Society [sic, Vegetarian Society of America], still hale and hearty in spite of his 80 summers.” He wrote from Stour College, Suffolk: “‘Seven years’ practice as a vegetarian; years spent in the endeavour to bring practice and principle into agreement, and a conviction that for humanity to be exalted above its present position, the lower indulgences must cease to hold supreme control over the [higher] affections, cannot fail to render the Conference a matter of the deepest interest to me.’”

“The ‘Vegetarian’ (Mr. W.B. Withers), who, in the first instance, suggested the formation of a Society, encouraged those assembled in words that deserve to live... God is with us. Truth is on our side...”

To Mr. James Simpson was given the honor of proposing: “‘That a Society be formed, called The Vegetarian Society,’ and to Mr. W. Horsell the honour of seconding. Mr. Wright (Ham Common), and Mr. Palmer (Birmingham), proposed and seconded respectively, ‘that a code of rules be adopted.’ Mr. Simpson was elected President, Mr. William Oldham Treasurer, and Mr. William Horsell, Secretary.”

Then the objects of the Society were decided. A declaration of membership required that a person “have abstained from the flesh of animals as food for the space of one month...” “Over 150 persons joined the Society at this initial gathering. The minimum annual subscription was one shilling, payable in January in each year.” The events of the meeting were described in the *Truth Tester* by Mr. Horsell.

2663. *Naturopath and Herald of Health (The)* (New York City). 1908. Vegetarian restaurant. 9(6):194. June.

• **Summary:** Mr. W.D. McCurdy, an old adherent of the vegetarian and natural cause, has opened a vegetarian restaurant at No. 913-15 Fillmore St., San Francisco, California. He also operates a “natural food store,” which sells all the leading books “Return to Nature,” etc., as well as the “Naturopath.”

2664. *Medical Evangelist (Loma Linda, California)*. 1908. Testimonies and experiences connected with the Loma Linda sanitarium. 1(2):1-27. July. See p. 2-5.

• **Summary:** A long letter by Ellen G. White (p. 2) begins: “St. Helena, Cal., October 13, 1902. During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and schools.” After the letter is a commentary (not in quotation marks) by the editor of this periodical. It notes that while a sanitarium was developing at Paradise Valley, near San Diego, “an effort was being made to place the Los Angeles Vegetarian Cafe and treatment rooms in improved quarters, also to establish a sanitarium near Los Angeles.” In a “few months the Glendale Sanitarium, its branch treatment rooms, and the Vegetarian Cafe in Los Angeles were all in good running order, thus proving that when the Lord bids us move forward in any line, it is not impossible to do so.”

Note: Talk with Janice Little of Del E. Webb Memorial Library, Loma Linda Univ., California. 2004. June 9. This commentary clearly refers to Ellen White’s letter of Oct. 1902. Thus, in late 1902 the search was on for a better location for the Vegetarian Cafe in Los Angeles.

2665. Edmunds, Albert J. 1908. Pigs in a vegetarian Sunday School: A true story for a new Aesop. *Open Court* 22:477-79. Aug.

• **Summary:** Describes a pork slaughterhouse which, in 1890 began operating in the building (on Third Street above Girard Ave.) formerly occupied by the vegetarian Bible Christian Church of Philadelphia (Pennsylvania), established in 1823. The church had to move because a sausage mill had been built next door. It re-opened on Easter Sunday, 1891, on Park Avenue in Philadelphia, back to back with Conwell’s Baptist Temple. The present pastor is Rev. Henry S. Clubb, an “octogenarian of original character and varied experience. A journalist under Horace Greeley, a quartermaster in the Civil

War, wherein he was wounded at the battle of Corinth, the founder of a vegetarian magazine (*Food, Home and Garden*), and the promoter of all sorts of new experiments in diet, Mr. Clubb is one of the picturesque figures of our city.” The author concludes: “Moral.—On the physical plane, the Devil is stronger than God.”

Concerning the origin of this church, we read: “There is in Philadelphia a vegetarian church. It was founded at Salford, Manchester, England, in 1809. The first members were largely drawn from the Established Church, and others from the ranks of the Swedenborgians, then a rising sect. Their leader was a certain Mr. Cowherd, who had been a Curate of St. John’s Church, (now Manchester Cathedral)... The creed of the vegetarian sect was thoroughly ‘New Church,’ as may still be seen from the current edition. It differs from Swedenborg only in minor ways, and includes a plank in its platform making abstinence from flesh and wine compulsory.

“In 1817 a number of families, led by the Rev. Wm. Metcalfe, came to Philadelphia, where in 1823 they established a church on *Third Street, above Girard Avenue*. At first it was of wood, but in 1845 a substantial brick building was put up. Metcalfe died in 1862, leaving a widow (his second wife) who survived him into the present century. She died at eighty-five with her hair still almost black. She had never tasted fish, flesh or fowl in her life (1819-1904). After the founder’s death the church began to languish, and for many years past has made no new converts. Every member who dies makes one less.”

2666. Hall, Winfield S. 1908. The energy value of foods. *Illinois Medical Journal* 14(2):167-77. Aug.

• **Summary:** In Section “C. Nitrogenous foods,” Group 1 is Eggs. Under “Group 2. Meats.” we read (p. 170): “We generally rely upon the lean meat of animals for our supply of protein, though, as already stated above, a most important supplementary source for proteins must be recognized in eggs, legumes, milk and its products, and the cereals. So important are these sources of proteins that they may serve as the sole source, leaving out meat altogether. Such a diet is called ‘ovo-lacto-vegetarian.’

Note: This is the earliest English-language document seen (March 2022) that uses the term “ovo-lacto-vegetarian” to refer to a typical vegetarian diet that includes dairy products and eggs. It is also the earliest document seen (March 2022) that contains the term “ovo-lacto.” By 1940 the terms “lacto-ovo” and “lacto-ovo vegetarian” had become more common, and they remain so to the present.

“The variety which is given by the addition of meats to the diet would justify it, however, even if there were no other reasons favorable to it. Liebig said: ‘It is certain that three men, one of whom has had a full meal of meat and bread, the second cheese or salt fish (and bread), and the third potatoes, regard a difficulty which presents itself from entirely

different points of view.’ The aggressive peoples of northern Europe and the western continent are the meat-eating people of the world. Besides overcoming the very great difficulties of a northern climate, they have outstripped their vegetarian competitors in almost every field of human endeavor. Just what gives to a meat diet this subtle influence is a problem. That the influence exists is not a matter of controversy. In its extremes we see the difference in meat and vegetable diet wrought upon the lion and the ox; the vegetarian, though strong, is slow, clumsy and lazy; the meat-eater quick, graceful and alert. The author does not wish to be understood to approve of an exclusively meat diet. Man is omnivorous. If meat makes too great a proportion of his diet, disturbances of nutrition are almost sure to manifest themselves. Generally speaking, Americans and Englishmen eat too much meat.” Address: Prof. of Physiology, Northwestern Univ. Medical School. Lecturer on Dietetics, Mercy and Wesley Hospitals.

2667. Internacia Unigo de Esperantistaj Vegetaranoj [International Union of Esperantist Vegetarians]. 1908. New vegetarian society.

• **Summary:** Source: *Vegetarian News Digest* (Los Angeles). 1952. “News from afar... [Esperanto-Vegetarian Association].” 2(8):19. Spring. “From the circular of the Esperanto-Vegetarian Association, P.O. Box 804, Jerusalem, we learn that it proposes to erect a monument in memory of Dr. L.L. Zamenhof, the creator of Esperanto.”

History of Tutmonda Esperantista Vegetarana Asocio. 2004. <http://www.ivu.org/history/societies/esperanto.html>. A quotation from an EVU News article titled “TEVA The Esperantist Vegetarian Movement celebrates its 90th year” says: “The year 1908 saw three important events in the history of the vegetarian and Esperanto movements... in Dresden, Germany, the International Vegetarian Union (IVU) and the ‘Internacia Unuigo de Esperantistaj Vegetaranoj’ (IUEV) were founded. IUEV changed its name to Vegetara Ligo Esperantista (VLE), and later to the Tutmonda Esperantista Vegetarana Asocio (TEVA).” In 1908, Leo Tolstoy was the honorary president of the Esperantist Union, and many others combined his interest in Esperanto and vegetarianism. The first secretary of the IUEV was Mr. R. de Ladevèze. It is not clear when the Union changed its name, but it had become the VLE by 1926 and the TEVA by 1952. Also by 1926 it had an official organ titled *Vegetarano*, which was the official organ of both the VLE and the IVU from 1927 to 1932. Address: Hamburg, Germany.

2668. Brook, Harry Ellington. 1908. Care of the body—Suggestions for preserving health. *Los Angeles Times*. Sept. 6. p. IM316.

• **Summary:** The section on “Uric acid” begins by noting: “Dr. Alexander Haig of London is recognized as the leading proponent of and authority on the uric-acid theory of disease.

He was led to take up the subject by noticing that the severe headaches from which he suffered ceased whenever he gave up flesh and other uric-acid foods... Doctors nowadays sneer at the uric-acid theory.”

“In conclusion, the following list of purin bodies [purine bodies]—uric acid, xanthin, etc.—in foods is published. It was prepared for Care of the Body by Otto Carque. The figures represent parts per thousand in the food substances (not water-free, but in their normal condition).” The five most concentrated sources are: Sweetbread [the thymus or pancreas of a young animal (as a calf) used for food]—10.063. Liver—2.752. Steak 2.066. Sirloin—1.305. Chicken—1.295. Foods from the plant kingdom contain little or no purin bodies. Address: Staff writer.

2669. Clubb, Henry S. 1908. The present status of vegetarianism in the United States. *Naturopath and Herald of Health (The) (New York City)* 9(9):267-58. Sept.

• **Summary:** This is a reprint of the article that appeared in the February issue this year. Address: Rev., President, Vegetarian Society of America.

2670. Cowherd, William (1763-1816). 1908-09. In: Leslie Stephen and Sidney Lee. 1908-09. Dictionary of National Biography [UK]: From Earliest Times to 1900. London: Smith, Elder. 21 vols. See Vol. 4. p. 1303-04.

• **Summary:** This biography was by Alexander Gordon. A sect founder, he was born at Carnford, Lancashire. Address: [England].

2671. Oswald, John (d. 1793). 1908-09. In: Leslie Stephen and Sidney Lee. 1908-09. Dictionary of National Biography [UK]: From Earliest Times to 1900. London: Smith, Elder. 21 vols. See Vol. 14. p. 1220-21.

• **Summary:** This biography was by T. Henderson. A poet and republican, he was a native of Edinburgh. Address: [England].

2672. Ritson, Joseph (1752-1803). 1908-09. In: Leslie Stephen and Sidney Lee. 1908-09. Dictionary of National Biography [UK]: From Earliest Times to 1900. London: Smith, Elder. 21 vols. See Vol. 16. p. 1213-17.

• **Summary:** This biography was by Sidney Lee. An antiquary, he became a vegetarian in 1772 after a perusal of Mandeville’s *A Fable of the Bees*. Address: [England].

2673. Tryon, Thomas (1634-1703). 1908-09. In: Leslie Stephen and Sidney Lee. 1908-09. Dictionary of National Biography [UK]: From Earliest Times to 1900. London: Smith, Elder. 21 vols. See Vol. 19. p. 1201-03.

• **Summary:** This biography was by Thomas Seccombe. A ‘Pythagorean.’ Born at Bilbury near Cirencester. Address: [England].

2674. *Vegetarian Messenger (Manchester, England)*. 1908. Home news—“Pitman” stores annual outing: A new departure. Sept. p. 252.

• **Summary:** From *Smethwick Telephone*: “The annual outing of the go-ahead firm took place on August 8th, the whole of the establishment being closed for the day. Employees and friends to the number of about fifty, journeyed in brakes [horse-drawn carriages] and by cycles [bicycles] from the Stores at about nine o’clock in the morning, Dodderhill Common, with its beautiful surroundings, being reached about noon. A cold vegetarian luncheon was served shortly after arrival. Mr. Tom Banks (president of the Birmingham Vegetarian Society) in a moving vote of thanks to their host and hostess (Mr. and Mrs. James Henry Cook), remarked on the pleasure it gave him for the fourth time to be present at the annual outing of the ‘Pitman’ Co. He believed that the firm had done much towards forwarding the Food Reform Movement, and he believed further... that with the new departure about to be inaugurated, much greater things would be done and still greater success achieved in the future. Mr. Cook... looked upon that day as a red letter day in the history of the firm. That morning the first sod was turned for their new premises, which when completed would be by far the most compact and up-to-date [but not the largest] health food factory in the kingdom. The building throughout would be lit up with electric light, and the whole of the ground floor premises, about 160 feet in length, would be laid from end to end with tram lines. The premises would have about three times their present accommodation., and will be built so that extensions can be made from time to time on the freehold land already acquired. While outside the City [of Birmingham], the land [at Aston] was just within the borough boundary, and could be reached by tram from the centre in a very few minutes.”

Note: The largest health food factory in the UK was almost certainly that of the International Health Association (IHA), a Seventh-day Adventist organization, located at Stanborough Park, Watford, Herts. The IHA moved its factory from Birmingham to Stanborough Park in 1907.

2675. [Lust, Benedict]. 1908. The Chinese Ambassador, Wu Ting Fang, at the “Yungborn.” *Naturopath and Herald of Health (The) (New York City)* 9(9):288-89. Sept.

• **Summary:** “Nothing could be more pleasant than to recall in one’s mind the glorious time spent at the Idyllic Yungborn. The daily routine, however, is sometimes interrupted by the visit of some celebrities, but the excitement in the little borough of Butler by the rumor that His Excellency the Chinese Ambassador was about to visit the Yungborn, the famous health resort, was actually the climax of it all.

“Wu Ting Fang, the Imperial Chinese Ambassador at Washington [DC], needs but little introduction in circles where true health and natural living is earnestly sought. Being for many years past a personal friend of Dr. B. Lust

and a constant reader of the Naturopath, it is not to be wondered that Dr. Wu Ting Fang had a great desire to come and look over the well-known Naturopathic Sanitarium at Butler. So it happened that on Wednesday, August 12, a telephone call from the Imperial Chinese Consulate informed Dr. Lust at his city office of His Excellency's intention. Needless to say that we all were very pleased, if not a little excited. The news reached Butler in the early hours of next day and gave Mrs. Lust and her staff but little time to indulge in the preparations fit to receive our distinguished visitor. However, everything went on smoothly and with perfect ease.

"The mid-day train from Jersey City swiftly brought His Excellency, who was accompanied by his private secretary, Mr. C. Macdonald, to Butler. Here he was received by Dr. Lust, the mayor of the borough, and the chief of police. The population of the flourishing country town had assembled at the station, and with no little difficulty did His Excellency step into the carriage, where, taking his seat next to his host, Dr. Lust, they were quickly driven to Yungborn.

"At the Yungborn no little buzz and excitement prevailed. The carriage, making for the new building, stopped at its main entrance. Dr. Lust, having introduced his wife and his manager, R. Biéri, N.D., to His Excellency, led his visitor to the large south porch of the new building, where they sat and had a merry conversation until luncheon was served. It was inspiring to see how His Excellency Wu Ting Fang was aware of everything new that surrounded him. The beautiful view into the valley below and the Ramapo Mountains to the right and left did not escape his admiration. Nature's beautiful flora, vivified and bathed in exhilarating sunshine, the spirit of calmness and repose, happy faces tanned by the sun, the air brimful of ozone and everything that makes the Yungborn an ideal place to live the simple, glorious life, found marked expression in the face of the famous diplomat, who was quickly and thoroughly at home. After lunch, no time was lost to show His Excellency all over the Sanitarium grounds. Through the vegetable garden to the fruit orchards, the different air houses, the camping tents, the play and amusement grounds, the springs—till the men's sun and air park was reached.

"Everything was of immense interest to the visitor. Dr. Lust and his manager were both kept busy to explain and answer the questions of the keen observer. Nothing was left out. While His Excellency enjoyed an invigorating sun and air bath, Mr. Biéri went through the daily routine with the patients. First came a series of Swedish gymnastic movements, performed by the patients. Having explained to His Excellency the principles and the therapeutic value of our cure, the patients took their natural bath in the brook. Great was the interest of Wu Ting Fang when the technique and application of the clay baths were demonstrated. Several of the patients were introduced to him, and in a charming way, full of sympathy and appreciation, the conversation was

briskly kept up. Mr. Biéri demonstrated to His Excellency a more advanced series of physical culture exercises and found in Wu Ting Fang a great admirer, who endorsed everything he had seen and heard with the conviction of an expert.

"Ambassador Wu Ting Fang is a diplomat not only by representing the largest empire under the sun in the United States, but he masterfully understands the situation of daily life. He came to the Yungborn to see for himself what is going on there. He did not approve or condemn the things before he had given it due thought, and the result was that he found things up to the mark. His Excellency knows a thing or two about human suffering. He has suffered for about twenty years from nothing less than sciatica. This drove him to the celebrated specialists both in China and Europe, but he could not find relief. After a long, long time, meat, liquor, tea and coffee were cut out, and there the cure began and ended successfully, because his health was entirely restored. Since then Minister Wu is an enthusiastic follower of fruitarian and vegetarian methods. Naturopathy has found a ready and grateful friend in him. His influence at the imperial palace of the Dowager Empress at Pekin is used to introduce Naturopathy in China, where leprosy is constantly a plague.

"If I had known it ten years ago,' Wu Ting Fang said, 'that uncooked food doctrine and the natural life I would not have one gray hair in my head. Joking aside, since I have adopted this natural diet and life I feel myself not only cured of my former complaints, but I feel stronger, healthier and younger in spirit; I feel twenty years younger, and I attribute it all to my reformed diet, together with a reasonable amount of physical exercise, and expect to live to be two hundred years old.'

"Such is the critic of one who is above the opinions of others and knows a good thing when he sees it.

"The evening was passed by listening to a lecture delivered by Dr. Lust. The scene was illuminated by Chinese lanterns. His Excellency proved a good interested listener. The Reverend Father Albert Stroebele concluded the lecture with a brief talk on Cuba. Everybody was happy.

"Wu Ting Fang slept in a portable air house and enjoyed a long refreshing sleep. His private secretary occupied an air cottage near by.

"The Yungborn had left such a good impression on His Excellency that his stay was prolonged for six hours, during which a visit to the Butler hard rubber factory was made. He departed with the promise to come back for a longer period of real rest."

2676. Albertoni, Pietro; Rossi, Felix. 1908. Die Wirkung des Fleisches auf Vegetarianer [The action of meat on vegetarians]. *Archiv fuer Experimentelle Pathologie und Pharmakologie* 70:28-38. Oct. 10 Supplement. [12 ref. Ger]
• Summary: The addition of meat to a vegetarian diet of Italian peasants resulted in a decrease in the caloric value of the food, in the amount of food consumed, and in the amount

of feces, but an increase in the weight of the subjects.
Address: Bologna, Italy.

2677. Brook, Harry Ellington. 1908. Care of the body—Suggestions for preserving health. *Los Angeles Times*. Oct. 18. p. IM508. Sunday magazine.

• **Summary:** “Benedict Lust, who has a spacious tract of land at Butler, New Jersey, which he calls ‘Jungborn,’ where the air and light and sun cures are practiced, by patients who go nude during a part of the day, in inclosures set apart for the purpose, writes to the editor of the Care of the Body that Wu Ting Fang, the Chinese Minister, who takes much interest in hygienic questions, and is a confirmed vegetarian, spent several days at Jungborn, and has ordered a special cottage, with a private park, to be fitted up for the next season.

“Since then Mr. Wu has spent a week at the big Battle Creek sanatorium [sic, sanitarium], as a guest of Dr. J.H. Kellogg. It was said to be an interesting sight to see him in his rich oriental robes, going through the dumb-bell drill and march. One evening he gave an address to the guests in the main parlor. He told them he hopes to reach 200 years. He said of all the things he had given up—meats, rich foods, coffee, wine and tea—the last-named was the most difficult to renounce, as is natural in the case of a Chinaman.” Address: Staff writer.

2678. Jaffa, M.E. 1908. Nuts and their uses as food. *Farmers’ Bulletin (USDA)* No. 332. 28 p. Oct. 23. [9 footnotes]

• **Summary:** This article is based largely on the author’s article by the same title published in 1907 in the *Yearbook of the U.S. Department of Agriculture* (p. 295-312. For the year 1906). In the Introduction (p. 8) we read: “Many special nut foods, such as malted nuts, meat substitutes, etc., have been devised and extensively advertised by the manufacturers for general use in the diet and for the special needs of vegetarians and fruitarians. It is said that some of these American nut products contain soy beans, but apparently the peanut plays a very important part in their composition. In either case, since the peanut, like the soy bean, is a legume, these preparations might more properly be compared with the bean cheese and other soy-bean products, so much used in China, Japan, and other eastern countries than with such nuts as the walnut, almond, or cocoanut.”

The section titled “Description of nuts” states (p. 10): “The chufa, nut grass, or earth almond is a small tuberous root of a sedgelike plant and may, perhaps, be classed more properly with the vegetables than with the nuts. It is not common, though eaten to some extent.” The Chinese olive (*Canarium* sp.) and closely related species of *Canarium* nuts (which are imported to some extent, but are by no means common) are also discussed.

The section titled “Nuts and nut products for diabetics” (p. 18) notes that “Nuts and nut products are often recommended as foods for diabetics and others from whose

diet starch and sugar are excluded, or at least materially reduced.”

The section titled “Nut butters and nut milk” (p. 18-20) states: “Within the last few years so-called nut butters have been used in increasingly large amounts, and at least one variety, namely, peanut butter, is made and sold in ton lots.” “The nut butters are recommended by vegetarians as a substitute for butter in culinary processes and for use at the table. By persons who are not vegetarians they are commonly used for making sandwiches and in other ways for their agreeable flavor and for the pleasing variety which they give the diet.”

“Nut butter may be easily made at home. The nuts may be pounded in a mortar, but a mill for grinding them is much more convenient and may be readily procured, as there are a number of sorts on the market. The process of making nut butters has been frequently described in journals and cookery books. Either the raw or the roasted peanut may be used for making peanut butter, but the roasted nut is the more satisfactory. Kernels should be freed from chaff and reduced to a paste in the grinding mill. Freshly roasted peanuts are necessary, as those which have stood for a day or so after roasting lose in crispness, do not grind well, and tend to clog the mill. Any sort of nut may be used but experience has shown that it is more difficult to make butters from the almond or Brazil nut than from the peanut.”

Describes how to make cocoanut milk and cream, which “are used to some extent by strict vegetarians who do not care to use cow’s milk. A similar nut milk or emulsion of nut fat made from Java almonds (a species of *Canarium*) is used in Java, apparently with considerable success, as an infant food” (p. 20).

Note: Briggs and Calloway (1979, p. 16) state: “As far as we know, the first professor of human nutrition in the United States was Professor M. Jaffa, in 1908, at the University of California, Berkeley. In 1912 he became chairman of the Department of Nutrition at the Berkeley College of Agriculture. This may have been the first department of nutrition in America.” Address: M.S., Prof. of Nutrition, Univ. of California [Berkeley].

2679. Brook, Harry Ellington. 1908. Care of the body—Suggestions for preserving health. *Los Angeles Times*. Oct. 25. p. IM540. Sunday magazine.

• **Summary:** The section titled “Otto Carque” (near the end) states: “Otto Carque has returned to Los Angeles after an absence of three months in Fresno and Sonoma counties, where he put up about 500,000 gallons of unfermented grape juice.

“Mr. Carqué is at work on a new book on diet, which he expects to publish early next year.” Address: Staff writer.

2680. Lindlahr, Henry. 1908. Why we favor a vegetarian diet. *Naturopath and Herald of Health (The)* (New York

City). 9(10):302-06. Oct.

• **Summary:** “We should exclude from our dietary the flesh of dead animals, because it doubles the work of our organs of elimination and overloads the system with animal waste matter and poisons. The following may serve to explain this more fully:

“Two processes are constantly going on in every animal organism, a building up and a tearing down process. The red blood carries into the body the various elements of nutrition and comes back laden with poisonous gases, broken down cell material and devitalized food products. This debris is carried in the venous blood to the various organs of depuration and excreted as feces, urine, mucous, perspiration, etc. Every drop of venous blood and every part of animal flesh are contaminated with these excrements of the animal body. The meat eater, therefore, has to eliminate in addition to his own morbid matter that of the animal carcass.

“Chemical analysis proves conclusively that uric acid and other uraemic poisons contained in the animal carcass are almost identical with caffeine and thein, the poisonous stimulating principles of coffee and tea. This puts flesh foods, meat soups and meat extracts in the same class with coffee, tea, alcohol and other poisonous stimulants. It explains why meat stimulates the animal passions and why it creates a craving for liquor, tobacco and other still stronger stimulants.

“Not long ago we saw a father in high glee at the sight of his little two-year-old baby boy who was chewing busily at a piece of rare beefsteak, the blood running from the corners of his mouth. Daddy related to me proudly that baby liked his coffee already as well as anybody else in the family. Just imagine the tender, sensitive, nervous system of the little child, from the cradle up, over-irritated and over-stimulated with these powerful stimulants! Well-informed physicians tell us that over fifty per cent. of children are sexual perverts before they leave the public schools. Is it any wonder?

“Did you ever notice on a saloonkeeper’s free-lunch counter luscious fruits and vegetables? Not much! He knows very well that it takes strongly spiced and salted meats and fish to arouse the appetite for liquor and tobacco. It must also be taken into consideration that the morbid matter of the dead animal body is foreign and uncongenial to the excretory organs of man; in other words, it is much harder for them to eliminate the waste matter of an animal carcass than that of their own bodies. Furthermore, formation of ptomains or corpse poisons begins immediately after the death of the animal. This is a serious matter since slaughtered ‘stock’ is kept under ice in refrigerators for many months and sometimes for a year before it reaches the kitchen, green and livid looking and sending forth suspicious odors which have to be doctored with chemicals and spices.

“The nobler ones among carnivorous animals devour only freshly slaughtered prey, it remains for scavengers of

the hog and hyena type and for man to feast on flesh long cold and stark and tainted by the odors of incipient decay.

“The foregoing statements will explain why even the best of meats are detrimental to health, but the danger becomes much greater when soup, roast, ham or sausage trace their pedigree to tuberculous or ‘lumpy-jaw’ cattle or to scrofulous or cholera infected hogs. Raw meat is especially dangerous because it is often the cause of trichinae, tapeworms and of other parasitic infections.

“The word scrofula is derived from the Latin word ‘scrofa’ (sow), indicating that the ancients recognized the relationship between pork eating and scrofulous diseases.

“Still other powerful influences tend to poison the flesh of slaughtered animals. It is now well understood that emotions of worry, fear and anger actually poison blood and tissues. Fear and anger of the mother poison her milk and through the milk her nursing babe. The bite of an infuriated man has often proved as poisonous as that of a mad dog. All of us have experienced the poisonous and paralyzing effects of worry and fear. Animals are instinctively very sensitive to approaching danger and death. Fear is one of their predominating characteristics.

“Imagine, now, how excited they must be...” Address: Dr.

2681. *Naturopath and Herald of Health (The) (New York City)*. 1908. Why we favor a vegetarian diet. 9(10):310. Oct.

• **Summary:** “A Diploma of Merit was awarded to the Lady Margaret Fruitarian Hospital at the International Cookery Exhibition in London for Fruitarian delicacies for invalids to supersede meat preparations.” This cooking was done by the regular nursing staff, just like all the Hospital’s cooking.

2682. *Naturopath and Herald of Health (The) (New York City)*. 1908. Was Jesus an Essene? 9(10):311. Oct.

• **Summary:** “A very suggestive booklet bearing this title has just been written by Rev. Dudley Wright (Power Book Co., Wimbledon, England, 40¢. net). It contains much evidence to show that the Christ was the Essene Leader of His day, and therefore must have been an abstainer from Flesh in accordance with the strong tenets of this Brotherhood. This is more than probable, and accounts for His immediate disciples being known as non flesh eaters.”

“It must be borne in mind that the word ‘meat’ in the New Testament has no reference to flesh.”

2683. *New York Times*. 1908. Mr. Wu in pulpit and auto arrest: Chinese ambassador closing a busy day with a dash to hotel, sees chauffeur seized. Talked at girls’ school. Told pupils there of the benefits of vegetarianism—missionary discourse to end with. Nov. 11. p. 9, col. 1.

• **Summary:** Wu, Ting-fang, Chinese Ambassador to the USA, encourages vegetarianism at Ossining School for Girls [in New York].

Note: According to *Naturopath and Herald of Health*, Jan. 1923 (p. 37), Dr. Wu Ting Fang died in late 1922 or early 1923.

2684. *New York Times*. 1908. Diet. Nov. 13. p. 8, col. 3.

• **Summary:** Prof. R.H. Chittenden, director of Yale Sheffield Scientific School, conducts dietetic experiments with vegetarianism.

2685. *New York Times*. 1908. Dr. Chittenden on vegetarianism: Finds means of scientifically searching the “sentimental” claims of its advocates. Many kinds of proteins. Reproduces digestive functions chemically—Karl Mann’s vegetarian endurance record. Nov. 13. p. 8, col. 7.

• **Summary:** Prof. Russell H. Chittenden, director of Yale Sheffield Scientific School, is conducting dietetic experiments which he hopes will determine the real merits of vegetarianism. Contains long excerpts from this article titled “Some New Viewpoints in Nutrition” (which mentions vegetarianism) published recently in *Popular Science Monthly*. This editorial praises his experiments. New research at Yale promises a new standard for comparing different proteins of animal and vegetable origin. Chittenden’s colleague, Dr. Thomas B. Osborne, of the Connecticut Agricultural Experiment Station, has been a pioneer in studying the nutritive value of many different proteins.

Woehler was the first to make an organic substance by chemical synthesis. It was formerly thought that only living organisms could produce organic substances. Today, however, there is almost no limit to chemists’ ability to synthesize organic substances. It is expected that many of the new dietetic experiments at Yale “will duplicate the chemical action of the human stomach and intestines in the apparatus and under the eyes of the investigator.”

“Those who predict that the feeding tests with chemically selected proteins will result in a triumph for vegetarianism point to the record of endurance achieved at Yale College this Fall by Karl Mann, who subsists upon a non-flesh diet, in a test on Prof. Irving Fisher’s ergograph. The ordinary man of fair muscular equipment can lift the weight in this machine from 30 to 60 times without intermission. The record had originally stood at 175. Then Mr. Horace Fletcher, the masticator and follower of a “near-vegetarian” diet, raised it to 350. Mr. Mann lifted the weight 687 times, and showed no signs of exhaustion when he stopped.”

Note: This is the earliest document seen (Feb. 2022) concerning a vegetarian diet and the human digestive system.

2686. Carque, Otto. 1908. Errors of biochemistry. *Naturopath and Herald of Health (The) (New York City)* 9(11):331-34. Nov.

• **Summary:** Discusses the health value of organic mineral

salts over inorganic minerals, the importance of vital force, and the superiority of plant foods over animal foods.

“Indeed the majority of diseases are due to the lack of certain organic salts in our system.”

“The so-called tissue salts of the biochemical school, which are supposed to be ready for assimilation, are inert and cannot sustain animal life for any length of time, nor can they supply any deficiency of the highly organized blood salts,... Animals cannot make organic matter from crude minerals, even the embryonic plant must feed on the organic compounds of the seed until the roots and leaves are grown. The elevation of inorganic matter into organic matter which takes place in the green leaves of the plants, is the starting point of life; upon it alone is based the possibility of the higher forms of the organic kingdom.”

“We can hardly improve on nature, and the foods that we can take in their natural state [uncooked] are best adapted for our nutrition.”

“There is a marked physiological difference between plant and animal food. Animals are distinguished from vegetables by incessant decay in every tissue, which is proportional to animal activity.” Two opposing forces are at work in every part of the animal body, “the one [catabolism, destructive metabolism] tearing down, the other [anabolism] repairing the breach as fast as it can be made. In plants, no such incessant decay has ever been discovered.” “Flesh foods... impart less vitality to our system than plant foods.” Address: 560 S. Hope St., Los Angeles, California.

2687. Fisher, Irving. 1908. Should flesh-eating be abandoned? *Munsey’s Magazine* 40(11):226-29. Nov.

• **Summary:** “Were I to answer the above question in a single word, that word would be ‘no’; but the qualifications needed to make the answer correct would almost turn the ‘no’ into a ‘yes.’ Studies in diet made during the last few years point strongly to the conclusion that the consumption of flesh foods, especially in the United States and England, is excessive. There is also evidence that many persons—probably the majority of persons—are better off without flesh foods at all. To this last statement, however, a qualification must in turn be attached; for if flesh foods are given up suddenly, or in such a manner as to leave the diet ‘unbalanced,’ the result is likely to be disastrous.

“The vegetarians assert that their contentions are proved by the researches of modern science. To a certain degree this is true; but the older vegetarianism was utterly unscientific. It was based on sentimental or religious grounds, and repelled rather than attracted those who were seeking a diet for health’s sake. The present movement toward the abandonment of flesh foods is so different from the older vegetarianism that those who are taking part in it decline to be enrolled under the vegetarian banner. With them the question is purely one of hygiene.

“The Evils of Flesh-Eating: The physiological objections

to flesh-eating as commonly practised are two. First, flesh-eating tends unduly to increase the 'protein' element of food, and thereby creates an unbalanced ration; and secondly, flesh foods contain and produce poisons.

"We may consider the protein question first. Food serves two purposes—one to build and repair the body tissues, and the other to furnish fuel for heat and energy. Protein is that element of food which repairs tissue. In this respect it differs from the other two main food elements—carbohydrates (starch or sugar) and fats—which do not form muscle, bone, or sinew, but only supply energy and heat by being burned up in the body, or else are stored as fat, which is merely a reserve of fuel. Most foods contain all three elements—protein, fat, and carbohydrate. But various kinds of food differ greatly in the proportions in which the three elements are combined. Lean meats consist mostly of protein, though partly of fat; cream, nuts, and bacon are mostly fat, though partly protein; bread and cereals are mostly carbohydrate, though partly protein.

"Protein food is indispensable. If an insufficient amount is supplied, tissue will not be repaired as rapidly as it wears out, and the person who should persist in a diet too low in protein would waste away and ultimately die. But while an insufficient supply of protein is suicidal, too much protein is also harmful. If more is supplied than is necessary to nourish the tissues properly, the excess will be treated like the fat and carbohydrate. In other words, if the body cannot use the protein for repairs, it will use it for fuel. But it is a very bad form of fuel, for it leaves behind what might be called 'clinkers.' Fat, starch, and sugar make good fuel and produce no clinkers. The results of their combustion are only carbonic-acid gas and water, which are very easily eliminated. Carbonic-acid gas is exhaled through the lungs, and water is excreted through the kidneys. Protein, however, when burned, leaves in the blood not only gaseous and liquid but also solid material. This solid residuum is far more difficult to dispose of, even when dissolved in the blood, and may, if in undue quantities, cause deposits within the body.

"In order to reduce the quantity of protein to that amount which is now recognized as normal by Professor Russell Chittenden and other high authorities, it is necessary to eat far less meat than is commonly eaten by Americans and Englishmen. It is safe to say that in the ordinary American diet, the protein would not be unduly diminished if the meat element were reduced to about the equivalent of one small chop per day.

'High Protein and 'Low Protein': Meat, however, is not the only food element which is high in protein. Eggs are quite as high, and white of egg far higher. The yolk of egg contains a great deal of fat, and is relatively low in protein. Milk, cheese, peas, beans, and peanuts are, like yolks of eggs, only moderately high in protein. Any or all of these 'high-protein' foods may be used with advantage so long as they do not predominate. They should be balanced with a

corresponding amount of 'low-protein' foods, such as fruits, sweets, butter, cream, and fats. Cereals, bread, potatoes, most vegetables, and nuts are intermediate, containing protein in about the normal proportion.

"I can now partly understand why those who adopted vegetarianism a generation or more ago met sometimes with failure and sometimes with success. In a general way, it is extremely probable that those who succeeded, and who became enthusiastic on the subject, like Benjamin Franklin, were those who happened to reduce their protein to the normal level, and that some of those who failed owed their failure to the fact that, dropping out meat and using only low protein foods, they had insufficient protein to nourish their tissues. In consequence, they became anemic, and many of them died. Others failed because their protein, after the exclusion of meat, remained just as high as before, or was even increased, especially by the too free substitution of eggs.

The Poisons in Flesh Food: The second objection to meat-eating found by modern physiology is that meat contains poisons, and increases the production of poisons in the body. It is well known that animal tissue is a 'factory of poisons.' Even the purest foods produce some poison when consumed. The liver and the kidneys, in fact, are organs the chief work of which is to destroy and eliminate poisons. The flesh of an animal must necessarily contain a certain amount of these poisons on their way toward elimination. When, therefore, flesh is used for food, our bodies have to deal not only with the poisons which are manufactured by us in consuming the flesh, but also with the poisons already manufactured by the animal whose flesh we eat.

"Furthermore, it has recently been discovered that meat encourages the growth of bacteria in the large intestine, and that the poisons produced by these bacteria are very likely to be absorbed into the system, producing depression and other disagreeable symptoms—at times, it is believed, causing acute diseases such as rheumatic gout and pernicious anemia. In a recent experiment it was found that without meat the feces of the person experimented upon contained from twenty to fifty million bacteria per gram. The same person, after two days of meat-eating, excreted feces containing no fewer than twenty-five billion bacteria per gram—or five hundred times as many as when abstaining from flesh food.

"The Bacteria in Milk: We are now learning that the virtue of milk is greatly injured by bacteria. As a consequence, we are, by greater care for cleanliness, reducing the bacteria from several million per cubic centimeter to a hundred thousand, or in the best milk to ten thousand, and in some cases even to one thousand. The result is that where the cleaner milk is used, there has been a great decrease in children's diseases.

"In exactly the same way, it is probable that the effort of dietitians in the future will be directed largely to reducing the number of bacteria in the feces. This can be accomplished

in various ways. One, suggested by Metchnikoff, is by using sour milk, buttermilk, or lactic-acid kumiss—not yeast-made kumiss—as a disinfectant for the intestines; another is by reducing the quantity of meat consumed, or, still better, by wholly excluding flesh food.” Address: Prof. of Political Economy, Yale Univ., New Haven, Connecticut.

2688. Baker, Alfred. 1908. *The life of Sir Isaac Pitman* (inventor of phonography). London: Sir Isaac Pitman & Sons, Ltd. xi + 392 p. Illust. Index.

• **Summary:** Sir Isaac Pitman (1813-1897) was an English educator and phonographer, the inventor of the most widely used system of English shorthand, known as Pitman shorthand and a lifelong advocate of spelling reform.

Chronology: 1813 Jan. 4—Pitman is born at Trowbridge, 12 miles southeast of Bath, in the county of Wiltshire. He was one of 11 children born to Samuel Pitman and Maria Davis Pitman. He had little formal schooling, and was largely self-educated.

1833—Starting this year he writes out all of his correspondence in shorthand in a letter book, afterwards transcribing these letters in longhand for despatch to the addressees (p. 30).

1836 early—He opens a private school at Wotton-Under-Edge. One of the subjects taught was shorthand.

1837 (about)—“He knocked the bung out of his beer barrel and poured its contents down the sewer, and for the rest of his life discontinued the use of intoxicating liquor in any form” (p. 28).

1838 (about)—At Wotton “he adopted a vegetarian diet. An unsuccessful attempt to kill a fowl for the cook led to humanitarian reflections, and a resolve to dispense with animal food” (p. 28).

1838—He converted from a Wesleyan (Congregational) to the religion of Emanuel Swedenborg. Before converting he read with delight a work by the Rev. John Clowes (Rector of St. John’s, Manchester) in which some of the doctrines of the Swedish seer were explained (p. 26). 1862 Sept.—In *Weldon’s Register*, a popular periodical of the time, a character sketch of Isaac Pitman appeared, written by Mr. William White (author of a voluminous biography of Swedenborg and his New Church). White was associate with the New Church publishing work. White began by noting that Isaac Pitman was not well known in England, even though he had brought about a great work in his generation. White wrote that Pitman was the most diligent and hard-working man he knew, and this printing office in Bath was a model of good order and cleanliness. Moreover, Pitman delighted in regular walking for many miles as exercise. Like John Wesley, “he is very abstemious; wine, beer, or spirits of any kind never pass his lips: nor fish, flesh, nor fowl. For years he has been a strict vegetarian; and, but for a cold now and then, he has enjoyed perfect health” (p. 158).

1879—A letter he wrote to *The Times* (London), over

the signature of Eizak Pitman from the “Fonetik Institiut, Bath,” and spelled “fonetikali,” led to a facetious story about Pitman, with a humorous illustration, in *Punch* (15 Feb. 1879). “It is mainly a commendation of Vegetarianism and Teetotalism, which he, being now “siksti-feiv yearz of aij,” has practiced for the last 40 years” (p. 218-19).

1887—First International Shorthand Congress held in London.

1894—Pitman is knighted to become Sir Isaac Pitman.

1897 Jan. 12—Pitman dies. Address: England.

2689. Lust, Benedict. 1908. Removal notice. *Naturopath and Herald of Health (The)* (New York City) 9(12):[367]. Dec.

• **Summary:** “It gives me great pleasure to announce, that we have succeeded in finding better and larger quarters for our Naturopathic Sanitarium in New York as well as for our Publishing Department. On or about December 15th, we will move anything and everything, the store included, to the building at No. 465 Lexington Avenue [Manhattan], between Forty-fifth and Forty-sixth Streets, where everything in the future will be transacted. The basement will be fitted up for



the store and for the publishing office and on the first floor will be the parlor, lecture hall, dining room, treatment rooms for the outside patients, and a general office. The other three floors will be used for patients who stay in the house. The top floor is arranged for the American School of Naturopathy.”

“At this building are facilities for 100 guests... The table will be strictly naturopathic-vegetarian,... The location is most excellent, right near the Grand Central Depot,...

2690. Liga Vegetariana de Cataluna [Vegetarian League of Cataluna]. 1908. New vegetarian society. Barcelona, Spain.

• **Summary:** Source: Riera Paula, A. 1963. “Vegetarianism in Barcelona, 1907 to 1963.” *British Vegetarian*. Sept/Oct. p. 178-81. “In 1907 Mr. Santiveri, with doctors José Falp, Joaquín Collet, Raimundo Comet, Fargas, and Salvador Badía, agreed in organising a Vegetarian Society and publishing a magazine to spread the Nature Cure Movement...” “1908.—The first Vegetarian Society was founded in Barcelona under the name of ‘Liga Vegetariana de Cataluña,’ and a magazine was published under the title, *Revista Vegetariana Naturalista*.” Under the year 1919 on the timeline, it says, “Also constituted was the ‘Sociedad Vegetariano-Naturista de Cataluña’ at the building of the Instituto Hispanoamericano.” It is not clear whether this was the *Liga*, reformed and renamed after World War I, or a separate society. This society began publishing a health-related magazine called *Naturismo* in 1920 and a physiatric magazine called *Regeneracio* in 1921. Also in 1921, the “Instituto Naturista Ferrándiz was founded to give instruction in Naturism, Anatomy, Physiology, Biology, Naturotherapy, Massage, Vegetarian Cookery, Natural History, etc.” This institution survived World War II, unlike several other vegetarian and natural living societies of the time. “1931.—The Sociedad Vegetariano-Naturista de Cataluña is dissolved and the Sociedad Naturista de Barcelona was created.” There is no information available for 1932 to 1942, but in 1961 “Professor J. Cervera succeeded in constituting the Asociacion Vegetariana de Barcelona at the Instituto Naturista Ferrándiz’s headquarters.” Again, it is difficult to tell whether this association was a re-formation of pre-war societies or an entirely new establishment.

History of Spanish Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/spain.html>. “We believe that the first vegetarian society in Spain was founded in 1907, probably in Barcelona.” Note: According to Riera (1963, see above) the founders agreed to organize a vegetarian society in Barcelona in 1907, however, it wasn’t actually founded until 1908. The website quotes a passage from the January 1909 issue of the *Vegetarian Messenger* (Manchester, England): “Dr. Danjou has paid a visit to the vegetarian friends in Spain. Both guests and hosts appear to have derived great pleasure and profit from the intercourse. *El Regimen Naturalista*, the organ of the Spanish Vegetarian Society, and *Revista Vegetariana*, which represents the ‘Lliga

[sic] *vegetariana de Catalunya*,’ give long and appreciative accounts of the meetings.” This implies that the Spanish and Cataluña societies were distinct. In 1963 the IVU Congress was held in Barcelona, and the meeting minutes conclude: “Thanks were given to the Spanish Vegetarian Societies for their kind hospitality, and to commemorate the occasion the president of the IVU presented a silver bowl suitably inscribed to the president of the *Asociacion Vegetariana de Barcelona* (Prof. D.M. Cervera Cebola).” Address: Barcelona, Spain.

2691. National Food Reform Association. 1908. Reasons for food reform. London: National Food Reform Association. 40 p. 21 cm.

• **Summary:** The title page states: “An account of a private meeting held at 54 Mount Street, Grosvenor Square, London, February 26th, 1908, to hear proposals for a new departure in the movement towards a more rational and humane diet. Chairman—Eustace Miles, Esq., M.A.” The names of eleven speakers are listed. They generally advocate a vegetarian diet. Address: 40 Chandos Street, Charing Cross, London, England.

2692. [Kiev Vegetarian Society]. 1908. New vegetarian society. Kiev, Russia.

• **Summary:** Source: *History of the Russian Vegetarian Societies*. 2004. <http://www.ivu.org/history/societies/russia.html>. A quotation from the February 1910 issue of *Vegetarian Messenger* (Manchester, England) indicates that a society was formed in Kiev in 1908. All vegetarian societies were shut down following the revolution of 1917, so the Kiev society only lasted until between 1917 and 1929. Address: Kiev, Russia.

2693. Atti del II Congresso Internazionale di Terapia Fisica [Proceedings of the Second International Congress of Physical Therapy]. 1908. Rome, Italy: Tipografia Nazionale de G. Bertero E.C. 938 p. Held 13-16 Oct. 1907 in Rome, Italy. [Fre]

• **Summary:** In Volume I, Part II, Theme II, pages 216-220 is a French-language article by Dr. Rahmiel (of Crajova, Romania) titled “Soya phagie [Soya as food].” It begins: Diet therapy has as its goal the prevention, improvement, or treatment of nearly all maladies. He also discusses vegetarianism. Address: Dr., Crajova (Romania).

2694. Baltzer, Eduard. 1908. Vegetarisches Kochbuch fuer Freunde der natuerlichen Lebensweise. Neu bearbeitet von Karl Lentze. 16. verbesserte und vermehrte Auflage [Vegetarian cookbook for friends of the natural way of living. Newly edited by Karl Lentze. 16th improved and expanded edition]. Leipzig, Germany: K. Lentze. xiii + 206 p. Portrait. [60+ ref. Ger]*

• **Summary:** The author lived 1814-1887. Address: Germany.

2695. Battle Creek Food Co. 1908. *Healthful living: Fundamental facts about food and feeding*. Battle Creek, Michigan. 64 p. *

• **Summary:** On the cover of this booklet is an illustration of a mother serving her family of three (husband, son, and daughter) seated around a dining table.

Several other undated editions were also published. Address: Battle Creek, Michigan.

2696. Black, George. 1908. *A manual of vegetarian cookery*. London: Horace Marshall. [122] p. 22 cm. *

• **Summary:** Near the front of the book, on unnumbered pages, are advertisements for vegetarian boarding houses and restaurant (Taredo, Torquay, Castle's Vegetarian Restaurants), nut foods, health foods, health food stores, food reform supplies, Mapleton's Nut Foods, Marmite, etc.

One half-page ad is for "Seven of 'Pitman' delicious 1001 health food specialties. In place of meat and free from its dangers." (1) Brazose Meat. (2) Vigar Brawn. (3) Tokio Baked Beans. (4) Placeomeat Sandwich Biscuits. (5) Vegetable Soups, in 12 varieties. (6) Nutmarto Potted Paste. (8) Vigar Gravy Essence. "Carriage [post] paid on orders for 5/- [shillings] value. The bottom half of this page has an ad for the "'Pitman' Fireless Cooker." Address: England.

2697. Broadbent, Albert. 1908. *Fruits, nuts & vegetables: Their use as food and medicine*. Manchester, England. 67 p. *

• **Summary:** Advertisements on pages 58, 60, 62, 66.

2698. Carrington, Hereward. 1908. *Vitality, fasting, and nutrition: A physiological study of the curative power of fasting, together with a new theory of the relation of food to human vitality*. London and New York: Rebman Co. xxxix + 648 p. Illust. 24 cm. *

• **Summary:** Carrington is also the author of *Vitality, Fasting and Nutrition, The Coming Science, Death: Its Causes and Phenomena* (jointly), etc.

Another large book on fasting is entitled 'Vitality, Fasting, and Nutrition,' by Hereward Carrington (Rebman Co., New York, 630 p.). Note: Hereward Carrington lived 1880-1959. "A distinguished British psychical researcher, he is the author of many important and popular books on psychic subjects... In 1900, at the age of 19, he joined the Society for Psychical Research" (SPR) and thereafter devoted his life to these studies.

2699. Colcord, Anna L. (Mrs.). 1908. *A friend in the kitchen: or What to cook and how to cook it*. Containing 400 choice recipes carefully tested. 16th ed. Takoma Park Station, Washington, DC: Review and Herald Publishing Association. 112 p. Illust. Portrait. 20 cm.

• **Summary:** One chapter in this vegetarian cookbook, titled

"Substitutes for meats," contains many Biblical quotations opposing meat eating. The recipes are based mostly on nuts, lentils and peas.

Another chapter, titled "Specially prepared health foods: Nuts, oils, etc.," gives recipes including: homemade "Peanut butter" (dry roast briefly in an oven until the skins can be rubbed off easily. "Grind, and cook for several hours in a double boiler with no water added to the nuts." No salt is added). "Peanut cream" ("Mix one tablespoon of nut butter with two or three spoonfuls of water to a smooth cream. Then add one-half cupful of water a little salt and stir well together"). "Peanut milk" ("Make the same as peanut cream, only add more water"). Almond butter. Almond milk and cream. Cocoanut milk and cream. Home-made granola. Nutmeat. Protose steak. Protose cutlets. Nut gravy. Other chapters (p. 98-110) include "Simple dishes for the sick" (with recipes for Gluten gruel, Graham gruel, and Rice gruel), "Food for infants," "Remember the Sabbath Day to keep it holy," "Food combinations," "Time required to digest various foods" (Rice, apples, and granola take the least time, 1 hour; Roasted pork takes the longest, 5 hours and 15 minutes; animal foods generally take longer than foods of plant origin), "How to become a vegetarian," and "Vegetarianism in London."

A photo of the author, a Seventh-day Adventist, and her signature faces, the title page. Note: This is the second earliest U.S. document seen (March 1999) that mentions almond milk. Soy is not mentioned in this book. Address: USA.

2700. *Die Vegetarier: Schwank in 1 Aufzug* [The vegetarian: A farce in one act]. 1908. Heidelberg, Germany: Karl Hochstein. 24 p. Volkstheater. Nr. 6. [Ger]*

• **Summary:** The title uses a play on words. The German word Schwank can mean either "farce" or "slim and slender." Address: Germany.

2701. Earle, Maria Teresa [Mrs. C.W. Earle]; Bryan, Violet [Mrs. Hugh Bryan]. 1908. *Diet difficulties with notes on growing vegetables*. London: Truslove & Hanson, Ltd. 80 p. 16 cm. [14 ref]

• **Summary:** This book about vegetarianism contains a "List of books useful to those who would further study the subject of a fleshless diet" (p. 68). The authors names are listed on the title page as "Mrs. C.W. Earle and Mrs. Hugh Bryan."

On the 2 pages before the title page is an ad for Eustace Miles Proteid Food (and 3 other foods), and for Pitman Health Foods—including Brazose Meat (made from Brazil nuts), Tokio Baked Beans, and Nutmarto Potted Paste ("far superior to meat and fish pastes"). Address: England.

2702. Freshel, Maud Russell Lorraine (Mrs.). 1908. *Six hundred recipes for meatless dishes*. Originated, collected, and arranged by M.R.L. Sharpe. Cambridge, Massachusetts:

The University Press. viii + 323 p. Recipe index. 22 cm.

• **Summary:** On the cover of this important, early vegetarian cookbook is written “The Golden Rule Cook Book.” Later editions were published under the title *The Golden Rule Cook Book* in 1910 and 1926. The author’s full name was Mrs. Maud Russell (Lorraine) Sharpe; thus her maiden name was Maud R. Lorraine. Born in 1867, she sometimes writes her first name “Emmarel” (i.e. for M.R.L.).

Worcestershire sauce is called for in many recipes in this book; see *The Golden Rule Cook Book* (1910). Address: Providence House, Chestnut Hill, Massachusetts.

2703. Gautier, Armand. 1908. *L'alimentation et les régimes chez l'homme sain ou malade*. 3e édition [Diet and dietetics for healthy or for sick people. 3rd ed.]. Paris: Masson & Co. xx + 750 p. See p. 317-18, 617. Illust. 25 cm. [1 ref. Fre]

• **Summary:** Chapter 19, on vegetables, grains, etc., contains a section titled “*Pois ou fèves de Soja*” (Soja peas or beans, p. 317-18). The first half is almost identical to that in the 1904 edition. It continues: Soy flour contains, on average, only 28% starch, compared with 45% in wheat flour. Unfortunately the taste of this legume is not agreeable.* (* Footnote: This may be because we don't have a good recipe for its preparation. Here is the one Gautier used: Combine 250 gm of dry soybeans with 1 liter of water at 40°C and 15 gm sea salt; soak for 12 hours. Pour off the water and replace it with the same quantity of newly salted water. Cook on low flame for 3 hours, without skimming off the foam. When it begins to foam, add 3-4 gm of sodium bicarbonate, 2 leeks and some spinach leaves. Remove from the fire after sufficiently cooked. Remove the leeks and spinach leaves. Eat in sauce or on a salad).

In Japan, soy flour is mixed with cooked rice and allowed to ferment until one obtains [sic] a sort of pap or sauce which takes the place of meat extract and which is mixed with many foods. In China, the soybean (*le Soja*) is fermented with diced meat, to yield a condiment named *Si-zian*, which is very stimulating for the stomach.

The chapter on vegetarianism is similar to that in the 1904 edition.

Note: Émile Julien Armand Gautier lived 1837-1920. Address: Professeur a la Faculte de Médecine de Paris; Membre de l'Institut et de l'Académie de Médecine.

2704. George, Florence A. 1908. *Vegetarian cookery*. London: Edward Arnold. xiv + 222 p. Index. 19 cm.

• **Summary:** Contents: 1. Notes on vegetarian foods and menus. 2. Soups and stocks. 3. Sauces. 4. Pastes, borders, and garnishes. 5. Casseroles, gateaux, patties, pies, puddings and timbales. 6. Curries, stews and scallops. 7. Macaroni and rice. 8. Gelatines. 9. Croquettes. 10. Plain vegetables. 11. Aigrettes and fritters. 12. Egg dishes, omelets and soufflés. 13. Aspics, creams, and salads. 14. Savouries. 15. Sweets. 16. Miscellaneous. Address: Mistress of Cookery at King

Edward VI's High School for Girls, Birmingham, England.

2705. Hazeldine, Norton F.W. 1908. *Therapeutic dietetics*. 2nd ed. Los Angeles, California: Kingsley, Moles & Collins Co. 68 p. Portrait. 18 cm. *

2706. Hazzard, Linda Burfield. 1908. *Fasting for the cure of disease*. Seattle, Washington: Harrison Publishing Co. 180 p. Port. No index. 20 cm. [1 ref]

• **Summary:** A very interesting and powerful book. Dr. Hazzard, a student of Dr. E.H. Dewey, makes a specialty of fasting for the cure of disease.

Chapter 14, “Criticism,” begins (p. 167): “The subject matter presented in this volume is purely the result of experience and observation extending over twelve years of practice and including to the date of writing over 1,100 cases of continuous fasts. And whenever in the text the word ‘fast’ is used, total abstinence from food of all kinds is meant.”

Moreover, she has treated by fasting during two years prior to this book's publication over 600 persons, having lost only six, and in all of these cases an autopsy showed that death was inevitable.

In the chapter on diet, Dr. Hazzard points out that a long fast should generally “be broken on vegetable broths or on ripe fruit juices.” “Meat in any form should never enter the food supply of normal man” (p. 106).

Vegetarian diets are mentioned several times in the original 1908 edition. See, for example, pages 109 and 110.

Note: This book was reprinted many times (1912, 1913, 1915, 1922, etc.), went through various revised and expanded editions (1922, 1927), and was published by several different publishers under different titles (such as *Scientific Fasting: The Ancient and Modern Key to Health*). Address: M.D., Seattle, Washington.

2707. International Vegetarian Union (IVU). 1908. *New vegetarian society*. London, England.

• **Summary:** IVU is a union of vegetarian societies around the world founded in 1908. Its forerunner was the Vegetarian Federal Union, founded in 1888 in London. The first IVU congress was held in 1908 in Dresden, Germany. Its second congress was held in 1909 in Manchester, England, and the 3rd in 1910 in Brussels, Belgium.

By 1914 there was a Vegetarian Society in almost every country of Europe and many more around the world. They had built a strong international network of friendship—and peace. The 1916 Congress would have been in Paris, France. See www.ivu.org/history/ Address: London.

2708. Kellogg Food Co. 1908. *Healthful living: An account of the Battle Creek Diet System*. Battle Creek, Michigan. 72 p.

• **Summary:** The inside front cover, titled “A bit of history about the health food business in Battle Creek,” states:

"Thirty-five years ago Dr. J.H. Kellogg, the Superintendent of the Battle Creek Sanitarium, began the preparation of special food products, intended at that time for the use of the patients of the Sanitarium.

"The knowledge of their value grew. New foods were added from time to time as the idea developed. One of the first was a cereal coffee (1876). Later came the invention of Toasted Wheat Flakes (1895), and Toasted Corn Flakes (1901), then Toasted Rice Flakes and a long list of nut foods and other products.

"Dozens of food companies were organized in Battle Creek to manufacture toasted flakes, cereal coffees, and other foods. Millions were made and lost in exploiting the food ideas developed by Dr. Kellogg and the reputation acquired by Battle Creek as a headquarters for health foods and ideas.

"In order to protect the public against further imposition, a company has been organized and incorporated to manufacture and sell Dr. Kellogg's food products made after original and perfected formulæ, which will be known as The Kellogg Food Company, Battle Creek, Michigan."

The price list, near the back of this booklet, gives the prices for 126 foods—including various sizes. Among these are: Almond butter (1 lb can, \$1.00), almond meal, Bran biscuit, Bromose, Diabetic gluten biscuits, Diabetic gluten meal, 40% gluten flour, Gluten meal, Granola, Meltose, Nut butter (1 lb can, \$0.30), Nuttolene, Nuttose, olive oil, Peanut butter (large jar, \$0.25; small jar, \$0.10), Protose vegetable meat, Salted peanut butter (1 lb can, \$0.25), Savora nut butter, Sterilized wheat bran, Taro gluten biscuit, Toasted corn flakes, Toasted rice flakes, Toasted rye flakes, Toasted wheat flakes, Vegetable gelatin, Wafer—whole wheat, Yogurt cheese, Zwieback.

On page 72 is a description of the company's "Peanut butter.—We were the originators of peanut butter, the use of which has become so widespread, and which is now manufactured by many concerns in different parts of the country. But we long ago abandoned the process of roasting the nuts, as we found this to produce harmful effects by setting free the oil and producing certain chemical changes in it. For years our peanut butter has been prepared by a wholly different process, by which the injurious effects referred to may be avoided. In this respect our Peanut Butter differs from all similar products. Prepared from choicest nuts. Put up in pound tins. Most excellent fat producer. Capital for use in sandwiches, for the preparation of salads and desserts. An excellent substitute for butter. Large glass jars, 25 cents; small glass jars, 10 cents.

"Salted Peanut Butter—Same as the preceding, but containing a certain proportion of salt. Pound tins, 25 cents.

"Nut butter—A combination of various nuts. An exceedingly palatable, toothsome vegetable fat which is readily accepted as a substitute for animal fats of all sorts. Pound, 30 cents."

Note 1. This is the earliest document seen (June 2002)

showing interest by Seventh-day Adventists or Dr. John Harvey Kellogg in dietary fiber, or a high-fiber food product (Bran Biscuit, Sterilized Wheat Bran) sold by an Adventist food company. Dr. Kellogg was the founder and director of Battle Creek Foods.

Note 2. This is the earliest document seen (June 2002) that mentions bran in connection with Dr. John Harvey Kellogg. It is also the first commercial product seen with "Bran" in the product name. Address: Battle Creek, Michigan.

2709. Lahor, Jean; Lucien-Graux, -. 1908. *L'alimentation à bon marché, saine et rationnelle* [Food that is reasonably priced, healthful and rational]. Paris: Félix Acan, Éditeur. iii + 284 p. No index. 18 cm. [10 ref. Fre]

• **Summary:** Chapter 11, titled "Vegetarianism and vegetarian restaurants" (p. 146-66) gives accurate, detailed information for France. The Vegetarian Society of France is located at 13 rue Froisart, Paris. We read on p. 162-63: "The soybean (*Le soja*) of Japan, so rich in nitrogen, should also be favored on our tables, no doubt in the form of soy sauce, just as it is in the Far East."

A table titled "List of vegetarian foods which one can have all year round" (p. 166) includes soybeans and peanuts under "dry legumes."

Appendix IV titled "Fruitarianism" (p. 273-77) notes that fruits includes seeds (such as cereal grains and legumes) as well as nuts.

Note: Jean Lahor is a pseudonym. Address: Dr. Cazalis.

2710. Maurel, Edouard César Emile. 1908. *Traité de l'alimentation et de la nutrition à l'état normal et pathologique. Quatrième et dernier volume* [Treatise on food and nutrition in normal and diseased conditions. Vol. 2]. Paris: O. Doin, Éditeur. xv + 666 p. Index (in vol. 4). 25 cm. [Fre]

• **Summary:** The Preface (p. iii) mentions a lacto-ovo-vegetarian diet. The section titled "Practical composition of the average maintenance diet" (p. 323) also mentions this diet.

The section titled "Amounts of food for the lacto-vegetarian and lacto-ovo-vegetarian diets" (*le régime lacto-végétarien et lacto-ovo-végétarien*; p. 331-34) states: Here are then two diets, for which the methodical and truly scientific dosage of food, is among the easiest. I will... pause a few moments on two others, that gain more and more importance: these are the lacto-vegetarian and the lacto-ovo-vegetarian diet.

Note: This is the earliest English-language document seen (July 2011) in any language that introduces concise terminology for lacto-vegetarian or lacto-ovo vegetarian.

For the first, only vegetables are eaten with milk; and the second includes eggs at the same time. Specific information follows on portions with calorie amounts given, emphasizing

the ease of scientific dosage.

One can even see how easily, thanks to some rapidly acquired familiarity, the diet can be varied from one day to the next. With this constant base, milk, bread, and eggs, one can, taking into account their caloric value, change vegetables and fruits every day, and thus keep monotony out of this diet.

This monotony would be even more easily avoided when milk can be taken other than as a drink, and when it can be used to make soups or even plates of milk puddings, flans, custards, etc. In these cases, the milk for the meal would be replaced by an aromatic vegetable concoction or simply by boiled or mineral water. It's the same for eggs, which can be prepared to the taste of the subject.

Thanks to the directions I just gave, the application of this diet for feeding women presents no difficulty. The same rules are applicable.

These two diets allow the ordinary distribution of meals, including the *goûter* (afternoon snack). The first meal will take place around 7 a.m., the second at noon, snack at 4, and dinner at 7 p.m.. Breakfast and the snack should be composed only of milk, and at most a small quantity of bread, around 50 gm.

These two diets can be easily calibrated. Nevertheless, you can reach a high level of accuracy for practical purposes. But, for them, as for the two previous, I should recall the following facts:

1. For all, excluding milk, mitigated lacteal, lacto- and lacto-ovo-vegetarian, two conditions are first indispensable: the caloric value and the amount of protein.

2. Milk, whose caloric value is raised to 1,000 calories/liter, other than it makes the dosage of an exclusively lacteal diet as easy as possible, from the point of view of calories, also gives a guarantee in what concerns proteins; and also, except perhaps for salt and iron, for all the other minerals, including water.

3. The mitigated diet, regulated as I have indicated, gives the same guarantees on all points, except for the two same exceptions.

4. The same goes for the two lacto- and lacto-ovo-vegetarian diets.

The introduction of fruits and vegetables in food can only raise the quantity of salty materials contained therein. On one hand, in a general manner, vegetables substances are in fact richer than animal in potash, lime, magnesium, phosphorus or sulfur (*phosphore de soufre* [meaning unclear]) and, on the other hand, their preparation tends to the natural addition of salt of which we have feared insufficient in milk and eggs. One can then conclude that these two diets give a complete guarantee in all regards.

In the concluding portions of the book, in the section titled "General observations" (p. 647+) is a subsection (p. 649) comparing a meat diet with a vegetarian one. A child or adolescent should not receive more than 2 gm/kg [of

protein]. That's the maximum; the normal ration should remain 1.75 gm/kg. Nothing, then, would justify quantities attaining 3 gm/kg; and, even less, a protein consumption given without counting, having no other limits than appetite, a deceptive guide if ever there were, or digestive power, even more deceptive. This question seems determined. Here we discuss if these 1.75-2 gm/kg protein should be taken from the animal or vegetable kingdom.

All my observations, confirming those of Bouchard and Le Gendre, lead me to reduce, as much as possible, animal food in this period of life. This rule should be followed with care, especially at puberty and beyond. Meat, I can affirm, is the most powerful excitant of the genital organs. I do not believe that this property comes from its protein content, because vegetable proteins do not have the same influence. It must be then a principal independent of proteins but that is taken with them [in meat].

Although I cannot pinpoint the cause of it, the result is not less certain. For, I do not believe it necessary to insist, in order to make apparent the dangers of a substance that overexcites these organs at a time when hygiene, in harmony with morality, should tend to leave them in repose. It seems that meat exaggerates all secretions, and again those of the genital organs more than all others. Under its influence, erotic dreams appear, nocturnal pollutions [wet dreams] (*pollutions nocturnes*), and in a child the habits that can be a consequence of it.

A vegetarian diet (*régime végétal*, p. 650), to the contrary, calms the senses, or at least leaves them in repose. It is evidently not without reason that most of the cloistered religious orders have made vegetables the base of their food. They have been driven by attentive observation, further facilitated by the avowal of confession. Celibacy and its consequences can only be asked under this condition. I do not believe that a young meat-eater (*mangeur de viande*) could remain chaste, in all senses of the word, even being cloistered, and much less if he lives in the world.

Besides this reason... I must point out the influence that animal food can exert on character.

The exaggeration of meat in rations, even when it replaces other food only from a caloric point of view, renders children willful, angry, and impulsive. They lose all measure and restraint; and their direction becomes more difficult... The same children became much more docile after a few months of an almost vegetarian diet; and under conditions such that it is difficult not to attribute to the change in diet the modification that is produced in their character.

Surveillance of mastication; silence during the meal (p. 650).

This concerns especially children from eight years and above. Up until then, in fact, except for bread, food is taken in its boiled state and does not require much chewing. But from the moment when meat, vegetables, and fruits enter into the diet, it is very important to pay attention to chewing.

This awareness is useful, first because chewing facilitates digestion of these foods that the digestive organs are not used to, and also because it will give children good habits. Certain adults owe their digestive troubles to this sole cause; they swallow food without chewing it; and that's a fault that goes back to their early education. Address: M.D., principal physician for the Naval Reserves, Prof. at the Faculty of Medicine, Toulouse (Médecin principal de réserve de la Marine).

2711. McCabe, Joseph. 1908. The life and letters of George Jacob Holyoake. Vol. I. London: Watts & Co. viii + 336 p. Introduction by Edward Owen Greening. Illust. [30+* ref]
 • **Summary:** "His career was one long conquest of self, in remarkable ways."

Concerning Alcott House / Concordium: "The settlers were imbued with the ideas of the mystic Pierrepont Graves as well as Robert Owen, and lived austere."

"It was from this Spartan home that an offer of teaching employment came to him in 1843. It ran:

"Probably you have heard of a very small community now associating together at Alcott House, Ham Common, Surrey, under the name of Concordium: a sort of industrial college, at this present time, having a printer and printing press, tailors, shoemakers, bakers, gardeners, and other labourers: both sexes associating kindly together as one family, and though not manifesting any great doings as yet, are to be highly commended for their sincere and resolute opposition (in practical habits) to the principles, practices, and manners of the Old Immoral World—reprobating war, slavery, and intemperance, and gluttony, and bigotry, not only in profession by wordy declamation, but by discontinuing and discouraging all habits that tend and lead to the above horrors. The Concordists at Alcott House wish to form a school there, and are desirous to meet with a competent educator, previous to agreeing to receive any more children into the establishment, there being four now there. The diet is exclusively limited to bread-stuffs and farinaceous food and fruits, fresh and dried, of every sort that can be obtained, and all kinds of vegetables, and water is the only drink supplied. Neither milk, butter, cheese, eggs, nor any species of flesh meat, nor animal food: neither tea, coffee, nor any of those artificial stimulants do the Concordists partake of, or supply to others. There are married couples, and parents and children now in the Concordium. The working members receive no wages, but are supplied with lodging, food, clothing, washing, baths, firing, candles, and whatever is needful, for their giving their services to the Concordium. About eight hours daily is the usual average for them to work: eight for sleep: and eight for bathing, recreation, meals, and improvement."

Note: In 1843 the diet served at Alcott House was pure vegetarian [vegan]. Address: Author, England.

2712. Tanner, Henry Samuel. 1908. The human body a volume of divine revelations. Long Beach?, California. 112 p. 24 cm. *

2713. Booth, Bramwell. 1908? Why do we recommend vegetarianism. Lahore, India. 10 p. *

• **Summary:** Bramwell Booth lived 1856-1929. Address: Chief of Staff, Salvation Army.

2714. Senn, Charles Herman. 1908? Manual for diabetic diet and cookery. London: The Food and Cookery Publishing Agency. 63 p. Undated. 21 x 10 cm.

• **Summary:** An ad on page 4 shows that Bonthron & Co. on Glasshouse St. and on Regent St. in London makes diabetic foods, including Gluten Bread, Gluten Biscuits, Gluten Cressini, and Gluten Rusks. "In preparing foods for people suffering from Diabetes, the materials used must be such as are practically free from starch and sugar" (p. 5). Pages 8-9 discuss gluten flour, gluten and casein in breads. The author recommends the use of saccharine as a sweetener. Soy is not mentioned.

The author lived 1862-1934. Address: Examiner in sick-room cookery, to the London Hospital, etc.

2715. Sanderson, Mary. 1909. Substantial meals without meat: A vegetarian diet which has proved acceptable to many. *Good Housekeeping* 48:108-09. Jan.; 48:243. Feb.; 48:356. March; 48:513-14. April; 48:629-30. May.

• **Summary:** Page 108: "Our morals, our dispositions, our ability to meet and battle with the problems of life, are dependent upon our 'feelings,' and inasmuch as our feelings are largely the reflection of the conditions of digestion, blood and nerve, what we eat becomes of paramount importance.

"The several tissues of the body demand that there shall be a variety of elements in the food to keep the body properly nourished. A knowledge of these elements and some idea of their proper proportions are essential to successful cookery. Moreover, the needs of the system require that foods shall be suited to it under all circumstances and conditions. Material wholesome in itself may not be appropriate. Season, climate and occupation are factors that need consideration in the selection of foods. In these menus I have avoided the use of flesh foods because I believe them to be nonessential and in many cases injurious. Care in selecting and combining grains, nuts and vegetables will supply abundance of the nitrogenous, or muscle-making element, and in a much more satisfactory and easily assimilable form. They are intended to help the housewife who is interested in the health of her family, but through lack of opportunity has not the knowledge necessary to gain best results; for health demands that the food be made palatable as well as digestible.

"We believe that primitive man was a vegetarian; but time and civilization have materially altered our standards, till flesh meat is considered an essential part of the dietary

of nearly every race. The increase of disease has not been confined to man, but animals have become its prey to an alarming extent. Science and inspection have accomplished much, but there is more impoverished meat on the market than is generally understood..." Address: M.D.

2716. [Lust, Benedict]. 1909. Vegetarianism. *Naturopath and Herald of Health (The) (New York City)* 14(1):4-5. Jan. Whole No. 182.

• **Summary:** "Eat only the luscious, ripe fruit of the orchard, the golden grains of the harvest field, and wholesome vegetables of the garden as God bid you to do.—*Genesis*. 1:29, 2:15, and drink pure water, and obey God's Word.—*Matthew* 4:4. If you truly obey God's commands, He will bless thy bread (not dead flesh, tobacco, ice cream, etc) and bless thy water (not milk, tea, coffee, wine, beer or liquors) and take sickness away. *Exodus* 23:25. Do you enjoy these heaven sent blessings. If not, why disobey? Why not obey God's Word and be blessed with health, peace, and be free from condemnation. Use no salt, pepper, vinegar or any seasoning on your food. Eat your food natural and have a natural appetite. Salt, pepper or seasoning irritates, destroys the food, makes an abnormal appetite, and causes ill-health. Do not make your body, the temple of the spirit, into a den of thieves with dead flesh as Jesus called it, nor into a grave yard to bury dead carcasses or rotten carrion therein. It is impossible to get a mouthful of dead flesh that is not rotten..."

2717. Lust, Louise (Mrs.). 1909. The practical naturopathic vegetarian kitchen—Cooked and uncooked foods. *Naturopath and Herald of Health (The) (New York City)* 14(2):98-99. Feb.

• **Summary:** From her *Naturopathic Cook Book*. "The preparation of food is a science as well as an art. As a practicing naturopath and instructor of dietetics for about eighteen years, I have found the need of a simple instruction in wholesome vegetarian cooking with reference to dietetics in health and disease." This need has been expressed to her by many "who are interested in hygiene." All though there are more than 1,700 books on the subjects of diet and cookery, dyspepsia prevails.

Note 1. Her first name is written "Louise" not "Louisa."

Note 2. Volume 8 of this journal covered all of 1908. It is not clear why the volume number has suddenly increased by five, so that Volume 14 covers all of 1909.

2718. *Theosophist (The) (Theosophical Society, Madras, India)*. 1909. From the editor. 30(5):401. Feb.

• **Summary:** "Dr. Edal Behram's wonderfully successful work for temperance and non-flesh-eating goes to the credit of the T.S. Order of Service, and we trust that many other such Leagues as his may spring up and work equally well."

2719. Battle Creek Foods. 1909. The only original health foods: A complete list of our products (Ad). *Good Health (Battle Creek, Michigan)* 44(3):Unpaginated. March.

• **Summary:** The company sells seven categories of products: 1. Cereals (15 products), incl. Toasted rice flakes, Granose flakes, Granola, Granuto, and Gluten meal (20 per cent, for gruels, mushes, and purees), Sterilized bran (a gentle laxative). 2. Bakery products (12 products), incl. Graham crackers (plain or sweetened), Sanitas wafers, Zwieback, Sanitas cookies. 3. Meat substitutes (10 products), incl. Protose (made of nuts and grains, ½- or 1-lb can), Savory Protose, Potted Protose, Protose roast, L-Protose (no nuts), K-Protose (resembles veal, no nuts), X-Protose (resembles chicken), Nuttose (made from nuts, 1 lb can), Nuttolene ("Made exclusively of choice edible nuts. A vegetable butter for table use").

4. Other nut products (5 products), incl. Peanut butter (1 lb can, unroasted), Salted peanut butter, Almond butter, Almond meal. 5. Condensed soups (4 products). 6. Savory sauces (3 products). 7. Beverages (3 products), incl. Malted nuts (large bottle), Noko (cereal coffee), Caramel cereal ("The original coffee substitute, containing no burnt molasses or artificial flavoring"). Address: Battle Creek, Michigan.

2720. Gulick, Luther H. 1909. Mistake of eating meat. *Ladies' Home Journal* 26(4):36. March.

• **Summary:** Cites a letter from a reader whose headaches and heart trouble were cured in 1 month by a diet devoid of "purins" [purines]; he stopped eating meat, ripe peas and beans, and stopped drinking coffee, tea, and chocolate. The amount of sleep he needed was reduced by 1 hour per night and his working capacity was increased. He has stayed on the diet for 2 years and stiffness and pain in his back and neck have disappeared. "Several times during the year I tried resuming an ordinary diet. Two days of eating meat would result in a severe headache on the third or fourth day, pain in the eyeballs, stiffness in the back of the neck, and a higher heart rate—in short, all the old symptoms."

"It is pretty certain that people who have a large amount of muscular work to do have to eat meat... Meat contains vigorous stimulants..." But it is not good for people who live a sedentary life. We must modify our diet to meet modern conditions. Address: M.D., author of "The Efficient Life".

2721. Friedenwald, Julius; Ruhräh, John. 1909. Diet in health and disease. 3rd ed. Thoroughly revised and enlarged. Philadelphia, Pennsylvania, and London: W.B. Saunders Co. 765 p. April. Illust. Index. 22 cm. [33* ref]

• **Summary:** The section titled "Legumes" (p. 108-10) discusses various kinds of beans and peas, the lentil and the peanut—but not the soy bean. However a large table (p. 109) titled "Composition of fresh and dried legumes compared with that of other foods" (Based on Abel, Farmers' Bulletin

No. 121 [1900, p. 17]) includes soy beans, cow peas, chick-peas, and peanuts.

The section on “Diseases in which diet is a primary factor” begins with a subsection on “diabetes mellitus” in which “various Substitutes for bread” are discussed. “Soya biscuits, or bread are made from the Soya bean, a Japanese product. Soya bread was suggested for diabetics by Dujardin-Beaumetz in 1890. Atfield gives the following composition of Soya flour: Protein 41.24%, fat 13.70%, carbohydrate 30.35%, phosphates 4.81%, other salts 0.52%, moisture 9.38%.

“Dujardin-Beaumetz gives the following as the composition of Soya bread: Water 45.000%, protein 20.168%, fats 9.350%, starch and sugar 2.794%, and phosphoric acid 0.863%.” Aleuronat is a vegetable albumin flour made from wheat. “Peanut flour has also been used with success in making various dishes for the diabetic.”

The section on “Vegetarian diet” (p. 44) states that there are various points of view about its healthfulness, but most have found that animal protein can be entirely replaced by vegetable protein without any appreciable change in the nitrogen balance. The amount of protein required seems to be related to the amount of muscular work performed.

During fasting (p. 44-45), according to Von Noorden, the amount of nitrogen excreted daily in the urine was as follows: For 5 days before fasting: 16.2 gm. During the first 5 days of the fast: 12.9 gm/day average. From the 21st to 25th day: 4.7 gm/day avg. From the 26th to 30th day: 5.3 gm. The experiment lasted 30 days and was conducted by Luciani on the professional faster Succi.

A table (p. 68) shows the “Comparative composition of various kinds of milk” of mammals. Only the milk of the mare contains less total protein (1.3%) than the milk of women (2.3%). Dog’s milk contains the most protein (11.2%). “Milk ferments (p. 69): Milk contains various ferments [enzymes]... The principal ferments are proteolytic ferments, resembling trypsin, but less sensitive to acids; fat splitting ferments, lipase, amylase, amylase, peroxidase, and catalase. Chicory is the most common adulterant of ground coffee (p. 201).

Note: This is the earliest document seen (Nov. 2021) that mentions “peroxidase” (or “peroxidases”) in connection with enzymes in soybeans. It is also the earliest English-language document seen (Nov. 2021) that contains the word “peroxidase” in connection with soybeans.

In the section on “Vegetable foods,” a subsection titled “Vegetarianism” (p. 113-14) begins: “It will not be out of place here to point out the disadvantages of an exclusive vegetable [vegan] diet.” “Persons subsisting on a purely vegetable diet for any great length

of time are apt to lose strength, as well as physical and mental vigor and endurance. Laborers are unable to perform the same amount of work they could on a diet containing animal food... A purely vegetable diet, if persisted in, is also said to lessen the powers of resisting disease” (2 references are given).

The section titled “Artificial food preparations” starts with a subsection on casein preparations, which include Nutrose, Eucasein, Sanos, and Plasmon. Artificial proteins prepared from vegetables include Roborat (made from rice, wheat, and maize), Legumin (from legumes), and Aleuronat.

In the section on “Recipes” under “Beverages” is a recipe for “Almond milk” (unsweetened). There are no soy recipes in this edition.

Julius Friedenwald lived 1866-1941. John Ruräh lived 1872-1925. Address: 1. M.D., Prof. of Gastro-Enterology; 2. Prof. of Diseases of Children. Both: College of Physicians and Surgeons, Baltimore, Maryland.

2722. Beattie, W.R. 1909. Peanuts. *Farmers’ Bulletin* (USDA) No. 356. 44 p. May 1.

• **Summary:** Contents: Introduction. Soil and climatic requirements of the peanut. Preparation of the soil: Time for plowing, depth of plowing, preparation for planting. Fertilizers and preparatory crops: Cropping system and green manures, the use of stable manure, commercial fertilizers, importance of lime in the soil, the peanut as a nitrogen gatherer. The seed and its selection: Importance of planting good seed, improvement by selection, planting shelled or whole seed. Time and methods of planting: Distance to plant, quantity of seed required, depth to cover the seed, tools and methods of planting. General cultivation: Method of cultivation, tools adapted to cultivating peanuts. Harvesting: Proper time for digging the crop, methods employed for lifting the plants, curing process and care of

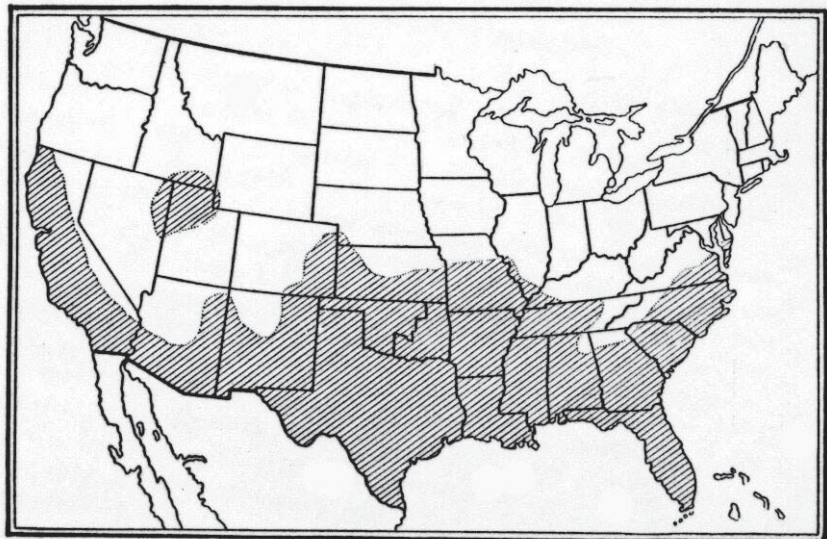


FIG. 1.—Map of the United States, showing the area adapted to the production of peanuts.

crop after digging. Picking and cleaning: Picking by hand, use of machines for picking, care of peanuts after picking, preparation of peanuts for market, methods of cleaning peanuts in the factory, cleaned vines as stock feed. Varieties of peanuts: Descriptions of varieties, Virginia Bunch, Virginia Runner, North Carolina, Spanish, Tennessee Red, Dixie Giant, varieties for marketing, varieties for stock feeding. The uses of the peanut: Important uses for human food, the uses of peanut by-products as foods for live stock, possibilities in the manufacture of peanut oil. The importance of the peanut as a farm crop: The value of peanut hay for feeding purposes, the value of the entire peanut plant as forage, the use of peanuts for fattening hogs, methods of handling and curing peanuts for forage. Insects injurious to the peanut. Diseases of the peanut. Conclusions.

Illustrations show: 1. Map of the United States, showing the area adapted to the production of peanuts. 2. Disk plow adapted for fitting land. 3. Harrow adapted for smoothing and pulverizing land. 4. Roots of peanut vine, showing the value of this plant as a nitrogen gatherer. 5. Machine for marking land and sowing fertilizer. 6. One-horse peanut planter. 7. One-horse cultivator. 8. Plow type of peanut digger. 9. Machine potato digger in use in digging plants. 10. Machine potato digger adapted for harvesting peanuts. 11. Stakes around which shocks of peanut vines are to be built. 12. Laborer building a shock of peanut vines, showing method used. 13. Peanut shocks placed close together near farmyard. 14. Picking peanuts from the vines by hand. 15. An improved type of peanut-picking machine in operation. 16. Commercial types of peanuts. 17. Virginia Bunch type of peanut. 18. Spanish type of peanut. 19. Peanuts growing in the alleys between rows of corn. 20. Disease appearing upon the leaves of the peanut.

"Introduction: It is not definitely known when and where the peanut was first cultivated. Several allied species of plants are natives of Brazil, and there is every indication that the common peanut originally came from tropical America. Peanuts were introduced into the United States during the earlier days of colonization, but did not become of commercial importance until about 1870. From that time until 1897 the growth of the peanut industry was gradual, but a great increase in the production and use of peanuts has taken place during the last eight or ten years."

"The technical name of the peanut is *Arachis hypogea*, the name indicating the characteristic habit of the plant to mature its fruits underground. The peanut is known under local names of 'goober,' 'goober pea,' 'pindar,' 'ground pea,' and 'groundnut.' The names 'goober' and 'goober pea' are more properly applied to an allied species having no true stem and only one pea in each pod which has been introduced and is frequently found growing wild in the Gulf Coast States. Properly speaking, the peanut is a pea rather than a nut, the term 'nut' having been added on account of its flavor, which is similar to that of many of the true nuts" (p.

7).

Page 31: "The uses of the peanut: To most persons the peanut suggests only the article as it appears for sale whole or shelled and salted, but during recent years the uses of peanuts have become numerous, and include a wide range of utility. The demand for peanuts for use in the manufacture of food preparations is constantly increasing."

"Important uses for human food: Among the more important uses of the peanut for human food are the following: It is eaten from the shell, as salted shelled peas, as blanched peas, in the so-called peanut candies and brittle, in combination with pop corn and puffed rice, in the form of peanut butter, and as an ingredient of peanut and vegetable meats, peanut meal, and salad oils.

"The use of the peanut for eating from the shell when roasted is most important and popular, but the quantity of shelled peas that are first roasted and then salted and sold by the pound is constantly increasing."

"During recent years great quantities of shelled peanuts, especially of the Spanish variety, have been employed for the manufacture of peanut butter. This butter is prepared by the ton in factories, is put up in bottles or tins containing from one-fourth pound to 5 pounds each, and has become very popular as a part of the luncheon menu and for camping and cruising supplies."

"In the preparation of vegetarian meats a portion of the oil is expressed from the ground peanuts, other ingredients, including various vegetable substances, are added, and the whole is crushed and pressed into tins ready for use. In this case the extra oil is either used for thinning peanut butter or sold as a compound for use in further cooking the vegetable meats." (p. 31-33). Address: Asst. Horticulturist, Bureau of Plant Industry.

2723. Clubb, Henry S. 1909. Vegetarian psychology. *Naturopath and Herald of Health (The)* (New York City) 14(5):293-94. May.

• **Summary:** "Psychology, in its broadest sense, is the science of mental and spiritual development... In fact it is the science of man as 'a living soul.'" Man does not have a soul; man is a soul, and a living soul.

"The questions for man in this aspect are: What food will furnish the best material for the construction of my body so as to make it the best possible instrument for my use in the growth and development of my faculties as a living soul? Does killing and eating other animals, my fellow incarnates, contribute to the development of these psychic faculties that are most desirable to me as an immortal being?" Carnivorous food is harmful to man's spiritual development. The ancient Greeks understood this, and it is well expressed in the Bible in Daniel 1:20. Address: Rev.

2724. Carrington, Hereward. 1909. Scientific cannibalism: That is the only refuge in logic for meat eaters. *New York*

Times. June 4. p. 6, col. 4.

• **Summary:** In this letter to the editor, dated June 3, 1909, the author discusses “the most natural proteid diet for man” which he feels is a vegetarian diet. Address: New York, New York.

2725. Fries, J.E. 1909. The cannibal’s diet: It is not the only logical refuge for the flesh-eater. *New York Times*. June 7. p. 6, col. 5.

• **Summary:** In this letter to the editor, dated June 4, 1909, the author rebuts Hereward Carrington’s letter dated June 3 which advocated vegetarianism as the only sensible diet for humans. Address: Glen Ridge, New Jersey.

2726. Carrington, Hereward. 1909. Animal protein: It does not sustain man to the age of 125. *New York Times*. June 9. p. 6, col. 6.

• **Summary:** In this letter to the editor, dated June 8, 1909, the author continues his debate with J.E. Fries about vegetarianism and a meat-based diet. Carrington advocates a vegetarian diet. Address: New York, New York.

2727. *New York Times*. 1909. Vegetarianism and its peculiarities (editorial). June 10. p. 6, col. 4.

• **Summary:** Editorial comment on vegetarianism.

2728. Mind. 1909. Foods must be Platonized (Letter to the editor). *New York Times*. June 11. p. A8.

• **Summary:** “Your anti-vegetarian article to-day is far behind the times, if not *The Times*. You insist upon a savage and phlegmatique [phlegmatic] diet, ignoring the race movement toward mental and wireless conditions and powers. Foods must be Platonized to accord with Thought tendencies. Hypathia, Pythagoras, and the over souls ate no bloody steaks and gory carcasses. Oil, honey, olives, nuts, lentils, fruits, and grains are the fitting evolution of foods, the higher alimentation. Try salads with oil, salads with vegetable protein, (like the pulses,) and you will soon feel disgust at your former cannibalism.” Address: New York.

2729. *New York Times*. 1909. Society’s ban on meat: Mrs. Sherman and Mrs. Bryce to advocate it on the North Shore. June 28. p. 5, col. 1.

• **Summary:** Mrs. J. Bryce and Mrs. J.S. Sherman plan vigorous pro-vegetarianism campaign during the summer.

2730. Clubb, Henry S. 1909. Economy in food. *Naturopath and Herald of Health (The) (New York City)* 14(7):446-47. July.

• **Summary:** Shows that a vegetarian diet can also be the least expensive. It also makes the most efficient use of our land. “In the *Logic of Vegetarianism*, by Mr. H.S. Salt, it is shown ‘that the habit of flesh-eating, involving, as it does, the sacrifice of vast tracts of land to the grazing of cattle and

the subsequent starving of agriculture, is far too costly to be justified in the face of an extending civilization...”

It “is from vegetable food that meat is usually produced, and it takes five to seven pounds of grain and other vegetable food in proportion, to produce one pound of meat. Then, if carefully inspected, vast quantities grow for slaughter are condemned as diseased and this immense loss is only lessened by dishonestly putting the condemned cattle into the market in the various forms of preserved meat, which are producing such terrible suffering among the consumers, spreading disease,...” Address: Rev.

2731. Clubb, Henry Stephen. 1909. History of vegetarianism. Chapter 11. *Vegetarian Magazine (The) (Chicago)*. Aug. p. 14-17.

• **Summary:** Contents: St. Matthew a vegetarian. Known as Levi. Continued with the apostles till after the ascension. Wrote his gospel. Fleetwood’s description of St. Matthew’s character and gospel. The “Nazaraei.” The apostolic Christian church largely composed of vegetarians. The first conference. A compromise. St. James the Martyr. The epistle of James. St. James’ remedy for the sick. Address: Rev., Philadelphia.

2732. Drews, George J. 1909. Why some vegetarians fail. *Vegetarian Magazine (The) (Chicago)*. Aug. p. 22-23.



• **Summary:** An oval portrait photo (p. 22) shows George Drews. Address: A.D., Chicago, Illinois.

2733. Howland, John A. 1909. The week's progress: New argument for vegetarians. *Chicago Daily Tribune*. Sept. 5. p. E4.

• **Summary:** "Dr. J.H. Kellogg of Battle Creek, Michigan, declares that the researches of Metchnikoff, Tissier, and others have shown that most chronic diseases may be directly traced to putrefaction processes in the intestines and the absorption into the blood of poisons thus formed, or intestinal autointoxication. He argues that vegetable proteins or tissue building foods less readily undergo putrefactive changes in the intestine, hence are less likely to become a source of poisoning to the body.

"Vegetable protein foods are free from toxins with which flesh foods abound..."

"Vegetable proteins are found in natural foodstuffs, are presented in a properly arranged bill of fare in the right proportions to supply the body needs, whereas proteins in the form of meats are in a highly concentrated form, and hence likely to be taken in great excess, giving rise to the enormous mischief which follows high protein foods as pointed out by Chittenden and Mendel of Yale [New Haven, Connecticut], and others, in recent years." Address: New York.

2734. Sinclair, U. 1909. New Helicon Hall. *Independent (The)* (New York) 67:580-83. Sept. 9. *

2735. Clubb, Henry Stephen. 1909. History of vegetarianism. Chapter 12. *Vegetarian Magazine (The)* (Chicago). Sept. p. 10-12.

• **Summary:** Contents: Passages in the Psalms indicating food as a religious subject. Limiting the beneficent operation of providence by eating flesh. Man a free-agent. Not always wise in his freedom. Present gratification man's fall. Flesh a lust feeder. Manna the "Corn of Heaven" and "Angels' Food." How was manna produced? Hoar frost illustrates the method. Science may yet reproduce manna from the atmosphere. The manna of Sinai. The manna of commerce. The manna preserved in the Ark. Would a chemical analysis throw light on its production? Manna as a spiritual emblem. Indulgence of the carnivorous appetite a hinderance to spiritual progress. Same effects now as when the psalmist wrote. Address: Rev., Philadelphia.

2736. *Otago Witness (New Zealand)*. 1909. New Zealand products: Markets in the East. Oct. 6. p. 21.

• **Summary:** "(From our own correspondent). London, Aug. 20. Another hint has been received this week of the genesis of a large market for New Zealand products in the East"—where 400 million people are gradually beginning to adopt European practices.

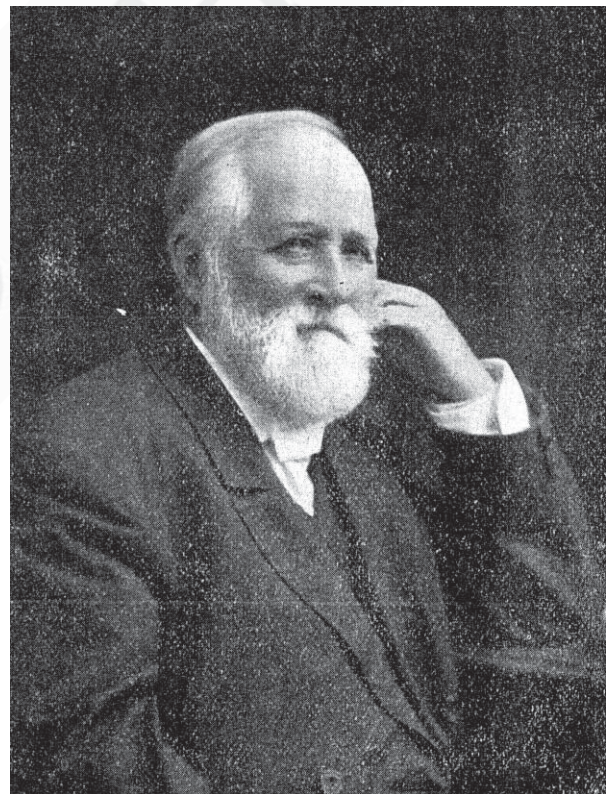
"The head of the cattle-breeding department of the

Japanese Government (Mr. Hashimoto) is at present visiting this country [Great Britain] to make purchases of stock.

"'Meat-eating,' said Mr. Hashimoto, is on the increase in Japan. Its popularity is increased by the recently advanced theory that an over-consumption of rice is a source of beri-beri. The Japanese peasant does not eat much rice; it is too dear. Barley, vegetables, and fish are his staple foods. The upper and middle classes, however, who have hitherto eaten large quantities of rice, are now slowly beginning to add meat to their dietary. Beef is the favourite dish. It is cut up small, boiled with a native bean sauce [soy sauce] and vegetables, and eaten with the hashi or chopsticks."

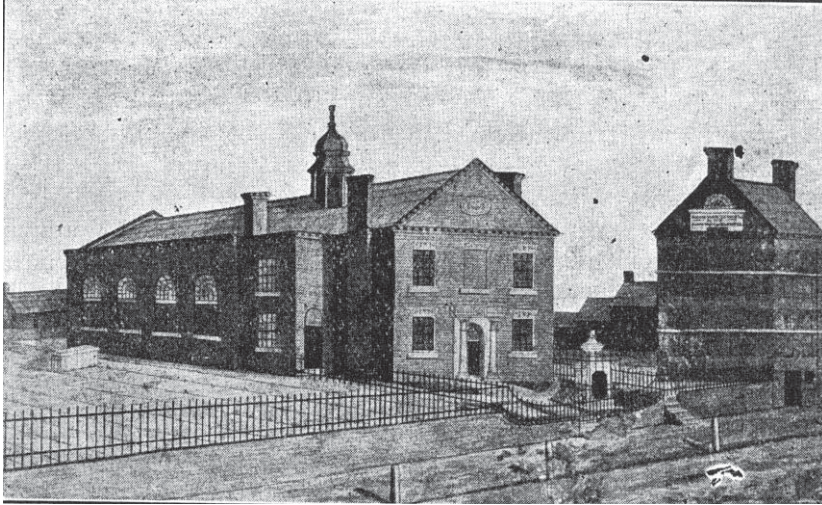
About 10-12 years ago Japan began to import European cattle into Japan to improve their native breeds. "'For ploughing purposes, Japanese farmers invariably use cattle. For this purpose the native breeds are good, but for milk and beef they are poor.'"

2737. Clubb, Henry S. 1909. A century of vegetarianism. *Vegetarian Magazine (The)* (Chicago). Oct. p. 8-12.



• **Summary:** "In 1809, just a century ago, there occurred at Salford, Manchester, England, an annual conference of the New Jerusalem Church.

"Among the ministers attending the conference was the Rev. W. Cowherd, in whose church the conference was held. He had been educated for the Episcopal ministry and had served efficiently as assistant rector of St. Johns, Manchester, and while there became a convert to the teachings of



restraint of human conduct, but that it was the divine law in controlling human life, so as to make the greatest possible source of human happiness and enjoyment. As a Swedenborgian he had the example of Swedenborg himself, in confirmation of his conviction, Swedenborg having abstained from eating flesh during the whole period of his remarkable experience.

“Believing that to be consistent followers of Swedenborg they should live as he lived, Mr. Cowherd endeavored to persuade the conference that abstinence from the flesh of animals should be made a part of the discipline of the church. So persuasive and eloquent was Mr. Cowherd that he carried his point with the conference. But although the majority agreed to abstain from flesh, there was a

considerable minority that adhered to the practice of eating flesh, and rather than cause a serious division of the church, Mr. Cowherd and his supporters organized a separate church under the name of “Bible Christian.”

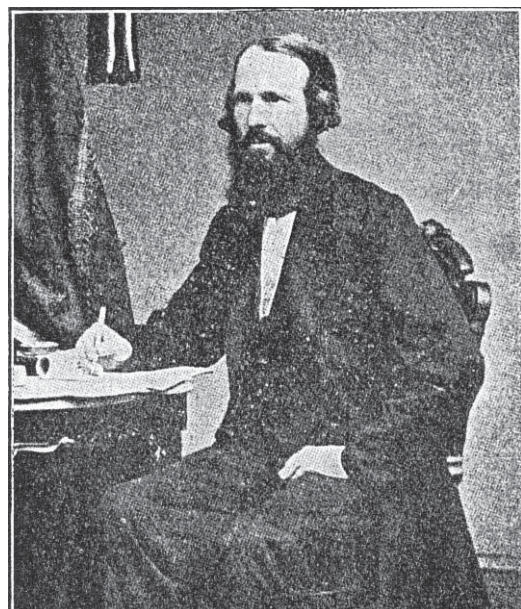
“The effect of Mr. Cowherd’s firmness to the principle was a considerable reduction of his congregation. Many were so much under the influence of custom and appetite that they sacrificed their connection with the church, and Mr. Cowherd was too much a man of principle to sacrifice it to popularity. His church therefore became the first organization for the promotion of that form of temperance which required abstinence from the flesh of animals.

“Mr. Cowherd was equally opposed to the use of intoxicating liquors, so that in point of fact this little Bible Christian church was the first organization for the promotion of temperance on total abstinence principles, and thus became the originator of both the temperance and vegetarian movements.



Emmanuel Swedenborg, and was now preaching in a church erected by himself in Salford. The building was arranged so as to have a front on two parallel streets; one was the front of the church, and the other the front of the dwelling, or parsonage.

“Mr. Cowherd had studied the subject of food from a scriptural point of view and arrived at the conclusion that killing was forbidden in the Decalogue, and that it should not be sustained by the eating of the flesh of other sensitive creatures. He became satisfied that the commandment not to kill was intended not merely as an arbitrary law in



“The exact time when the word ‘vegetarian’ was adopted is not known, and who coined the word is also uncertain. My opinion is that it was formed and adopted by Mr. James Simpson, who was elected the first president at the organization of the Vegetarian Society [in England] in 1847.”

Photos show (1) Rev. Henry S. Clubb. (2) The original Bible Christian Church, under Rev. Cowherd in Salford, England, in which organized vegetarianism and total abstinence were born. (3) Rev. William Metcalfe. (4) Dr. Russell A. Trall. Address: Rev., President of the Vegetarian Society of America, pastor of the Bible Christian Church of Philadelphia, Pennsylvania.

2738. *Good Housekeeping*. 1909. Vegetarian suggestions. 49(4):470-71. Oct. Whole No. 372.

• **Summary:** Begins with a 1-week menu of vegetarian dishes (which include dairy products and eggs) for luncheon and dinner, followed by recipes for several “satisfying dishes” including: Irish moss blancmange. Baked bananas and peanuts. Vegetable oyster soup (made with salsify).

2739. Becker, W. 1909. Zweiter Internationaler Vegetarier-Kongress und 100jaerige Jubilaeums-Feier der Bibelchristen-Gemeinde Salford [Second International Vegetarian Congress and centennial celebration of the Bible Christian Church, Salford]. *Vegetarische Warte* No. 23. p. 258-59. Nov. 13. [1 ref. Ger]

• **Summary:** The Second International Vegetarian Congress met on 16-18 Oct. 1909 in Manchester, England. The 62nd annual meeting of the Vegetarian Society [of the UK] took place at the same time. Countries with vegetarian representatives at this congress were: Netherlands (Dr. A. Meyroos of Rotterdam), Belgium and France (Dr. E. Nyssens of Brussels, Dr. Ajou / Danjou), Sweden and Denmark (Mr. J.L. Saxon of Stockholm and Madame Louise Lombard), Finland (Mr. A. Mahela, Emil Ostermann, Dr. E. Lybeck, and Mrs. M. Poyhoeven—a teacher who received a subsidy from the Finnish government for this trip to study vegetarianism), England (the Vegetarian Society; Prof. John E.B. Mayor of Cambridge, Dr. Axon, Miss Hompes, Mr. Albert Broadbent), Spain (Mr. W. Mann, London). Also: Esperanto through Mrs. Margarete L. Jones; the London Vegetarian Society through Mrs. Nicholson, and the Kellogg Institute through Mr. William M. Scott. From Germany, Dr. Selss was unfortunately unable to appear on the opening day.

The vegetarian movement is making good progress in Sweden and Finland. In Sweden the vegetarian society already has over 1,000 members, and in Finland, the vegetarian society (established only two years ago) has about 200 members.

In the evening at the Whitworth Institute, a very beautiful art institute, a reception and tea sponsored by the Vegetarian Society took place. The cosy [cozy] evening was attended by 600-700 people.

On the morning of Oct. 18 the following papers were presented: The scientific basis of vegetarianism, by Dr. Selss. Swedenborg, by Dr. Axon (who proved that he lived as a vegetarian after his religious illumination). On the ethical side of vegetarianism, by Mr. A. Meyroos (it drew special applause). Vegetarianism as a scientific diet, by Dr. Nyssens (who emphasized that in France and Belgium, vegetarianism is increasingly recognized by the medical faculty. The French vegetarian society counts about 80 physicians among its members).

Contains a good early history of the Bible Christian Church in Salford, including Emanuel Swedenborg (Christian mystic), Rev. William Cowherd, Joseph Brotherton, Rev. William Metcalfe, Rev. James Clarke, William Oldham, James Simpson, Alcott House in Ham Common, Ramsgate, etc. Dr. William E.A. Axon now intends to write a History of the Bible Christian Church, Salford (1809-1909). For details contact the Vegetarian Society, 257 Deansgate, Manchester. Or go to: <https://ivu.org/history/england19a/bible-christian.html> Address: Surbiton [southwestern outskirts of London].

2740. Lampman, R. 1909. Hygienic cookery. *Harper's Bazar* 43:1156-59. Nov. *

2741. *Good Housekeeping*. 1909. Vegetarian but good. 49(6):738. Dec.

• **Summary:** Gives luncheon and dinner recipes for each day of the week (Monday through Friday) plus Christmas Day dinner and supper. Includes “Mock crab au gratin.” Soy is not mentioned.

2742. *Good Housekeeping*. 1909. Vegetarian suggestions. 49:578-79. Dec.

• **Summary:** Gives luncheon and dinner recipes for each day of the week (Sunday through Saturday). Sunday supper includes brown bread and peanut butter. Thursday luncheon includes Raisin bread and nut butter.

2743. *Vegetarianskoe Obozrenie (Kiev)*. 1909-1914? Serial/periodical. Kiev. [Ukr]*
Address: Kiev [Ukraine].

2744. O Vegetariano [The Vegetarian]. 1909-1935. Serial/periodical. Published from 1911 by the Vegetarian Society of Portugal. Frequency: Monthly. Serial/periodical. Published from 1911 by the Vegetarian Society of Portugal. Frequency: Monthly. [Por]

• **Summary:** Nuno Metello of Portugal, who is writing a book on the history of vegetarianism in Portugal, writes (Dec. 2016):

“In 1909, Manuel Teixeira Leal, Marcos Pinheiro da Fonseca, Eduardo de Lima Lobo and Jerónimo Caetano Ribeiro created the monthly magazine O Vegetariano (The

Vegetarian), the first Portuguese vegetarian periodical.

“Soon after, they invited Dr. Amílcar de Sousa to join them.

“In 1910, a committee in Oporto composed by Dr. Amílcar de Sousa, Eduardo de Lima Lobo, Jerónimo Caetano Ribeiro, Manuel d’Oliveira Borges and Manuel Teixeira Leal announced in *O Vegetariano* that they were about to found the *Associação Vegetariana de Portugal* (Vegetarian Society of Portugal), which was founded the next year (1911). Dr. Amílcar de Sousa became the president.

“*O Vegetariano* was published between 1909 and 1935. Their editions were also sold in Brazil [and Barcelona, Spain] and were extremely popular there. In fact, *O Vegetariano* was not only the magazine of the Vegetarian Society of Portugal but also of the Naturist Brazilian Society. It represented vegetarians in Portugal and in Brazil, and Brazilian vegetarians frequently contributed to the magazine. Many members of the Vegetarian Society of Portugal were Brazilians.”

2745. Herringshaw, Thomas William. ed. 1909. National library of American biography. Chicago, Illinois: American Publishers’ Association. See Vol. 2 for Clubb. *

• **Summary:** See Henry S. Clubb (1827-1921). The following is from the Henry S. Clubb letterbook at the William L. Clements Library, University of Michigan.

“Henry Stephens Clubb (1827-1922) was born to Stephens Clubb, in Colchester, England. Henry was raised Swedenborgian, a sect of Christianity, and later identified as a Bible Christian, also known as a Cowherdite. Clubb worked as a clerk at the Colchester Post Office and moved to England in 1842, where he found work as a secretary to James Simpson, an early leader of England’s vegetarian movement.

“Clubb settled in New York in 1853 and distinguished himself as an abolitionist journalist. After reporting on the Kansas-Nebraska Act, Clubb attempted, unsuccessfully, to establish a small pro-vegetarian, abolitionist, temperance colony in Kansas on banks of the Neosho River. With much of the colony ailing, the settlement disbanded and Clubb moved back to New York to work for the abolitionist Tribune newspaper. During the Civil War, Clubb served as captain and assistant quartermaster in the 17th U.S. Army Corps (1862-1866). He survived a bullet wound at Corinth, Mississippi.

“After the war, Clubb married and moved to Grand Haven, Michigan. He published the Clarion newspaper from 1857-1862, and founded the Grand Haven Herald in 1869. Clubb served as a Michigan state senator of the 29th District in Ottawa County from 1873-1874. Clubb moved to Philadelphia to become the minister of the Bible Christian congregation. He remained active in vegetarian causes and was president of the American Vegetarian Society. Clubb died in 1922 at age 95.”

2746. [Moscow Vegetarian Society]. 1909. New vegetarian society. Moscow, Russia.

• **Summary:** Source: *History of the Russian Vegetarian Societies*. 2004. <http://www.ivu.org/history/societies/russia.html>. “Moscow vegetarian society was founded in 1909. L.N. Tolstoy became its honorary member. The Moscow vegetarian society was a very active one: a dining-hall was set up, lectures were delivered, articles dedicated to vegetarian problems were published, as Society Almanac was issued.”

“In April 1913 in Moscow there took place the 1st All-Russia Vegetarian Congress... The revolution of 1917 stopped the development of vegetarianism in Russia. The Soviet State authorities considered vegetarianism as a pseudoscientific theory that reflected the bourgeois ideology and therefore harmed the Soviet people. In 1929 the last vegetarian society in Moscow was closed.” Address: Moscow, Russia.

2747. Axon, William Edward Armitage. 1909. Was Swedenborg a vegetarian? Manchester, England: The Vegetarian Society. Pages not numbered. 18 cm. *

2748. Axon, William Edward Armitage. 1909. History of the Bible Christian Church in Salford, 1809-1909. Manchester, England. 128 p. 23 cm. *

• **Summary:** The author lived 1846-1913.

2749. Brown, Laura Nettleton. 1909. Scientific living for prolonging term of human life: The new domestic science, cooking to simplify living and retain the life elements in food. 2nd ed. Passaic, New Jersey; New York, NY: The Health-Culture Co.; London: L.N. Fowler & Co. xiv + 284 p. Index. 19 cm. Series: Health-Culture Library No. 19.

• **Summary:** This vegetarian cookbook advises minimal heating of foods. In chapters on “The scientific application of heat” and “The fireless cooker,” she argues that over-cooking destroys the life-giving vitality of foods; the organic elements become inorganic.

The chapter titled “Nuts and nut dishes of meat value” (p. 188-93) begins: “Nuts are not appreciated as a standard food except by those who have discarded meat. They contain a larger amount of proteid than meat, with less danger of the cells being killed by heat, besides being well balanced in other nutrients. As meat tends to produce old age conditions one of the first steps in scientific living should be to cultivate the habit of eating nuts instead of meat.” There follow 12 recipes using nuts (peanuts, walnuts, pecans, cocoanuts, etc.) and “nut butter.”

The next chapter, titled “Meat” (p. 193-203) gives many arguments against the use of meat in the diet and contains no recipes. The people in many countries, such as India, China, and Japan, live almost entirely without meat. “They

are capable of doing an immense amount of physical labor without fatigue, thus proving that meat is not essential as food. The peasants of Russia live without meat. The sturdy Scotch Highlander maintains his strength on oatmeal, vegetables, and buttermilk. The Greek and Roman soldiers, during the years of greatest power of the nations, were kept upon a vegetable diet. Many of the best German soldiers today subsist with a meatless diet. The Greek athletes were trained without meat..." (p. 198). "Pythagoras, Plato, Seneca, Paracelsus, Spinoza, Peter Boyle, and Shelley were vegetarians" (p. 201).

2750. Central Union Church (Honolulu, Hawaii), Ladies' Society. comp. 1909. Hawaiian cook book. 5th ed., revised and enlarged. Honolulu, Hawaii: Hawaiian Gazette Co. 150 p. Recipe index by category. 22 cm. 1st. ed. 1882.

• **Summary:** After the title of each recipe is given the name of the person (mostly women) who submitted it. Worcestershire sauce is used to season some recipes (see, for example, soups, p. 9; fish, p. 18; beef, p. 28). For "vegetarian soups" ("for those who are forbidden meat or whose preferences are in favor of a vegetable diet") see p. 12-15.

Note: The recipes in this book are much more American than Hawaiian. The one main exception is the "Hawaiian feast" or luau (p. 130-31). Otherwise, the major Hawaiian influence is the use of tropical fruits (such as cocoanut, papaia [papaya], pineapple, mango, breadfruit, or Alligator pears), in otherwise American recipes. These recipes also show no Japanese or Chinese influence. For example, soy sauce is not used to season even one recipe in the entire book. Address: Honolulu, Hawaii.

2751. Christian, Eugene; Christian, Mollie Griswold. 1909. Suncooked food: A treatise on how to get the highest form of human energy from food. 6th ed., retitled and rewritten to keep pace with progress. combinations and menus. New York, NY: Christian's School of Applied Food Chemistry. 365 p. Portrait. 20 cm. *

• **Summary:** Eugene Christian lived 1860-1930.

2752. Cornet, Paul. 1909. Le régime alimentaire des malades: Considérations pratiques sur les aliments et les boissons diététiques et sur l'hygiène de l'alimentation [The dietary regimen for the sick: Practical considerations on dietetic foods and drinks and on the hygiene of feeding]. Paris: G. Steinheil, Éditeur. 484 p. No index. 23 cm. [144* ref. Fre]

• **Summary:** In Part III, "Foods drawn from the vegetable kingdom," Chapter 20 titled "Starchy vegetables" discusses various fruits, grains, and legumes. The section on "Soya" (p. 269-70) gives the name of the soybean in Japan (*daizu*), Annam (*dau-nauh*), and China (*théou*), and notes that the seeds can be used to make shoyu, miso, and tofu—which are widely appreciated.

"Dietetic uses: Without having recourse to these exotic preparations, the nutritional value of soybeans is not used enough in our country. Soy bread is only used in anti-diabetic diets*, whereas one could prepare a pap and a drink (*boisson*, [soymilk]) no less precious, as well as extracts [soy sauce] which could be substituted for meat extracts." Footnote:

*Soya is well suited for diabetics, for the seed contains only 3% starch plus 16% oil and 27% protein.

In Part V, "The regimens," Chapter 30 titled "General solid regimens" has two parts: The first, the "Vegetarian regimen" (p. 341-55) has the following contents: Indications for the vegetarian regimen. Application of the vegetarian cure: Absolute [vegan foods plus water], mitigated (lacto-ovo vegetarian), total vegetarian diet (*régime total*) throughout the seasons (incl. dry legumes such as soybeans, peanuts, etc.), culinary preparations. Vegetal calendar (*Calendrier végétal*): soups, main dishes, and desserts for each month of the year. Address: Dr., Professeur at the municipal schools of the infirmaries of the Hospitals of Paris (aux Ecoles municipales d'Infirmières des Hôpitaux de Paris).

2753. Crichton-Browne, James (Sir). 1909. Parcimony in nutrition. London and New York: Funk and Wagnalls Co. vi + 111 p. No index. 19 cm.

• **Summary:** This critical analysis attempts to refute the research of Fletcher and Chittenden on the minimum protein requirement for humans. Advocates high protein and meat intakes for optimal health. He prefers a level closer to the Voit standard (118 gm per day of proteid food for the average man under average conditions doing moderate work) or the Atwater standard (125 gm of proteid).

This is a revision and expansion of an address delivered before the Section of Preventive Medicine at the meeting of the Royal Institute of Public Health at Buxton, England, in July, 1908. The author lived 1840-1938. Address: M.D., LL.D., F.R.S., Lord Chancellor's Visitor in Lunacy, London.

2754. Davis, Nathan Smith, Jr. 1909. Dietotherapy and food in health. Philadelphia, Pennsylvania: P. Blakiston's Son & Co. [ix] + 372 p. Illust. 23 cm. Index.

• **Summary:** This volume is identical in every way to the 1901 edition, line for line, page for page, except for the title page—which presents it as a stand-alone book rather than as Volume 6 in a series. The copyright date of both editions is 1901.

Edited by Solomon Solis Cohen, M.D. (Prof. of Clinical Medicine, Jefferson Medical College, Philadelphia, Pennsylvania). Address: A.M., M.D., Prof. of the Principles and Practice of Medicine, Northwestern Univ. Medical School [Evanston, Illinois].

2755. Drews, George Julius. 1909. Unfired foods and hygienic dietetics for prophylactic (preventative) feeding and therapeutic (remedial) feeding... Chicago, Illinois: Published

by the author. 313 + x p. Illust. 23 cm. Pages 140-165 blank for memoranda. 2nd ed. published in 1912.

• **Summary:** The subtitle continues: "(Treats on food in the cause, prevention, and cure of disease.) Contains 360 recipes for health drinks, uncooked soups, fruit, flower and vegetable salads, unbaked breads and 'brawn-foods,' unfired pies and wedding cakes, directions for curing every common disease, including botanical description and complete analyses of every natural food, and advice for economical city and cottage gardening."

George Drews was born in 1873; a photo (frontispiece), facing the title page, shows his portrait.

Page 23, in large letters, states: "A King Can Eat Nothing Better and a Beggar Nothing Cheaper than Natural Food for it is the Healthiest for the Rich and Cheapest for the Poor and can be served in such artistic and attractive manner as to become the dignity of the most refined and so simple as not to puzzle the most lowly Without detracting from its quality or deliciousness."

The section on "Nuts" (p. 164) states: "The Spanish Peanut is the softest and most useful in the unfired diet, because it can be used in a greater variety of ways than any other nut. To those who have learned to like the peanut, it takes the place of milk, butter, cream, eggs, sugar, salt and

spices."

As a sampler, the section titled "Promiscuous subjects" begins (p. 232): "This department contains further information on hygienic living and feeding, commercial food and other subjects which should be better understood by all."

It has the following contents: Hygienic dietetics. Daily ration. Packed lunches. The average restaurant dinner. Why vegetarians fail. Fletcherization. Soaking. Overeating. Fasting. Variety. The toxic poisons of emotion. Flesh as a stimulant. Eggs. Milk. Food and morality. Therapeutic value of fruits. Fruit acids sterilize. Organic and inorganic water. The taste buds. Condiments. Common salt. Commercial sugar. Vacuum sugar. Wholesome sweets. Health and environment. Laughter. Doctor nature (light, air, water, fruit juices, vegetable juices, exercise, pleasure and recreation, sleep). Drugs. Blood purifiers. Blood and nerve tonics. The value of sunshine. The life of food. Organic molecules. The tooth destroyers. The baby. Wholesome poultices. Domestic harmony. Social dinners and etiquette of feasting. The power of resistance and recuperation. Man as a frugivore and herbivore. The vegetarian sport. The sense of smell. Sunshine and shadow. Nursing, a fine art. The light, air, and labor cure. A few maxims.

Note: This is the earliest English-language document seen (April 2005) that contains the word "unfired" or the term "unfired foods." This term refers to raw- or uncooked foods. Address: "Alimentationis Doctor," 36 Marion Court, Chicago, Illinois.

2756. Hanish, Otoman Zar-Adusht. 1909. *Mazdaznan encyclopedia of dietetics and home cook book*. 5th ed. Chicago, Illinois: Mazdaznan Associates of God. 230 p. 20 cm. *

2757. Joteyko, Józefa; Kipiani, Varia. 1909. *Le végétarisme et son influence sur la santé publique, le commerce, l'industrie, et l'économie de la nature* [Vegetarianism and its influence on public health, commerce, industry, and economy of nature]. Brussels, Belgium: Société végét. de Belgique. 68 p. 19 cm. [Fre]*

• **Summary:** The first author, a woman and a PhD, lived 1866-1928 and appears to have been Polish.

2758. Kellogg, John Harvey. 1909. *The Battle Creek Sanitarium diet list*. Battle Creek, Michigan: Modern Medicine Publishing Co. Ltd. 71 p. 16 cm.

• **Summary:** A table on page 53 shows the "Number of food units or calories per ounce of various uncooked foodstuffs." Soja beans are said to contain the following: 38.4, fats 48.3, carbohydrates 33.5, total 120.2. Note: The units are not clear. The food with the highest total is almond meal (200.2). There are two types of Sanitas self-rising gluten flour. One with protein 20.0 and total 107.4, and another with protein 46.4, total 100.3.



One section titled “Disease-producing foods” (p. 58-59) discusses cane-sugar, fats (in excess), flesh foods, oysters and other shellfish, eggs, milk, condiments, tea, coffee, chocolate, cocoa, wine, beer, and all alcoholics [i.e. alcoholic beverages].

Note: This is the second earliest document seen (Nov. 2002) connected with Dr. John Harvey Kellogg that mentions soy beans [actually “Beans, Soja”]. Dr. Kellogg was born in 1852. Address: M.D., Superintendent, Battle Creek Sanitarium, Battle Creek, Michigan.

2759. Loughborough, John Norton. 1909. The great second advent movement: Its rise and progress. Washington, DC: Review and Herald Publishing Assoc. xvii + 21-480 p. Illust. *

• **Summary:** A participant’s view of the early history of the Seventh-day Adventist church.

2760. Miles, Eustace Hamilton. 1909. Better food for boys. 2nd ed., revised. London: G. Bell & Sons. xiv + 81 p. 16°. Series: Light and Life Books. *

• **Summary:** About a vegetarian diet.

2761. Mill, Jean Oliver (Mrs. Mill). 1909. Reform cookery book: Up-to-date health cookery for the twentieth century. New and enlarged, 4th ed. Dundee, Scotland: J. Leng. 128 + [28] p. 19 cm. 1st ed. 1904 (Edinburgh, Menzies; 112 p.). 2nd ed. 1905. *

• **Summary:** Pages 44-46: “A few of ‘Pitman’ 1001 delicious health foods. In place of meat and free from its dangers. Brazose Meat—Made from Brazils. Quite different from all other nut meats... Per ½-lb tins, 10d. Vigar Brawn—The superb cold dish. Tokio Baked Beans, with tomato and nut sauce. Baked Beans, with tomato sauce. Curried beans, with savoury sauce. Vegetable soups—in 12 varieties. Nutmarto Potted Paste—Far superior to meat and fish pastes. Vigar Gravy Essence—Delicious flavour. Add but a few drops to water. One Penny Packet Health Wafers with two ripe bananas insure a perfect meal.

“All those interested in Health Foods and Perfect Health should read ‘Pitman’ Health, from Food Library, No. 1 to 8. One penny each, post free... Full catalogue of health foods, with ‘Diet Guide,’ post free one stamp. A wise selection of health foods will give you Perfect Health and Digestion, and so enable you to perform the maximum amount of work—both mental and physical—with the minimum amount of fatigue.”

“‘Pitman’ Health Food Stores, 155 Aston Brook St., Birmingham [England]. (The largest health food dealers in the world).”

Page 66: “In addition to above, there are the products of the International Health Association [1899—Founded under the name The International Health Association Limited. 1926—Name changed to Granose Foods Limited], ‘the

pioneer manufacturers of health foods,’ who have within the past year removed their works into the country (Stanborough Park, Watford, Herts). Then Messrs Winter, Birmingham, ‘Pitman,’ Birmingham, and Messrs Chapman, Liverpool, have a number of excellent nut meats, fuller reference and recipes for which will be found in the chapter on ‘Health Food Specialties’ at end of book.”

Pages 215-16. “Nut meat preparations, whereby one can with very little contrive Nut meats for one’s self. There are four different kinds—walnut, white, and brown almond (free from pea nuts), and another containing pea nuts... ‘Pitman’ Savoury Nut Meat bears a name which guarantees its excellence. It is free from pea nuts, and is put up in ½-lb., 1-lb., and 1½-lb. tins.

“Quite the biggest development of the last year or two are the nut meats manufactured by R. Winter, Birmingham, of ‘Pure Fruit Fame.’” The products include: Nutton, and Legumon.

2762. Newcombe, A.C. comp. 1909. Rational food: Opinions of eminent medical, scientific and other authorities. London: R.J. James. 35 p. 22 cm. *

2763. Rorer, Sarah Tyson (Heston). 1909. Mrs. Rorer’s vegetable cookery and meat substitutes. Philadelphia, Pennsylvania: Arnold and Company. 328 p. + 8 p. of unnumbered ads at end. Index. 20 cm.

• **Summary:** An early, detailed and savoury vegetarian cookbook. The long chapter titled “In the place of meat” (p. 39-62) includes recipes for: Peanut butter and peanut meal (p. 41-42). Mock veal roast (with roasted peanuts), Mock meat hash, Mock tenderloin steak (with 1 quart nut meats {English walnuts, peanuts, pine nuts and almonds in equal quantities}), Mock turkey, Mock goose (with black walnuts), Mock duck, Mock fish, Planked mock fish, Mock ham (with English walnuts, black walnuts, pecans, and almonds), and nut cheese (p. 43-47). Also includes: Peanut sandwiches [actually Peanut butter sandwiches] (p. 194). Section titled “Nut milks and nut creams” with recipes for Cocconut milk. Almond milk (p. 245). Section titled Menus (p. 249+). The author was born in 1849.

Note 1. This is the earliest English-language document seen (Oct. 2014) concerning meat alternatives that contains the term “Mock ham.”

Note 2. This is the earliest document seen (Nov. 2014) concerning a meatless alternatives to the meat of a pig (ham). Address: Philadelphia.

2764. Senn, Charles Herman. 1909. Meatless fare and lenten cookery. London: The Food and Cookery Publishing Agency. 142 p. 19 cm. *

• **Summary:** The author lived 1862-1934.

2765. Sieveking, I.G. 1909. Memoirs and letters of Francis

W. Newman. London. *

• **Summary:** Newman was president of the Vegetarian Society in England. Confessing of early lapses, he wrote (p. 310): "On some occasions in early years, when I could not get proper vegetarian food, I have eaten some small bit of ham fat... to aid dry potato from sticking in my throat. I do not interpret our rules as forbidding exceptional action under stress of difficulty."

2766. Sinclair, Upton; Williams, Michael. 1909. Good health and how we won it: With an account of the new hygiene. New York, NY: Frederick A. Stokes Co. [5] + 302 p. Illust. (with 16 full-page illustrations from photographs). Index. 20 cm.

• **Summary:** Contents: Introduction. 1. The battle of the blood. 2. How to eat: The gospel of dietetics according to Horace Fletcher. 3. The Yale experiments [New Haven, Connecticut]. 4. How digestion is accomplished. 5. How foods poison the body (advocates a vegetarian diet). 6. Some important food facts. 7. How often should we eat. 8. Health and the mind. 9. The case as to meat. 10. The case against stimulants. 11. Diet reform in the family. 12. Breathing and exercise. 13. Bathing and cleanliness. 14. A university of health. 15. Health reform and the Committee of One Hundred. Appendix.

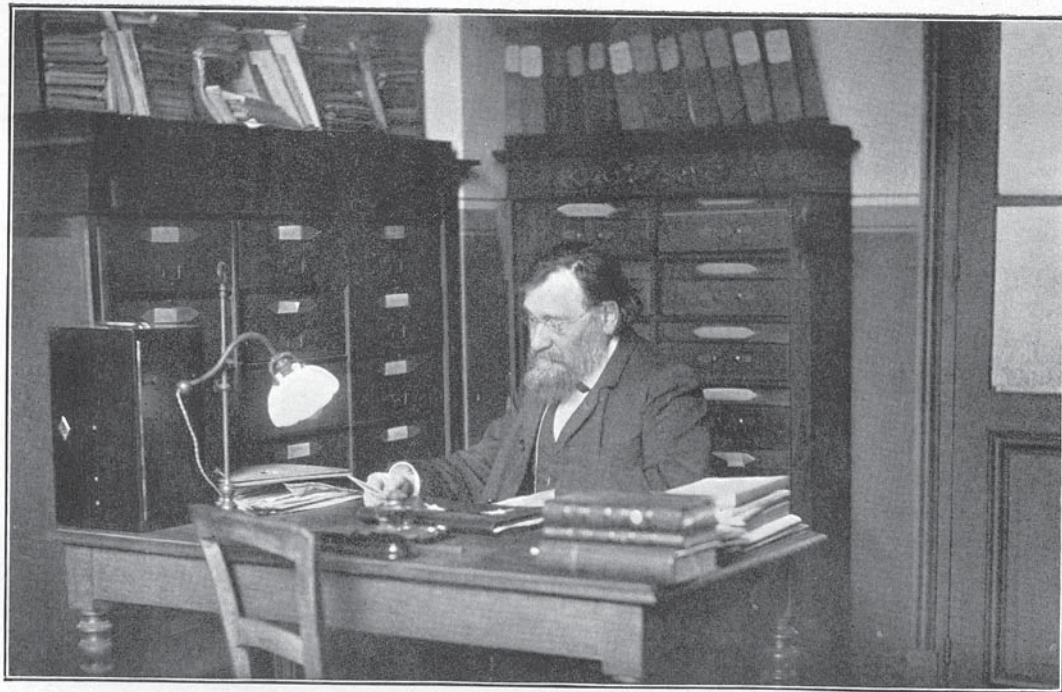
Photos show: (1) The battle of the blood (White blood

cells attacking two types of germs; Frontispiece). (2) Mr. Upton Sinclair and Mr. Michael Williams, resting from their favorite exercise, tennis. (3) "Mr. Horace Fletcher, whose books on dietetics and good health were the forerunners of the present movement." (4) Horace Fletcher making a world's record of weight lifting endurance in the Yale gym; he doubled the previous best record. (5) Prof. Russell H. Chittenden, Ph.D., LL.D., Sc.D., Director Sheffield Scientific School, Yale University. "He has conducted many dietary experiments from the physiologist's point of view." (6) Prof. Irving Fischer, Ph.D. Prof. of Economics at Yale Univ. "His investigations have had to do largely with the cost of necessary food." (7) Mr. John E. Granger breaking the world's record for deep knee bending. Observing are Mr. Alonzo A. Stagg (coach of the Chicago University football team) and Mr. Michael Williams.

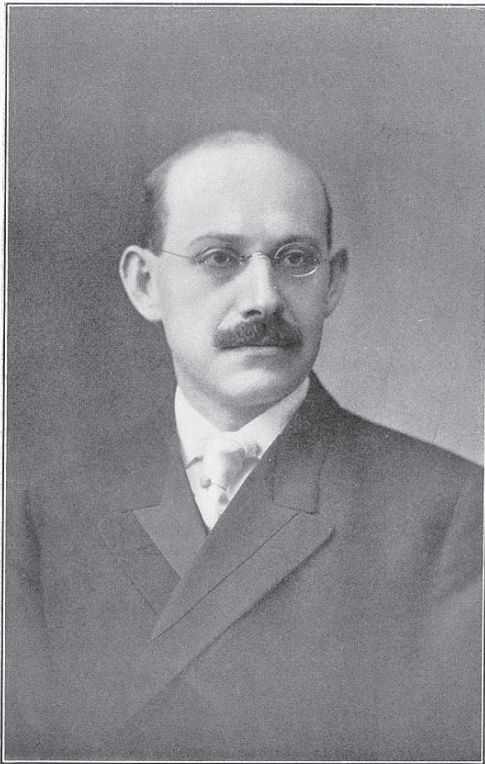
(8) M. Elie Metchnikoff of the Pasteur Institute, Paris. He has studied auto-intoxication and "believes the normal life should be over 125 years long."

(9) Prof. Lafayette B. Mendel, Ph.D., Yale University. He has carried on researches with Prof. Chittenden. (10) Mr. Upton Sinclair's three children at the beach. "Well nourished on two meals a day." (11) Mr. Sinclair's children (2 more photos). (12) The daily swim. (13) Fresh air in Bermuda. (14) Outdoor exercise.

(15) Dr. J.H. Kellogg of the Battle Creek Sanitarium.



M. ELIE METCHNIKOFF, OF THE PASTEUR INSTITUTE OF PARIS.
His researches have thrown great light on auto-intoxication. He believes that the normal life should be over 125 years long.



PROF. LAFAYETTE B. MENDEL, PH.D., YALE UNIVERSITY,
Who has carried on researches in conjunction with
Prof. Chittenden.

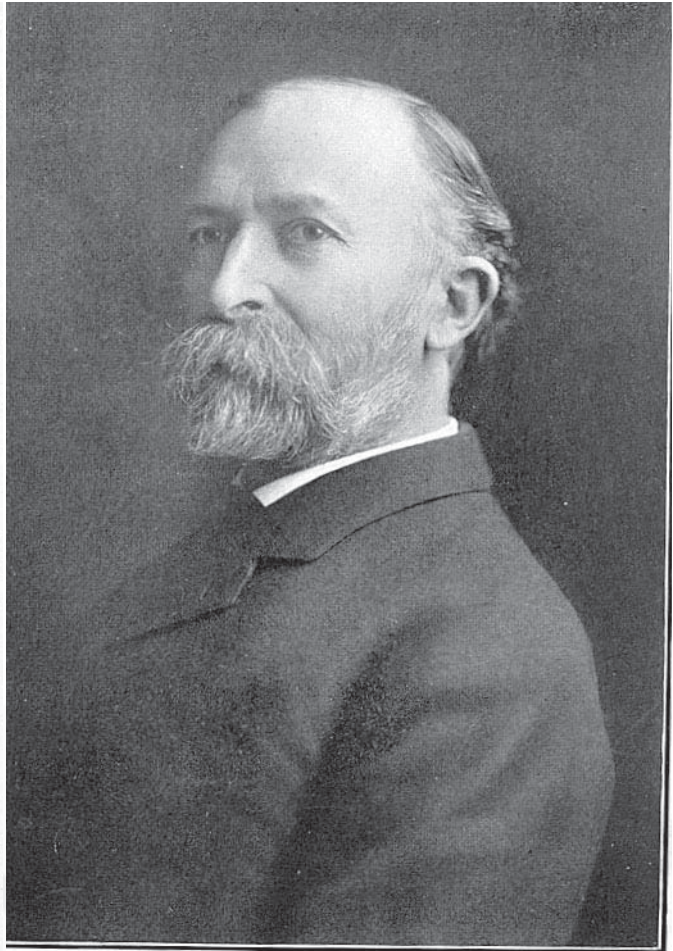
(16) A group by the fireside at the Battle Creek Sanitarium with Dr. Kellogg.

The Introduction, by Sinclair, begins with this story: About 10 years ago, when he was a college student, he became sick for the first time in 14 years. He visited a doctor and said: "Doctor, it has occurred to me that I would like to have someone who knows about the body examine me thoroughly and tell me how to live."

"I can recall his look of perplexity. 'Was there anything the matter with you before this attack?' he asked. 'Nothing that I know of,' I answered; 'but I have often reflected that the way I am living cannot be perfect; and I want to get as much out of my body and mind as I can. I should like to know, for instance, just what are the proper things for me to eat -'"

"'Nonsense,' he interrupted. 'You go right on and live as you have been living, and don't get to thinking about your health.'

"And so I went away and dismissed the idea... All doctors that I had ever heard of were people who cured you when you were sick; to ask one to take you when you were well and to help you to stay well, was to take an unfair advantage of the profession.'" Over the years he visited the



doctor several times, and each time the doctor gave him a another kind of medicine to cover up his symptoms. It was first in Battle Creek, Michigan, that he found a large, modern and entirely new type of hospital with "more than a thousand nurses, physicians, and helpers, all devoting their time to the teaching of the new art of keeping well." Slowly but surely he "found the road to permanent health."

A review in *Nature*: "A new sort of health book, giving in condensed form the theories of Fletcher, Metchnikoff, Kellogg and others. 16 full page illustrations. Price, \$1.35."

2767. Swain, Rachel. 1909. *Cooking for health: or, Plain cookery with health hints*. 3rd ed. rev. New York, NY; Passaic, New Jersey: The Health-Culture Co.; London: L.N. Fowler & Co. 203 p. Recipe index. 20 cm. Series: Health-Culture Library No. 19.

• **Summary:** This is a pseudo-vegetarian cookbook. There are no recipes for meat in the main body of the book, but the first 2 appendixes are meat recipes. However the first appendix begins with a long criticism of the nutritional value of meat.

In the Preface, the author states: "Meat, as I believe, should occupy a subordinate place in the rational or scientific dietary. It should be used, if at all, only in certain

conditions and then sparingly. The objections to it are not that it contains so small a percentage of nutrition..., but that at best it contains urea and creatine, and is calculated to fill the tissues with toxins [toxins], all of which favor the development of inflammatory and febrile affections of the body and provoke spasmodic and irritable conditions of the larger nerve centres. The quality of meat is especially liable to suffer from diseases of the animal... Eggs, milk and cheese are preferable to meat; and nuts are an excellent article of food." Address: M.D., 608 Middle Dr., Indianapolis, Indiana.

2768. White, Ellen G. 1909. The ministry of healing. Mountain View, California: Pacific Press Publishing Assoc. 383 p. Index. 18 cm. Paperback edition published 1974. Index. 18 cm.

• **Summary:** The paperback edition contains the full text of the standard edition; only pictures, poems, and other filler materials have been deleted.

2769. Yukawa, Genyô. 1909. Ueber die absolut vegetarische Ernahrung japanischer Bonzen [On the strict vegetarian (vegan) diet of Japanese Buddhist monks]. *Archiv fuer Verdauungskrankheiten* 15:471-524. [5 ref. Ger]

• **Summary:** The author studied a group of 12 strict vegetarian [vegan] Buddhist monks in Japan and found them to be in good health. He estimated that their daily diets, if evaluated for a 150-pound male, supplied 3,575 calories and 113 gm of protein. The older men ate somewhat less. The diet consisted chiefly of rice and barley, with soy products, vegetables, and rape seed oil.

A table (p. 478-79) summarizes the author's research on the protein content of vegetarian meals by previous Japanese researchers. These meals contained various soy products: Miso (*Soybohnennmus*), soy sauce (*Soy*), and tofu. On pages 489-91 are definitions of miso soup, miso, soy sauce (*Soy*), koji, grilled tofu (*Yakidofu*), cooked soybeans (without the hulls removed), azuki bean paste, and mochi, which are served at Nanshuji temple. A table (p. 497-98) gives the nutritional composition of these and other foods. Amounts served at each meal are shown on p. 501, 514, 522, including daikon pickled in miso. The terms "Makrobiotik" and "Makrobier" are used. Address: Aus der Privatklinik fuer Magen- und Darmkrankheiten von Dr. Yukawa in Osaka, Japan.

2770. Anderson, Hans Steele. comp. 1909? Food and cookery: Its relation to health. Lessons in practical work. Loma Linda, California: The College Press. 55 p. Undated. Illust. *

• **Summary:** The author was born in 1877.

2771. Anderson, Hans Steele. 1909? Food facts: A treatise on healthful living and practical dietetics for use in cooking classes and schools of health. A companion to *Food and*

Cookery. Loma Linda, California: The College Press. 24 p. Undated. Illust. *

• **Summary:** The author was born in 1877.

2772. The feast of herbs. 190? London: H.J. Glaisher. 128 p. 17 cm. *

2773. Tissier, H. 1910. Régime végétalien utilisant les grasses animales suivi depuis deux ans [A vegetable diet utilizing animal fat followed during two years]. *Comptes Rendus des Seances de la Societe de Biologie* 68:12-14. Jan. 8 meeting. [Fre]

• **Summary:** Two adults lived for 2 years on a vegetarian diet containing 42-50 gm protein, 103-143 gm fat, and 225-249 gm carbohydrate per day. It proved adequate for both sedentary and physically active or demanding lifestyles.

2774. *Naturopath and Herald of Health (The)* (New York City). 1910. The Rice Association of America, Crowley, Louisiana. 15(1):45. Jan.

• **Summary:** "Rice, of course, we mean unpolished rice, is strictly a Naturopathic food, and substitute for meat, eggs, fish, poultry, a fine food that will cure dyspepsia. The easiest cereal to digest."

"Unpolished rice is for sale, in first class quality, at the Pure Food Store, 465 Lexington Ave., New York City."

2775. Vegetarian Company, Inc. (The). 1910. Become a vegetarian (Ad). *Naturopath and Herald of Health (The)* (New York City) 15(1):Unnumbered page. Jan.

• **Summary:** An advertisement for *The Vegetarian Magazine*, which "stands for a cleaner body, a healthier mentality, and a higher morality. Advocates disuse of flesh, fish and fowl as food; hygienic living and natural methods of obtaining health. Preaches humanitarianism, purity and temperance in all things." 1 year subscription, \$1.00; 1 month, 10 cents. A large illustration shows the cover. Address: No. 243 Michigan Blvd., Chicago, Illinois.

2776. *Vegetarian Magazine (The)* (Chicago). 1910. "There is rest for the weary." Feb. p. 45-46.

• **Summary:** See next page. A portrait photo shows Upton Sinclair, a vegetarian and author of *The Jungle*, about the Chicago [Illinois] stockyards and meatpacking industry. He is spending the winter in the South with his son; they eat nuts and fruits.

2777. Wiancko, Alfred T.; Cromer, Clinton O. 1910. Results of cooperative tests of varieties of corn, wheat, oats, soy beans and cow peas, 1909. *Indiana (Purdue) Agricultural Experiment Station, Bulletin* No. 139. p. 87-123. Feb.

• **Summary:** The experiments were conducted on over 900 farms in different parts of the state. In 1909 there were 81 tests of four varieties of soy beans. "The number of complete



and satisfactory reports was unusually small." Tables show (22, p. 118) Four-year average yields of soy beans, 1906-1909, for five varieties: (Ito San {used as a check}, Early Brown, Hollybrook, Dwarf Early Yellow, Medium Early Yellow). Yields of both hay and grain are given for northern and southern Indiana. The highest hay yield was 2,728 lb/acre and the highest grain [seed] yield was 20.0 bushels/acre, both from Hollybrook in northern Indiana. (23, p. 119) The name, post office, and county of 12 Indiana farmers in northern Indiana who grew soy beans in 1909, their yields for each of 4 varieties (Ito San, Early Brown, Hollybrook, and Medium Yellow), and the average yields. The farmers are: Fernando Brier, Lafayette, Tippecanoe Co. Arthur P. Carey, Galveston, Cass Co. Geo W. Cramer, Decatur, Adams Co. John T. Cromer, Middletown, Delaware Co. W.H. Derrick, Michigantown, Clinton Co. W.S. Hollingsworth, Lynn, Randolph Co. John A. Miller, New Lisbon, Henry Co. Horace G. Munson, Lincoln, Cass Co. Hemsley Robison, Walkerton, LaPorte Co. Chester Saber, Knox, Starke Co. Perry Seale, Fairmount, Grant Co. James P. Smith, Kokomo, Howard Co." (24, p. 120) Same as the previous table but 13 farmers from southern Indiana: O.E. Bales, Martinsville, Morgan Co. J.E. Collins, Tell City, Perry Co. Chas. H. Freed, Saltillo, Lawrence Co. Leonard Gebert, Harrison, Ohio,

Dearborn Co. Clarence Gossman, Brownstown, Jackson Co. John Heinze, Tell City, Spencer Co. Emmet Hornaday, New Augusta, Marion Co. G.E. Johnson, Lynnville, Warrick Co. Arthur Porter, Indian Springs, Martin Co. Eveline Riedel, Osgood, Ripley Co. T.G. Sturm, Elizabeth, Harrison Co. Raleigh Thompson, Underwood, Clark Co." Address: 1. B.S.A., Agriculturist and head of department; 2. Asst. Agriculturist.

2778. Langworthy, C.F.; Hunt, Caroline L. 1910. Economical use of meat in the home. *Farmers' Bulletin (USDA)* No. 391. 29 p. March 21. Corrected April 5, 1910. Revised Nov. 1922 (Published 1923).

• **Summary:** Note 1. There are two slightly different editions of this 1910 edition. The first has "Issued March 21, 1910" at the top left-hand corner of the title page. The second has "[Corrected April 5, 1910]" in the middle of the title page. There is no indication of what was corrected.

The following statement about meat appears in the "Summary" section of each edition: "It is of course possible to eat meat dishes less frequently, or as noted above, to omit meat from the diet altogether, if one so desires and the diet is so arranged that it remains well balanced."

This summary is on p. 41 of the first edition and on page 29 of the second edition. Address: 1. Ph.D., Expert in Charge of Nutrition Investigations; 2. A.B., Expert in Nutrition. Both: Office of Experiment Stations.

2779. Japan, Bureau of Agriculture (Norinsho, Nomukyoku), Dep. of Agriculture and Commerce. 1910. Outlines of agriculture in Japan. Tokyo: Agricultural Bureau, Department of Agriculture and Commerce. 132 p. March. Illust. No index. 23 cm. [Eng]

• **Summary:** This book was compiled to acquaint foreigners with agriculture in Japan. Company name with diacritics is: Nôrinshô, Nômukyoku. A map near the front shows Japan and its empire (incl. Korea, Formosa, Kwantung, Karafuto, and the Kurile Islands, with an inset pie chart showing the value of Japan's agricultural products). Oval photos show Japan's six top agricultural officials, including Baron K. Oura, Minister of the Dept. of Agriculture and Commerce, C. Shimooka, Director of the Agricultural Bureau, and Dr. Y. Kozai, Director of the Imperial Experiment Station.

A full-page table shows the moneys, measures and weights of Japan with English equivalents.

Contents of the first part of the book: Introduction: Geographical location, area, population, topographical position, climate. 1. General remarks. 2. Condition of farmers. 3. Condition of agricultural land.

The section titled "Upland fields" (p. 18) states: "Upland fields are those portions of land being located in high and dry places which by wanting means of irrigation could not be converted into paddy fields. The utilization of these fields is commonly made by the rotation system and crops are

raised twice a year. The commonest instance is that barely, naked barely, and wheat are raised as the first crop in winter whereas soja beans, sweet potatoes and millets are raised during the summer as the second crop." The profits from upland fields are generally smaller than from lowland / paddy fields. The average yield of soja beans over the past 10 years is given in Japanese units (p. 19).

In Japan only cows and horses are kept as work animals. In 1907 Japan had 1,008,922 cows and 2,204,031 horses. But they were used more for their manure than for plowing.

A table (p. 28) shows the value (in yen) of the principal commercial fertilizers in Japan from 1905 to 1907. "Soja bean cakes" (a key source of nitrogen) is by far the largest, averaging 12.9 million yen for these three years, followed by superphosphate of lime, mixed manure, rape-seed oil cakes, herring cakes, bone dust, and cotton-seed oil cakes. Note 1. This is the earliest English-language document seen (July 2016) that uses the term "cotton-seed oil cakes" (plural or singular) to refer to cotton-seed cakes.

A table (p. 37) gives the cultivated area (in 1,000 *cho*) of major Japanese crops in 1887, 1892, 1897, 1902, and 1907. In 1907 rice had by far the largest area (2,906), followed by naked barley (694), barley (658), soja bean (471), wheat (444), mulberry tree (390), sweet potato (288), Indian millet (202), rape seed (143), small red bean ([azuki], 135). Soja bean area remained almost unchanged between 1887 (466) and 1907 (471).

A table (p. 39) gives average yield (in *koku/tan*) of the same major Japanese crops for the same years shown in the previous table. Yield of soja beans rose from 0.698 in 1887 to 0.777 in 1907. Since 1 *koku* = 4.963 bushels and 1 *tan* = 0.245 acres, the 1907 yield is 15.74 bushels/acre.

A table (p. 40) gives the production (in 10,000 *koku*) of the same major Japanese crops for the same years shown in the previous table. Production of soja beans rose from 325 in 1887 to 366 in 1907. Since 1 *koku* = 4.963 bushels, and 10,000 *koku* = 49,630 bushels, then 366 *koku* is 18.164 million bushels. The next table (p. 42) shows the value (in yen) of each of these agricultural products in 1905-07, and a table (p. 46) compares the cultivated area of each of these crops with rice; soja beans are 16.2% of rice.

In the section on "Food crops" (p. 47+) is a detailed discussion of each. Concerning "Soja bean" (p. 50-51) we read: "The use of this bean is extremely extensive since they are used for the purpose of supplying to the people low priced starchy food by being made into *miso* (pea cheese), soy, *tofu* (bean curd), and other food-stuffs required by the Japanese. The residue obtained from making these food-stuffs from the bean is used for the purpose of feeding cattle or of pressing oil while as manure it is highly valued. Soja bean is easily cultivated requiring less amount of manure and labour. It is therefore cultivated all over the country and occupies the principal position among summer crops of upland fields. Within recent years the demand for it

has considerably increased at home and also the export of various food-stuffs prepared out of bean has shown some increase so that no small amount of bean is imported either from China [Manchuria] or Korea. The amount imported actually reaches 10,000,000 *yen*. Over and above these, the import of bean cakes is approximately figured at 20,000,000 *yen* so that the domestic output has somewhat been affected."

Also discusses: Barley and naked barley. Indian millet, Barnyard millet and sorghum. Small red bean [azuki] ("A large amount of small red bean is used as a material for cakes [confections], Hokkaido being the principal producing district." p. 51). Flax and hemp. Green manure crops, incl. *genge* (*Astragalus sinicus*, *umagoyashi* (*Medicago denticula*)), soja beans, etc.

Note 2. This is the 2nd earliest English-language document seen (Oct. 2021) that uses the term "small red bean" to refer to the azuki bean.

Chapter 4, titled "Animal industry and poultry" (p. 69+) contains many statistics which may be of interest to vegetarians. Japanese traditionally ate fish rather than meat. "Even at present, the amount of meat consumed per capita a year does not exceed 1.7 pounds while that consumed in America is 150 pounds and in England 118 pounds per capita." etc.

Page 70 contains 4 tables with statistics about the number of cattle, horses, swine, sheep and goats, from 1897 to 1907. The number of slaughter houses decreased from 2,163 in 1897 to 938 in 1907. During this same period the number of slaughtered horses increased from 41,049 to 65,655 and the number of slaughtered swine increased from 107,034 to 177,351.

Note: An excellent history of meat eating in Japan, by Zenjiro Watanabe, is available online at http://www.kikkoman.co.jp/kiifc/foodculture/pdf_09/e_002_008.pdf.

In 1906 the government perceived the necessity for developing a poultry industry in Japan so it established a poultry plant as a branch of the Imperial Stock Breeding Farm in the suburbs of Tokyo (p. 75).

A table (p. 85) shows imports of principal agricultural products (quantity and value) each year from 1906 to 1908. Imports of soja beans increased from 286 to 352 (x 10,000 piculs) during this period, while imports of [soja] bean cake increased from 433 to 776. Both were imported mainly from China. However "the output of soy [sauce] and *miso* made of soja bean is exported to the amount of 1,200,000 *yen*, while bean cake forms the principal fertilizer in Japan" (p. 86).

Page 95: The Imperial Agricultural Experiment Station, with its headquarters near Tokyo, under the direct control of the Minister of Agriculture and Commerce, "originated in 1886 and the system was practically completed in 1893." Address: Tokyo.

2780. Brook, Harry Ellington. 1910. Care of the body— Suggestions for preserving health. *Los Angeles Times*. April

10. p. IM476. Sunday magazine.

• **Summary:** The first section, titled “Fasting for the cure of disease,” states: “Fasting for the cure of disease, or the improvement of health, has become quite a fad in this country during the past few years. Many remarkable cures of diseases, declared by medical men to be incurable, have been reported.

“The forty days’ fast of Jesus 2000 years ago, and the twice-repeated forty days fast of Dr. Tanner—now of Long Beach—about 25 years ago, have since then frequently been exceeded. Many have fasted over six weeks [42 days]. A Chicago [Illinois] lawyer, three years ago, went sixty one days without food, and thus cured himself of a chronic stomach trouble.”

“More than any other man in this country, the late Dr. Edward Hooker Dewey introduced and popularized the idea of fasting. His book, ‘The Fasting Cure and the No-Breakfast Plan,’ was reviewed here several years ago.” His books are published by the Fowler & Wells Co., New York.

“‘Fasting for the Cure of Disease’ is the title of a book of 180 pages by Dr. Linda Burfield Hazzard of Seattle (Harrison Publishing Co., Seattle) [Washington]. Dr. Hazzard makes a specialty of fasting for the cure of disease, and has treated by fasting during the past two years over 600 persons, having lost only six, and in all of these cases an autopsy showed that death was inevitable. Dr. Hazzard was a pupil of Dr. Dewey.” The chapter on diet is particularly good.

In his book, ‘The Philosophy of Fasting’ (published by Benedict Lust, No. 124 East 59th street, New York), Edward Earle “Purinton sets forth the virtues of fasting for various purposes—for health, enjoyment, freedom, power, beauty, faith, courage, poise, virtue, spirituality, instinct, inspiration and love. He also gives a ‘personal prologue’ and ‘twenty rules for sane fasting.’

Another large book on fasting is entitled ‘Vitality, Fasting, and Nutrition,’ by Hereward Carrington (Rebman Co., New York, 630 p.).

The section titled “A California health food” states: “Another addition to the long list of health foods has been placed on the market by our friend Otto Carqué. It is composed almost entirely of California products, including dried fruits, nuts, and a little partially-cooked grain. Such a food possesses advantages over the raw cereal foods on the market, which are harmful to the digestive organs, especially of those whose digestion is weak.” Address: Staff writer.

2781. Bugby, William. 1910. A vegetarian’s experiences. No I. *Daily Post (The) (Hobart, Tasmania, Australia)*. April 23. p. 3.

• **Summary:** “A recent cablegram from the United States announcing that the inhabitants of some districts had resolved to abstain from meat for a period of three months, in order to bring down the price of flesh meat, has caused many meat-eaters to ask, ‘How will these people be able to live

during this time’

“It may interest such inquirers to learn how a vegetarian fares, and why he does not consume any food that does not entail [sic, that entails] the direct destruction of conscious animal life, whether that food be fish, flesh, or fowl. Of course, a strict vegetarian does not even use butter, cheese, milk, or eggs, although a large number of people who have adopted what is known as the ‘reformed diet’ [a vegetarian which includes dairy products and eggs] take one or all of these foods, contenting themselves with simple abstinence from all food involving the death of a conscious living animal.

“There can be little doubt that those who abstain altogether from every kind of animal food lead healthier and happier lives than those who have adopted simply the modified or ‘reformed’ diet, in which milk, butter, cheese, and eggs are taken. But, as some would-be vegetarians imagine that they will miss the animal food to which they have so long been accustomed, they will do well with simple abstinence from all foods involving slaughter.

“Some 23 years ago the present writer was an unwilling witness of a scene of great cruelty, occasioned by the attempts of certain brutal drovers to force sheep and cattle into the old slaughter-yards. The animals scented blood at every step, and probably heard the dying groans of other animals within the yards, which were distinctly audible outside. Alas! that scene is constantly being enacted. The writer’s conscience pricked him, for he knew well that meat food (?) was unnecessary and that it was far inferior in nutritive elements to that directly obtainable from the vegetable word. He therefore at once resolved no longer to be a party to the unnecessary cruelty and slaughter involved in a meat dinner. The thought also struck him that the killing of animals was most demoralizing and brutalizing to the slaughtermen and butchers who took part in it. He tried to picture the state of mind of the men who daily perpetrated the murder of defenceless and innocent animals...”

“There are three points, among others, to be considered in regard to a vegetarian or non-flesh diet:

“1. Is it sufficiently nutritious and easily digestible?

“2. Does it conduce to health, strength, and vigor?

“3. What is its moral effect?

“To these might be added—4. Is it palatable? and 5. What is its aesthetic effect?

“Although practical alone will convince an inquirer that a diet taken wholly from the vegetable kingdom is amply sufficient for all his needs, the testimony of science should furnish the final evidence in its favor. It must not be forgotten that the great majority of the civilised nations of the world are practically dependent upon a non-flesh diet for their staple food. To this may be added the fact that those animals noted for their strength, endurance, and docility are all vegetarians. Even dogs thrive best upon a non-flesh diet, and their coats always become rusty when they are fed upon

meat. If it be desired to make a dog save, irritable, morose, and mangey [mangy], a diet of raw meat or liver will quickly accomplish the work.

"The gorilla, orang-outang, chimpanzee, the apes, and the whole tribe of monkeys, which are all noted for their energy (?), agility, strength, endurance, and intelligence, are all vegetarians, and live upon nuts, berries, fruits, and roots. The elephant, also, remarkable for its immense strength, its wonderful intelligence, its docility, its sense of justice, its trustworthiness, and its longevity, is a vegetarian. So are the hippopotamus, rhinoceros, camel, horse, and ox, while on the other hand, the lion, tiger, and other great carnivores, which live upon flesh, speedily tire and take long sleeps after each exertion.

"The anatomy and physiology of man; the structure of his teeth, stomach, and intestines, and, indeed, that of his whole digestive canal, together with his position just above, or at the head of, the anthropoid apes, in the long series of vertebrate animals, alike prove him to be one of that group of animals. The internal organs of his body are practically identical with those of the higher apes, and, indeed, scarcely to be distinguished from them. Therefore, his diet should approximately resemble theirs.

"By the art of cooking, it is true, man has immensely extended the range of his food substance, thereby converting tough and almost indigestible substances into palatable, easily assimilable and nutritious articles of diet, so that he can live in every climate. But, nevertheless, he still thrives best upon a diet of fruit and nuts.

"The question may now be asked: 'But what are the best substitutes for meat?' Before this question is answered, it must be recognised that man, like the apes, requires a mixed diet, i.e., a diet comprising -

"1. Nitrogenous or flesh-forming elements (proteids). These elements promote the growth of the body, replace the wasted tissues of it, and effect repairs in accident and disease.

"2. Carbo-hydrates, or starchy and farinaceous foods. These furnish heat and produce energy, and include also sugar and gum.

"3. Hydro-carbons, or fats and oils, which help to render the body less susceptible to rapid changes of heat and cold (?)...

"4. Minerals..." (?) Note: The rest of the article is illegible. Address: Tasmania.

2782. Brook, Harry Ellington. 1910. Care of the body—Suggestions for preserving health. *Los Angeles Times*. April 24. p. IM540-41.

• **Summary:** The section titled "A husky vegetarian" states: "In a recent number of the Vegetarian magazine a correspondent writing adversely about a non-flesh dietary, criticised the appearance of Otto Carque, the well-known writer on hygiene, as seen in an engraving.

"Well, if you had seen Carque running, like a mountain goat, up the steep side of a brush-covered Southern California foothill, with fifty pounds on his back, while you, with no 'impediments,' puffed and 'blowed' behind him, you would come to the conclusion that Carque was a pretty husky kind of vegetarian." Address: N.D. [Naturopathic Doctor], Staff writer.

2783. Bugby, William. 1910. A vegetarian's experiences. No II. The soy bean. *Daily Post (The) (Hobart, Tasmania, Australia)*. April 30. p. 7.

• **Summary:** "There is a still better substitute for meat, and that is the Soy bean of Japan, which is now being extensively cultivated in New South Wales. The present writer has found nothing to surpass this most useful bean, and especially the improved variety of it grown at Wahroonga, N.S.W., by the Sanitarium Food Reform Co. [Seventh-day Adventist]. It might be introduced into Tasmania with advantage, and in a calcareous soil would prove a source of great profit to the grower. The Wahroonga variety of Soy bean takes less time to cook and is also more tender when cooked than that imported direct from Japan. It is far more digestible than any other kind of bean."

Note 1. In 1910 Wahroonga was a suburb of Sydney; it would have included some small, semi-rural market-gardening areas that provided vegetables for the city dwellers. The word "extensively" above probably means that small plots of soybeans were being grown in market gardens around towns and settlements in NSW. As of 2005 Sanitarium Food Reform Co. has been renamed Sanitarium Health Food Co. and is a thriving maker of health foods, breakfast cereals, meat alternatives, soymilk, etc.

"While the writer feels some satisfaction in the thought that more than 20 years ago [i.e., before April 1890], in the columns of a Melbourne journal, he was the first to call attention to the great merits of this most remarkable bean, and to advocate its introduction into Australia, he feels somewhat depressed at the fact that it has taken so many years to (?) its cultivation on and its adoption and recognition as an article of food. As a rule it may be assumed that it will take a generation to effect any great (?) reform. But we shall reap, if we faint not.

"The Soy bean is, in fact, a perfect and superior substitute for flesh meat, and it contains not only proteids or flesh-formers in abundance but also a large amount of pure and digestible fat. It contains the same food elements, in the same proportion, as a moderately fat mutton chop. Its skin is so thin as to be scarcely perceptible, hence it is the most digestible of the bean family, and can be flavored to suit any palate. It makes a highly nutritious soup. Children and invalids thrive upon it. The following is an analysis of the Soy bean -"

A table compares the "elementary constituents" of two varieties of soy beans, peas, lean beef, and fat mutton. For

each is given the percentage composition of water, protein or nitrogenous matter, fat or hydro-carbon, carbo-hydrates (starches), fibre, and ash. The protein content is as follows: Soy bean #1–37.8%. Soy bean #2–34.0%. Peas 23.0%. Lean beef 19.0%. Fat mutton 12.0%.

“In cooking, the bean absorbs about four or five times its weight of water; this brings it closely up to an equal quantity of fat mutton. A glance at the above table will show that the Soy is superior in every respect to beef, and is only surpassed in starch by peas. Dr. Anna Kingsford, M.D., in her interesting book ‘The Perfect Way in Diet’ [about a vegetarian diet], has shown that the digestive organs of man are not fitted for animal food, and that such food causes irritation and increases the tendency to inflammation, and is also largely responsible for rheumatism, gout, and neuralgia. It also promotes phthisis [pulmonary tuberculosis]. The drowsiness felt by so many persons after a hearty meal of meat, together with an intense craving for stimulants [e.g., alcohol], is wholly unknown to vegetarians, and this is why, in London, the numerous vegetarian restaurants are thronged by bankers and brainy business men at the time of the midday meal.

“It is worthy of notice that the ox gives back in his meat only some of the food derived by him from the grass, retaining the balance to form his teeth, horns, hoofs and hide. So that, at best, man loses some of the best nutriment when he uses meat as food. In addition to this, in the venous blood of the animal are to be found poisonous and effete material, waste tissue, cadaveric alkaloids, and even parasites and disease-germs, wholly absent from vegetables and fruit. It is a rare thing for vegetarians to suffer from anaemia, though it must be supposed that even a diet so rich in all the elements the blood requires will of itself secure immunity from this and other diseases if other hygienic conditions are absent. A vegetarian diet is not a panacea, although those who adopt it suffer far less from all complaints than their meat-eating brothers and sisters. If a vegetarian lady, ‘cumbered with much serving,’ and beset with a multitude of household duties, keeps all day indoors and does not go out enough to exercise in direct sunlight and fresh air—and most women have too little of these—she will very likely become anaemic, like her meat-eating sister, but this is not because of her vegetarian diet, but in spite of it. Still, she will not suffer so badly, or become so ‘run down,’ as that meat-eating sister, and she will, moreover, make a much more rapid recovery from all her ailments.

“It is also quite possible for a vegetarian to eat too much nitrogenous food, and to suffer from consequent indigestion. Still, the diet is not responsible for a man’s gluttony if he will eat to much, and will live to eat rather than live to eat. Temperance in eating is almost as essential as temperance in drinking. Here it may be added that a moderate and well-chosen vegetarian diet is a certain cure for drunkenness, since the craving for intoxicants is mainly induced by the

inflammatory state of the stomach caused by flesh-eating. Vegetable food is so nourishing and sustaining that a vegetarian can better afford to go without a meal than can a meat-eater. Indeed, the experience of the writer has been that for prolonged muscular and mental work there is nothing to compare with a judiciously-selected fruit and vegetable diet. The ancient Spartan and Roman athletes disdained meat. They lived on barley-cakes, olive oil, and black lentil soup. The canny and energetic Scotchman is virtually a vegetarian. The miners of Chili [Chile] are wont to ascend a perpendicular ladder with 2 cwt [1 cwt = hundredweight = 112 pounds] on their backs, and they do this all day long on a meal of beans and vegetables and fruit.

“The writer is of [the] opinion that after the age of three years milk should not be taken by human beings. It clogs his stomach, makes his brain sluggish and stupid, and in the stomach gives rise to lactic acid complications. Hence it should never be forced upon children over three years of age who have come of gouty or rheumatic parents. As a rule, such children have a natural detestation of it and a great aversion to it. Cow’s milk is an abomination that ought never to be taken. It is an unnatural thing for a human being that has cut its teeth, and ought to eat solid food, to drink the milk of a brute! The human stomach resents it!”

The writer then discusses: Suitable foods for vegetarians. The benefits of eating two meals a day. The importance of understanding the “elements of nutrition” contained in each food to maintain one’s proper weight and good health, the ability of a given area of land to support 6 times as many vegetarians as meat-eaters, the need to divide large Tasmanian land holdings into small plots of orchards and kitchen gardens, the sustaining and invigorating power of a non-flesh diet, the overall physical, mental, and moral effects of a vegetarian diet, and the need to abolish abattoirs or slaughter houses.

“It is not sufficiently understood that a vegetarian has far higher motives than the gratification of his palate and the satisfaction of his appetite. He regards all life as sacred, and the taking of innocent animal life as a monstrous crime, both against the animal and its right to live, and against the moral development of society at large. He regards his Creator as the Creator and Father of every living thing. When his last hour comes the vegetarian will be able calmly to meet his Heavenly Father—the Father also of every poor dumb animal—with the happy though humble consciousness that he has neither knowingly caused the infliction of pain or death, nor connived in their infliction by others upon an innocent animal. There is sound sense in the lines: -

“He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.”

Source of poem: “Rime of the Ancient Mariner,”
by Samuel Taylor Coleridge (1798; Part VII, stanza 23).

Coleridge lived 1772-1834

Note 2. This is the earliest document seen (July 2021) concerning soy beans in connection with (but not yet in) Tasmania.

Note 3. The author may have been a Seventh-day Adventist, since he states that soybeans have been grown in the Sanitarium gardens at Wahroonga, New South Wales. If he was an Adventist, this would be the earliest article seen on soybeans written by a Seventh-day Adventist. Address: Tasmania.

2784. Selss, Gustav. 1910. Deutscher Vegetarier-Bund [German Vegetarian Federation]. *Vegetarische Warte* No. 11. p. 114. May 28. [Ger]

• **Summary:** Announces the International Vegetarian Congress to be held on June 10-12 this year in Brussels, Belgium. Dr. Selss has been asked to represent the German Vegetarian Federation, and perhaps to take a 2nd vegetarian physician with him—Dr. G. Knauf of Ludwigshafen (Bodensee). The writer will report on the history of the German Vegetarian Federation and the status of the German vegetarian movement. Address: M.D., Baden-Baden, Germany.

2785. *Current Literature*. 1910. How the teeth of vegetarians give evidence against them. 48(5):509-10. May. [1 ref]

• **Summary:** Sir Ray Lankester, most distinguished of living zoologists, writing in the *London Telegraph* considers the “arguments in favor of the exclusive use by mankind of a vegetable diet to be based upon misconception and error... But he wishes to guard against the supposition that he is convinced that animal substances form the best possible diet for man, or that an exclusively vegetable diet may not, if properly selected, be advantageous for a large majority of mankind.”

He agrees that “man’s teeth are of the shape and pattern which we find in fruit-eating or in root-eating animals allied to him.” He analyzes the teeth of various animals and notes that “Man did not take to meat-eating until he had acquired the use of fire... Man’s teeth are thoroughly fitted for the trituration of cooked meat... Hence we see that the objection to a meat diet based on the structure of man’s teeth does not apply to the use of cooked meat as diet. The use by man of uncooked meat is not proposed or defended.”

We must also notice that monkeys will eat grubs, small soft animals, and the eggs of birds when they get a chance. Pigs and bears naturally eat a mixed diet (i.e. are omnivorous), as do many birds. The author discounts the argument that meat is toxic, since serious diseases have also been contracted from contaminated fruits and vegetables. Address: USA.

2786. *Vegetarische Warte*. 1910. Der dritte Internationale Vegetarier-Kongress, Bruessel, 9.-12 June 1910 [Report on

the 3rd International Vegetarian Congress, Brussels, 9-12 June 1910]. No. 13. p. 129-30. June 25. [Ger]

• **Summary:** Eight countries sent vegetarian representatives to this congress: Netherlands (Dr. Meyroos of Rotterdam), England (Dr. Axon, Miss Hompes, Mr. Broadbent), Sweden (Mrs. Professor Lombard), Russia (Prof. Woeikoff, *Petersburg Hochschule*), Greece (Mrs. Drakoules), Spain (both Castilian and Catalanian, Dr. Danjou of Nice), France (Mr. Morand of Paris), and Germany. In France and Belgium, much in contrast to Germany, the vegetarian movement is a thing of physicians and university professors. Address: Baden-Baden, Germany.

2787. *Boston Cooking-School Magazine*. 1910. Menus for a week in July without meat. 15(1):36. June/July.

• **Summary:** These menus fill a whole page. Note that none call for the use of meat, but some call for fish (salmon, codfish), eggs, or dairy products (milk, cheese souffle, shortcake with cream, whipped cream).

In small letters, just below the title, we read: “‘The human family are more in need of sound, wholesome advice as to what they should eat and drink than ever before.’—E. G. Fulton.”

One menu item, for Friday supper, is “Hot Peanut Butter Sandwiches.”

2788. *Boston Cooking-School Magazine*. 1910. Dishes for automobile and picnic luncheons. 15(1):58. June/July.

• **Summary:** This selection, which fills a whole page, includes “Peanut Butter-and-Olive Sandwiches.”

2789. *Vegetarische Warte*. 1910. Ansprache zur Eroeffnung des Internationalen Vegetariertkongresses in Bruessel [Speech at the opening of the International Vegetarian Congress in Brussels]. No. 17. p. 167-68. Aug. 20. [Ger]

• **Summary:** The opening speech was presented by Prof. Dr. Huchard of Paris. It is translated here from the June issue of *Réforme Alimentaire* [Food Reform] by Dr. G. Schlager, a school teacher. Address: Baden-Baden, Germany.

2790. Carrington, Hereward. 1910. Proper food for perfect health. *Cosmopolitan* 49(3):326-30. Aug.

• **Summary:** The author describes his weak, sickly childhood, his experiments with a diet of raw nuts and fruits, and the subsequent restoration of his endurance, energy, and health. Mentions prominent vegetarian athletes of the day. Photos show Max Unger (the strongest man in the world and a strict vegetarian), Annette Kellerman (the Australian diver, whom experts declare to be the perfect type of physical womanhood. Her food is exclusively vegetables and fruits), Horace Fletcher (who advocates thorough mastication), and young Hereward Carrington (the apostle of a limited diet, consisting mainly of nuts and fruit). Carrington is also the author of a book titled “Vitality, Fasting and Nutrition.”

2791. *Dundee Evening Telegraph* (Angus, Scotland). 1910. Literary extracts: A diet of fruits and nuts. Sept. 5. p. 6, col. 2.

• **Summary:** “How can one adopt a fruit and nut diet? What is the best way to go about it? Perhaps a description of the way I went about it would be helpful in this connection... This makes a delicious meal, and one that is nourishing and sustaining. If desired a few peanut-butter sandwiches made of whole-wheat or gluten bread may be added now and then... Start in the summer when fruit is plentiful. Drop meat, and make half the meal of cooked vegetables, half of fruits. Then replace the vegetables in the course of a few days with vegetables or nut-butter sandwiches and a more than usually plentiful supply of fruit.” Address: Schoolhill, Aberdeen [Scotland].

2792. *Chicago Daily Tribune*. 1910. Shun meat and outwit age: Chicago Vegetarian Society lauds its universal panacea. “But avoid the craze.” Conservative eating of grown things, says speaker, prolongs life. Sept. 10. p. 2.

• **Summary:** “If you wish to dodge the undertaker, be a vegetarian,
“If you wish to be able to enjoy nature, be a vegetarian,
“If you wish to lead a clean life, be a vegetarian,
“If you wish to get out of the cosmic mists, be a vegetarian,
“And if you wish other things beautiful and good, be a vegetarian.

“The Chicago Vegetarian society met last night in the society room of the Crerar library and it brought to light the above possibilities to the mere man who likes his steak well done or likes it rare...”

“The Rev. Henry S. Clubb of Philadelphia, President of the Vegetarian Society of America, said a man could not eat meat and be religious.”

2793. Lust (Benedict). 1910. The American School of Naturopathy, and Naturopathic sanitarium, recreation and convalescent home (Ad). *Naturopath and Herald of Health* (The) (New York City) 15(9):Unnumbered page. Sept.

• **Summary:** A full page ad. There are three courses of study. (1) “General Course extends over a period of 4 years, divided into 4 terms of 9 months each. Matriculants for this course have to comply with the New York State Board requirements. This course includes all branches of a regular Medical College: Anatomy, Physiology, Chemistry, Pathology, Botany, Bacteriology, Hygiene, Dietetics, Hydrotherapy, Mechano-Therapy, Massage, Osteopathy, Chiropractic, Naprapathy (focuses on the evaluation and treatment of neuro-musculoskeletal conditions. Doctors of Naprapathy are connective tissue specialists), Orthopedic Surgery, Obstetrics, Minor Surgery, etc.” (2) Advanced course of 6 months for medical students and practitioners of

all schools. (3) Postgraduate course in Practical Naturopathy of 4 weeks.

“Mrs. Lust has for 15 years directed the Ladies’ Department with notable success, and also supervised the Naturopathic Dietary Kitchen [vegetarian], whose output has a national reputation for both toothsome and nutritive excellence. Many well people dine with us regularly because they can’t find elsewhere in New York so good a board at our price—or better board at any price.”

“Affiliated with the New York Institute are ‘the Yungborn,’ Butler, New Jersey, and the ‘Quisisana,’ Palm City, near Nuevitas, Cuba.”

Note 1. This is the 2nd earliest document seen (Nov. 2014) in which Lust has changed the spelling from “Jungborn” to “the Yungborn.”

Note 2. This is the earliest document seen (Dec. 2014) that mentions a health resort in Cuba affiliated with Benedict Lust.

Photos show: (1) Benedict Lust. (2) The parent institution of naturopathy in America, established 1896. (3) The “Yungborn” Sanitarium, Butler, New Jersey. Address: Director, 465 Lexington Ave., New York City. Phone: 5796 Murray Hill.

2794. Strickland, Kimberly. 1910. Rhymed receipts for any occasion. *Boston Cooking-School Magazine* 15(2):93. Aug/Sept.

• **Summary:** The first poem, titled “Nut Wafers, begins:

“Here’s a cake for dainty eating.

“Peanut butter, just a cup.

“In the bowl some soda meeting

“(Half a teaspoon, you take up).”

Mix in flour and water to form a dough. Knead, then roll very thin. It ends:

“Let the oven do its duty,

“You’ll discover by and by

“That each wafer is a beauty,

“When it comes out crisp and dry.”

2795. *New York Times*. 1910. Dr. Lee pleads for better foods: Insanity, drunkenness, immorality are some of the results of poor food, he declares. Wants clean, liberal diet. And health, strength, refinement, and other estimable attributes will follow. Nov. 6. p. 10, col. 5.

• **Summary:** Dr. Elmer Lee of this city, an advocate of vegetarianism, writing in *The Medical Times*, makes a plea for better table foods. He declares that insanity, drunkenness and immorality are some results of poor food.

Note: Elmer Lee, M.D. was the editor of *Health Culture Magazine*.

2796. *Daily Post* (The) (Hobart, Tasmania, Australia). 1910. The soya or soy bean. Nov. 24. p. 7.

• **Summary:** “For some time past there has been a growing

demand for a substitute for animal food that should be at once palatable, nutritious, and digestible, as well as easily cooked and moderate in price. Such an article of diet is furnished in the Soya. Soja, or Soy bean of China and Japan. So many inquiries concerning this bean have been made of late that a few particulars will be both interesting and useful, more especially as the bean can be easily grown in Tasmania.

"In *The Daily Post* of September 17 a most interesting account was given of a number of experiments recently conducted in Wales with the view to ascertain the value of Soy bean-cake as compared with linseed cake as a flesh-forming and fattening food for sheep and cattle. These experiments proved that the Soy bean-cake was but slightly inferior to linseed cake, while it was also much cheaper. Other experiments, tried in Victoria and New South Wales have shown that the Soy bean may be easily grown in these States, since it is very hardy, and can survive both drought and late frosts. As a green food for sheep and cattle, the bean is of the greatest value, for every part of the plant can be utilised as fodder. But the Soy bean is of even greater value as an article of human diet. To make known this fact is the object of the present article. The Soy is a very fat bean, hardy and prolific, easily cultivated. It is highly nutritious, easily digested, and is readily assimilated, even in the weakest and most delicate stomach, as it has an almost imperceptible skin, hence it is a perfect food for invalids and children.

"In an article on 'A Vegetarian's Experiences,' in this paper, some months ago, by the present writer, a very brief account of this remarkable bean was given, accompanied by the following table of the analysis of two samples"

A table shows the nutritional composition of two soybean samples, as well as peas, lean beef, and fat mutton

In cooking, the bean absorbs about four times its weight of water; this brings it closely to an equal quantity fat mutton. A glance at the above table will show that the Soy is superior in every respect to beef, and only surpassed in starch by peas.

"The above table shows the relative value of the Soy bean as compared with equal weights of peas, lean beef and fat mutton.

"The scientific or botanical name of this bean is soja hispida [*Soja hispida*], doubtless on account of the rough or hairy appearance of its leaves. For thousands of years it has been cultivated in China and Japan, but it is satisfactory to note that it has greatly improved in quality since its introduction into Australia; the beans produced in the Sanitarium gardens at Wahrenonga, New South Wales, have also thinner skins, and are consequently more easily cooked.

"The present writer does not pretend to be a gardener, but, since his former article appeared, he himself has succeeded in growing the soy bean in Tasmania. Although sown so late as October 24, the beans survived a very sudden and severe frost, just after they had appeared above the ground. The plants are all doing remarkably well, and are

now developing rapidly. They evidently find the Tasmanian climate highly favorable to them. The beans this sown came originally from the Wahrenonga Sanitarium in New South Wales.

"The writer has personally used the soy bean as an article of diet, daily, for over five years. To a vegetarian, naturally, it seems a waste of time and effort to use so valuable a food merely to feed sheep and cattle, in order to ultimately to obtain meat from them, second-hand, so to speak, and of less nutritive value than the bean itself, while the bean itself used directly as our article of human diet, like the pea or haricot bean, is a far more nutritious, more digestible, and more assimilable food.

"Being almost round, like the pea, the Soy bean can be readily sown with the drill when a large crop is required. The crop from one acre of Soy beans would furnish more food for human consumption at one-hundredth part of the cost, than could be obtained from the mutton of 100 fat sheep! The most important points are that the soy bean is perfectly digestible in the weakest stomach, and that, at the same time, it is far more nutritious than the flesh of the sheep, since that flesh contains only those elements of the original bean that after the appropriation, by the animal, of what were needed for its horns, hoof, skin, wool, bones and teeth.

The true economy, therefore—quite apart from the moral advantage of a non-flesh diet—is to use the Soy bean itself direct, as a perfect and superior substitute for flesh meat.

As the writer is frequently asked how the Soy bean should be cooked, the recipe is here given:—Take a large breakfast cupful of soy beans, place them in a basin, over them pour enough boiling water to cover them and leave them to soak for one hour. Then boil gently for two hours. Like other beans they require flavoring with salt, mint, celery seed, mushroom ketchup, tomato sauce, or a slice of onion.

"The writer has persuaded several of his friends to grow the above bean. All report favorably on its growth. Should any interesting development occur, he will communicate the particulars to the paper.

"There can be no question as to the great advantages that would accrue to the Tasmanian farmer, were he to devote a reasonable amount of space and care to the cultivation of the Soy bean. There is a surer fortune to be made out of it than out of the gold mines of the Far West.

"The writer is of the opinion that a superior oil could be easily obtained from the dry beans by crushing them in the usual way, the residual pulp could be utilized as a first rate food for stock. In the near future, the Tasmanian Soy bean and the Tasmanian Soy bean oil will assuredly gain fame as profitable articles of commerce."

2797. Berhalter's Health Food Store and Bakery. 1910.

Would you like to be a successful vegetarian (Ad).

Vegetarian Magazine (The) 14(3):70. Nov.

• **Summary:** "If you would like to progress in physical



health and in spiritual wealth, call or write to: Berhalter's Health Food Store." "Following are a few of our specialties:

"Unfermented whole wheat bread, per loaf-15¢.

"Whole Wheat Fruit Bread, per loaf-20¢

"Combination Whole Rye Bread, per loaf-15¢

"Plain Unfired Whole Wheat Bread, per box-25¢

"Plain Unfired Whole Wheat Fruit Bread-30¢

"Gluten Flour 41 per cent Gluten, per lb 15¢

Unpolished Rice... Pure Italian Olive Oil, Pure peanut oil, Pure vegetable cooking oil.

"We carry in stock such a fine variety of foods that it enables vegetarians to select supplies to carry on a vegetarian life successfully. We can also supply all the knowledge necessary to begin a vegetarian diet successfully.

"No orders less than \$1.00, by mail, accepted. Call or write for price list."

Note: This is the earliest document seen (July 2021) that mentions "Berhalter" in connection with health foods. Address: Opposite New Comedy Theater, 309 North Ave., Chicago.

2798. Carqué, Otto. 1910. Vegetarianism in the light of modern science. *Naturopath and Herald of Health (The) (New York City)* 15(11):664-70. Nov.

• **Summary:** Written for *The Vegetarian Magazine*: "Perhaps no word has met with so many false interpretations as 'Vegetarianism.' This is mainly due to the similarity of the words 'Vegetarian' and 'Vegetables.' To the average, superficial thinker, 'a vegetarian' means a 'vegetable eater' pure and simple; a man who lives on cabbage, if not grass exclusively. The slow progress of vegetarianism in the western world must be ascribed, to a great extent, to the misunderstanding of this word." Address: Author.

2799. *Los Angeles Times*. 1910. Society meetings. Dec. 18. p. IV1.

• **Summary:** "Get Acquainted Society, 717½ East 9th street, has invited a professional phrenologist, an acute astrologer, a practical psychologist, and a cheerful clairvoyant to give talks and test readings before the society Sunday morning, 11 a.m.... Health and Food addresses by... Mr. Otto Carque, food scientist, Sunday eve., 7:45 p.m. Admission free. Socials Tuesday, Friday evenings. Reputable strangers always welcome."

2800. Determann, H. 1910. Der Vegetarismus [Vegetarianism]. *Deutsche Klinik (Die) (Berlin & Vienna)* 13(Ergaenzungsband II):119-50. [Ger]

• **Summary:** In this lecture, the author deals with the following questions: What are the minimum human protein needs. Is the minimal protein need the same as the optimum? Does a protein food offer the same advantages in a vegetarian meal as in a mixed meal? Do the *Nucleine* in meat cause damage to the human body? What is the price (in German marks) of 100 gm of edible protein from various sources? (Beans 0.20, peas 0.21, lentils 0.21, Aleuronat flour 0.21 [aleurone = protein], low-fat cheese 0.34, milk 0.35, dark bread 0.52, white bread 0.66, buckwheat flour 0.72, ox meat 1.35, eggs 1.37, Nutrose 2.49, Somatose 5.72, Valentines Fleischsaft 51.0). How does one, practically, go about obtaining a lacto-vegetarian diet? Key components: Cereal grains, their flours, and bread. Legumes, incl. peas, beans, and lentils (soybeans are not mentioned). Potatoes. Chestnuts. Vegetables and salads.

Note: Concerning the author's location, Sancte Blasien is a village and bailiwick of Baden in the circle of the upper Rhine 20 miles southeast of Freiburg on the Alb River in the valley of the Black Forest. As of 1996 this is Freiburg im Breisgau, in Baden-Wuerttemberg, Germany. Address: Freiburg i. B.-St. Blasien [Freiburg im Breisgau, Germany].

2801. *Revue Jaune (La)*. 1910. La plante à Frégoli [The Frégoli plant]. 1:110-11. [Fre]

• **Summary:** We are talking about a Chinese plant, about Soya specifically. Just like the artist Frégoli, it takes on the most diverse and the most unexpected aspects.

If one should be a vegetarian, here is the menu that can be ordered in a chic restaurant at Pao-Ting-Fou or at Chang-Hai-Kouan:

Waiter, a soup dish please.

Would you care for a cream soup, an oxtail or for turtle soup?

Soya soup, please, garçon.

What would you like to drink, sir?

Soya milk please.

Would you care for a vegetable, sir.

Sure, a plate of soya if you please, waiter.

Do you care for English sauce, sir?

Not English sauce but soya sauce if you please, waiter.
Would you care for anything else, sir?

Cake, a good, solid soya cake if you please, waiter.

I see that you have a good appetite, sir. We still have custard. Would you care for some, sir?

For sure waiter. A custard made with this delicious soy flour.

Would you care for a few fried doughnuts, sir?

Yes, fried in soy oil, waiter. And served very warm if you please.

Would you enjoy a cheese platter, sir?

Soya cheese if you please, waiter.

Would you care for fresh, hard or smoked cheese, sir?

Well, today I shall have the fresh cheese.

Would you prefer French bread or sandwich bread, sir?

Soya bread, waiter. I never have any other bread.

Will you have dessert, sir?

Bring me your little soya fondants, those petite cakes that stay fresh for months and that just melt in your mouth. Ah!

Oh, I almost forgot the jam.

Yes, Soya jam if you please. Please bring that to me waiter and if you please, please refill my glass of soya milk.

Would you like some tea, sir?

Tea with soya cream if you please, waiter. Soya cream, soya cream, soya, soya...

Note 1. This is the earliest document seen (Aug. 2013) that mentions a soy custard.

Note 2. Why is the word *Frégoli* used to refer to the soybean? Hervé Berbille, who found and sent this document to us, says: "I found that Léopoldo Frégoli was at beginning of the 20th century a famous *transformiste*, a kind of artist whose performance consisted in changing appearance; likewise the soybean can be transformed into an infinite variety of foods." For more, see Wikipedia at Leopoldo Fregoli.

2802. Thomas, K. 1910. Protein requirement and a vegetarian diet. *Umschau (Die)* 14:67-70. *

• **Summary:** The author states that a vegetarian diet would suffice for agricultural regions, but that animal foods are preferable for urban populations. He raises questions on the rationality of a vegetarian diet.

2803. Buttner, Jacques Louis. 1910. A fleshless diet: Vegetarianism as a rational dietary. New York, NY: Frederick A. Stokes Co. v + 287 p. 20 cm. *

• **Summary:** Dr. Butter, a physician, discusses anatomical, health, and practical considerations. The author was born in 1876.

2804. Christian, Eugene; Christian, Mollie Griswold. 1910. 250 meatless menus and recipes: To meet the requirements of people under varying conditions of age, climate and work.

New York, NY: Eugene and Mollie Griswold Christian. 184 + 28 p. Portrait of Mollie. 20 cm.

• **Summary:** "Peanut Butter: Owing to the fact that peanuts are one of our most important food products, and that there are so many brands of peanut butter on the general market, and that grade from very inferior to an extremely superior quality, both in taste and nutritive properties, it becomes necessary for the guidance of my readers to name some particular brand or kind of peanut butter, which investigation and chemical analysis have proven to be pure and wholesome, hence worthy of a place in a literary work intended to guide the housewife in selecting only the best. In view of these facts, I have used in the following recipes a brand of peanut butter known as 'Beech-Nut' (p. 102).

In the back of this book is a section of advertisements. Page 14 (unnumbered) contains ads for: (1) The Muncie Sanatorium at 117-119 Macon St. (corner of Marcy Ave.), in Brooklyn Borough, New York City. "All of the Christian health foods will be served at Dr. [Elizabeth Hamilton] Muncie's sanatorium." (2) "Brusson Diabetic Foods for diabetes, rheumatism, obesity, starch indigestion, etc." They sell "Gluten Bread (the most palatable bread in the world), Gluten macaroni, Vermicelli, Noodles, Small pastes, etc. Gustav Muller, 11 West 27th Street, New York City."

Eugene Christian lived 1860-1930. Note: This is the earliest document seen (Dec. 1998) that contains the word "Sanatorium" (spelled in that way). Address: 43 Seventh Ave., Brooklyn, New York.

2805. Freshel, Maud Russell Lorraine (Mrs.). 1910. The golden rule cookbook: Six hundred recipes for meatless dishes. Originated, collected and arranged by M.R.L. Sharpe. New edition. Boston, Massachusetts: Little, Brown and Company. viii + 323 p. Illust. Recipe index. 21 cm.

• **Summary:** This important, early vegetarian cookbook was first published in 1908 (copyright 1907) under the title *Six hundred recipes for meatless dishes*. The author's full name was Mrs. Maud Russell (Lorraine) Sharpe; thus her maiden name was Maud R. Lorraine. Born in 1867, she sometimes writes her first name "Emmarel."

Worcestershire sauce is called for in many recipes: Black bean soup (p. 48-49). Savoury rice (p. 189). Macaroni bianca (p. 190-91). Fried eggs (p. 231; "A little Worcestershire sauce or walnut catsup heated in the pan and poured over fried eggs adds variety"). Egg savoury (p. 275; "sprinkle with Worcestershire sauce, or any good sauce,..."). Egg sandwiches (p. 283; "sprinkle with Worcestershire sauce").

A "fourth printing" (Feb. 1926 edition) was issued by Dodd, Mead and Co. in New York. Part of the title was changed slightly to read: Originated, collected, and arranged by M.R.L. Freshel. Apparently between 1910 and 1926 she had divorced Mr. Sharpe and married Mr. Freshel. Address: Providence House, Chestnut Hill, Massachusetts.

2806. Fulton, Edwin Giles. 1910. Vegetarian cook-book: Substitutes for flesh foods. Mountain View, California, Kansas City, Missouri, and Portland, Oregon: Pacific Press Publishing Association. 419 p. Illust. Semi-index. 20 cm.

• **Summary:** This Seventh-day Adventist cookbook was first published in 1904 under the title *Substitutes for Flesh Foods*. In the long chapter on “Entrees” (p. 35-94), many recipes call for meat alternatives, such as Nuttolene, Protose, and “nut cero”—but with no recipe given for making the latter.

In the chapter on “Sandwiches,” are two recipes (p. 301-02) which could be considered precursors of the veggie burger. The first, “Nut cero sandwiches,” is a lettuce and sliced tomato sandwich, with nut cero serving in place of the burger.

On p. 260 are two recipes with “Granola” in the title. In Granola Porridge, the first ingredient is “Granola or fruit nuts, 1 cup.” The meaning of “fruit nuts” is unclear. The second is Gluten-Granola Mush.

The sub-chapter titled “Nut butter” (p. 309-13) states: “Nut butter is easily made in the home... Peanuts and almonds are the nuts most suitable for making nut butter. The other varieties are difficult to blanch... The best variety of peanuts for making nut butter is the Spanish shelled... There are three ways of cooking them; namely baking or roasting, boiling, and steaming. The baking process is the easiest way, but care should be used not to scorch them...”

“Peanut butter” is mentioned on pages 26, 296, 310, 312, and 342.

Two processes / recipes for homemade peanut butter are given, followed by Almond butter, Peanut meal, Nut cream (alternative to dairy cream made by mixing 2 tablespoons peanut butter with 1 pint hot water and 1 teaspoon salt), Crystallized peanuts, Salted peanuts, and Blanched almonds.

The author was born in 1867; his portrait photo faces the title page, with the inscription “Yours for health,” and his signature. A slightly revised edition with the same number of pages was published later in 1910.

2807. Jardine, Jeanne. 1910. The best vegetarian dishes I know. London: J.M. Dent & Sons Ltd. 107 p. 18 cm.

• **Summary:** Page 6: It “must be borne in mind that fats of various kinds, such as butter—made both from cream and nuts—cream, oil, and cheese, should necessarily take a prominent place in vegetarian fare, and also such complete forms of food as milk and eggs, in order to give it its proper dietetic value. It is frequently asserted that a vegetarian diet is more costly than a meat diet, but those who adopt it will find that the extra cost of butter, milk, and eggs in a month will compare favourably with the butcher’s bill for the same period.”

The contents is simply a list of all the recipes in the book—in page order. Address: England.

2808. Just, Adolf. 1910. The Jungborn dietary, a new vegetarian cookery-book: Choice, composition, preparation and storing of food for the natural cure and natural mode of living, together with all necessary instructions for the kitchen. London: George Routledge & Sons, Ltd.; New York: E.P. Dutton & Co. vi + 133 p. Illust. Index. 19 cm.

• **Summary:** The author is the founder of Jungborn and author of *Return to Nature*. “Jungborn is a Sanatorium for natural life and natural cure near Ilsenburg in the Harz [a mountain group in Germany between the Elbe and Weser rivers], it was founded by me in 1896 and transferred last year to my brother, Rudolf Just, my faithful collaborator during many years.” The sanatorium emphasizes fresh fruits and nuts above all, vegetables and water, simple foods without much cooking.

2809. Kellogg, Ella Ervilla Eaton. 1910. Science in the kitchen: A scientific treatise on food substances and their dietetic properties, together with a practical explanation of the principles of healthful cookery; a thousand choice, palatable, and wholesome recipes. Revised and enlarged edition. Battle Creek, Michigan: The Good Health Publishing Co. 508 p. Illust. Index. 23 cm.

• **Summary:** This is a new printing but not a new edition. It is exactly the same as the 4th edition of 1904. Address: Battle Creek, Michigan.

2810. Labbé, Marcel. 1910. Régimes alimentaires [Dietetic regimens]. Paris: Librairie J.-B. Baillière et Fils. xii + 585 p. Illust. Index. 21 cm. [1 ref. Fre]

• **Summary:** In the section on “Bread,” the subsection titled “breads for diabetics” (p. 104) discusses gluten bread, almond bread, and soy bread. “Soy bread (*le pain de soja*) made with soy flour, contains only 10% carbohydrates. It is also good for treating gout.”

In the section on vegetables, the subsection titled “dry vegetables” (p. 105-06) states: “The soybean, or oil pea of China (*La fève de soja, ou pois oléagineux de Chine*) is very rich in nitrogen and relatively poor in starch; it has also served in a bread for diabetics; unfortunately its taste is not very agreeable.”

The detailed and balanced section on the “vegetarian regimen” (p. 241-53) has the following contents: Introduction. History of vegetarianism. Disadvantages of the vegetarian regimen. Advantages of vegetarianism. Conclusions. Address: Professor agrégé at the Faculty of Medicine, Paris. Doctor at the Hospital of Paris.

2811. Miles, Eustace Hamilton. 1910. Food reformer’s companion, with ninety recipes... London: Mills & Boon, Ltd. xvi + 186 p. 19 cm. Mills & Boon’s Companion Series.

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• **Summary:** About a vegetarian diet. The author was born in 1868.

2812. Wheldon, Rupert H. 1910. No animal food: And nutrition and diet with vegetable recipes. New York, NY; Passaic, New Jersey: Health Culture Co. 125 p. Plus 18 unnumbered pages of advertisements at end. Undated. No index. 19 cm.

• **Summary:** A comprehensive appeal to vegetarianism, advocating exclusion of all foods of animal origin [i.e., a vegan diet]. Contents: I. No animal food: 1. The urgency of the subject. 2. Physical considerations. 3. Ethical considerations. 4. The aesthetic point of view. 5. Economical considerations. 6. The exclusion of dairy produce. 7. Conclusion. II. Nutrition and diet: 1. Science of nutrition. 2. What to eat. 3. When to eat. 4. What to eat. Food table. Recipes (100 “strictly vegetarian” [vegan] recipes as they appear in the English edition).

The Preface states that “the following pages are in vindication of a dietary consisting wholly of the products of the vegetable kingdom, and which therefore excludes not only flesh, fish, and fowl, but milk and eggs and products manufactured therefrom.” “This work is reprinted from the English edition with changes better adapting it to the American reader.”

Pages 30-31: “As to the testimony of individuals it is interesting to note that some of the greatest philosophers, scientists, poets, moralists, and many men of note, in different walks of life, in past and modern times have, for various reasons, been vegetarians, among whom have been named the following:—Manu, Zoroaster, Pythagoras, Zeno, Buddha, Isaiah, Daniel, Empedocles, Socrates, Plato, Aristotle, Porphyry, John Wesley, Franklin, Goldsmith, Ray, Paley, Isaac Newton, Jean Paul Richter, Schopenhauer, Byron, Gleizes, Hartley, Rousseau, Iamblichus, Hypatia, Diogenes, Quintus Sextus, Ovid, Plutarch, Seneca, Apollonius, The Apostles (Matthew, James, James the Less, Peter), The Christian Fathers (Clement, Tertullian, Origen, Chrysostom, St. Francis d’Assisi), Cornaro, Leonardo da Vinci, Milton, Locke, Spinoza, Voltaire, Pope, Gassendi, Swedenborg, Thackeray, Linnaeus, Shelley, Lamartine, Michelet, William Lambe, Sir Isaac Pitman, Thoreau, Fitzgerald, Herbert Burrows, Garibaldi, Wagner, Edison, Tesla, Marconi, Tolstoy, George Frederick Watts, Maeterlinck, Vivekananda, General [Bramwell] Booth, Mrs. [Annie] Besant, Bernard Shaw, Rev. Prof. John E. B. Mayor, Hon. E. Lyttelton, Rev. R. J. Campbell, Lord Charles Beresford, Gen. Sir Ed. Bulwer, etc., etc., etc.”

The chapter title “What to eat” states (p. 83): “The Mongol procures his supply of protein chiefly from the Soya bean from which he makes different preparations of bean cheese [tofu] and sauce.” “Among the foods rich in protein are the legumes, the cereals, and nuts... Fat is chiefly found in nuts, olives, and certain pulses, particularly the pea-nut.”

Several recipes (p. 116-17) call for: Nut-milk, Vegeton, Nutter or nut butter, Marmite, Carnos, Pitman’s Vigar Gravy

Essence. These can be ordered from stores in England (see p. 111). The last 16 pages contain advertisements for *Health-Culture* magazine (monthly), “health appliances” (such as Dr. Forest’s massage rollers and colon syringes), and many books published by The Health Culture Co., Turner Building, 45 Escension St., Passaic, New Jersey.

2813. Wheldon, Rupert H. 1910. No animal food: Two essays and 100 recipes. London: C.W. Daniel. 141 p. 19 cm.

• **Summary:** An appeal for vegetarianism based on ethics, aesthetics, economics, and physiology. The author advocates exclusion of all foods of animal origin [i.e., a vegan diet]. There are sections on nutrition, dietetics, food values, and recipes.

Note 1. This is the earliest book seen on vegetarianism published by C.W. Daniel Co., which become one of England’s most important publishers of vegetarian literature.

Note 2. Leah Leneman (1999, p. 220-21) believes that this book “must be counted as the first vegan cookery book... The book began with two essays on why eating animal food was not a good idea—emphasizing the physical (i.e. health) aspects. The third part contained a hundred recipes. The book was favorably reviewed by the editor of *The Vegetarian Messenger and Health Review*. The recipes showed that it was ‘not at all impossible to obtain a variety of palatable dishes without recourse to either eggs or milk (1911, p. 142). The book was subsequently forgotten, and, in 1946, F. Kay Henderson’s *Vegan Recipes* was believed to be the first animal-free cookery book (The Vegan, 1988, p. 11).”

2814. Oldfield, Josiah. 1910? The cruelties of the flesh traffic. London: Order of the Golden Age. 48 p. Undated. 18 cm. *

• **Summary:** Reprinted from “The Herald of the Golden Age... the official journal of The Order of the Golden Age.” Josiah Oldfield lived 1863-1953.

Note: This is the earliest English-language document seen (March 2022) that uses the term “flesh traffic” to refer to the buying and selling of meat.

2815. *Vegetarier- und Fortschrittsfreund (Friend of Vegetarianism and Progress)*. 1910?-- . Serial/periodical. Nachrichtenblatt d. Vegetarierverbds. Sachsen e. V. u. seiner Ortsvereine (Newsletter of the Vegetarian Union of Saxony). Published by: Vegetarier-Verbd. Sachsen e. V. Sitz Dresden. Schriftl. (Written by): R[ich.] Bretschneider. [Ger]*

• **Summary:** Vol. 11 (the 11th year of publication of this early German vegetarian periodical) is 1920. There are 6 issues per year. Issues 1 is 4 pages in length. It is published in Dresden (-A 19, Kuegelgenstr. 41). In 1921 it was merged with the *Frauenzeitung*, *Vegetar*, and *Vegetarierbote*. Address: Germany.

2816. *Vegetarier-Vote. Nachrichtenblatt d. Vegetarierverbds.*

Sachsen e. V. u. seiner Ortsvereine. 1910?--.. Serial/periodical. Published by: Vegetarier-Verbd. Sachsen e. V. Sitz Dresden. Responsibility (Verantwortung): R. Bretschneider. [Ger]*

• **Summary:** Vol. 8 (the 8th year of publication of this early German vegetarian periodical) is 1917. There are 12 issues per year. Issues 1-8 are each 38 pages in length. It is published in Dresden (-A 19, Kuegelgenstr. 41). The business is located at the “Vegetarierboten” and “Fortschritt.” Address: Germany.

2817. Labbé, Henri. 1911. Le soja et ses usages [The soybean and its uses]. *Revue Scientifique* 49(1):171-76. Jan. 7. [6 ref. Fre]

• **Summary:** A summary of earlier publications (mostly in French) on soybeans and soyfoods. Discusses: Soy flour (*farine de soja*) for diabetics. Soy bread (*pain de soja*). Soy flour used to make various foods for diabetics as well as for vegetarians. Soymilk (*lait végétal à base de soja*, p. 174). Soy kefir and soy yogurt (Kephir, Yohourt). Soy sauce (*sauce de Soja, soyou, choyou*). Tofu (*Le fromage de Soja ou Tou-Fou*), which was invented by the ancient Chinese philosopher Whai Nain Tzu. Fresh tofu and dry tofu [dried frozen tofu, containing 53.6% protein]. How shoyu is made.

Note: This is the earliest French-language document seen (April 2012) that uses the word *soyou* to refer to soy sauce.

The section on the nutritional value of soy and soy protein (p. 173) ends with this interesting thought: For a long time the Chinese and Japanese, who cared little about the future justification of their habits and customs, have adopted the consumption of soy on a large scale, without realizing that science would perhaps one day come to bestow / confer on them a certificate or testimonial of complete approbation.

The section on soymilk ends as follows: Soya milk, according to trustworthy Chinese persons, is not just a mere curiosity. It is used, in China, for breakfast, being mixed with cow's milk. It is also used for infant formula [literally “artificial breast feeding”] or therapeutically. For this latter purpose, it is the fermented foods, such as Kephir, Yogurt, etc. that appear to be of interest. (“*Le lait de Soja, au dire de Chinois dignes de foi ne serait pas une simple curiosité. On s'en sert, en Chine, pour le déjeuner du matin, et en mélange avec le lait de vache. On l'utilise aussi pour l'allaitement artificiel, ou dans un but thérapeutique. Dans ce dernier but, ce sont plutôt les laits de soja fermentés, genre Kephir, Yohourt, etc. qui paraissent intéressants*”).

The author notes (p. 175, footnote) that a Chinese proverb says: *Le To-Fou est la viande des os* (“Tofu is the meat of the bones”). Note: This makes no sense and appears (Jan. 2019) to be a mistake. Tofu has long been known as “the meat without bones” (Horvath 1927, 1931, 1938, etc.) or “the meat without a bone” (Carque 1933, etc.).

The writer also notes that France is not taking any part

in the development of an industry to produce soy oil (p. 176, footnote). Illustrations (p. 72) show: Soy bean plant, with roots and pods. Close-up of soy bean pod and seed. Address: Doctor of Sciences (*Docteur ès-sciences*), France.

2818. *Lancet*. 1911. Notes from China (From our own correspondent): The soya bean. i(4560):202. Jan. 21. Summarized in *J. of the New Zealand Department of Agriculture*, 15 Feb. 1913, p. 149.

• **Summary:** “Within the past three years the outstanding merits of this pulse have come prominently to the front, and its export from Manchuria, where most of it is raised, has lately assumed very large dimensions. For the past 2000 years it has been used in North China for making bean curd, a thick nutritious jelly eaten daily by all classes of the people. A widely used vegetable oil is also expressed from it, the refuse left over serving for cattle food and manure for sugar plantations.”

“It is a cheap product, each bean when sown multiplying itself, on an average, 450 times. On account of the great nutritive value of the Soy Bean, it is well worth medical attention, more particularly for diabetic cases, because of its low proportion of starch. For making biscuits, soup powder, infant and other foods, it will be widely used in future when its dietetic value becomes better known.” The composition is then given, and it is shown to be rich in albumin [protein, 40%], fats (20%), sugar 8-11%, and minerals 4-6%. “The most abundant salt is sodium phosphate. Advocates of the fleshless diet have to contend with large amounts of indigestible cellulose which occurs in vegetarianism. This cellulose is present in 4 to 11 per cent. of the soya bean, but is easily eliminated from the other products. Bean curd is entirely free from it” as is “a most excellent vegetable milk which resembles animal milk in that it coagulates.” The author then gives some comparative nutritional figures, based on “the work of a French-trained Chinese chemist, Mr. Li Yu Ying.”

2819. *Christian Science Monitor*. 1911. Paris and the soy bean. Jan. 24. p. 16.

• **Summary:** “Western palates may not be easily reconciled to the culinary art of the eastern nations. Oriental cooking has not so far inspired the celebrated chefs of the world centers. For famous recipes, the epicures would hardly look to China. As many bills of fare still make their appeal in the French language, so the kitchens of France retain reputations earned long ago... But Paris, no doubt, is as proud of Alexis Soyer's ‘Culinary Relaxations,’ which the famous cook wrote in 1845, as of some other literary achievements of the period, more popular today, perhaps, but scarcely as interesting to the epicure.

“What, then, shall be said of Li Yu Ying, home address Peking, who has established himself in Paris and believes he has something of value in the cooking line for even the

surfeited Parisians. This, assuredly, is blazing a new trail where it must have required considerable courage to venture. China teaching France how to cook! Here, to say the least, is a gastronomical novelty.

“Son of a former minister of state at Peking, Yi Ying [sic], after studying scientific agriculture in France returned to his native land two years ago. Apparently impressed with what the French had taught him, he nevertheless considered it possible to produce something different from anything they had to show. For this purpose progressive China assisted Li Ying [sic, Li or Li Yu-Ying] in forming a company with a capital of \$400,000. The factory built at Les Vallées, near Paris, is the result.

“This Chinese invasion of French territory, however, need not cause alarm to Parisian restaurateurs. Li Ying and his associates, for the present at least, propose to devote their efforts to concentration of foodstuffs. The French Agricultural Institute at Chesnoy, where Li obtained his training, has done vegetarianism more than one service, and it appears as if China is now the debtor through that which the institute taught one of her sons.”

In the food area, Li is “proceeding along original lines. For instance, since all the machinery came from China, it is an interesting commentary on oriental progress that the far east is so advanced in mechanics that it can supply the equipment for a factory located in the center of European industrial activity. All the raw materials from which the foods are prepared are also imported from the eastern empire. Further than this, one of the most plebian staples in China, the soy bean, is the leading agricultural product from which Li Ying is manufacturing his delicacies.

“Tabloid foodstuffs may not revolutionize ordinary cooking methods, but if the soy bean is capable of tasty preparation, then it is evident from the magnitude of this Chinese enterprise there is a lesson wrapt in the incident. The Occident is no stranger to the value of the soy bean as basis for a piquant sauce. Here, now, is the Orient teaching many novel values for the same insignificant product.

“The western world has hardly had a chance to say what it thinks of this Chinese product. But if the Parisian institution is a success, there is no reason why other countries should not prove responsive to the idea. The civilization of the west owes many things to Asia. And the utilization of the bean is everywhere easy since there is practically no deterioration, no matter how far it is shipped.”

2820. *North-China Herald*. 1911. A Chinese factory in France. 98:265. Feb. 3.

• **Summary:** “The most up-to-date factory in France, and perhaps in Europe, has, states a Paris correspondent, just been established here by a Chinese, and all its employees are young Chinese. The factory aims at nothing less than the production of semi-artificial food, something like the famous nutritive pills of the late Professor Berthelot. The factory

is established on a very solid financial basis, too, with a capital of £80,000, all subscribed by Chinese imbued with modern ideas. All the machinery is of Chinese invention and manufacture, and the raw material for the foodstuffs of the coming millennium is imported from China. Thus the sons of Confucius, when they come to Europe, intend to give us a real awakening.

“The factory has been founded by a young Chinese, Li Yu Ying, thirty years of age, who is an expert chemist, engineer, scientific agriculturist, and a former student at the Pasteur Institute. He is the son of a former Minister of States at Peking and came to France in 1901. After spending some time at the Agricultural Institute at Chesnoy, near Montargis, he entered the Pasteur Institute at Paris. Here he studied alimentary subjects from a vegetarian point of view, and developed a number of formulas for improved and concentrated foodstuffs, for the production of which he conceived the idea of establishing a factory near Paris. Two years ago he went to China to secure the necessary capital, and at once obtained a sum of £80,000, half of which was subscribed by men in Government circles.

“A company was formed according to Chinese laws, with headquarters at Tientsin, and Li Yu-ying then returned to France to purchase the ground and establish the factory at Les Vallées, near Paris. It covers a vast area, and the machinery, as it arrived from China, was rapidly put in place. Special workmen, twenty-four in number, all native Chinese, were brought over, and are now employed at the factory. The products are extracted principally from the famous Soya beans, and the amount of alimentary substances extracted is astounding. We are told that they include milk, cheese, caffeine, oil, jellies, flour, bread, biscuits, cakes, sauces, and a variety of vegetables.”

2821. *Los Angeles Times*. 1911. Reaper takes noted elder: Miles Grant, Adventist, answers summons. Veteran preacher had passed his ninety first year—For a half century he never tasted meat and never ate a meal prepared by any hands but his own. March 25. p. II7.

• **Summary:** “A swing of the reaper’s scythe yesterday gathered in Elder Miles Grant, veteran Adventist clergyman and many years a vegetarian, formerly of Boston” [Massachusetts]. He was born on 13 Dec. 1819 in Farrington, Connecticut. “For the last fifty years he had never tasted meat in any form...” He did use raw eggs and milk, plus “grain foods, cheese, raisins, nuts and fresh fruit. These he ate but twice a day and after adopting this diet he became possessed of almost perfect health, and almost to the last retained his mental and physical vigor.” He died of uremic poisoning.

“The funeral will be held in the Advent Christian Church on North Avenue Twenty-two.”

2822. Bugby, William. 1911. Soy beans as human food.

Vegetarian Messenger and Health Review (Manchester, England). March. p. 83-84 (Series 8, 63d year). Reprinted from the Daily Post (Australia). [2 ref]

• **Summary:** “For some time past there has been a growing demand for a substitute for animal food that should be at once palatable, nutritious, and digestible, as well as easily cooked and moderate in price. Such an article of diet is furnished in the Soya, Soja, or Soy bean of China and Japan...”

“In an article on ‘A Vegetarian’s Experiences,’ in this paper, some months ago, by the present writer, a very brief account of this remarkable bean was given” accompanied by a table showing the nutritional composition of two soy bean samples compared with peas, lean beef, and fat mutton. The soy beans are much higher in protein, containing 34.0 to 38.8%.

The soy bean “has greatly improved in quality and flavor since its introduction to Australia; the beans produced at the [Seventh-day Adventist] Sanitarium gardens at Wahroonga, New South Wales, have also thinner skins, and are consequently much more easily cooked.

“The present writer does not pretend to be a gardener, but since his former article appeared, he himself has succeeded in growing the Soy bean in Tasmania. Although sown as late as October 24th, the beans survived a very sudden and severe frost, just after they had appeared above the ground. The plants are doing remarkably well, and are now developing rapidly. They evidently find the Tasmanian climate highly favorable to them. The beans thus sown came originally from the Wahroonga Sanitarium in New South Wales.

“The true economy, therefore—quite apart from the moral advantage of a non-flesh diet—is to use the Soy bean itself direct, as a perfect and superior substitute for flesh meat.

“As the writer is frequently asked how the Soy bean should be cooked, the recipe is here given:—Take a large breakfast cupful of Soy beans, place them in a basin, over them pour enough boiling water to cover them, and leave them to soak for one hour. Then boil gently for 2 hours. Like other beans they require flavouring with salt, mint, celery seed, mushroom ketchup, tomato sauce, or a slice of onion.”

Note 1. This is the earliest document seen (May 2005) concerning soybeans in Tasmania or the cultivation of soybeans in Tasmania.

Note 2. This is the earliest English-language document seen (April 2008) with the term “human food” in the title, referring to soy beans. Address: Tasmania.

2823. Maude, Aylmer. 1911. *The life of Tolstoy: Later years*. 2nd ed. New York, NY: Dodd, Mead and Co. ix + 712 p. Illust. (frontispiece portrait). Index. 22 cm. 1st ed. published Sept. 1910. [100+* ref]

• **Summary:** In Vol. II, subtitled “Later Years,” Tolstoy’s vegetarianism is mentioned on pages 213, 215-18, 328, 431-

33, 452, 507, 523, 606, 627, 645, 678, 684.

There is also an excellent Chronology of Tolstoy’s life (p. 677-81) and chronological list of Tolstoy’s chief writings since 1877.

Tolstoy became a vegetarian in about Oct. 1885, having first heard about it and been inspired by William Frey (V.K. Heins, a Russian by birth) who visited Tolstoy at Yasnaya. That same year Tolstoy greatly changed his daily life. He wanted to begin a new life, to be a new man, by beginning to live a simpler, more humble life based on manual labor, earning his bread by the sweat of his brow, as advocated in the Bible. He was struggling to become more deeply a true Christian. Frey, who knew vegetarianism well, believed (and told Tolstoy) that a diet of fruits and nuts was the natural diet of man. Tolstoy became a vegetarian largely to sever his complicity / ties with the slaughter of animals. Within a few years, the Countess Mary was a vegetarian, and her elder sister, Countess Tatiana, was almost so. Tolstoy remained a vegetarian for the rest of his life. He also renounced hunting, shooting, and smoking tobacco; it was very difficult for him to completely overcome his craving for tobacco (p. 212-19).

In this 2nd edition, the author has made a few slight alterations in the text and has added an account of Tolstoy’s last illness and death. All but the last 24 pages were written while Tolstoy was still alive.

Note: Aylmer Maude (1858-1938) is a man. He and his wife were English translators of Tolstoy’s works. Aylmer Maude also wrote about the Doukhobors in *A Peculiar People* (1904). Address: Great Baddow, Chelmsford borough of Essex, England.

2824. *British Medical Journal*. 1911. A new development of vegetarianism. ii:90. July 8.

• **Summary:** A humorous and slightly sarcastic essay from the medical establishment on the therapeutic action of vegetables as developed recently in France. “In this, as far as we can make out, each vegetable is credited with a specific therapeutic action... Thus if a man is afflicted with a troublesome mother-in-law, the treatment is to send her to Vichy and feed her on carrots.” “... massive doses of potato might perhaps be useful in preventing a politician in a hurry from pushing through a far-reaching measure without adequate discussion.”

2825. *Advertiser (The)* (Adelaide, South Australia). 1911. Views and comments. July 25. p. 8.

• **Summary:** “Vegetarian.”- Nutmeat may be made as follows:—Take one cup of peanut butter, one and a half cups hot water, three heaping tablespoonfuls of gluten, and one level teaspoonful of salt. Mix all well together and cook in a double boiler from four to five hours. A small onion grated fine and a teaspoonful of powdered sage may be added if desired.

2826. Hall, A.D. 1911. Some aspects of vegetarianism. *Harper's Monthly Magazine (New York)* 123(734):208-13. July.

• **Summary:** "It is, perhaps, not unfair to the large and militant community of vegetarians to say that their actions are dictated more by sentiment than by science." The author, apparently an expert in animal nutrition, admits that the science of human nutrition is still in its early days and that "we must concede to vegetarians the claim that flesh is not necessary to the human diet." Yet he feels that an omnivorous diet supplies the body with a more diverse (and therefore safer) choice of proteins, that meat proteins are more concentrated, and requires less energy to digest. Vegetarians argue that their diet makes for quieter and more law-abiding citizens; it is good for ascetics and those "who want to keep out of the danger zone, avoiding meat as they would alcohol, art, love-making, and other heady pursuits. But valuable as these people may be, the community needs even more the full-blooded and the adventurous; the big men, the men who make things, who will not forego emotions and experiences because of the risks of shipwreck they may be running. 'More life and fuller' is their watchword."

Vegetarians argue that their diet is more economical and that it will inevitably be practiced as soon as the world's population grows up to the limit of the land available for cultivation. This may well be true. An acre of land used to grow wheat could keep 10 people alive, whereas the beef grown off that same acre would only support one. A "given acre of land will yield from twelve to twenty times as much vegetable as it will of flesh food, assuming the two to be of equal value for supporting life."

The author concludes: "So we take leave to doubt whether the human race will eventually become vegetarians, nor can we, as lovers of a rich and full-blooded people likely to remain dominant in the press of nations, advocate the spread of vegetarianism, despite its undoubted economy. For men, as for nations vegetarianism is one form of the Polonius creed of playing safety, but playing safety at best only secures an undisturbed existence and may only end in an early and unhonored grave." Address: M.A., F.R.S., Director of the Rothamsted Experimental Station, England.

2827. Betz, I.H. 1911. The V Series: No. 4—Vegetarianism. *Gazette (The) (York, Pennsylvania)*. Aug. 12. p. 5, cols. 1-4.

• **Summary:** An excellent, early history of vegetarianism, worldwide. Here is an extract: "The War of the Revolution now followed and war is not favorable to reformatory movements. In the year 1817 a little band of so-named Bible Christians came from Lancashire, England, who were abstainers from the flesh of animals on religious grounds, believing that the Bible inculcates such abstinence and that man's highest spiritual interests are promoted by it. Rev. William Metcalfe was the leader of this band of pioneers and he was among the first to publicly advocate the principle

of the total abstinence from all intoxicating liquors and the flesh of all animals in this country. Judge Hertell, in 1818, advocated in a tract total abstinence from all drink the following year, probably unaware that the same principle was advocated in Philadelphia by an obscure and little known people [sic]. This church in Philadelphia is still in existence under the ministrations of Rev. Henry S. Clubb.

"Rev. Metcalfe published a tract on 'Abstinence from the Flesh of Animals' in 1821. This was probably the first publication especially or wholly on this subject in America. In 1823 he also published a tract on 'The Duty of Abstinence from all Intoxicating Liquors.'

In 1823 they erected their first church building. In 1837 they replaced their original building with a brick structure. This was replaced by a new stone Gothic church in 1891. No slaughtered animals not intoxicating liquors are allowed on their lot.

"In 1830 Rev. Sylvester Graham came to Philadelphia as a temperance lecturer and made the acquaintance of Rev. Metcalfe and his members. He was formerly a Presbyterian minister but was now earnestly studying physiology in order to fit himself still better as a lecturer. His acquaintance with these people now led him to examine the subject of food more thoroughly and he examined it critically and scientifically. After his departure from Philadelphia a correspondence took place between Graham, Metcalfe, and William A. Alcott, who later became a noted lecturer in this direction. He was a brother of Amos Bronson Alcott, the lecturer and transcendentalist and the father of Louisa M. Alcott, the authoress later of the well known books for girls. In 1850 Alcott became the Moral Reformer, while other journals were started at other places, bearing upon Health and Food Reform.

"Graham wrote industriously for these journals and delivered lectures over the country on the science of Human Life, which he afterwards published in book form. This book being one of the early works in this direction, is very readable even today. He took decided views against the use of animal food and condiments and advocated the use of wheatmeal, since called 'graham flour,' instead of the fine flour in universal use.

"Fowler and Wells, well known as publishers of Phrenological, Water Cure and other reformatory works, were the publishers of Graham's works, which, owing to his personal characteristics associated with his lectures, received a wide reading. Graham boarding houses were established and it was at one of these that Horace Greeley, who like [Benjamin] Franklin was largely devoted to the system, met his future wife. Graham published his lectures in 1839, but continued his labors with increasing perseverance until 1851.

"Contemporary with Graham and Alcott a new advocate appeared from an unexpected quarter, in the person of Prof. R.D. Mussey, professor of anatomy and surgery at Dartmouth college, and of surgery in the Medical College

of Ohio, and a resident of Cincinnati. In 1862 appeared his work, 'Health; Its Friends and Foes.' Dr. Mussey strongly arraigned alcohol and tobacco and advocated general reform in this general direction all around. Coming from the regular profession and a man of ability and standing, he was a strong acquisition to the new cult.

"The formation of a vegetarian society, in England, in 1857, led to the calling of a convention in New York city in 1850, at which Rev. Metcalfe presided, and addresses were delivered by him, Graham, Alcott, Dr. Trall and others. The American Vegetarian society was formed. The *American Vegetarian and Health Journal* was begun by Rev. Metcalfe in November, 1850. This was continued for four years, but was discontinued for lack of support. The Water Cure Journal, established by Fowler and Wells, then became the organ of the society. Graham died in 1851 [at age 57], which had a depressing effect upon the movement. The war of 1861-65 [the U.S. civil war] had a still greater effect. Metcalfe died in 1862. Alcott died in 1859."

2828. Kellogg, John Harvey. 1911. Food product. *U.S. Patent* 1,001,150. Aug. 22. 2 p. Application filed 19 Oct. 1908.

• **Summary:** "The main object of this invention is to provide an improved food product which is very palatable and nourishing and one which is well adapted for use as a meat substitute."

It is made from 3 parts each wet casein and wet wheat gluten, 3 parts vegetable oil (such as corn or nut oil, optional), plus yeast products from waste brewery yeast (either concentrated yeast extract or crude yeast product). After the ingredients are mixed and cooked in cans, the product has a meaty consistency and flavor, making it a "very satisfactory substitute for flesh foods. It is very nourishing and may be used in a great variety of ways." Address: M.D., Battle Creek, Calhoun County, Michigan.

2829. Kellogg, John Harvey. 1911. Vegetable vs. animal protein. *Good Health (Battle Creek, Michigan)* 46(8):680. Aug. [1 ref]

• **Summary:** The editor of *Scientific American*, in an article about producing wheat that contains a larger proportion of protein, notes that vegetable gluten costs less than one-twelfth as much as animal "gluten" (i.e., beef protein). Address: M.D.

2830. Kellogg, John Harvey. 1911. Vegetarian societies in China. *Good Health (Battle Creek, Michigan)* 46(8):679. Aug.

• **Summary:** "Dr. Tucker, of North China, states that there are in existence all through China vegetarian societies known as *tsiali*. These people eat no meat on any occasion. They are quite numerous, perhaps five per cent of the entire population... The people of North China eat very little meat.

As a rule, meat is eaten only on three occasions: weddings, funerals, and Chinese New Year, which occurs in January or February. A pound of meat costs in China as much as a day's wage. The average wage is five cents a day."

"The above statements are true with reference to nine-tenths of the entire population. The other one-tenth, the official class, eat more meat. The principal food of the Chinaman is millet with a little salt, turnip or cabbage. They put no salt in their food but eat the salt in the form of dried salt vegetable. The wealthy class eat peanuts as a relish." Address: M.D.

2831. Dorsey, George. 1911. Skill of the Chinese shown on farms: Few people have grown more food on rocks or developed more plants. Their cookery an art. *Chicago Daily Tribune*. Oct. 29. p. A2.

• **Summary:** "No other dense population has so thoroughly adjusted itself to its physical surroundings, depending throughout the course of its history on its own natural resources and the ingenuity of its brain. We speak of the application of science to agriculture as if science were something quite new... Few countries can show such a record of great inventions as the Chinese."

"China is just enough saturated with Buddhism to make people afraid of eating meat at times... There are societies in China, like our temperance societies, the members of which vow never to eat beef. There is in Chinese a formula to the effect that the ox, as man's most useful helper in plowing and winning his daily bread, shall be inviolable [not available for slaughter to eat].

"In parts of China where Mohammedans are numerous, beef and mutton are largely consumed. The butchers of Peking are all Mohammedans. The Chinese abhor milk. Nor do they prepare cheese. Pork is the favorite meat throughout China."

"Variety of grains:... Chinese grow all kinds of pulse—white, yellow, red, green, and black. Bean curd, prepared from the yellow and black bean, is the principal food article in China and Japan. The beans are macerated in water and milled. The liquid filtered [and boiled], and gypsum added to coagulate the casein. Vermicelli and a kind of jelly are made from [mung] bean flour. From the starch extracted from green beans a meat sauce is made; from fermented beans a condiment known as soya [soy sauce]... Turnips and cucumbers are seasoned with soya." Address: PhD, LLD, Hankow, Hupeh Province, China.

2832. *Pharmazeutische Post (Vienna; later renamed Pharmaceutische Post)*. 1911. Ein Rundgang durch die Internationale Hygiene-Ausstellung in Dresden: IX. Ausland. (Fortsetzung von Seite 913.) 3. Der kaiserlich chinesische Pavillon [A tour of the International Hygiene Exhibition in Dresden: IX. Foreign countries. (Continued from page 913.) 3. The Imperial Chinese Pavilion]. 44(91):951-53. Nov. 14.

[Ger]

• **Summary:** III. The class of “Nutrition” (*Ernährung*) concerns foods and delicacies *Nahrungs- und Genussmittel*, the art of cooking (*Kochkunst*) and cooking devices (*Kochgeräte*).

The Chinese solved the problem of achieving excellent and cheap nutrition by making use of all of the parts of the soybeans (*Soyabohnen*). The great exhibition by the soybean company (Caséo Sojaine Paris, 46 Rue Denis-Papin, Seine) will convince most people of the possibility that with the general increase in prices of today, this food can be spread through the entire world. [The article then goes on to describe the many dried and canned foods that are on display at the Exhibition...] fruit juices such as banana, pear, pineapple, nutmeg, apricot, peach, and orange syrups, as well as tobacco leaves and cigarettes, spices and seasonings such as: salt, soya (*Soya*) [probably soy sauce] (from the company T-Hoa Tinning & Co. in Amoy [today’s Xiamen, China]), refined sugar, sugar candy, honey, bamboo sprouts, morel mushrooms, button mushrooms from Chihli [today’s Hebei Province, China]...

Also being exhibited are works for filtration and water purification, different systems for the treatment and preparation of tea, for the preparation of foods and drinks, and analytical tables on the composition and digestion time of foods, and furthermore the different varieties of soybeans (*Soyabohnensorten*), products from soybeans such as bean milk (*Bohnenmilch*) [soymilk], bean cheese (*Bohnenkäse*) [tofu], curdled bean milk (*geronnene Bohnenmilch*) [probably yuba], mock ham (*falscher Schinken*) [probably made by steaming yuba in a mold], and casein from soybeans, and also biscuits, pastries, jams, cakes, oil (produced from soybean meal (*Soyabohnenmehl*)), and then tables on the nutritional value and price comparisons of one hundred calories (*Wärmestoffe*) between soy (*Soya*) and other foods. It is interesting to learn that the average content of soybeans consists of 33.52% nitrogen, 17.25% fat, 16.15% carbohydrates, and 4.52% mineral salts. With regard to their nutritional value, the soy products are more beneficial than meat and do not contain any toxins. At the same time, they are economical and healthy foods and therefore they are welcome to any person who wants to eat cheaply and yet well, but they are especially to be recommended to vegetarians and to people who are suffering from certain illnesses, such as diabetics and those with stomach problems.

Note: Translated by Philip Isenberg (MM, CT), Long Beach, California.

2833. Berhalter (T.A.). 1911. Berhalter’s health foods: Vegetarian products (Ad). *Naturopath and Herald of Health (The)* (New York City) 16(12):Unnumbered page. Dec.

• **Summary:** A half-page horizontal ad. “If you want health foods of all kinds, send us your order. We ship our goods anywhere. Our foods are strictly in accord with vegetarian



dietetics...

“Our twelve years of experience [i.e., since about 1907] in accordance with vegetarianism has made us authorities of the Health Food Problem.

“These are some of our specialties:

“Uncooked, laxative whole wheat fruit bread, per 2 lb. package—\$0.35.

“Uncooked, laxative whole wheat bread, plain, per 2 lb. package—\$0.25.

“Unfermented whole wheat bread, also act laxative, 2½ lb. loaves—\$0.15.

“Bran Gluten Bread, 1½ loaf—\$0.10.

“Whole wheat flour, ground in our own mill, either coarse or fine, per lb—\$0.05.

“Unpolished rice, per lb—\$0.10.

“Our own brand raw peanut butter, per 1-lb. jar—\$0.30.

“Same in gallon pails—\$2.50.

“Peanut oil, gallon—\$2.00.

“Pure vegetable cooking oil, per gallon—\$1.10.

Pure Italian olive oil, sun-dried ripe olives, sun-dried black figs, Smyrna pulled figs, pure grape juice (per quart).

“Write us for complete list of our foods, books, etc. No orders less than \$1.00 accepted.”

A creative illustration at the top shows bread and other baked wheat products streaming out of the top of a sheaf of wheat over a rising sun.

Note: This is the 2nd earliest document seen (July 2021) that mentions “Berhalter” in connection with health foods. In 1936 Anthony A. Berhalter founded the American Health Food Association in Chicago. It is not clear whether or not T.A. Berhalter (above) and Anthony A. Berhalter are one and the same person. They live in the same city and are active in the same new industry. However the ad in the Sept. 1912 edition of this magazine proves that T.A. Berhalter and Anthony A. Berhalter are one and the same person because his wife and co-worker was Kathleen, and later documents state that they began work in this industry in 1907. Address: 309 North Ave., Chicago, Illinois. Phone: Lincoln 2524.

2834. Li, Yu-ying; Grandvoinnet, L. 1911. Le soja [The soybean]. *Agriculture Pratique des Pays Chauds (Bulletin du Jardin Colonial)* 11(105):459-74. Dec. [18 ref. Fre]

• **Summary:** Contents (continued): 2. The soybean in human nutrition. The soybean in general nutrition: From the

viewpoints of physiology, economy, and gastronomy. The role of soybeans in special diets/regimens: Vegetarianism and vitalism, remineralization, anti-diabetic, others, lactose-free.

Foods made from soybeans (*Produits alimentaires à base de soja*): 1. Soymilk and its derivatives: Soymilk (developed by the Chinese philosopher Whai Nain Tze {Liu An of Huai Nan} well before the Christian era, method of production, Chinese method, modern method used at Li's factory *l'Usine de la Caséo-Sojaïne* at Vallées (Seine)), cleaning the seeds, steps in soymilk preparation (grinding and filtration), the nature of soymilk (physical properties). A graphic illustration (p. 465) shows a comparison of nutritional elements between soybeans, tofu, and beef. A chart in outline form (p. 471) titled "Soy based food products" (*Produits alimentaires à base de soja*) shows the numerous and varied food products that can be derived from the soybean: I. Soymilk and its derivatives: Normal soymilk, concentrated soymilk, powdered soymilk, fermented soymilk (*lait fermenté*), soy cheese (*Caséo-Sojaïne*; *Fromage de soja* [tofu]), soy casein. II. Soy flour and its derivatives: Soy flour, soy bread for diabetics, whole-grain bread (*Pain complet*), cakes, biscuits (*Biscottes*). III. Soy oil and its by-products (cake). IV. The soybean used as a vegetable. V. Condiment products based on fermented soybeans. VI. Confectionery products: Soy confection, soy powder. VII. Soy coffee. Soy-based ferments: Kiu-tsee, lactic ferments based on soymilk. (*Ferments lactiques à base de lait de soja*).

Photos show: Inside view of Li's factory as the equipment is producing soymilk (p. 473). Microscopic view of soymilk, and of soy flour dissolved in water (p. 474). Also contains various tables, charts, and graphs from other sources.

Note: This is the earliest document seen (March 2000) written by Li Yu-ying which contains the term *Caséo-Sojaïne*. On p. 471 he states clearly that he uses it as a synonym for soy cheese (*Fromage de soja*) [tofu], which is made from soy milk—perhaps to avoid disputes over the word *fromage* with manufacturers of dairy cheese. On p. 472-73 he states that *Usine de la Caséo-Sojaïne* is the name of his modern factory at Vallées (Seine) which makes a variety of soy products. Address: 1. Conseiller de 1ere classe au Ministère de l'Agriculture de la Chine; 2. Ingénieur agricole (G.).

2835. Nashville Sanitarium—Food Factory. 1911. High grade health foods (Ad). *Naturopath and Herald of Health* (The) (New York City) 16(12):Unnumbered page. Dec.

• **Summary:** "Made by expert bakers, from best selected materials, in a well-ventilated hygienic factory away out in the country, surrounded by farms and pure fresh air. Made by men who do things from principle.

"Contain no animal fat. Full line of nut foods, cereal foods... More than twenty-five kinds. Nutfoda is the great vegetable meat, pure, wholesome, delicious, a perfect meat

substitute at 10, 15 and 25¢. for ½ lb., 1 lb and 2¼ lb. cans.

"Nutmaks—similar to cheese, 1 lb. can—\$0.15.

"Nashville Malted Nuts, 1 lb. jar—\$0.35...

"Baked Beans, Tomato or Plain, 1½ lb. can—\$0.10.

Note: It is possible, but unlikely, that these baked beans are soybeans.

"Cereal Coffee, Superb, 1 lb. pkg.—\$0.10...

"Dixie Kernel (a Malted Breakfast Food) 1¼ lb. pkg.—\$0.15.

"20 per cent Gluten Meal, Well Cooked, 1 lb. pkg.—\$0.12."

"On sale at Naturopathic Supplies Store, 465 Lexington Ave., New York, N.Y."

Note: This organization is almost certainly the same as that later known as Madison College; Madison was near Nashville, Tennessee. This is the earliest document seen (April 2017) that contains the term "food factory" or that indicates that the Madison food factory is selling its products as far away as New York City. Address: Nashville, Tennessee.

2836. Taylor, Alonzo Englebert. 1911. Is vegetarianism capable of world-wide application? *Popular Science Monthly* 79:587-93. Dec.

• **Summary:** The author, who shows a good understanding of and sympathy for the motivations of vegetarians, believes that the answer to the question posed by the title is "No." There are 4 types of vegetarians. 1. Those who from motives of gustatory taste, particularly in youth and in advanced years, dislike the flavor of flesh. 2. Esthetic vegetarians are find the idea of eating meat revolting. The publication in 1906 of *The Jungle* by Upton Sinclair "made many converts to vegetarianism. The centralization of slaughtering has intensified the natural aversion to the process, since, in addition to the lack of hygienic precautions that once prevailed in the large packing houses, the mass of gore as exemplified in the large establishments multiplies the esthetic revulsion."

3. Vegetarians from motives of physiological opinion believe that consumption of flesh is "harmful to digestion or inimical to nutrition." The modern science of nutrition shows clearly that "a properly selected and prepared vegetarian diet meets completely the highest requirements of a diet." Yet there is no evidence showing that such a diet is superior to one containing reasonable amounts of animal products, such as beef, casein, or egg whites. 4. "Philosophical vegetarianism rests upon the simple ethical proposition that man has no right to preserve his existence, enlarge his comforts or advance his material and spiritual welfare at the expense of the life of animals. Animals of all classes are to the ethical vegetarian, as in the Indian religion, as fully entitled to life as man; the commandment 'Thou shalt not kill' is interpreted to apply generally to all types of animal life, and the slaughter of animals for the service of man is

regarded as an expression of brute force which is inhuman... To be consistent, the philosophical vegetarian must not only abjure the use of flesh in the diet, he must also abstain from the utilization of products of animal bodies, the procurement of which entails the death of the animal."

The author believes that the area of the earth's surface now under cultivation would clearly be inadequate to produce enough albumin [protein] to support the present world population on a vegetarian diet (which includes dairy products and eggs). "At present probably one half of the albumin needs of mankind are met by animal albumin. To meet these needs with plant albumin and dairy products the world's production of grains and legumins would need to be doubled at the least. It is quite certain that this could not... be dependably accomplished at present." The extensive land now used for grazing would become idle. Chemical fertilizers would have to replace animal manures. Abandoning the use of leather and furs as clothing would cause grave hardships for humans. The author concludes: "Man is a beast of prey because thus the preservation of existence is made easy; vegetarianism would make it difficult, and will therefore not be adopted. This carries its personal lesson: I, the vegetarian, must not be vain; because it is the meat-eating of my brother that makes vegetarianism possible to me." Address: Prof., Univ. of Pennsylvania.

2837. Lankester, Edwin Ray. 1911-1913. *Science from an easy chair*. 2nd series. New York, NY: Methuen. See p. 159-69. *

• **Summary:** In a chapter titled "Vegetarians and Their Teeth" (p. 159-69) the author examines the debate over the effect of diet on human teeth.

2838. Albertoni, Pietro. 1911. *Influenza delle proteine animali nei vegetariani* [The influence of animal protein on vegetarians]. *Reforma Medica (La)* 27:4-10. [Ita]*

2839. [Portuguese Vegetarian Society]. 1911. *New vegetarian society*. Portugal.

• **Summary:** Source: *History of the Portuguese Vegetarian Societies*. 2004. <http://www.ivu.org/history/societies/portugal.html>. "The first reference, currently known, to a Portuguese Vegetarian Society is the May 1911 issue of the *Vegetarian Messenger* (VSUK magazine), it also mentions their magazine: *O Vegetariano*." Address: Portugal.

2840. Anderson, Hans Steele. 1911. *Food and cookery, their relation to health*. Revised ed. Loma Linda, California: The College Press. 82 p. Illust. 18 cm. *

• **Summary:** The author was born in 1877.

2841. Axon, William Edward Armitage. 1911. *Why I am a vegetarian*. 2nd ed. Manchester, England: The Vegetarian Society. 8 p. 18 cm. *

2842. Baltzer, Eduard. 1911. *Der Weg zu Gesundheit und sozialem Heil*. 5. Auflage. Herausgegeben von E. Hering [The way to health and social healing. 5th ed. Edited by E. Hering]. Leipzig, Germany: Karl Lentze, Verlag. xvi + 171 p. Illust. (portrait). 18 cm. *Die naturliche Lebensweise*, Part I. [87 ref. Ger]

• **Summary:** The author (lived from 24 Oct. 1814 to 24 June 1887) wrote many books about religion, Christianity, Jesus, social reform, and vegetarianism.

This book contains a bibliography of 87 major works on vegetarianism and natural hygiene—all available through K. Lentze Publishers in Leipzig. The four parts of his monographic series *Die naturliche Lebensweise* (*The Natural Way of Living*) are: 1. See above. 2. *Die Reform der Volkswirtschaft* (Economic Reform). 3. *Briefe aus Virchow* (Letters from Virchow). 4. *Vegetarismus in der Bibel* (Vegetarianism in the Bible). Address: Leipzig, Germany.

2843. Baltzer, Eduard. 1911. *Vegetarisches Kochbuch fuer freunde der naturlichen Lebensweise*. Neu bearbeitet von Karl Lentze. 17. verb. Aufl. [Vegetarian cookbook for friends of the natural way of living. Newly edited by Karl Lentze. Revised 17th ed.]. Leipzig, Germany: K. Lentze. xiii + 206 p. [Ger]*

• **Summary:** The 16th edition was published in 1908. The author, whose portrait is included, lived 1814-1887. Address: Germany.

2844. Catenius van der Meijden, Johanna M.J. 1911. *Visser's Nederlandisch-Indisch Vegetarisch kookboek* [Visser's Dutch-Indonesian vegetarian cookbook]. Weltevreden-Amersfoort: N.V. Boekhandel Visser & Co. 185 p. [Dut]

• **Summary:** This remarkable book contains the 2nd earliest tempeh recipes seen in any language:

Page 126: Recipe No. 257, Sajoer lemeng mentions "tempé" 3 times.

Page 126: Recipe No. 258, Sajoer loddeh mentions "tempé" twice.

The book also contains early recipes for "soja" (soy sauce), "tahoe" (tofu), "taotjo" (Indonesian-style fermented soybean paste / miso), and "katjang kedelée" (soybeans),

Page 37: Recipe No. 2, Bieten- of krotensoepp mentions "soja" once.

Page 37: Recipe No. 2, Boonensoepp mentions "soja" once.

Page 38: Recipe No. 5, Champignonssoep mentions "soja" once.

Page 39: Recipe No. 8, Groentesoepp mentions "soja" once.

Page 40: Recipe No. 11, Macaronisoepp mentions "soja" once.

Page 40: Recipe No. 13, Sesawie soep mentions "soja" once.

Page 41: Recipe No. 14, Tomatensoep mentions “soja” twice.

Page 47: Recipe No. 24, Rijstcroquetten mentions “soja” once.

Page 53: Recipe No. 52, Bruine botersaus mentions “soja” once.

Page 121: Recipe No. 243 Nasi koening mentions katjang-kedelée twice.

Page 122: Recipe No. 247 Lemper mentions katjang-kedelée once.

Page 136: Recipe No. 287, Bebotok-Betawie mentions “soja” twice.

Page 140: Recipe No. 296, Gefarceede ketimoens mentions “soja” twice.

Page 143: Recipe No. 301, Bahamie mentions “soja” twice, tahoe twice and taotjo twice.

Page 143: Recipe No. 301, Bahamie mentions “soja” twice.

Page 144: Recipe No. 302, Kiemloh mentions taotjo twice.

Page 144: Recipe No. 303, Tjoan tahoe mentions “soja” twice, taotjo twice, and tahoe 4 times.

Page 144: Recipe No. 304, Laksa tjina mentions “soja” twice.

Page 149: Recipe No. 313, Chineesche pasteitjes mentions “tahoe” twice.

Note 1. Surprisingly, the word “ketjap” (or “kétjap”), meaning Indonesian-style soy sauce, does not appear in this book.

Note 2. According to the title page, the author, a married woman, has written various award-winning books: *Het Volledig Nederlandsch-Indisch Kookboek* [The Complete Dutch-Indian Cookbook], *De Specerijen en ingrediënten der Rijsttafel* [The Spices and Ingredients of the Rice Table], *Ons Huis in Indië* [Our House in the Dutch East Indies]. etc.

She is *Lauréate van het “Institut International d'alimentation, de cuisine et d'hygiène à Paris.”* Address: Author.

2845. Ehret, Arnold. 1911. *Kranke Menschen: Der gemeinsame Grundfaktor im Wesen aller Krankheiten, des Alterns und des Todes* [Sick people: The common fundamental factor in the essence of all illnesses, of aging, and of death]. Munich, Germany: Kuhn. 80 p. [Ger]*

• **Summary:** The author advocates rational fasting, followed by a diet based on fresh fruits and starchless vegetables. He strongly discourages the use of animal products, including meat and dairy products. Arnold Ehret lived 1866-1922.

Note: This is the earliest document seen (June 2015) by or about Arnold Ehret. Born on 29 July 1866 near Freiburg, Germany, Ehret came to California in 1914. He died in an accident in Los Angeles in 1922.

2846. Encyclopaedia Britannica (11th ed.): Vegetarianism.

1911. Cambridge, England, and New York: Encyclopaedia Britannica. See vol. 27, p. 967-68. [7 ref]

• **Summary:** The word “vegetarianism” came into use in about 1847, and refers to “the practice of living upon foods from which fish, flesh and fowl are excluded.” “... while vegetarian societies claim as ‘vegetarians’ all who abstain from flesh foods, there is a large and growing number of people who repudiate the name of ‘vegetarian’ because of its associations, but who none the less... abstain from eating anything that has been killed. The order of the Golden Age, for example, with its headquarters at Barcombe Hall, Paignton, South Devon, adopted the words ‘Fruitarian’ and ‘Fruitarianism’ to denote the dietary of its members. The rule laid down by the Order is abstinence so far as possible from all foods which are obtained by the cruel infliction of pain, and the minimum that is set is complete ‘abstinence from flesh and fowl,’ while net-caught fish may be used by associate members.”

Note: This is the earliest English-language document seen (Feb. 2022) that contains the word “fruitionism.”

The reasons advanced for the practice of vegetarianism are: health, economy, racial improvement (more workers are required to grow crops than to feed animals), and character improvement (encourages gentle humaneness).

“Organizations have been established to advocate this method of living under the name of ‘Vegetarian Societies’ in many countries—chiefly the United Kingdom, America, Germany, France, Austria, Holland and Australia. Propagandism is carried on by lectures, literature, cookery demonstrations and restaurants. In England, the oldest and one of the most important societies is ‘The Vegetarian Society,’ of which the headquarters are at Oxford Street, Manchester. There are also several small London societies, and an active London Association. A few provincial towns, too, have small societies. An attempt has been made to organize the various vegetarian societies of the world under the title of ‘The Vegetarian Federal Union.’ The headquarters of the London societies and of the ‘Union’ are at Memorial Hall, Farringdon Street, E.C....

“The athletic side of the movement has been represented in national and international races by vegetarians winning the Berlin and Dresden walking match (125 m.), the Carwardine Cup (100 m.) and Dibble Shield (6 hours) cycling races (1901 and 1902), the amateur championship of England in racquets and in tennis (held by Mr Eustace Miles for a series of years), the cycling championship of India (3 years), half-mile running championship of Scotland (1896), world’s amateur cycle records for all times from 4 hours to 13 hours (1902), 100 miles championship Yorkshire Road Club (1899, 1901).

“In the religious world the Seventh-Day Adventists (who are connected with many sanatoria and the manufacture of food specialties) and some Bible Christians, the worshippers of Vishnu and the Swami Narang and Vishnoi sects, amongst

others, preach abstinence from flesh food. The Salvation Army, the Tolstoyans and the Doukhobors encourage it [abstinence from flesh food also]. A number of orders in the Roman Catholic church (e.g. the Trappists) and in the Hindu faith (e.g. the Dadupanthi Sadus) are pledged abstainers...

"The literature on the subject is considerable, but the two classics are perhaps *The Ethics of Diet*, by Howard Williams, and *The Perfect Way in Diet*, by Dr. Anna Kingsford. In former years the 'Vegetarian Society' was the most active in producing literature, but since about 1901 the Order of the Golden Age has come to the front with new and up-to-date books, booklets and leaflets, and the Ideal Publishing Union has reprinted much of the earlier literature. The chief periodicals are the *Vegetarian* (weekly), the *Herald of the Golden Age* (monthly), the *Vegetarian Messenger* (monthly), the *Vegetarian* (American monthly), the *Children's Garden* (monthly)."

2847. Farmer, Fannie Merritt. 1911. *The Boston Cooking-School cook book*. Revised. Boston, Massachusetts: Little, Brown and Company. xv + 648 p. + [30] p. of advertisements. Illust. Index. 19 cm. See also the 1918 ed. • **Summary:** Contains 125 new recipes. As in the original 1896 edition, Worcestershire sauce is called for in many recipes in this book (p. 117, 180, 182, 188, 189, 197, 207, 212-13, 223, 227, 231, 273, 333-34, 344, 371, 372, 554, 565).

Catsup is called for much more and in many new forms compared with the 1896 edition: Oyster cocktail (p. 180; "1 tablespoon tomato catsup"). Lobster cocktail (p. 186; "two tablespoons, each, tomato catsup and Sherry wine"). Blanquette of lamb (p. 223-24; one tablespoon Mushroom Catsup, or any other suitable table sauce"). Asparagus salad (p. 329; "serve with French Dressing, to which has been added one-half tablespoon tomato catsup"). Oyster and grape fruit salad (p. 344; "season with six tablespoons tomato catsup,..."). Breast of quail Lucullus (p. 376; "Serve with one and one-half cups rich brown sauce seasoned with tomato catsup..."). Devilled bones (p. 565; "1 tablespoon Walnut Catsup").

Concerning vegetarian diets: In Chapter 1, titled "Food," the section on "Correct proportions of food" states (p. 3): "To keep in health and do the best mental and physical work, authorities agree that a mixed diet [from animal & vegetable sources] is suited for temperate climates, although sound arguments appear from the vegetarian... Brain workers should take their proteid in a form easily digested. In consideration of this fact, fish and eggs form desirable substitutes for meat."

Near the end of the book is an ad (on an unnumbered page) for "Works on cookery." The first of these is *The Golden Rule Cook Book: Six hundred recipes for meatless dishes*, by M.R.L. Sharpe. "A new edition of the best of all books on vegetarian food and cookery." Address: Of Miss

Farmer's School of Cookery.

2848. Hutchison, Robert. 1911. *Food and the principles of dietetics*. 3rd ed. New York, NY: William Wood and Co. viii-xx + 615 p. See p. 234-36, 496. Illust. Index. 22 cm. [100+* ref]

• **Summary:** Contains exactly the same information about soy and related products as the 1906 edition, in the same chapters, except it is on slightly different pages: See p. 234-37, and the section on diabetes, which has a subsection on "Diabetic breads" (p. 496-97). Robert Hutchison was born in 1871. Address: M.D. Edinburgh, F.R.C.P., Physician to the London Hospital [London].

2849. Joteyko, Józefa. 1911. *L'enfance végétarienne; enquête sur 170 enfants végétariens* [Vegetarian infancy: Investigation of 170 vegetarian infants]. Belgium: Misch et Thron. 124 p. Illust. No index. Also published in: *Proceedings of the Third International Vegetarian Congress, Brussels. 1910. Vol. 2.* [29 footnotes. Fre]

• **Summary:** Contents: Part I. Introduction (p. 3-6). The hygienic aspect of vegetarianism (p. 7-15). The moral aspect of vegetarianism (p. 16-33). Introduction to vegetarianism and home economics (p. 34-40) (*L'Initiation végétarienne et l'Enseignement ménager*). Part II. Investigation of 170 vegetarian infants (p. 42-115). Conclusions (p. 116-21).

The author lived 1866-1928 and appears to have been Polish. Address: Chef des travaux au Laboratoire de phyco-physiologie de l'Université de Bruxelles. Lauréate de l'Institut et de l'Académie de Médecine de Paris.

2850. King, F.H. (Franklin Hiram). 1911. *Farmers of forty centuries, or permanent agriculture in China, Korea and Japan*. Madison, Wisconsin: Mrs. F.H. King. ix + 441 p. Preface by Dr. L.H. Bailey. Portrait. Illust. Index. 20 cm. Reprinted in 1927 by Harcourt & Brace (NY, 379 p.). Facsimile reprint by Rodale Press, 1972.

• **Summary:** A superb, classic work which Wendell Berry called "one of the richest sources of information about peasant agriculture... one of the pioneer books of organic farming." Dr. Franklin Hiram King (lived 1848-1911; his portrait photo faces the title page) was former chief of USDA's Division of Soil Management. This is his journal, filled with many fine photos, of a voyage in the early 1900s through coastal China, Korea, and Japan. King was impressed by the productivity and efficiency of Chinese agriculture, and the strength and hardiness of the people.

Page 10: "It was not until 1888, and then after a prolonged war of more than thirty years, generated by the best scientists of all Europe, that it was finally conceded as demonstrated that leguminous plants acting as hosts for lower organisms living on their roots are largely responsible for the maintenance of soil nitrogen, drawing it directly from the air to which it is returned through the processes of decay.

But centuries of practice had taught the Far East farmers that the culture and use of these crops are essential to enduring fertility, and so in each of the three countries the growing of legumes in rotation with other crops very extensively for the express purpose of fertilizing the soil is one of their old, fixed practices.”

In Japan: “How the fields are crowded with crops and all the land is made to do full duty... even the narrow dividing ridges but a foot wide, which retain the water on the rice paddies, are bearing a heavy crop of soy beans” (p. 31, photo p. 33).

In China, in printing blue on white cotton calico cloth, a thick paste of lime and freshly-ground soy bean flour was used. A stencil was placed on top of the cloth. “The paste was then deftly spread with a paddle over the surface and thus upon the cloth beneath wherever exposed through the openings in the stencil... The paste is permitted to dry upon the cloth and then the bolt has been dipped into the blue dye the portions protected by the paste remain white. In this simple manner the printing of calico has been done for centuries” (p. 122-23). A photo (p. 123) shows a stone mill, pulled by a blindfolded donkey, “in common use for grinding beans and various kinds of grain.”

“Sprouted beans and peas of many kinds and the sprouts of other vegetables, such as onions, are very generally seen in the markets of both China and Japan, at least during the late winter and early spring...” (p. 134).

In a section titled “Economy of Vegetable Diet” (p. 134-35) the author notes that these people “are vegetarians to a far higher degree than are most western nations, and the high maintenance efficiency of the agriculture of China, Korea, and Japan is in great measure rendered possible by the adoption of a diet so largely vegetarian.” From every 100 lb of dry substance (feed) eaten by various kinds of livestock, only 4 pounds of flesh is returned for human food from cattle, only 5 lb from sheep and 11 lb from swine. “In view of these relations, only recently established as scientific facts by rigid research, it is remarkable that these very ancient people came long ago to discard cattle as milk and meat producers; to use sheep more for their pelts and wool than for food; while swine are the one kind of the three classes which they did retain in the role of middleman as transformers of coarse substances into human food.”

Pages 145-48 describe how cotton seed is crushed and pressed to make cotton seed oil and cotton seed cake—one of the most common family industries in China. Page 226 notes that small farmers in Shantung province grow wheat, barley, large and small millet, sweet potatoes and soy beans or peanuts. Shelled peanuts are sold in gunny sacks. Pages 256-57 give a similar description for soy beans and peanuts used to make oil and cakes in Shantung, China, with a photo (p. 256) of the large stone mill. The “bean and peanut cakes,” also used for fertilizer in Japan and China, are about 18 inches in diameter and 3-4 inches thick.

The section titled “Rotation of Crops” (p. 309) states of Nara, Japan: “To secure green manure for fertilizing, soy beans are planted each year in the space between the rows of barley, the barley being planted in November. One week after the barley is harvested the soy beans, which produce a yield of 160 kan per tan, or 5,290 pounds per acre, are turned under and fitted for rice.”

The chapter titled “Manchuria and Korea” notes of Lwanchow [Heibei], Manchuria (p. 348-49): “The planting here, as elsewhere, is in rows but not of one kind of grain. Most frequently two rows of maize, kaoliang or millet alternated with the soy beans and usually not more than 28 inches apart, sharp high ridge cultivation being the general practice.” A photo (p. 348) shows carts pulled by donkeys or horses piled high with sacks of soy beans at Lwanchow, Chihli, China, ready for export.

Note: As of 2020, Lwanchow is in Hebei province, in northeastern China.

When King’s train reached Sinminfu [Xinmin in Liaoning province on the Mukden-Tientsin railroad] he saw “the first extensive massing of the huge bean cakes for export, together with enormous quantities of soy beans in sacks piled along the railway and in the freight yards or loaded on cars made up of trains ready to move.” They soon arrived at “another station where the freight yards and all of the space along the tracks were piled high with bean cakes and yet the fields about were reflecting the impoverished condition of the soil through the yellow crops and their uneven growth on the fields.

“Since the Japanese-Russian war [1904-05], the shipments of soy beans and of bean cake from Manchuria have increased enormously. Up to this time there had been exports to the southern provinces of China where the bean cakes were used as fertilizers for the rice fields, but the new extensive markets have so raised the price that in several instances we were informed they could not then afford to use bean cake as fertilizer” (p. 357).

Page 368: King is discussing country life in Korea as seen from the window of his train: “The valley beyond was occupied by fields of wheat where beans [probably soy] were planted between the rows. Thus far none of the fields had been as thoroughly tilled and well cared for as those seen in China, nor were the crops as good.”

In Japan (p. 378-79): “Where bean cake is used as a fertilizer, the applications may be at the rate of 496 pounds per acre, carrying 33.7 pounds of nitrogen, nearly 5 pounds of phosphorus and 7.4 pounds of potassium.” A table shows that typical fertilization for each crop of paddy rice, in pounds per acre, is: Manure compost 5,291. Green manure from soy beans 3,306. Soy bean cake 397. Superphosphate 198. The soy bean cake provides the most nitrogen (27.8 lb/acre). A photo (p. 420) shows peanuts being grown in the Tokyo plain (Chiba prefecture, July 17). “Peanuts, sweet potatoes and millet were the main dry land crops then on

the ground, with paddy rice in the flooded basins" (p. 422). Address: Former Prof. of Agricultural Physics, Univ. of Wisconsin, and Chief of the Div. of Soil Management, USDA, Washington, DC.

2851. Labbé, M. 1911. Le fruits dans l'alimentation [Fruits in the diet]. Paris: Société végétarienne de France. [Fre]* Address: Prof., Dr., France.

2852. Langworthy, C.F. 1911. Cheese and other substitutes for meat in the diet. *Yearbook of the United States Department of Agriculture* p. 359-70. For the year 1910. See p. 363-64.

• **Summary:** Physiologists "admit that meat is not essential to a well-balanced diet, and there are many who, for one reason or another, are interested to know the rational ways of lessening the amount of meat which they consume or of replacing it with other foods." "Meat apparently supplies "a greater abundance than other foods of the substances which stimulate the normal or natural flow of the digestive juices" (p. 359).

The section titled "Dried beans and other legumes" (p. 363-64) states: "In Eastern countries, where conditions differ from those in Europe and America, the lack of abundant supply of food animals has been responsible for the production of a series of food products made from legumes, chiefly the soy bean. By ingenious processes, the nitrogenous material and more or less of the fat which the beans contain are separated and made into a number of special articles of diet, for instance, bean cheese or bean curd, a white material not unlike cottage cheese in appearance, and soy, a thick brown sauce which is the common flavoring material as well as a condiment of millions of people who thus supply nitrogenous material and flavor to a diet of vegetables, rice, and other similar foods."

The section titled "Commercial meat substitutes" notes: "There are on the market numbers of proprietary or patent foods recommended by their makers as meat substitutes. For some it is claimed that they are made from nuts, and judging from their flavor and other characteristics they may be prepared from the peanut or other nuts, in part at least. It has been suggested that some of these special foods contain wheat gluten. Undoubtedly considerable quantities of these foods are used by those who follow some one of the vegetarian systems of diet, but they are not used in any general way as substitutes for meat in the average home." Address: Expert in Charge of Nutriton Investigations, Office of Experiment Stations [USDA].

2853. Marcuse, Julian; Woerner, Bernardine. 1911. Die fleischlose Kueche: Eine theoretische Einleitung und ein praktisches Kochbuch [Vegetarian cookery: A theoretical introduction and a practical cookbook]. Munich, Germany: Ernst Reinhardt. 2 + 552 p. Index. 21 cm. [Ger]

• **Summary:** Dr. Marcuse was born in 1862. The 3-part introduction by Dr. Marcuse discusses: The significance of a flesh-less [*fleischlosen*] diet for human nutrition. The practice of flesh-less cookery. Comparative summary of the main animal and vegetable food products. This is followed by recipes. In the back are some advertisements: (1) Nuxo foods made from nuts by Nuxo-Werke, Rothfritz & Co., Hamburg; (2) Protose, Vegetabilischer Aufschnitt (vegetable cutlet), Nuttolin, Granola, Granoseflocken and Bromose, from the Deutscher Verein für Gesundheitspflege, Friedensau Nr. 60 (Post Grabow, Bez. Magdeburg). This looks like a Seventh-day Adventist company with a health food factory in Germany.

There is a directory of Vegetarian eating houses, restaurants, and boarding houses (Pensionen) in Germany, and other nearby German-speaking countries (mostly Switzerland and Austria). Address: 1. Doctor of medicine.

2854. Ortt, Felix. 1911. Het vegetarisme; beziehen van de economische en de ethische zijde [Vegetarianism: A look at the economic and ethical sides]. Den Haag, Netherlands: Published by the author. 28 p. [Dut]*

2855. Peel, Dorothy Constance (Bayliff). 1911. Meatless cookery made easy, by Mrs. C.S. Peel. London: G. Newnes. xi + 120 p. Undated. 8°. *

2856. Rorer, Sarah Tyson (Heston). 1911. Mrs. Rorer's vegetable cookery and meat substitutes... London and Leipsic [Leipzig]: T. Fisher Unwin. 328 p. 8°. *

• **Summary:** American editions of this vegetarian cookbook were published in 1909 and 1911. Address: Philadelphia.

2857. Rousseau, Jean Jacques. 1911. Émile. Translated by Barbara Foxley. London: J.M. Dent & Sons, Ltd.; New York, NY: E.P. Dutton & Co., Inc. x + 444 p. 18 cm. Everyman's Library. *

• **Summary:** For details, see the original 1762 edition. Address: France.

2858. Sanson, R.P. 1911. Cocina vegetariana [Vegetarian cooking. 2nd ed.]. Barcelona, Spain: D. ribo. 236 p. 20 cm. [Spa]*

2859. Senn, Charles Herman. 1911. How to cook vegetables. England: Food & Cookery Publishing Agency. 220 p. *

2860. Sinclair, Upton. 1911. The fasting cure. New York & London: Mitchell Kennerly; London: W. Heinemann. 153 p. Illust. Portraits. No index. 19 cm.

• **Summary:** Contents: Preface. Perfect Health. A Letter to the New York Times Some Notes on Fasting: Fasting and the Doctors. The Humors of Fasting. A Symposium on Fasting: Death during the Fast. Fasting and the Mind. Diet after

the Fast. The Use of Meat. Appendix: Some Letters from Fasters. The Fruit and Nut Diet. The Rader Case. Horace Fletcher's Fast.

Enlarged from two articles first published in the *Cosmopolitan* magazine. Based on his personal experiences, the well-known author, social activist, and muckraker, Upton Beall Sinclair (lived 1878-1968) offers fasting guidelines and benefits, and gives his opinions on the use of meat in the diet.

In one chapter, titled "The Use of Meat," the author tells how he consumes small quantities of beef-steak during long periods of thinking or writing. "I do not for a moment wish to give the impression that meat-eating is necessary to a normally active person, or that humanity will always continue to eat meat." For most active people, he advocates a diet based on fruit, grains, and nuts. Dedication: "To Bernarr Macfadden in cordial appreciation of his personality and teachings."

2861. Stockham, Alice. 1911. *Tokology: A book for every woman*. New York, NY: Fenno and Co. *

• **Summary:** Recommends a vegetarian diet for pregnant women. Includes testimonials from women who have experienced easy childbirths by following her advice.

2862. *The Progress meatless cook book and valuable recipes and suggestions for cleaning clothing, hats, gloves, house furnishing, walls and woodwork and all kinds of help for the household*. 1911. Chicago, Illinois: The Progress Company. 272 p. 20 cm.

• **Summary:** The author was born in 1869. Soy is not mentioned.

2863. Ward, Artemas. 1911. *The grocer's encyclopedia—Encyclopedia of foods and beverages*. New York, NY: Published by the author. 748 p. Illust. (color). 29 cm.

• **Summary:** Soy-related entries: Bean (p. 49-54): "The bean of European history is the Broad or Windsor variety,..." "The principal beans of United States cultivation are the Kidney and Lima, both of them believed to be native to South America.

"The Kidney Bean is the Haricot of the French and in Great Britain is sometimes called the French bean." The many varieties can be classified into "tough podded" and edible podded." "The 'tough podded' class produces the bulk of the dried beans of commerce, variously known as 'Kidney Beans,' 'Navy Beans,' 'Marrow Beans,' 'Black Beans,' 'Turtle Beans,' etc., in many colors, shapes and sizes." "'Flageolets' are cultivated with special regard to the consumption of the fresh seeds or beans." To the "edible podded" class of kidney beans belong Wax or Butter Beans, the Cranberry Bean or Red Speckled Bean, String Beans, Snap Beans, French Beans. "Pea Beans are the Cowpeas of the agriculturist." "Among numerous other 'special' varieties are the Soy Bean (which see), Asparagus Bean, Frijole, Lab-

lab (or Egyptian Kidney), Red Bean [Azuki?], and Scarlet Runner." Asparagus Beans are known as *Tou Kok* by Chinese gardeners in California.

"Catsup, Catchup, Ketchup: a word derived from the name of an East Indian pickle, which was formerly applied specifically to the boiled spiced juice from salted mushrooms, but is now freely attached to various sauces (sold both bottled and in bulk) which consists of the pulp—bottled, strained and seasoned—of various fruits, as tomatoes, green walnuts, etc." Note 1. At "Catchup" and "Ketchup" we are told to see "Catsup."

Locksoy ([Lock Soy], p. 346): "Rice boiled into a paste and drawn into threads, imported from China. It is used to thicken soups."

Nuts (p. 412-13): A table shows the nutritional composition of all major American nuts, including almonds, chincapin [chinquapin] or water chestnut, chufa (earth almond), cocoanut, peanut, and peanut butter. "Many special nut foods, such as malted nuts, meat substitutes, etc., have been devised and extensively advertised by manufacturers for general dietetic use and for the special needs of vegetarians and fruitarians. It is said that some of these products contain soy beans, but apparently the peanut is very important in their composition.

Sauces (p. 552-53): In bottled sauces, vinegar is the most common liquid ingredient. "Commercial sauces of the Worcestershire kind, if of good quality, generally have Soy (which see) as their chief character ingredient. A typical formula of Worcestershire-style includes, in addition to Vinegar and Soy, a considerable percentage of lime juice, onions and tamarinds and small quantities of garlic, fish (as anchovies or pickled herrings), red chilies and spices. The product, after cooking, is strained through fine hair sieves. Leicester Sauce resembles Worcestershire in general characteristics but is less pungent."

Soy (p. 576-577): "A brown sauce, valuable to the commercial sauce market, made from the Soy Bean, a native of Southeastern Asia [sic] and widely grown in China and Japan. The beans are boiled, mixed with ground wheat or other grain, salt, etc., and allowed to ferment for a month or 6 months. The liquid is then strained off and clarified. Molasses is frequently added. In appearance it resembles Worcestershire Sauce, of which it is an important ingredient. It should not be too salt [salty] or too sweet, and although thick and syrupy, should be clear. When shaken in a bottle or glass it should, if it is genuine, leave a bright yellow film on the glass. Being a very desirable article, it is often counterfeited."

Soy bean (p. 577): "Commercial and government circles, both in Europe and this country are devoting increased attention to the cultivation of the Soy Bean as a food product, as it contains a large percentage of protein and a fair amount of fat, thus resembling meat in general nutritive value. The cell-walls of the raw bean are very tough, but

thorough cooking makes it readily digestible. Boiled with bacon and other fatty broths until soft and then seasoned, the result is a vegetable dish very pleasing to the average palate. If the beans are dry, a preliminary soaking to remove the skins is necessary.

“The Soy Bean is largely consumed in Japan, China and other parts of Asia as an adjunct to rice and other foods, taking the place of meat in the popular dietary. It is most popular in these countries in fermented form, the best known types being *Shoyu* or Soy Sauce; *Tofu*, a kind of cheese; *Miso*, Soy Bean ‘Milk’ [sic]; *Yuba*, the evaporated product of ‘Miso’ [sic], and *Matto* [sic, *Natto*], a product obtained by simple fermentation of the boiled beans. The various degrees and styles of fermentation serve the double purpose of rendering the beans more easily digestible and producing new flavors, just as by the fermentation of milk and cream we produce the different flavors of cheese.

Note 2. This is the earliest English-language document seen (Aug. 2013) that uses the term “Soy Bean ‘Milk’” (regardless of capitalization) in to refer to soy bean milk.

“The plant is an annual, growing chiefly in bush form...” The different varieties are classified principally by the color of the beans: “Black, Yellow, White and Brown,... Types of all these four classes are grown to some extent in Germany, Austria, and Switzerland, and the first three also in this country, in North Carolina and other Southern States. Under favorable conditions a single plant may bear a hundred or more pods.

“Because of the fact that the beans contain little if any starch, they have been recommended as a desirable food for diabetics, and Soy Bean Bread and Soy Bean Meal are prepared for that purpose in Paris. The dried beans are also used in Switzerland and elsewhere as a coffee substitute.” An illustration shows the top of a soy bean plant, with leaves, pods, and flowers.

Note 3. This book is full of fascinating information about the food system in the USA in 1911, with entries such as cold storage (first attempted in 1860, it has grown to extraordinary proportions), coloring matter (great improvements, no longer harmful), ice and refrigeration (ice manufacture dates from about 1870; today nearly 200 companies produce ice for general sale, mostly using the compressor and anhydrous ammonia). Dictionary of food names in five languages (English, French, German, Italian, and Swedish, p. 710-724) and a dictionary in English of “Culinary and bill-of-fare terms” (p. 741-45). Note: Soy is not mentioned in either the dictionary or the list of terms.

Note 4. The author, Artemas Ward, lived 1848-1925. His father was Henry Dana Ward (1797-1884), his grandfather was Thomas Walter Ward (1758-1835), and his great-grandfather was Artemas Ward (1727-1800), the first Commander-in-Chief of the colonial troops before the arrival of George Washington (a little-known Virginia planter) on 3 July 1775. Thereafter he served as second in command after

Gen. Washington and was a Major General in the American Revolutionary War. Address: Formerly (from 1874) founder and editor of *The National Grocer*, 30 Union Square, New York.

2864. Weilschaeuser, Emil. 1911. E. Weilschaeuser’s illustriertes vegetarisches Kochbuch. 9. verm. und verb. Aufl. Mit 914 Rezepten sowie zahlreichen Kuechen- und Speisezetteln. Bearb. unter Mithilfe von Bertha Wachsmann von E. Hering [Emil Weilschaeuser’s illustrated vegetarian cookbook. 9th expanded and improved edition. With 914 recipes as well as countless menus and menu plans. Edited by E. Hering, with assistance from Bertha Wachsmann]. Leipzig: Th. Grieben. xxiv + 206 p. 44 illust. and 6 plates (4 in color). [Ger]*

2865. Woodside cook book... 1911. Framingham, Massachusetts. 99 p. 21 cm. *

2866. Albert, Jacques. 1911? Rational cookery containing 116 practical recipes for meatless and uric-acid free dishes. Sydney, Australia: Health and Diet Press. 88 p. Undated. Health and Diet Seies, 2. * Address: Australia.

2867. *New York Times*. 1912. Vegetarian and meat eater compete in long walk: The former crosses the continent in better condition but Dr. D.A. Sargent of Harvard, who suggested the experiment, says it doesn’t prove anything. Jan. 7. Part 5, p. 10.

• **Summary:** Describes the Boston to Los Angeles competition between vegetarian W.H. Buffum and his meat-eating brother Jesse H. Buffum and won by vegetarian; Dr. D.A. Sargent of Boston, who suggested experiment, and Dr. A.H. Reynolds of Los Angeles agree that nothing was proved either for or against vegetarianism. Illustrations show the two brothers, each sitting. A portrait photo shows Dr. Dudley A. Sargent of Harvard.

2868. Carque, Otto. 1912. Wanted—Boy with wheel to assist in manufacturing of health foods (Ad). *Los Angeles Times*. Jan. 18. p. I7.

• **Summary:** “Vegetarian preferred. Home Phone 52269. Call early.”

Note 1. This tiny ad (Carque’s first) shows that he is about to start a business, and needs a helper—since he is single. This is the earliest document seen (July 2021) that gives an address for Carque. Address: 943 West 12th st. [Los Angeles, California]. Phone: 52269.

2869. Burdette, Robert J. 1912. Burdette at the bat. *Los Angeles Times*. Jan. 25. p. II4.

• **Summary:** The writer attended a “meeting of the local branch of the National Vegetarian Society, of which I am

an enthusiastic member. I joined the society because I find such lasting pleasure in the literature which it sends out to members, containing many testimonials from people who have been everlastingly benefited by the teachings and practices of the organization.”

2870. *New York Times*. 1912. Says vegetarianism for all will not do: If universal, the world's production of grains and legumes would have to be doubled. This cannot be done now. The dependable intelligence of the working race is insufficient to accomplish it, says Prof. Taylor. Feb. 4. Part 8, p. 5, col. 1.

• **Summary:** Prof. A.E. Taylor article in American Medical Association Journal on his scientific study holds universal vegetarianism not practical.

2871. Meyer, Frank N. 1912. Re: Peanut oil in Meyer's vegetarian diet. In: Letters of Frank N. Meyer. 4 vols. 1902-1918. Compiled by Bureau of Plant Introduction, USDA. 2444 p. See p. 1559, 1571. Letter of 28 Feb. 1912 from St. Petersburg, Russia, to David Fairchild of USDA.

• **Summary:** “This clipping of wonderful oil, etc. contains an allusion to peanut oil. Well, that is very old news to us. In Holland several factories, in Zaandam are producing most excellent peanut oil, which is sold readily as a fine culinary oil. When I lived as a vegetarian, all my food was prepared with it, and after it has been fried with some laurel leaves, it has a very pleasing flavor.”

Location: University of California at Davis, Special Collections SB108 A7M49. Address: USDA Plant Explorer.

2872. *Los Angeles Times*. 1912. Socialistic colony is to be formed at Puente. March 6. p. I14.

• **Summary:** On 5 March 1912 the Fellowship Farm Association purchased 72 acres of land one mile north of Puente, California. “A socialistic colony is to be established immediately thereon. The leader of the movement is George Elmer Littlefield of Boston, [Massachusetts], who has been elected treasurer of the corporation,” which is composed of 80 families, each having contributed \$100 as a first payment. Otto Carque [of Los Angeles] is one of the directors of the association.

Note: La Puente and Puente Hills are about 20 miles east of central Los Angeles.

2873. Allen, T.J. 1912. Diet and health hints: The vegetarian's hungry look. *Washington Post*. March 21. p. 9.

• **Summary:** “I am not a vegetarian though I eat no flesh meat and I think the average vegetarian's diet is not much better than that of the average meat eater, for most vegetarians think they must eat something ‘hearty’ to make up for the exclusion of flesh, and by eating a greater variety than before their diet may be inferior to that of one who lives principally on bread and meat or potatoes and meat.”

“The Rev. Henry Clubb, president of the Vegetarian Society, ‘looks the part’ of a man who has never used flesh meat at all, or did when I saw him a few years ago, hale and hearty, “fair and round,” at 80. I am never ten pounds below the normal myself, and am said by every one to be conspicuously healthy looking, ‘the best risk in town,’ Dr. C.A. Reed says, who was for many years examiner for insurance companies. So don't fear that you will lose anything by entirely excluding flesh from your diet.” Address: Dr., Food Specialist.

2874. Ehret, Arnold. 1912. Sick people. *Naturopath and Herald of Health (The) (New York City)* 17(3):166-70. March.

• **Summary:** Contents: 1. The common fundamental cause in the nature of all diseases [mucus]. The cause of disease lies within the body; it does enter (as germs do) from outside.

Throughout the long history of “medical science” the cause of disease has been seen as something that invades the human body from the outside. Formerly it was an “evil spirit” or a “satanic personage;” today it is bacteria / germs. Even the heredity of disease falls into this category. Ehret believes that “all diseases without exception, even the hereditary, are caused—disregarding a few other unhygienic causes, by biologically wrong, ‘unnatural’ food and by each ounce of over-nourishment, only and exclusively.

“First of all I maintain that in all diseases without exception there exists a tendency for the organism to secrete mucus,...”

To cure any disease: “We need only to give a patient of any kind nothing but ‘mucusless’ food, for instance fruit or even nothing but water or lemonade; we then find that the entire digestive energy, freed from the first time, throws itself upon the mucus-matters, accumulated since childhood and frequently hardened, as well as on ‘pathologic beds’ formed therefrom. And the result? With unconditional certainty this mucus which I mark as the common basic and main cause of all diseases will appear in the urine and in the excrements.”

Note: This is the earliest document seen (May 2015) in which Arnold Ehret uses the word “mucus” (or “mucusless”)—the key to his medical philosophy. Address: [Los Angeles, California].

2875. *New York Times*. 1912. Mayor for good, red meat: Gives woman walker a letter, but doubts her vegetable diet. April 11. p. 8, col. 4.

• **Summary:** Mrs. D. Beach, planning NYC-Chicago walk, gets Mayor Gaynor letter wishing her well but expressing doubt she can do it on her planned diet of nuts and vegetables.

2876. Ehret, Arnold. 1912. Sick people. *Naturopath and Herald of Health (The) (New York City)* 17(4):231-33. April.

• **Summary:** “Almost all fasting attempts fail on account

of the ignorance of the fact that with the beginning of [a] mucusless diet the old mucus is being excreted so much more forcibly until that person is absolutely clean and healthy." Everyone must pass through this stage of cleansing to arrive at a higher level of health.

"This is the great cliff" around which so many "vegetarians have failed to go, discarding the highest truth just like the mass of people is doing. I have proven this here in the *Vegetarische Warte* completely on the basis of experiments and facts."

"The fundamental evil of all non-vegetarian diets consists always in the overeating of meat, as it is the origin of all the other evils, especially the craving for alcohol."

"I absolutely declare war on meat and alcohol; through fruit and moderate eating these great evils are radically diminished." Address: [Los Angeles, California].

2877. Slonaker, James Rollin. 1912. The effect of a strictly vegetable diet on the spontaneous activity, the rate of growth, and the longevity of the albino rat. Stanford, California: Stanford University. 36 p. April. Illust. 26 cm. University Series No. 9. [34 ref]

• **Summary:** Rats fed an omnivorous diet were much more active and voluntarily did much more work during their lifetime than rats fed a vegetable diet free of animal food. The average ratio of efficiency was 7.5 to 1. "The growth of the vegetarian rats was greatly retarded. The ratio of maximum weights was 1.62 in favor of the omnivorous feeders... The vegetarians were frail, weak, and showed extreme lassitude and indifference. The omnivorous were the reverse in all these respects. The average life of the omnivorous was 1,020 days, that of the vegetarian 555 days. This was a ratio of 1.84 to 1... All of the omnivorous rats surpassed the greatest age attained by the oldest vegetarian rats." Address: Asst. Prof. of Physiology, Stanford Univ., California.

2878. *Independent (The) (With Which is Incorporated Harper's Weekly)*. 1912. The automobile has been crowding the horse for some time, and now... 72(3309):972. May 2.

• **Summary:** "... the legumes are said to be trenching decidedly on the functions of the cow. In other words, milk and butter and even cheese [tofu] are being made from the soja bean. This legume, which really is not a bean at all, but a sort of pea, has for some time been of high rank as a fodder plant, and specially valued in the Southern States. It has been found to be nearly as adaptable to the Northern States, and possibly well up into New England. By crushing and grinding and pressing a milk is obtained, which is pronounced to be exceedingly palatable in the fresh state, and like ordinary milk, it can be condensed. The novelty is all the more when we find that this vegetable milk can be used exactly like the cow's milk for making butter and cheese. It has already become very popular in Japan and China, from

which countries we first obtained this remarkable legume. The growing of beans is certainly less troublesome than the care of a dairy of cows, and the experiment is worth a trial among those who believe in vegetarianism."

2879. *Evening Post (Wellington, New Zealand)*. 1912. Sanitarium health food cafe. May 10. p. 8.

• **Summary:** "About six or seven years ago a cafe was opened in Willis-street by the Sanitarium Health Food Company. Later it was shifted to Manners-street, and owing to a fire the cafe is again located in Willis-street, in Shortt's Building. The change made is certainly a very advantageous one—a new building with a bright, cheery outlook, instead of one of the oldest places in Wellington. There are twelve tables in the room with ample seating accommodation for fifty people.

"The cafe is owned by the Sanitarium Health Food Company, whose headquarters are in Sydney [Australia], with a manufactory at Cooranbong, 80 miles from the city, and another manufactory in Christchurch [New Zealand]. The latter is likely to be shifted to Wellington, and placed under the manager of the cafe here. As considerable misunderstanding exists as to what constitutes a cereal-vegetable [vegetarian] diet, it may be stated that there are half-a-dozen classes of biscuits, a dozen kinds of green goods, six varieties of beans and two of lentils, and, generally, all vegetables and fruits in season.

"Olive-oil is imported from Italy, best selected raisins from California, unfermented wine from California and New South Wales, and clover honey is obtained from local apiaries. Amongst the many special foods for invalids are gluten flour and biscuits, and Soya beans for diabetic patients: it is stated that this bean is rich in gluten. Whilst the principal aim of the Sanitarium Health Food Cafe is to cater for those in health, it is claimed that indigestion and many forms of stomach trouble can be eradicated by the adoption of the food served up at the cafe, or by buying the ingredients and cooking them at home. The object is to endeavour to educate the public to live on what is regarded as a higher quality of food for mental or physical work."

Note: This is the earliest English-language document seen (July 2021) that contains the term "Health Food Cafe" (or "Health Food Café"), regardless of capitalization.

2880. *New York Times*. 1912. Woman ends long walk: Mrs. Beach, on trip to Chicago, ate only uncooked food. May 29. p. 1, col. 2.

• **Summary:** Mrs. D. Beach completed her 1,071-mile walking trip from New York City to Chicago in 42½ walking days on a diet of raw fruit and vegetables exclusively. "Mrs. Beach complete the test she began April 10 in her contention that a vegetarian diet is best for those under severe physical strain." She drank no water along the way, only pineapple juice. She entered Chicago "with a fast, springy stride, and

a cheerful smile.” Her husband met her in Chicago. “He finished the walk downtown with her.”

2881. *New York Times*. 1912. Her theory remains fallacious (editorial–Topics of the Times). May 29. p. 10, col. 3.

• **Summary:** Editorial comment on Mrs. D. Beach’s 1,071-mile walking trip.

2882. Ehret, Arnold. 1912. Sick people (continued). *Naturopath and Herald of Health (The) (New York City)* 17(5):314-15. May.

• **Summary:** This part begins: “Now I ask: what appeals more to reason—to wipe out the masses of mucus piled up since childhood and having infected the cellular tissues of the body right there (symptoms of illness), by sweating, baths, artificial cold (Kneipp cures), massage, sport, etc., at the expense of vitality (especially of the heart) and the duration of life... or simply to stop the further supply of mucus?” Address: [Los Angeles, California].

2883. *New York Times*. 1912. Meat made heaviest ducks: French savant thinks his experiments upset vegetarian theory. June 2. Part 3, p. 3, col. 5.

• **Summary:** Dr. E. Perrier claims his experiments prove meat diet is superior to vegetable one.

2884. Toch, Maximilian. 1912. Soya bean oil for paint purposes. *J. of the Society of Chemical Industry (London)* 31(12):572-74. June 29. [2 ref]

• **Summary:** “New York Section. Meeting held at Chemists’ Building on Friday, May 24th, 1912.”

From 1890 to 1910 the price of linseed oil fluctuated between \$0.30 and \$0.50 a gallon, averaging about \$0.40. In late 1909 it rose to \$0.68 and by Sept. 1910 it had reached \$1.01 per gallon.

“In 1909 soya-bean oil as a paint oil was practically unknown.” Since that time many accounts of investigations (a number of which are conflicting) have been published. The author has experimented with 33 varieties of soya beans. He has found that a tungate drier “acts on soya bean oil exactly the same as lead and manganese drier acts on linseed oil. In other words, a fairly hard, resistant and perfectly dry film is obtained by the addition of from 5 to 7 per cent. of this drier within 24 hours.” Soya bean oil which is suitable for paint purposes “is the nearest oil we have to linseed.”

A table shows the average composition of 7 soya bean varieties: Austin, Ito San, Kingston, Mammoth, Guelph, Medium Yellow and Samarow. The average composition varies within fairly narrow limits: Water 7.42 to 8.67%. Protein 32.99 to 37.82%. Fat 18.96 to 22.72%. Nitrogen-free extract 23.65 to 29.36%. Crude fibre 4.00 to 5.15. Ash 5.01 to 6.28%.

Soya bean oil which is suitable for paint purposes has two characteristics: (1) When heated to 500°F for a few

minutes it will bleach and remain bleached; (2) The cold-pressed oil when heated to 500°F and blown with dry air for 5-7 hours thickens exactly the same as linseed oil and attains a [relative] gravity of 0.960 or more. Varnish made from suitable soya-bean oil bakes very hard and retains an abnormal flexibility. But, based on a test of less than 3 years, it does not wear quite as well as linseed oil. “It is too soon to prognosticate the value of soya-bean oil for exterior painting. But for interior use soya-bean oil is the equal in every respect of linseed oil—particularly when treated with a tungate drier.”

When 25% of “soya bean oil is added to a mixed paint, neither the author nor anyone in his laboratory can, in all instances, detect its presence. Blown and thickened soya bean oil is already used by a number of linoleum and table oil cloth manufacturers, and for printing ink purposes it presents some advantages. For the manufacture of enamel paints, heavy bodied soya oil produces most beautiful results, and as perhaps 95 per cent. of all enamel paints are used for interior decorative or protective purposes, in this country [USA] its use should be encouraged.”

“At the time of writing linseed oil is quoted at 75 cents per gallon and soya bean oil at 55 cents per gallon.”

In the discussion that followed Mr. Toch’s presentation, Dr. Baekeland (probably the inventor of Bakelite) said “that soya bean oil would be found one day to be one of the most valuable of edible oils, even superior to olive oil, but in addition the soya bean contained more of an easily assimilable proteid than any other vegetable product. Those who had attempted the study of vegetarian diets had been confronted with the difficulty of finding the necessary amount of proteid without ingesting at the same time a very large amount of solid matter and carbohydrates. The soya bean was remarkable because it contained an amount of nourishment and easily assimilable proteids which had no parallel, and that is why the eastern people, who lived on a vegetarian diet, had been compelled to study soya beans for centuries, and why it had become a staple. In China and Japan there was hardly a meal where there was no soya bean preparation. There was a soya bean cheese which was excellent.”

Mr. Toch added that in “1903 in Berlin [Germany], Dr. Baekeland gave him some very specially prepared soya beans for dessert.” Several speakers note that soya beans, which contain no starch, make excellent foods for use in diabetic diets.

Note 1. The development of synthetic materials is considered one of the most important inventions of the 20th century. Organic synthesis began in 1907 in the Yonkers, New York, garage of a chemist named Leo Baekeland. He invented Bakelite, a liquid resin that hardened into a tough, infinitely moldable solid, which was used to make telephones, radio receivers, lamps, ashtrays, pens, cameras, etc. The next important class of synthetic materials to be developed was plastics.

Note 2. This is the earliest document seen (June 2014) that mentions the use of soya bean oil itself for making printing ink.

Note 3. This is the earliest document seen (Nov. 2001) that mentions the use of soya bean oil in making oil cloth (or oilcloth). Address: [New York City, New York].

2885. *Washington Post*. 1912. A new kind of cow. June 30. p. M1.

• **Summary:** From *The Vegetarian*: “Notwithstanding vegetarians are being scoffed at and dubbed ‘cranks,’ more and more are coming into the field, and the cause is advancing at a rapid rate.

“This is not so much due to the effort of vegetarians as it is the result of sociological conditions.” The human population is increasing so “that the raising of cattle for culinary purposes [meat or dairy products] is each year becoming more of a problem. Each year science gives us some new food element to replace the barbarian piece of roast flesh.

“The latest announcement reveals that milk, butter and cheese can be made out of beans. This milk-producing bean is a special variety, however—the Soja bean, a native of China. A Chinese chemist [Li Yu-ying] has a factory in France working out the problem of milk from beans. He has succeeded in making from this Soja bean milk, a fine quality of butter [made of whole soybeans that have been cooked, pureed, and seasoned], and a highly delectable cheese [tofu].”

2886. *Blackwood's Magazine*. 1912. In quest of a cure, II. A vegetarian sanatorium. 191(1160):820-25. June.

• **Summary:** Describes the author's stay in a vegetarian sanatorium in Devonshire, in the north of England, where he partook of “The Diet” as a cure for rheumatism. Alcohol was also taboo. While meeting many people were cured by this diet, he “got well enough to go for two or three little bicycle rides and to walk more than a mile a day; but this happy state of affairs did not last long. I slowly but surely began to loathe the sight of any portion of ‘The Diet,’ and when after many months of struggle I have it up for good and all, the only articles of food I could be induced to eat were beefsteaks and mutton-chops.” Address: New York.

2887. Ehret, Arnold. 1912. Sick people (continued). II. Remedies for the removal of the common fundamental cause of diseases and the prevention of their re-occurrence. *Naturopath and Herald of Health (The) (New York City)* 17(6):369-71. June.

• **Summary:** This part begins: “After having told my readers the dread and horror of being sick and getting sick, in the previous chapter, it befits me to show them the means and ways, as far as this, commonly speaking, is possible, how to successfully encounter mucus-poisoning, this greatest foe of

health.” Address: [Los Angeles, California].

2888. Hubbell, M.S. 1912. Defends herbivorism: Septuagenarian in Oklahoma tells his experience with meatless diet. *New York Times*. July 19. p. 8, col. 5.

• **Summary:** In this letter to the editor, dated July 16, 1912, the author defends the practice of vegetarianism. Address: Helena, Oklahoma.

2889. *Los Angeles Times*. 1912. No meat but good to eat: First vegetarian dinner is culinary triumph. Near-centenarians talk on diet and longevity. Society launches campaign of education. July 28. p. 17.

• **Summary:** The first public banquet of the newly-formed California Vegetarian Society was held last night in the Gamut Club building. Dr. Tanner, age 83, of fast-cure fame, danced a merry hornpipe and startled the assembled vegetarians by declaring that he intended to get married when he was exactly 100 years old. The doctor “is as young and skittish at 83 as most men are at 50 or 40.” “While Dr. Tanner did not state that he intended looking around for a bride who will be able to literally subsist on nothing [fasting] at all for forty days or more, he impressed his hearers as being earnest.”

“The dinner was an unqualified success...” “Last night's affair was limited to 150 persons and it was found necessary to turn away many.” Bruce Gordon Kingsley, chairman of the meeting and organization, gave a brief speech. He was followed by Dr. J.M. Peebles, “whose snowy white hair and beard are his only indication of age...” He is now past age 90, has been a vegetarian in belief and practice for more than 60 years, and is hearty and robust.

Note: Many articles about Dr. Henry S. Tanner of New York City, “of forty-days' fasting fame,” appeared in the *Los Angeles Times*. In 1880 he fasted for 40 days, subsisting (it is said) on water alone. In 1885 he was living in New Mexico. By 1893 his record had been beaten by a Mr. Succi. Mark Twain has said that his cure for a cold in the head, or catarrh, is to eat nothing for 24 hours. On 31 Dec. 1905 Van R. Wilcox arrived in Santa Monica, having walked all the way from New York City (which he left on April 14) shortly after finishing a 60-day fast. The walk was intended to “prove that going without food for long periods does not impair a man's vitality or weaken his physical condition.” He “plunged into the Pacific Ocean, thus completing one of the longest walking tours ever undertaken.” He covered the 3,687 miles in 167 days, unattended. “At the North Beach Bathhouse [in Santa Monica] he was met by Dr. Tanner, whose fast in New York City a quarter of a century ago created a sensation in the medical world. Tanner and Wilcox may be said to be fast friends.” They are now discussing a fasting contest.

2890. Ehret, Arnold. 1912. Sick people (concluded). *Naturopath and Herald of Health (The) (New York City)*

17(7):434-38. July.

• **Summary:** III. The fundamental cause of growing old and ugly, of the falling out and getting gray of the hair: The means founded in Nature for maintenance of youth and beauty. IV. The death.

Note: This is the 2nd half of a book that was published under the title "Rational Fasting," by March 1913. Address: [Los Angeles, California].

2891. *Good Health (Battle Creek, Michigan)*. 1912.

Vegetable protein not inferior to animal protein as a nutrient. 47(7):347-49. July.

• **Summary:** "The last resort of those who seek to defend the use of flesh food on scientific grounds has been for some years past, the contention that vegetable protein is not as completely utilized as animal protein. The conclusion was drawn that if vegetable protein is not so completely utilized as animal protein this fact shows that vegetable protein is less fitted to meet the needs of human nutrition than is animal protein.

"The experiments on which this contention has been based have always been regarded by the writer as exceedingly faulty in several respects. One very glaring source of error was in the fact that the animal protein was used in the form of lean meat, which is an almost pure protein and is completely digestible in the stomach, whereas the vegetable protein was taken in combination with cellulose, which is not at all digestible in the stomach, so that the vegetable protein in the form in which it was taken was not readily or completely accessible to the gastric juice.

"Professor Mendel, Director of the Sheffield Scientific School of Yale, for several years recognized the faulty character of the experiments on which the claims of the greater utilization of animal protein have been based, and in connection with M. S. Fine he undertook an exhaustive investigation of the subject, the results of which were published in the *Journal of Biologic Chemistry*. Professor Mendel, in his research, did not compare the digestibility of gluten as found in the wheat, but separated the protein and so demonstrated it in a pure state to be fairly comparable with the proteins of flesh meat. Many experiments upon human beings and dogs showed beyond question that gluten and other vegetable proteins 'are as thoroughly utilized as the nitrogenous components of fresh meat.' Barley protein, like wheat protein, or gluten, was found to be almost completely digested.

"The last argument in favor of flesh-eating for which a scientific basis has been claimed is thus shown to be without foundation. Animal protein possesses not the slightest advantage over vegetable protein as a nutrient, and the observations made by Tissier and his colleagues of the Pasteur Institute, show that animal proteins are twice as putrescible as vegetable proteins, and hence are in one important particular at least greatly inferior to proteins

of vegetable origin. When it is remembered that the great majority of chronic diseases from which human beings suffer are the result of absorption into the blood of poisons which have been produced by putrefaction in the intestine, it becomes clearly evident that vegetable proteins are vastly more wholesome and more conducive to health and longevity than animal proteins." Address: M.D.

2892. *Tennessean (The) (Nashville, Tennessee)*. 1912. In annual camp meeting in town of Sweetwater: Cumberland conference of Seventh Day Adventists in city of tents. Sabbath services: Sermon on the theory and practice of Christianity by Evangelist of Atlanta. Aug. 25. p. 12.

• **Summary:** Sweetwater, Tenn., Aug. 24.-(Special)-Here in a white city of tents the Cumberland Conference of seventh Day Adventists lies encamped in their annual conference and camp meeting, to which delegates have come from different points over the entire state to plan and counsel together concerning the great work which these unique and interesting: people conceive to be the purpose of their existence-that of carrying to the entire earth in one generation what they believe to be the message of the second coming of the Christ and the end of all things earthly. In the carrying out of this purpose they have already stationed in all parts of the earth nearly 5,000 men, all charged with the telling of the soon coming of Jesus and the keeping of the commandments of God.

"Today was the Sabbath of these earnest, Christian people, they being observers of the seventh day of the week, Saturday, in harmony with the fourth commandments of the decalogue, beginning their observance of the day in accordance with the teaching of the Scriptures at sunset Friday night and ending it with the going down of the sun on Saturday night.

"The campers were called from their beds to early morning worship by the ringing of a bell at 3 o'clock this morning. On arising they wended their way from the rows of family tents to the great canvas pavilion which is pitched in the center of the encampment, surrounded on all sides by the tents of the campers, just as the tabernacle of the Israelites was pitched in the center of the encampment in the wilderness. A devotional service was conducted by Elder J.L. Shuler, of Knoxville.

"After breakfasting at the large dining tent, at which strictly vegetarian meals are served on the cafeteria plan, the campers gathered again in the big pavilion tent for a Sabbath school which was under the direction of Elder P.G. Stanley, of Chattanooga, the president of the conference, and Mrs. Mettie Lenker, of Graysville, the secretary of the Sabbath school department of the conference.

"At the Sabbath morning preaching service which followed the Sabbath school, Evangelist Carlyle B. Haynes, of Atlanta, delivered a sermon on 'The Theory and Practice of Christianity.'" Address: Nashville, Tennessee.

2893. Clubb, Henry S. 1912. Agriculture and vegetarianism. *Naturopath and Herald of Health (The)* (New York City) 17(8):520-21. Aug.

• **Summary:** “The adoption of the vegetarian practice will materially change our agricultural pursuits. The food of the future will be fruit, nuts, vegetables and grain, in the production of which a much larger population can be maintained than by the use of the flesh of animals, and agriculture will be relieved if its most disagreeable features—the slaughter of animals and the use of animal fertilizers. Clean culture is required to produce the best flavored fruits, vegetables and grain; mineral and vegetable fertilizers will take the place of the offensive and disgusting putridity which now loads the farming atmosphere and renders agricultural pursuits offensive to refined tastes; detrimental to health and productive of insects so destructive to crops.”

Note: In the standards for organically grown foods, from the 1960s on, the use of animal manure was required, while the use of chemical fertilizers was forbidden.

The author then reprints a long poem titled “Plain Talk in Psalm and Parable: The Shadow on the Farm,” by Ernest H. Crosby. Address: Rev.

2894. *Good Health* (Battle Creek, Michigan). 1912. Rejuvenating effects of a vegetarian diet. 47(8):428-29. Aug.

• **Summary:** Contains six stories of such rejuvenating effects: The first: “Sir Walter Scott tells of a certain Doctor Ferguson, of Edinburgh [Scotland], who became a flesh abstainer at sixty, after he had suffered a number of strokes of paralysis. By abstemious living he recovered entirely from all paralytic symptoms, and after having attained his eightieth year still possessed a considerable degree of strength and vigor. He lived to the advanced age of 93.”

Note 1. This is the earliest document seen (Feb. 2022) concerning a vegetarian diet and relief from cardiovascular disease (stroke, in this case).

Note 2. This is the earliest English-language document seen (Jan. 2004) that uses the term “flesh abstainer” to refer to a vegetarian—one who eats no red meat, poultry, or fish.

2895. Berhalter (T.A.). 1912. Berhalter’s health foods: Vegetarian products (Ad). *Naturopath and Herald of Health (The)* (New York City) 17(9):Unnumbered page. Sept.

• **Summary:** This half-page horizontal ad is similar in content to the one that appeared in the Dec. 1911 issue of this magazine, except that this one has portrait photos of Kath. Berhalter and T.A. Berhalter on each side at the top of the ad. Address: 309 North Ave., Chicago, Illinois. Phone: Lincoln 2524.



2896. Li, Yu-ying; Grandvoinnet, L. 1912. Le soja: Sa culture. Ses usages alimentaires, thérapeutiques, agricoles et industriels [The soybean: Its culture. Its food, therapeutic, agricultural, and industrial uses]. Paris: Augustin Challamel (Rue Jacob 17). 150 p. Illust. Index. 25 cm. Translated into French and expanded from the Chinese edition, published by la Société Biologique d’Extrême-Orient (1910). [151 ref. Fre]

• **Summary:** One of the earliest, most important, influential, creative, interesting, and carefully researched books ever written about soybeans and soyfoods. Its bibliography on soy is larger than any published prior to that time. It was first published as a series of eight articles in *Agriculture Pratique des Pays Chauds* (*Bulletin du Jardin Colonial*) from September 1911 to April 1912. Before being published as a book, it was revised slightly by adding a table of contents at the back, dividing the material into 5 parts with 19 chapters, and adding several photos (p. 16-17), a world map showing the distribution of soybean cultivation (p. 21), and an interesting 2-page table (p. 66-67).

Contents: The soybean: Origin and history. Part I: Soybean culture. 1. Species and varieties of soybeans: Botanical characteristics, species, varieties (Chinese, Japanese, Indian, Indochinese, Hawaiian, USA, European). 2. Needs of the soybean: Climatic, geographical area of the soybean by region worldwide, agrological/soil needs, fertilizers, soil preparation, the place of the soybean in crop rotations. 3. Soybean seeds: Study of seeds (by weight, by germination rate, selection of seeds), time of planting, plant spacing, depth of seeding, rate of seeding per hectare, method of seeding (broadcasting, in rows, in mounds). 4. The soybean during its vegetative stage: Germination, transplanting, types of care (e.g., second dressings), irrigation, flowering and fruiting, enemies of the soybean (e.g., insects). 5. Harvest of soybeans: Time for harvest (forage or grain), methods of harvesting (forage or grain; mechanical mower), threshing (use of machine), yields of soybeans (forage and grain in various countries, ratio of seeds harvested to straw is about 1 to 2, yield of nutrients). 6. Fixation of atmospheric nitrogen by soybeans, and improvement of the soil. 7. The soybean in mixed cultures and alternate rows: With corn, cowpeas, rice, sweet sorghum, or millet.

Part II: Chemical composition of the soybean. 1.

Composition of the plant: Minerals in the leaves and total plant. 2. Study of the seed: Composition, chemical composition, microscopic comparisons, table of analyses by 28 previous researchers, albumins, sugars, starch, dextrin or dextrine, diastase, lipids, ash/minerals.

Part III: The soybean as human food and animal feed.

1. The soybean as feed for animals: Green forage and hay.
2. The soybean in human feeding: From the viewpoints of physiology, economy, and gastronomy. The role of soya in special diets: Vegetarianism, remineralization, diabetic, and lactose intolerant.

Part IV: Food products based on soya. 1. Soymilk and its derivatives: Soymilk (Methods of manufacture, Chinese and modern at l'Usine de la Caséo-Sojaïne, nature and properties [physical and chemical] and composition of the milk, action of ferments and diastases (enzymes) on the milk, uses of the milk, the residue from the soy dairy [okara], condensed soymilk, powdered soymilk, fermented soymilk (kefir, yogurt, etc.)), tofu (called Caséo-Sojaïne, or fromage de soya; methods of production, coagulants, yield of tofu, storing tofu, composition and comparison with various meats, digestibility, culinary preparations made from tofu (smoked tofu, tofu pâté, tofu sausages)), Soy casein (food and industrial uses). 2. Soy flour and its derivatives: Soy flour, soy bread, wholemeal bread, other products based on soy flour (as biscuits and cakes for diabetic diets). 3. Soy oil and its by-products: Soy oil, physical and chemical properties, usage, residue of the oil mill: the cake, price, uses. 4. Use of the soybean as a legume: Whole soybeans (composition and digestibility), soy sprouts (*germes de soja*), green vegetable soybeans (*le soja frais*). 5. Fermented soy condiments: Solid condiments from Japan: Tokyo natto (*Le Tokio-Natto*) and Ping-Ming natto or tao-tche (*Le Ping-ming-Natto*; fermented black soybeans with salt, ginger, orange rind, etc. A similar product is made in China and called tao-tche). Paste condiments: Miso (four types and composition), tao-tjung (Chinese miso). Sauces: Shoyu (its production, varieties, properties, composition), chiang-yu (*tsiang-yeou*), ketjap [kechap, from Java], tuong (from Annam, with rice or corn), tao-yu (widely used in China and Japan, described by Prinsen Geerlig). 6. Confectionery products: Comparison with chestnuts, roasted soy flour to replace chocolate. 7. Soy coffee (with analysis by Kornauth). 8. Special fermented products: Kiu-tsee (a special commercial ferment from Canton described by Thiersant), fermented soymilks.

Part V: Industrial uses of soybeans. Oil based: soap, wax candles (*bougie*), and paint oils. Protein based: sojalithe or soy stone which corresponds to lactite, insulators for electrical apparatus, glue, etc. Conclusion. Addendum (*Complément*) to Part III, Chapter 1: Soybean straw and stems. Composition of various seeds, including soybeans. Soy flour. The cakes from oil mills. Soymilk and the cake from soy dairies (*tourteau de laiterie*, okara).

A very interesting table (p. 66-67, which does not appear

in the original 8 articles) shows earlier nutritional analyses of the composition of soybeans by Steuf (from Hungary, Mongolia and China), Schroeder, Caplan, Pellet (from China, Hungary, Etampes), Muntz, Nikitin (black soybeans from Russia, 2 samples), Lipski [Lipskiy] (yellow, from Russia), Giljaranski (yellow from Russia, China and Japan; black from China and Japan; green), König (*Hispida platycarpa* black, Tumida yellow, brown and black), Prinsen (white from Java and China), Goessmann, Kellner, USDA, Chemiker Zeitung (white from Java and China, 29 Jan. 1896), Scuff (misomame; miso soybeans), Zulkovski (yellow from China, reddish brown from Mongolia), Institut Agr. de Vienne (Austria; yellow from Vienna, reddish brown from Tyrol), Ecole Imp. et Roy d'Ag. Hong (yellow from Mongolia and China, reddish brown from China), Chez M. Olivier Lecq (from Moravia), Lechartier (Etampes and black), Joulie (yellow), Stingl and Morawski, Bloch (yellow, green, and black), Balland, Cavendish Evelyn Liardet (yellow, brown, green, black, and white), Jardin Colonial (Laos, Tonkin, China), Aufray (Tonkin, Yun-nan), Homes Laboratory (black from China, or white). Photos and illustrations are the same as those referenced in individual sections of the book, except for the following: A field of soybeans (p. 16). A soybean plant growing in Europe (p. 17). Color illustrations appear facing pages 12, 22, and 64. Address: Li is from Societe Biologique d'Extreme-Orient (Chine). Grandvoinnet is from Ingenieur Agricole (G.).

2897. Williams, H.S. 1912. Vegetable *versus* meat diet. *Hearst's Magazine, the world today* 22(3):106. Sept. [2 ref]
• **Summary:** "The unprecedentedly high price of meats in recent months gives added interest to the perennial question of the value of a meat diet. There follows a brief summary of a report by James Rollin Slonaker (April 1912) concerning vegetable and meat diets fed to rats. The rats fed meat were much more active than those fed vegetables. At the "end of 25 months the meat-eating female had a speedometer record of 5,477 miles as against the 447 miles of the vegetarian female. Meantime the meat-eating male rat had run 1,447 miles, whereas the vegetarian male had run only 200 miles.

"It is furthermore recorded that the vegetarian rats seemed to age much earlier than their companions and to show greatly retarded growth. The vegetarian rats were not only frail, weak, and without energy, but their average life was not much over half that of the omnivorous rats...

"Indeed, Dr. Slonaker himself refers to numerous recorded observations seeming to indicate that man does more work, both physical and mental, on a mixed diet. But of course we are all aware that there are physiologists—for example, Professor Metchnikoff—who would dissent from this conclusion."

2898. Bowdich, E.W. (Mrs.). 1912. New vegetarian dishes. 8th ed. London: G. Bell & Sons. New York, NY: Macmillan

Co. vii + 120 p. 19 cm. *

2899. Carrington, Hereward. 1912. *The natural food of man: Being an attempt to prove from comparative anatomy, physiology, chemistry and hygiene, that the original, best and natural diet of man is fruit and nuts.* London: C.W. Daniel. 286 p. Index. 23 cm.

• **Summary:** In this vegetarian, natural hygiene book, the author argues that “fruits and nuts in their uncooked, primitive form, are the suitable and proper diet for mankind.” He thinks that the ordinary vegetarian diet cannot begin to compare in excellence with the fruitarian or raw-food diet.

Contents: Preface. 1. The natural food of man. 2. The argument from comparative anatomy. 3. The argument from physiology. 4. The argument from chemistry. 5. The argument from hygiene. 6. The argument from experience: Nations and individuals. 7. Miscellaneous arguments. 8. Dairy products. 9. Vegetables. 10. Cereals, grains, etc. 11. Condiments and spices. 12. The fruitarian diet. 13. Food combinations. 14. Hygienic food and hygienic cookery. 15. The question of quantity. 16. General conclusions. Appendix.

Though this book contains no bibliography or footnotes, it does contain many references to publications in the text. The author was apparently unaware of soybeans, for they are not mentioned, though other beans, peas and lentils are (p. 69, 176). Carrington is also the author of *Vitality, Fasting and Nutrition, The Coming Science, Death: Its Causes and Phenomena* (jointly), etc. Address: USA.

2900. Drews, George Julius. 1912. *Unfired food and trophotherapy (food cure).* Designed for mothers, students and doctors. A complete treatise on the use of unfired food for the cure and prevention of disease. 3rd ed. revised. Chicago, Illinois: George J. Drews. 313 + x + [8] p. Illust. Indexes. 23 cm.

• **Summary:** The author (born in 1873) advocates raw foods and a vegetarian diet for physical and spiritual health. The title page states that this book is five volumes in one. Contents: Dedication. Preface. Introduction: New words coined for the unfired-fooder [glossary]. Apyrotrophy. Man's natural food. Unfired food versus cooked food. Human progress. Human apes. Digestive fluids. Discharge the cook—hire a troph. Human perversity. Warning—Never allow a doctor to suppress an acute disease with drugs. Wrong feeding and its consequences; or how cooked food produces disease. Unfired and fired food compared: Proteids, oils, sugar, starches, chlorophyll, cellulose, saline matter, conclusion. How to begin the unfired diet. Common or informal dinners [menu]. A banquet menu (8 courses). 1. Unfired food combinations—360 recipes [with no dairy products or eggs; however extensive use of honey makes the book non-vegan]: Health drinks, soups (summer and winter), salads (many categories), brawn foods (made from the flour of freshly ground uncooked cereal grains {such as

spelt, wheat, sweet corn, hullless barley, flaked rye, oatmeal or rolled wheat}), usually mixed with an equal weight of grated, chopped, flaked or ground nuts {cocoanut, pignolias, peanuts, or almonds}). Note 1. This basic ingredient, named “Brawn Food or Nut-O-Meal,” is combined with many other foods such as berries, honey, vegetables, nuts, etc. Laxative brawn food. Saline meals (free of table salt). Cakes and bread (unbaked). Cereal flakes. Pie crusts and fillings. Confections. Dressings. Nut butter and nut cheese. Nibblers. Utensils needed.

2. *Materia alimentaria*—The chemistry of food. Potassium and sodium salts compared. Organic iron. Organic sodium. Organic magnesium. Organic calcium. Organic potassium, etc. Tables of food composition by food type (moisture-free basis). Note 2. Four legumes are included (p. 188, 191): Lima beans, navy beans, lentils, and peas.

3. Tropho-therapy—Cause and cure of disease. “The prime cause of the common diseases is unnatural food... Where a perfectly natural life is pursued health will assert itself without any attention of the patient or the doctor.” “The primary causes of nearly all diseases are lowered vitality and accumulation of waste.” “The tongue is a valuable aid in diagnosing...” “Diagnosis of disease from the iris of the eye.”

4. Hygienics—Promiscuous subjects: Hygienic dietetics, the daily ration, packed lunches, the average restaurant dinner, why vegetarians fail, Fletcherization (chewing), soaking, overeating, fasting, variety, the toxic poisons of emotion, flesh a stimulant, eggs (cause “albumen poisoning”), milk from cows or goats (for infants who cannot be supplied with mother's milk), food and morality (science of sarcognomy teaches oneness of body and mind), therapeutic value of fruits, fruit acids sterilize, organic or organic water, the taste buds, condiments, common salt (avoid it), commercial sugar (avoid), vacuum sugar (non-heated would be desirable), wholesome sweets, natural, happy environment is as essential to good health as are natural food, air, and sunshine. Laughter. Natural remedies. Drugs. Blood purifiers (unfired vegetable juice and fruit juice; use an “Enterprise Juicer”—p. 247). Blood and nerve tonics. The value of sunshine. The life of food. Organic molecules. The tooth destroyers. The baby. Wholesome poultices. Domestic harmony (try both fired and unfired as an experiment). Social dinners and etiquette of feasting. The power or resistance and recuperation. Man is a frugivore and herbivore (study his anatomy and ancestors). The vegetarian sport (hunt wild herbs). The sense of smell. Sunshine and shadow. Nursing a fine art. A few maxims.

5. *Alimentary botany*—Source and description of food: Wheat, grains, nuts, legumes (p. 266-67), chufa or earth almond, beans, lima beans, peas (p. 292-95), fruits, etc.

Index to introductory subjects. Index to unfired food recipes. Index to *materia alimentaria*. Index to promiscuous subjects. Index to *alimentary botany*. Authors quoted.

Advertisements: All are available from the author in

Chicago. The Flaker (Dana Food Chopper). Apyrotropher confection bread. Shelled spanish peanuts. The Enterprise Pulverising and Grinding Mill No. 0. Sun dried olives. Raisins. Honey. The shredder. The Apyrotropher Magazine (combined with The Naturopath—Drews is publisher). National School of Chiropractic (Chicago). The American School of Naturopathy (Est. 1896. Incorporated 1905). Benedict Lust, Yungborn and New York City. Return to Nature (the book). The Kneipp Naturopathic Supplies Store (Health foods, fruits and nuts).

“New words coined for the unfired-fooder” (glossary of words coined by Dr. Drews, from the Greek, in the year 1910). Al.B., Al.D., apyrotropher, apyrotrophy, confit, eupos, eutroph, eutropheon, eutropher, eutrophy, meliart, physiotherapy (nature-cure), synede, troph (noun or verb), tropher, trophery, trophology, trophotherapy, trophoprophylaxis, vegetarian.

Page 16-17 state: “The food as prescribed in this book, in combination with sunshine, fresh air, exercise and restful sleep, will promote and maintain physical, mental, moral and spiritual health, with which beauty is concomitant. Natural food will build up and restore youthful vitality, vim, snap, celerity, strength, endurance, courage, willpower and resistance.”

“Unfired food can not produce disease because it contains no inorganic sugar, glucose, soluble starch and partly decomposed protein to saturate the blood, neither inorganic salts to irritate the nerves, nor does it readily ferment or decay in the alimentary canal to produce toxic elements. Unfired foods... have true remedial value for curing nearly all diseases by supplying the proper saline elements in organic form.” Note 3. This is the earliest English-language document seen (July 2021) that contains the word “Eutropheon,” which is defined (p. 13) as: “An unfired fooder’s eating house; a house where only dainty and aesthetic unfired food is served; an apyrotropher eating shop.” This is the only word coined by Drews that was ever used by others, and in that case by only one couple, the Richters, as the name of their two restaurants in Southern California, the first of which opened in 1917.

A “fifth edition” with the same number of pages and size was published in 1921.

Note 4. This is the earliest English-language document seen (July 2021) that contains the word “juicer” or that mentions “vegetable juice.” It is probably hand-turned rather than electric; see illustration of “The Enterprise Pulverizing and Grinding Mill” on an unnumbered page about 4 pages from end of book. On the next page, under “The Shredder,” the author explains why his dislikes the use of juicers. Address: Al.D., 430 E. 42nd St., Chicago, Illinois.

2901. Ehret, Arnold. 1912. Kranke Menschen: Der gemeinsame Grundfaktor im Wesen Krankheiten, des Alterns und des Todes [Sick people: The common fundamental

factor in the essence of all illnesses, of aging, and of death]. Munich, Germany: Published by the author. 96 p. [Ger]*

• **Summary:** This edition, which appeared one year after the 1st ed., was published by the author and contains 16 additional pages. Arnold Ehret lived 1866-1922. Address: Germany.

2902. Kingsford, Anna Bonus; Maitland, Edward. 1912. Addresses and essays on vegetarianism, 1881-1893. Edited by Samuel Hopgood Hart. London: John M. Watkins. vii + 227 p. With a biographical preface. 22 cm. *

• **Summary:** Biographies of Kingsford and Maitland are given on pages 1-60. The authors favorably discuss vegetarianism in relation to economics, health, hygiene, ethics, philanthropy, aesthetics, physiology, social and moral progress, and especially spiritual development. Kingsford, a prolific writer, lived 1846-1888. Maitland lived 1824-1897. Address: Doctor of Medicine of the Faculty of Paris.

2903. Labbé, Marcel. 1912. The modern treatment of gout. *International Clinics: A Quarterly of Clinical Lectures* 3(22):23-26. See p. 26. Illust. Index. 21 cm.

• **Summary:** “The diet should avoid all foods rich in purins, such as meat, game, sweetbread, liver, kidney, brain, and the internal organs in general. Vegetables, with the exception of leguminous ones such as peas, beans, etc., and spinach, on account of its constituent oxalic acid, may be given. Tea, coffee, and chocolate, being rich in uric acid products, are forbidden. On the whole, the diet should be a lacto-ovo-vegetarian one, with the exceptions as already indicated. Alcoholic drinks should, as a rule, be avoided. It is a well-known fact that one glass of champagne or red wine is enough to bring on an attack of gout. A little white wine, diluted with water or Moselle, may, however, be permitted. Beer is very harmful. Cider, on the other hand, may be recommended in many cases. Immediately after an attack the diet should be almost exclusively a milk diet, with an occasional egg and some fresh cheese, such as cottage cheese” (p. 26).

Note: This is the earliest English-language document seen (March 2022) that uses the term “lacto-ovo-vegetarian” to refer to a typical vegetarian diet that includes dairy products and eggs. It is also the earliest document seen (March 2022) that contains the term “lacto-ovo” or the term “lacto-ovo-vegetarian.” Address: M.D., Prof. at the Hôpital de la Charité, Paris, France.

2904. Maurel, Edouard César Emile. 1912. Traité de l'alimentation et de la nutrition à l'état normal et pathologique. Quatrième et dernier volume [Treatise on food and nutrition in normal and diseased conditions. Vol. 4]. Paris: O. Doin, Éditeur. xi + 845 p. Index (in vol. 4). 25 cm. [Fre]

• **Summary:** The section titled “General summary for mental

illnesses” (p. 777) twice recommends a lacto-ovo-vegetarian diet. In the section titled “Dietetic observations on foods given for the principal aliments” (p. 779-79), whole-wheat bread, gluten bread, soy bread (*Pain de soja*), and almond bread are recommended for low-carbohydrate diabetic diets. Edouard Marel was born in 1841. Address: M.D., principal physician for the Naval Reserves, Prof. at the Faculty of Medicine, Toulouse (Médecin principal de réserve de la Marine).

2905. McCay, David. 1912. The protein element in nutrition. London: Edward Arnold; New York: Longmans, Green & Co. xv + 216 p. Illust. Index. 22 cm. Series: International Medical Monographs. [30+* ref]

• **Summary:** Indian legumens [legumes], with their Indian and scientific names, include the following dals (p. 57): Arhar dal (*Cajanus indicus*). Massur dal (*Erbum lens*). Gram dal (*Cicer arietinum*). Mung dal (*Phaseolus mungo*). Mattar dal (*Pisum sativum*). Kalai dal (*Phaseolus radiatus*). Urid dal (*Phaseolus radiatus*). “These dals all resemble the European pea in appearance, but vary considerably in size.” A table (p. 57) gives the protein, carbohydrates, and fat content of each. The soy bean is not included.

In Asia, these legumens play a very important in the dietaries of the people, “and take the place of animal food to a considerable extent. They are extensively used all over India and the tropics, and one member, the soy bean, has been employed for centuries by the Chinese and Japanese in the manufacture of food preparations. Taking the different countries together, they rank next to wheat and maize [corn] in importance among vegetable foods, and as a source of protein are superior to most of the cereals. The chief protein of the pulses is legumin,...” (p. 58).

A married vegetarian couple is mentioned on p. 118.

The author sides with Voit (against Chittenden) in advocating a relatively high protein requirement per kg (or pound) of body weight. David McCay was born in 1873. Address: Major, M.B., B.Ch., B.A.O., M.R.C.P., I.M.S., Prof. of Physiology, Medical College, Calcutta [British India].

2906. Peebles, James Martin. 1912. Death defeated. 5th ed. Los Angeles, California: Peebles Publishing Co. 215 p. Portrait. 24 cm. *

2907. Snyder, Sherwood P. 1912. A treatise on foods: And their effects upon health and the physical and moral life. Also a complete list of recipes and instructions for the hygienic preparation of the common food products with special lists of menus. 5th ed. Revised and enlarged. Dayton, Ohio: Health Publishing Co. 192 p. Portrait. Index. 20 cm.

• **Summary:** The title on the cover: “The practical hygienic preparation of foods.” The author is a vegetarian. His book focuses on the keys to a long and healthy life. Contents: Preface. Prescription for a long life. Wise and healthful

sayings suggest healthful thoughts—So these little messages may cause someone to think (13 quotations, including many by Shaftesbury and one by Snyder: “All sickness and sin originate in disobeying nature’s laws”). Introduction. 1. The preservation of health a sacred duty. 2. The dining-room. 3. Cereals. 4. Bread and bread-stuffs. 5. Soups. 6. Meats. 7. Meat versus vegetarianism. 8. Meat imitations and meat substitutes. 9. Gravies and sauces. 10. Eggs. 11. Fats and oils. 12. Vegetables. 13. Beans, peas and lentils. 14. Rice and macaroni. 15. Salads. 16. Nuts, nut preparations, nut butters & nut cream. 17. Pies. 18. Desserts. 19. Scientific cake baking. 20. Menus. 21. Ice cream and ices. 22. Miscellaneous subjects. 23. Baby’s food and care of children. 24. Foods for the sick. 25. Mastication. 26. The value of steam cooking. 27. Composition of foods. 28. Exercising. Address: Food specialist.

2908. Sousa, Amílcar de. 1912. O naturism: Alimentacao natural, conselhos higienicos, tratamentos racionais, praticas quotidianas [Naturism: Natural food, hygiene advice, rational treatments, everyday practices]. Porto, Portugal: Sociedade Vegetariana. [Por]*

• **Summary:** Nuno Metello of Portugal, who is writing a book on the history of vegetarianism in Portugal, writes (Dec. 2016):

“Dr. Amílcar de Sousa (1876-1940) was very influential in his time, not only in Portugal, but also in Spain, Latin America and some African countries, where he had many disciples. In Portugal his conferences were packed. He had hundreds of admirers in Brazil, who read the magazine *O Vegetariano* and other works published by the Vegetarian Society of Portugal (that were sold in Brazil) and followed his teachings. His articles were also published in Brazilian periodicals.

“He was a fruitarian who didn’t consume meat, fish, eggs, and dairy products. He wrote that honey belongs to the bees.

“He wrote several books, *O Naturismo* (Naturism, first edition: 1912, second edition 1913, fourth edition: 1919) being the most famous. This book was considered the “bible” of Luso-Brazilian vegetarians.” Address: Portugal.

2909. Abramowski, Otto Louis Moritz. 1912? Fruitarian diet and physical rejuvenation. London: Order of the Golden Age. 26 p. Undated. 18 cm. REprinted from “The Herald of the Golden Age.”

• **Summary:** Advocates a vegetarian diet. The Order of the Golden Age, a philanthropic society founded in 1895, “advocates the adoption of a natural and hygienic dietary as a preventive of Disease, a practical remedy for Physical Deterioration, and an efficacious way of lessening human suffering and sub-human pain.

“The Fruitarian system of living makes a hygienic and humane life possible, and tends to promote Health, Strength

and Longevity.”

The Society is located at 153, 155 Brompton Road, London, S.W., England. Address: M.D., Ch.D., M.O.H., Late Senior Physician to the District Hospital, Mildura, Australia.

2910. *Naturopath and Herald of Health (The) (New York City)*. 1913. For sun, tropics and cocoanut: Department of real religion and immortality. Edited by Aug. Engelhardt. 18(1):41+. Jan.

• **Summary:** This journal is “edited by the sun-apostle August Engelhardt, who is leading an idyllic life on the fabulously beautiful island Kabakon in the South Sea, a life harmonious with nature and its demands.”

“The previous numbers treated at length on the only natural food; the fruit of the cocoanut palm.” Address: Kabakon Island, in Duke of York Islands, Papua New Guinea.

2911. *Naturopath and Herald of Health (The) (New York City)*. 1913. Apyrotrophy section. 18(1):[49]. Jan.

• **Summary:** “Devoted to Apyrotrophy—the science, art and practice of living on the moral unfired diet for the perpetuation of perfect health and cure of disease. It is also the organ of the Apyrotropher (Unfired fooder) Society. Editor: George J. Drews, Al. D., 3220 Thomas St., Chicago, Illinois.” Advocates a raw food diet and avoidance of consuming harmful substances such as alcoholic beverages and spicy foods. Address: Chicago, Illinois.

2912. Sherry, Helen (Mrs.). 1913. A plea for an apyrotropher society. *Naturopath and Herald of Health (The) (New York City)* 18(1):50-52. Jan.

• **Summary:** Call for a society of those who eat unfired foods. “The feeding on unfired foods affects a man’s body, his mind, his soul, and his material conditions.” “The old style vegetarianism has, indeed, done some good in its day,” by banishing meat from the diet. Eating raw food “will greatly lessen the cost of living,” and save all the time spent on cooking.

Note: This article is followed by two poems: (1) “A tribute to unfired food,” by A.C.F. Finzel, and “The kitchen versus the trophy,” by Geo. J. Drews. Address: Associate Editor, Alamogordo, New Mexico.

2913. Neuville, A. de. 1913. Les nouveaux aliments artificiels [The new artificial foods]. *Revue (La) (Paris)* 100(3):384-89. Feb. 1. 24th year. 6th Series. For translations see *Literary Digest* (8 March 1913, p. 509-510) and *American Review of Reviews*, April 1913 (p. 500-01). [Fre]

• **Summary:** Contents: Introduction. 1. Soymilk (*Le lait de soya*). 2. Meat alternatives (*La viande*) developed by Belgian chemist M. Effront. 3. Miracle wheat. Note: The soybean is mentioned only in the section on soymilk.

By modifying the albuminoid and protein substances

found in soy (*Soya hispida*, or Chinese pea), and extracting their proteids, we may obtain a milk that is similar to the milks secreted by the mammary glands of mammals. Soy is rich in nitrogen and in fatty matter. Made into flour it serves to make a bread that is prescribed for diabetes. A synthetic milk has been extracted from the beans, by a process that is still kept secret; it has the same nutritive effect as natural milk. “The invention was introduced into Germany and France almost at the same time. The parts of the plant are broken up mechanically, then chemically triturated and reduced to a lactescent substance that is cheaper than the product of the cow and may replace it perfectly.”

A farmer can get six times as much milk from the same piece of land by planting it to soy beans, than by growing grass and letting a milch cow eat the grass. “The economy realized is considerable. A cow requires nearly a acre of pasturage. She turns only 53 per cent. of it into effective nutriment and about 5 per cent. into milk... Two milkings a day give on an average 15 quarts, varying with the breed. Soy grown on a field of one-sixth an acre yields the same quantity of artificial milk. The expense is far less.

“This soy milk presents other advantages over natural milk. It is not exposed to contact with impurities, as so often happens in farm stables and dairies... Besides, cows are not exempt from bacillary infections... Artificial milk is not exposed to these dangers. It is made with apparatus kept so scrupulously clean that there can be no question of microbial infection.”

Soy “is a very nourishing food, but of an oily taste that makes it disagreeable to Europeans. Made into milk the soy has none of these disagreeable qualities. It is digestible, pleasant to the palate, and leaves no taste in the mouth. Being a complete food like natural milk, it is suited to children and invalids and all who are following a diet.” Address: Dr.

2914. *Literary Digest*. 1913. Vegetable milk. 46:509-10. March 8.

• **Summary:** This article begins: “Milk is not a chemical compound, but an emulsion... and it has, in fact, been imitated with more or less success, vegetable products having been mostly used for the purpose.

“The best known of these, ‘soy milk,’ made from a Chinese bean, has long been known. Witness Edward Lear’s limerick about the man ‘who lived on warm brandy and soy.’ Children used to think that ‘soy’ was one of Lear’s nonsense words, like his ‘runcible spoon’; but it is now almost as common a food in Germany as it is in China.” There follows a lengthy translation of an article by Dr. A. de Neuville titled “Artificial Foods” that appeared in *La Revue* (Paris, Feb. 1). “The economy realized is considerable. A cow requires nearly an acre of pasturage. She turns only 53 per cent of it into effective nutriment and about 5 per cent into milk... Two milkings a day give on an average 15 quarts, varying with the breed. Soy grown on a field of one-sixth of an acre yields

the same quantity of artificial milk. The expense is far less...

"This soy milk presents advantages over natural milk. It is not exposed to contact with impurities, as often happens in farm stables and dairies... Besides, cows are not exempt from bacillary affections, and it has been proved that the pathogenic germs of their milk exist in the lacteal glands themselves. Artificial milk is not exposed to these dangers. It is made with apparatus kept so scrupulously clean that there can be no question of microbial infection."

Note. This is the earliest English-language document seen (Aug. 2013) that contains the word "lacteal" or the term "lacteal glands" in connection with soy milk.

"In China and Japan, soy has been abundantly cultivated since the earliest times... Made into milk the soy has none of these disagreeable qualities. It is digestible, pleasant to the palate, and leaves no taste in the mouth. Being a complete food like natural milk, it is suited to children and invalids and to all who are following a diet."

2915. Carqué, Otto. 1913. Simplicity in diet. *Naturopath and Herald of Health (The) (New York City)* 18(3):152-53. March.

• **Summary:** "The human race, like the anthropoid apes, is by nature frugivorous." But "today people take their food from every conceivable source and in every possible artificial preparation to satisfy their perverted and depraved appetites;..." "Simplicity in diet is the foundation of lasting health." "Let us preach the great and universal truth that the restoration and preservation of health is merely a matter of living in harmony with nature. The Supreme Intelligence... certainly knows how to restore health if not hampered in her wise but often misconstrued ways." Address: Los Angeles, California.

2916. Ehret, Arnold. 1913. Rational fasting: Regeneration diet and natural cure for all diseases. Translated from the German by Benedict Lust, N.D. Yungborn, Butler, New Jersey: Nature Cure Publishing Co. 15 p. 24 cm. *

• **Summary:** Contents: I. The common, fundamental cause of diseases. II. Remedies for the removal of the common fundamental cause of disease and the prevention of their recurrence. III. The fundamental cause of growing old and ugly, of the falling out and getting gray of the hair. IV. The death. V. Testimonials and reports of successful cures.

A review in *Naturopath and Herald of Health* (New York City) (May 1913, p. 322) states: "This book cannot be recommended highly enough and ought to be in every family." Address: Prof. [Los Angeles, California].

2917. Lust's (L.) Health Food Bakery. 1913. Lust's Daisy Brand Peanut Butter (Ad). *Naturopath and Herald of Health (The) (New York City)* 18(3):Unnumbered page. March.

• **Summary:** "This is the first peanut butter ever produced on this continent with 13 years' experience behind it." "Sample

jar by mail, 10¢. Guaranteed to keep. Retail prices: ¼ lb. jars—\$0.10... 10 lb. can—\$1.50. 55 lb. cans or 125 lb kegs" also available. "Wholesale prices on application. Vegetarian restaurants, clubs, parties and the jobbing trade is invited to ask for special quotations." Note 1. This bakery is run by Louis Lust, Benedict's brother. This ad appears in many subsequent issues of this magazine (e.g., Nov. 1913, Feb. 1915).

Note 2. This is the earliest document seen (Jan. 2008) that uses the term "Health Food Bakery" in connection with Louis Lust or Benedict Lust, brothers and naturopathic pioneers in New York City. Address: 105th Street and Park Avenue, New York City.

2918. Sinclair, Upton. 1913. Fasting experiments and experiences. *Physical Culture* 29:227-32. March. *

• **Summary:** An article on fasting by the well-known vegetarian author, social activist, and muckraker.

2919. *Scientific American*. 1913. Animals as converters of plant nutriments into human foodstuffs. 75:219. April 5. *

2920. *Los Angeles Times*. 1913. Vegetable milk (Abstract). April 8. p. II3.

• **Summary:** A reprint of an English-language article of the same title published in *Literary Digest*. March 8. p. 509-10.

2921. *Literary Digest*. 1913. Animals as food factories. 46:887. April 19. *

2922. *Naturopath and Herald of Health (The) (New York City)*. 1913. For sun, tropics and cocoanut: Department of real religion and immortality. Edited by Aug. Engelhardt. 18(4):255-57. April.

• **Summary:** Contents: About the one-sidedness of the cocoavorism. And laugh towards the sun. The history of cocoanut butter.

The cocoanut is considered the perfect food. Ideally it should constitute the sole article of diet. "Cocoanut butter was originally made in Germany by Fr. Kollmar, who later on, in 1884, together with Dr. Schlink, added the cocoanut oil as nourishing fat to the regular human food." "Consequently Kollmar gave it up, while Schlink, with the aid of the firm of P. Mueller and Sons, Mannheim, continued in business." "Cocoanut butter was manufactured on a larger scale first in France by Rocca Tassy and de Roux, Marseille; in England by Loders and Nucolin, London; in Austria by Emanuel Kuhner and Son, Vienna. However all these firms began only several years after Kollmar and Schlink." Address: Kabakon Island, in Duke of York Islands, Papua New Guinea.

2923. *Literary Digest*. 1913. Notable vegetarians. 46(21):1196-99. May 24.

• **Summary:** Excerpts from an article in the *New York Sun* which says “the popularity of vegetarianism is rapidly increasing the world over, particularly in England and the United States... The *Sun* mentions some of the most notable vegetarians and tells their reasons: Perhaps the most famous vegetarian in the world today is George Bernard Shaw” who also abstains from tobacco and alcohol. Other European vegetarians discussed are Miss Marie Corelli of British literary fame, The Countess of Warwick, three famous French actresses (Sarah Bernhardt, Rejane, and Cleo de Merode—all lost excess weight), Auguste Rodin (the famous French sculptor), Madame Maeterlinck (Georgette Leblanc), Princess George of Greece (who was Marie Bonaparte of Paris), the Grand Duchess Serge of Russia, Mme. Dieulafoy (the famous archeologist [sic, archaeologist])—the latter 3 women have been converted to “Orientalism.”

In America, vegetarianism has spread among intellectuals “to a surprising degree owing chiefly to the advice given by certain scientific men, including Dr. Chittenden of Yale, and Horace Fletcher.” Other famous U.S. vegetarians include Upton Sinclair, Edwin Markham, Prof. Herschel Parker of Columbia University (who will again attempt the ascent of Mt. McKinley this summer), Senator La Follette, Ella Wheeler Wilcox, Florence Morse Kingslay, Grace MacGowan Cooke, and Mrs. Robert A. Van Wyck (wife of the former mayor of New York).

2924. Besant, Annie. 1913. *Vegetarianism in the light of Theosophy*. 1st ed. Madras, India: Theosophical Publishing House. 28 p. Series: Adyar pamphlets, no. 27.

• **Summary:** This is the text of a lecture given by Annie Besant (lived 1847-1933).

2925. *Naturopath and Herald of Health (The)* (New York City). 1913. Dr. B. Lust enjoys a apyrotropher dinner. 18(6):418-22. June.

• **Summary:** “About a year ago, when Dr. Benedict Lust stopped in Chicago to deliver some lectures on ‘Nature Cure,’ we invited him to our apyrotropher dinner, and the following talks and conversations were taken down by a stenographer.” Those conversing including Dr. George Drews, Miss Graham, Dr. Lust, Miss Denning, Dr. Harris, Mr. Lee.

2926. *Vegetarian Directory and Food Reformers’ Guide (The)*... (London). 1913-- . Serial/periodical. London, England: C.W. Daniel. Compiled by Thomas Macintyre. Vol. 1, No. 1. Aug. 1848. *

Address: London, England.

2927. Yungborn. 1913. The organization and establishment of the “American Yungborn” (Ad). *Naturopath and Herald of Health (The)* (New York City) 18(9):Unnumbered pages. Sept.

• **Summary:** “The American Yungborn is situated at Bellevue in the suburbs of Butler, N.J., in the most beautiful part of the Ramapo Mountains, protected from the Northern winds in the delightful Grace Valley”

“The Yungborn is the first institution where the entire fruit diet has been introduced. To the various kinds of nuts,



which must be deemed principal ingredients of human food, and to the manifold domestic delicious and aromatic fruit, as berries, apples, etc., some imported fruit is added (Oranges, Figs, Dates, Grapes, Cocoanuts, Mangos, Alligator Pears [Avocados], Bananas, etc. are used).

“At the Yungborn the finest fruit is raised and gathered from our own trees.

“To those, that are not yet used to a strict fruit diet, the table offers the following: The richest milk and butter from the cows and goats in our pastures, a new plain and natural and very palatable bread (Yungborn bread), which is already highly in demand; stewed fruit, vegetables, with some potatoes; salads (from cucumbers, cabbage, beans, celery, asparagus, tomatoes, lettuce), soft pot-cheese, which is much liked with fresh berries and stewed fruit; we also serve pure-malt coffee, German Nutritive Salt Cocoa for breakfast.”

Note: A photo taken in 1911 shows main recreation building at the Yungborn in the Ramapo Mountains near Butler, New Jersey. Address: Butler, New Jersey.

2928. Carqué, Otto. 1913. Diet in relation to health and efficiency. *Naturopath and Herald of Health (The)* (New York City) 18(11):719-21. Nov.

• **Summary:** Discusses a sound vegetarian diet and other major factors related to good health. "Plants really are accumulated sunshine." Address: Los Angeles, California.

2929. *Naturopath and Herald of Health (The)* (New York City). 1913. The question box: A new section of the *Naturopath*. 18(11):763. Nov.

• **Summary:** "All letters addressed to the Question Box will receive our careful attention and answers to them will be published in the order in which the letters are received." "We shall be glad to answer not inquiries in regard to individual

cases, but also requests for information on any topic relating to Naturopathy such as: Natural Life,... Health Foods, Natural Life Colonies, Health Cooking, Vegetarian Diet, Raw Food Diet, Fruit and Nut Diet,..."

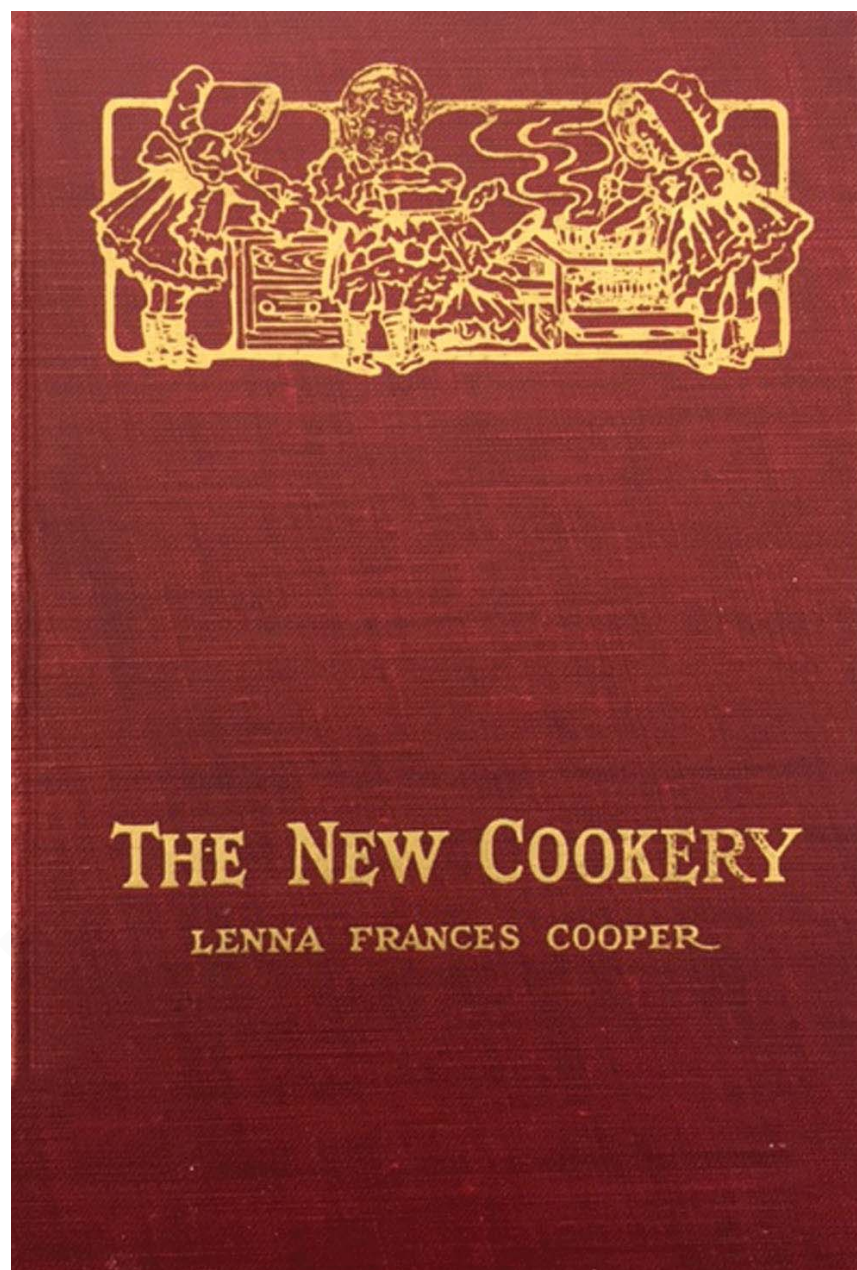
2930. Cooper, Lenna Frances. 1913. *The new cookery: A book of recipes, most of which are in use at the Battle Creek Sanitarium*. Battle Creek, Michigan: The Good Health Publishing Co. [v] + 298 p. Illust. (10 photos). Index. 20 cm.

• **Summary:** This vegetarian cookbook (with strong Seventh-day Adventist influence), the first book by Lenna F. Cooper, advocates a "low-protein" diet based on the research of Prof. R.H. Chittenden, dean of physiology, Yale University [New Haven, Connecticut]. It uses dairy products and eggs, but no meat, poultry, fish, shellfish or stimulants (such as coffee or tea).

The Foreword states: "Many 'food reformers' and faddists have attempted to prepare wholesome foods but have neglected the almost equally important requirement—palatability. This combination of wholesomely prepared and palatable foods constitutes in a sense a New Cookery... which has for its object, efficiency of body and mind." She thanks "Dr. and Mrs. J.H. Kellogg, who first inspired her with a love for the study of foods and their scientific preparation and who have since been constant sources of help and encouragement." She also thanks Miss Clara B. Lambert and Mrs. Estella F. Ritter.

Recipes call for the use of Minute Brew (p. 10), cereal coffee (p. 10), Kaffir tea (p. 11), Sanitas / Health Koko (p. 11), yogurt buttermilk (p. 11-13), bran (p. 18), Graham flour (p. 20), Good Health Breakfast Food (Brose, p. 20), gluten (p. 20), granola (p. 22), fermented breads (p. 23+), Graham bread (p. 26-28), unfermented breads (p. 33+), bran and Graham biscuit (p. 41), bran gems (p. 43-44), peanut butter sandwiches (p. 49), Protose (p. 49, 71, 77, 79), cream soups made with almonds, lentils, white beans, lima beans, or split peas (p. 63-66), Savora (p. 73-74, 78-79).

Chapter 10, titled "Meat substitutes and entrees," begins (p. 81): "In many homes, meat forms the chief part of the meals,..." but this book calls for a "meatless dietary," which requires a "knowledge of the chemistry of foods." Recipes (p. 81-103): Roast Protose [canned] with dressing. Boiled Protose. Protose fillet. Nut fillet



(with Protose and Nuttolene). Fillet of nut meat. Panned Protose. Nut or Protose cutlets. Braised Protose. Nut and apple pie. Normandy or mock veal loaf. Chipped Protose in cream. Nut and rice croquettes. Protose hash with rice and peas. Nut sausage (p. 87; with ¼ lb Protose, seasoned with “2 tablespoons Japanese soy [sauce] or 4 teaspoons Savora”). Nut and vegetable stew (with Protose). Protose steak with onions. Broiled Nuttolene. Nuttolene with mint sauce. Nuttolene cutlets. Nuttolene a la cream. Baked Nuttolene. Nuttolene fricassee. Nuttolene croquettes. Nut meat pie (with Protose). Pressed vegetable meat (with Protose). Rice a la Carolina (with Protose). Nut meat loaf (with Protose and Nuttolene). Vegetarian ham (with Nuttolene and Savora). Nut patties. Nut chops (with peanut butter). Pine nut roast. Peanut roast (with peanut butter). Walnut roast. Cereal roast (with granola). Chestnut roast. Creamed chestnuts. Chestnuts with tomato sauce. Baked beans (with white beans). Baked lima beans. Lima bean loaf. Bean croquettes. Bean soufflé. Savory roast or mock turkey (with lentils and granola). Peas patties. Baked lentils. Lentil and potato loaf. Hominy croquettes. Corn roast. Apple fritters. Prune fritters. Banana fritters. Rice patties.

Note: This is the earliest English-language document seen (Oct. 2014) concerning meat alternatives that contains the term “Vegetarian ham.” Yet this recipe title (p. 93) is the

CHAPTER X

MEAT SUBSTITUTES AND ENTREES

IN many homes, meat forms the chief part of the meal, hence housewives in planning a meatless dietary exclaim, “What shall we serve in place of meat?”

The answer to this question involves a knowledge of the chemistry of foods.

Lean meat is pre-eminently a protein food. It contains usually from 15% to 19% protein, a small amount of mineral matter and a large amount of water.

Many other foods are also rich in this albuminous food constituent. Nuts contain on an average from 20 to 25% protein; legumes contain about 25% protein. Eggs, milk and cheese are also high in this constituent. The above named foods are the chief sources of protein and hence form the basis of so-called “meat substitutes.” However, nature has not left man to his own resources in finding this important food principle, but has scattered it broadcast. It is found to some extent in almost all natural food products. Science has discovered that we need much less of this constituent than was formerly supposed, so that the housewife need not concern herself particularly to supply sufficient protein.

One meat substitute or highly protein dish is quite sufficient for one meal, and if milk, eggs, cheese or nuts are used in the preparation of one or more dishes, a special meat substitute will not always be required. A higher dish or

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THE NEW COOKERY

entree is often to be preferred for the main dish or *piece de resistance*.

ROAST PROTOSE WITH DRESSING

Remove the contents of a can of Protose, cut it down through the center lengthwise and lay the two halves in a dripping pan with the flat side down. Prepare half of the Brown Sauce recipe and dilute with an equal quantity of water. Pour this over the Protose, place in the oven and bake for an hour to an hour and a half, basting frequently with the sauce surrounding the protose. Serve with the following dressing.

DRESSING FOR ROASTS

1 qt. stale bread crumbs	1½ cups cold water
1½ tablespoons grated onion	1 egg
1½ tablespoons melted butter	½ teaspoon sage
	½ teaspoon salt
	¼ teaspoon celery salt

Moisten the bread crumbs with the cold water (the amount varying with the dryness of the bread), add the grated onion, salt, sage, celery salt and the melted butter. Beat the egg until light and fold into the dressing. Bake in a moderate oven one-half hour or until nicely browned.

BROILED PROTOSE

Remove the end of the can of protose, so the contents will come out whole. Slice the protose in ½-inch slices, the round way. Cut the slices in halves. Place on an oiled dripping pan, broil quickly under the flame. As soon as one side is browned, turn the other side to the flame. Serve plain, or with any desired sauce.

only place the word “vegetarian” appears in the entire book (not including the two index entries for “Ham, Vegetarian” and “Vegetarian Ham”).

Chapter titles: 12 Eggs. 15. Salads and relishes (incl. Neufchatel or yogurt cheese, p. 168, 176. Salad dressings, p. 172+). 17. Fruits and fruit desserts (incl. Baked apples with Meltose dressing, p. 186. Vegetable gelatine desserts, p. 195+). 19. Frozen desserts (incl. Yogurt buttermilk ice cream, p. 215). 20. Pastry and pies (most desserts call for lots of white or granulated sugar). 21. Cakes. 22. Cake fillings and icings [icing, frosting]. 23. Hot puddings. 24. Sauces for puddings. 25. Canning and preserving. 26. Invalid dishes. 27. Balanced menus (breakfast, dinner, supper). Lenna F. Cooper was born in 1875.

After the Index (p. 288-98) are advertisements: Perfection Biscuit Co. The Welch Grape Juice Co. Horlick’s Malted Milk Co. Winorr Canning Co. (Winorr Kerneled Corn). Acme Preserve Co. (White A Condensed Tomatoes). Garis-Cochrane Household Dish-Washing Machine (motorized). Sprague, Warner & Co. (Richlieu Food Products). A.-B. Stove Co. (gas range). Wagner Manufacturing Co. (cast aluminum ware). The Kellogg Food Co. (“Protose: A vegetable meat.” Minute Brew. Colax

{relief from constipation}). McGraw Mfg. Co. (Servette [Lazy Susan]). Battle Creek Sanitarium School of Home Economics. National Onion Salt Co. American Thermos Bottle Co. Seely Fasco Fireless Cooker.

Note 1. This is the 2nd earliest English-language document seen (Nov. 2016) that contains the term “Home Economics.” How interesting (and progressive) that Dr. John H. Kellogg’s Battle Creek Sanitarium had a “School of Home Economics.”

Note 2. This book was advertised in the Dec. 1913 issue of *Good Health* magazine.

Note 3. Lenna Frances. Cooper (1875-1961) “was a leader and innovator in the development of dietetics as a science and profession.

“Originally trained as a nurse, Cooper was a protegee of Dr. John Harvey Kellogg, director of the Seventh Day Adventist sanitarium in Battle Creek, and his wife, Ella. Under their tutelage, Cooper took up the study of nutrition and became a leading proponent of health care through diet.

“In 1908 Kellogg established a School of Home Economics at the ‘San,’ and Cooper was named its first director. A woman of determination and courage, she advanced many theories and tenets of diet and health that were radical for their time, but eventually became the bedrock of sound dietary practices. More than 500 dieticians graduated from the Battle Creek program during her tenure...” (Source: <http://www.michiganwomenshalloffame.org/>). Address: Director of the Battle Creek Sanitarium School of Home Economics, Head Dietitian of the Battle Creek Sanitarium.

2931. *Almanaque vegetariano luso-brasileiro com o catecismo naturista* [Portuguese-Brazilian vegetarian almanac with a naturist catechism]. 1913-1922. Serial/periodical. Published by the Vegetarian Society of Portugal (Sociedade Vegetariana {Porto, Portugal}); Frequency: Yearly. Serial/periodical. Published by the Vegetarian Society of Portugal (Sociedade Vegetariana {Porto, Portugal}); Frequency: Yearly. [Por]

• **Summary:** A catechism is a series of questions, answers, or precepts used for instruction. This periodical was published in Porto, Portugal—a city on the northern coast of Brazil. Also known as Oporto in English, it is the second largest city in Portugal after Lisbon and one of the major urban areas of the Iberian Peninsula. Its historical core was proclaimed a World Heritage Site by UNESCO in 1996. The western part of its urban area extends to the coastline of the Atlantic Ocean.

2932. *Almanaque Vegetariano* [Vegetarian Almanac]. 1913-1922. Serial/Periodical. Published by the Vegetarian Society of Portugal in Porto, Portugal. Frequency: Irregular. Serial/Periodical. Published by the Vegetarian Society of Portugal in Porto, Portugal. Frequency: Irregular. [Por]*

• **Summary:** This almanac consists of a series of books

about vegetarianism and related topics. Nuno Metello writes (Feb. 2017). The “*Almanaque Vegetariano*” was published between 1913 and 1922 (but I will check this to be sure). It was published by the Vegetarian Society of Portugal (the same organization that published *O Vegetariano*, the monthly magazine), in Porto (Oporto), Portugal. It is an illustrated almanac, and it has an index. Contributors include: Amílcar de Sousa, Jaime de Magalhaes Lima, Luís Leitaó, etc. Address: Porto, Portugal.

2933. LeClerc, J.A.; Jacobs, B.R. 1913. Graham flour: a study of the physical and chemical differences between graham flour and imitation graham flours. *USDA Bureau of Chemistry, Bulletin* No. 164. 57 p. *

2934. Sousa, Amílcar de. 1913. *O naturismo: alimentacao natural, conselhos hygienicos, tratamentos racionais, praticas quotidianas* [Naturism: natural food, hygienic advice, rational treatments, everyday practices]. Porto, Portugal: Sociedade Vegetariana. [Por]*

• **Summary:** Amílcar de Sousa’s books was translated into Spanish: https://es.wikipedia.org/wiki/Am%C3%ADlcar_de_Sousa

“He translated *Vivamos de Frutos*, originally written by Viaud-Bruant (annexed here).” Address: Portugal.

2935. Buttermann, William F. 1913. *The cause of most of our ailments: or, How to attain old age*. Chicago, Illinois: The Home Press. ix + 112 p. 21 cm. *

2936. Fletcher, Horace. 1913. *Fletcherism: What it is, or, How I became young at sixty*. New York, NY: Frederick A. Stokes Company; London: Ewart, Seymour & Co., Ltd. xvi + 224 p. Illust. Portrait. Index. 20 cm. A.B.C. Life Series. [3 ref]

• **Summary:** The author, a food reformer, lived 1849-1919. He advocates both a vegetarian diet and prolonged mastication of one’s food for better health and nutrition.

Contents: Introduction. Author’s preface. 1. How I became a Fletcherite. 2. Scientific tests of Fletcherism [mainly at Yale University]. 3. What I am asked about Fletcherism. 4. Rules of Fletcherism. 5. What is proper mastication? 6. What is head digestion? 7. Chittenden on careful chewing. 8. The three inches of personal responsibility. 9. Question prescription and proscription. 10. What constitutes a Fletcherite. 11. All decent eaters are Fletcherites. 12. Fletcherizing as a temperance expedient. 13. The menace of modern mixed menus. 14. The crux of Fletcherism. 15. Fletcherism and vegetarianism.

In 1906 Isaac F. Marcosson wrote in “The practice of right eating and perfect nutrition”: “The first experiment in a large way of Mr. Fletcher’s plan of living was at Yale University [New Haven, Connecticut] under the direction of Professor Russell H. Chittenden. Three groups of men—a

company of regular United States soldiers, a coterie of professors, and some athletes in training—lived on a simple restricted diet and ate only what their stomachs craved, for six months. During that time their working efficiency was increased from 50 to 200 per cent, and at the end of the experiment they were healthier and stronger than when they began.”

Wikipedia states (July 2015): “The more important eye-opener to doctors and laymen was his series of experiments at Yale University. It was here that he participated, at the age of fifty-eight, in vigorous tests of strength and endurance versus the college athletes. The tests included: ‘deep-knee bending’, holding out arms horizontally for a length of time, and calf raises on an intricate machine. Fletcher claimed to lift ‘three hundred pounds dead weight three hundred and fifty times with his right calf’ (1913, p. 25). The tests [conducted under the direction of Yale Professor Russell H. Chittenden] claim that Fletcher outperformed these Yale athletes in all events and that they were very impressed with his athletic ability at his old age. Fletcher attributed this to following his eating practices, and ultimately these tests, whether true or not, helped further endorse ‘Fletcherism’ publicly” (1913, p. 27-31).

The Introduction (by The Publishers) states: “Fletcherism has become a fact.

“A dozen years ago it was laughed at as the ‘chew-chew’ cult; to-day the most famous men of Science endorse it and teach its principles. Scientific leaders at the world’s foremost Universities—Cambridge, England; Turin, Italy; Berne, Switzerland; La Sorbonne, France; Berlin, Prussia; Brussels, Belgium; St. Petersburg, Russia; as well as Harvard, Yale and Johns Hopkins in America—have shown themselves in complete accord with Mr. Fletcher’s teachings. The intention of the present volume is that it shall stand as a compact statement of the Gospel of Fletcherism, whereas his other volumes treat the subject more at length and are devoted to different phases of Mr. Fletcher’s philosophy. The author here relates briefly the story of his regeneration, of how he rescued himself from the prospect of an early grave, and brought himself to his present splendid physical and mental condition. He tells of the discovery of his principles, which have helped millions of people to live better, happier, and healthier lives. Mr. Fletcher writes with all his well-known literary charm and vivacity, which have won for his works such a wide-spread popular demand. It is safe to say that no intelligent reader will peruse this work without becoming convinced that Mr. Fletcher’s principles as to eating and living are the sanest that have ever been propounded; that Fletcherism demands no heroic sacrifices of the enjoyments that go to make life worth living, but, to the contrary, that the path to Dietetic Righteousness, which Mr. Fletcher would have us tread, must be the pleasantest of all life’s pleasant ways.”

Note: Dr. John Harvey Kellogg (Battle Creek, Michigan)

had a large sign permanently posted in the Sanitarium dining room; it read: “Fletcherize.” Address: M.A., Fellow, American Assoc. for the Advancement of Science.

2937. Friedenwald, Julius; Ruhräh, John. 1913. Diet in health and disease. 4th ed. Thoroughly revised and enlarged. Philadelphia, Pennsylvania: W.B. Saunders Co. 857 p. Illust. 24 cm. [4 soy ref]

• **Summary:** The section titled “The soy bean” (p. 124-26) states: “This bean (*glycine hispida*), sometimes called the soja bean, is an annual leguminous plant extensively used as a food in China and Japan. Until recently it has been regarded as a botanical curiosity in the Occident. It has recently been extensively used in America as a forage crop and to improve the soil if plowed under... There are a large number of different varieties, which vary in size, shape, color, and length of time they take to mature. Some are grown exclusively for the oil they contain, and it is used for culinary, illuminating, and lubricating purposes. The light-colored beans are eaten in soups, and the pods are sometimes picked green, boiled, and served cold with a sprinkling of soy sauce. The green varieties are often pickled in brine and eaten moist or dried with meals as appetizers; the same varieties are often sprouted, scalded, and served with meals in winter as a green vegetable. The bean forms the basis of the so-called soy sauces, used as a condiment all over the world. The Oriental races most frequently eat the bean, in more or less cheesy-like foods, which are prepared from it. The most common of these are natto, tofu, miso, yuba, and shoyu. Natto is a sort of bean cheese made by boiling the beans until they become soft and then placing the resulting mass in a warm cellar where it ferments. Tofu is made by soaking the beans in water, crushing between millstones, and boiling in about three times their bulk of water. The protein is precipitated and the resulting cheese eaten. The white milky liquid of the above has nearly the composition of cows’ milk, and tastes something like malt. It may be used in infant feeding to advantage (see same).

“Americans may eat the beans in numerous ways described under the head of soy bean cookery in the recipes at the end of this book. The bean is of particular value in diabetic diets (see same). It may be used to increase the protein of the diet.

There are variations in the composition of the different varieties.” A table shows the chemical composition of yellow soy beans grown in the USA, both as is and calculated on a water-free basis. “The Cereo Company of Tappan, New York, have made a soy bean flour which is useful.” Its composition is given. “The percentage of protein in this flour is almost one-third greater than the percentage of protein in the whole beans. This is caused by removing the coarse fibrous hulls which contain little protein.

“Vegetable food of such composition certainly is remarkable when compared with round beef, medium”—

whose composition is given.

Soy flour can be used as a gruel, in broths, and in making biscuits. A table (p. 126) shows the "Composition of fresh and dried legumes (incl. soy beans, cow peas, chick-peas, peanuts) with that of other foods" (Based on Abel, Farmers' Bulletin No. 121 [1900, p. 17]).

The section on "vegetarianism" (p. 130-31) is the same as that in the 1909 edition (p. 113-14).

In the chapter on "Infant feeding," the section on "Other food for infants" has a subsection on "The soy bean" (p. 297-98) which begins: "In certain conditions the soy bean... is of great value. In cases when milk is badly borne, in certain forms of intestinal disorders, in diarrhea, and especially in the convalescence after diarrhea, in certain cases of marasmus and in malnutrition, the soy bean flour, properly used, is of great value. Each ounce contains 13 grams protein and 120 calories." A table shows the composition when mixed with various amounts of water. Recipes for making gruels are given.

In the chapter on "Diet in disease," in the section titled "Diseases in which diet is a primary factor," is a subsection on "The soy bean" (p. 592) states: "The bean contains about 8 per cent. of sugar and no starch, and furnishes a large amount of available protein and fat." "A patient on a strict diabetic diet, who is excreting a certain amount of sugar, will excrete less sugar when the soy bean is added to the diet. It seems to be of particular value in severe cases. In addition to this action, it is a very valuable food, both on account of its nutritious properties and owing to the fact that it may be prepared in a number of different ways, and so serves to vary the diet."

In the section on "Diabetic Foods" (p. 601-02) is based on Winton (1906) and contains the same information, including that about The Health Food Company of New York.

In the chapter on "Recipes" is a section on "Bread" (p. 740-41) which includes whole-wheat bread, zwieback, and bran muffins for constipation. The same chapter has a section on "Soy bean cookery" (p. 766-69) with the following recipes: Introduction, gruels, broths, muffins, nut-cakes, soy bean cakes, breakfast food (like oatmeal), pancakes, soy bean cheese ("In Seattle, Washington, and other places in the West we are informed that tofu is made by the Japanese and sold to the Oriental residents").

Goff (1911) offers the following: Grilled soy bean [dry roasted soynuts], [whole] soy beans with butter, soy beans au gras (fried with onions and fat), bread or cakes of soy beans.

On page 822 is a "Short list of books on food and diet." 33 books are cited; some are in German or French.

Note 1. Julius Friedenwald lived 1866-1941. John Ruräh lived 1872-1925.

Note 2. This is the earliest English-language document seen (Dec. 2012) that uses the term "Grilled soy bean" to refer to dry roasted soybeans / soynuts. Address: 1. Prof. of

Gastro-Enterology; 2. Prof. of Diseases of Children. Both: College of Physicians and Surgeons, Baltimore, Maryland.

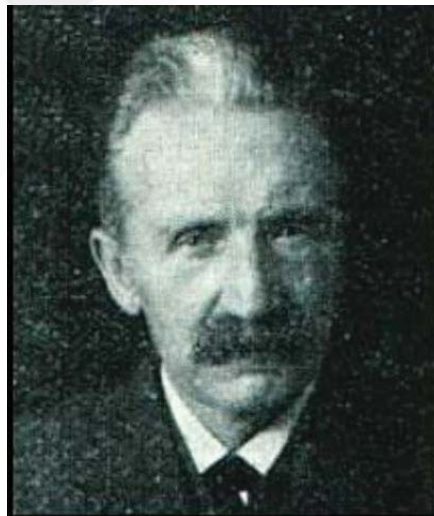
2938. Gibbon, Stanley. 1913. Unfired food in practice, with many suggestive recipes. London: C.W. Daniel. 79 p. 17 cm. Series: Healthy Life Booklets, Mo. 12. *

• **Summary:** Advertisements, p. 77-79.

2939. Haig, Kenneth George. 1913. Health through diet: A practical guide to the uric-acid-free diet, founded on eighteen years' personal experience. London: Methuen & Co. Ltd. x + 227 p. With the advice and assistance of Alexander Haig. Index. 20 cm.

• **Summary:** Advocates a vegetarian diet, but the uric-acid-free diet does not allow consumption of the following: All meat, fish, fowl and the yolk of eggs; all pulses, e.g. beans, peas, lentils, peanuts, etc.; mushrooms, asparagus, pistachio and cashew nuts, oatmeal, entire wheatmeal and brown bread containing any husk; tea, coffee, cocoa, or chocolate. These foods contain uric acid. The author was born in 1879. Address: 7 Brook St., London, W., England.

2940. Hindhede, M. 1913. Protein and nutrition: An investigation. London: Ewart, Seymour & Co., Ltd. x + 201 p. See p. 56-59. Illust., Index



• **Summary:** Page 56 states: "Jaffa's investigations were undertaken in connection with vegetarians in California." A footnote states: "Jaffa, U.S. Department of Agriculture, Bulletin No. 107, Washington [DC], 1901.

Page 58 states (referring to Jaffa's investigations): "Several interesting little details were brought to light by these experiments on strict fruitarians—natural apes, we might call them. I will only select two for discussion here." These two are "cost" and "Prof. Jaffa's deductions." Concerning the latter Hindhede writes: "The investigator, who evidently is a firm adherent to the 'Normal Standard,' is obviously in a dilemma what to make of the results obtained. It is extremely

diverting to examine the views expressed by him, for which purpose I will reproduce a sample of them. He writes:—"It is a difficult matter to draw any general conclusions from the foregoing dietaries without being unjust to the subjects. It would appear, upon examining the recorded data and comparing the results with commonly accepted standards, that all the subjects were decidedly under-nourished, even making allowances for their light weight. But when we consider that the two adults have lived upon this diet for seven years, and think they are in better health and capable of more work than they ever were before, we hesitate to pronounce judgment. The three children, though below the average in height and weight, had the appearance of health and strength. They ran and jumped, and played all day like ordinary healthy children, and were said to be unusually free from colds and other complaints common to childhood.'

"He concludes as follows:—"The subject gained nitrogen, although on a diet containing much less nitrogen than the tentative standard demands. No extended comments can be made on these results, because, as before stated, there are few, if any, similar experiments at hand for comparison. Further investigation along this line is needed.'

"Prof. Jaffa's astonishment makes itself felt. How much nearer the point it would have been had he concluded: 'The commonly accepted standard is altogether at fault.' But to make such a confession would have been to throw down the gauntlet in the face of the combined scientific forces of England and America; and Prof. Jaffa has neither the courage nor conviction to do that—and the same may be said of some of the other men above mentioned.

"Thus far had I come by August, 1905, when I obtained possession of Prof. Chittenden's work (of that year) on experiments which he had conducted on twenty-six men. Those who read what is written above will understand that the intensely interesting results obtained by him did not surprise me; yet I venture to say that they must have caused a great deal of astonishment on the part of scientific men."

"A biographical notice of Dr. Hindhede (p. ix-x): "Dr. Hindhede was born on February 13th, in the year 1862. His father, who is still living, being now in his seventy-seventh year, was a farmer in West Jutland, Denmark. Devoting himself assiduously to the active management of his property, he succeeded in the course of forty years in redoubling its value many times, and was thus in a position to give his children a first-class education. Nevertheless, Dr. Hindhede, during childhood and early manhood, was accustomed to a most frugal way of life—as narrated by himself in Chapter II of this work; and, as he remarks, it was observation of the wonderful working ability of the West Jutland farmers which first set him in opposition to the claims of the advocates of so-called 'strength-giving' foods.

"Dr. Hindhede became a medical student, and passed his final examination in 1888, gaining distinction by securing the highest honour (*Laudabelis prae ceteris*) which has been

gained at the Copenhagen University since 1847.

"It was the desire of his tutors that he should remain at the University; but Dr. Hindhede had other views. Even while yet a college student, he had begun to conceive doubts concerning the truth of certain teachings. He left Copenhagen and set up in practice for himself among the farmers of Jutland, continuing with them for twenty years.

"But, meanwhile, two years after obtaining his degree, he had been appointed chief physician to the newly opened hospital in the town of Skanderborg. Here he found himself ever more in conflict with established medical treatment, and also, in some measure, with the too frequent, as he felt convinced, surgical use of the knife. It must be understood that he had by no means thrown in his lot with the modern nature-healers, whose fundamental doctrine is the rejection of medicine, operations, inoculation, etc. Dr. Hindhede was one of the first doctors in Denmark to adopt antidiphtheritic serum treatment.

"It was not long before he became interested in the great and important question of nutrition, of both man and animals. Applying himself diligently to research in this field, he came to the conclusion that the value of protein as a food had been much overrated, and that man, as well as animal, could very well live on half the amount of protein prescribed as necessary by accepted scientific authority. He induced many farmers to feed their cattle in accordance with his views, with most satisfactory results from both hygienic and economical standpoints. The consequence of which was that the Committee of Agriculture petitioned the Danish Government to provide Dr. Hindhede with the means to devote himself entirely to scientific research. The Government granted the petition, with the result that Dr. Hindhede resigned his practice, and, since January 1st, 1911, has been installed in a laboratory of his own in Copenhagen. The laboratory, which is exclusively devoted to experiment and research in human nutrition, is remarkable in that it is the first and only one of its kind in Europe to be opened and maintained by State aid. The numerous exhaustive experiments which Dr. Hindhede has thus been able to undertake have confirmed, even more thoroughly than was anticipated, the theories which the doctor had already founded on his previous experience and observations.

"The present book has already appeared in Danish and in German editions, and in both these countries has won marked recognition, especially from medical men. It is certain that never before has this important question of nutrition been so thoroughly and searchingly investigated; but it must be conceded that few men have been so well fitted for the task as the author, who is not only a man of high standing in the medical profession, but one who throughout his life has devoted himself with untiring zeal to the study of the subject. Perusal of the present work will be evidence enough that Dr. Hindhede can have left no stone unturned to get at the truth.

“That this volume will not only prove of the greatest assistance to medical practitioners both in prophylactic and therapeutic treatment, but that its appearance will go far to provoke a general and beneficial reform of our nutrition, is the confident prediction of the publishers.

Note 1. This is the earliest English-language document seen (April 2018) in which Dr. M. Hindhede discusses vegetarian or fruitarian diets, or the question of how much protein a typical person needs.

Note 2. Mikkel Hindhede lived 1862-1945. This is a translation in enlarged form (from the Dutch) of *En Reform af vor Ernaering* (1906). The photograph, taken in 1910, is from Wikipedia. Address: Director of the Hindhede Lab. of Nutrition Research, Established by the Danish [Denmark] Government.

2941. Illustrierter deutscher Vegetarier [The illustrated German vegetarian]. 1913. Mellenbach, Berlin: “Gesundes Leben.” 72 p. [Ger]*
Address: Berlin, Germany.

2942. Leadbeater, Charles Webster. 1913. Vegetarianism and occultism. Madras, India: Theosophical Publishing House. 44 p. Series: Adyar pamphlets, no. 33. *
• **Summary:** Charles W. Leadbeater lived 1847-1934.

2943. Lindlahr, Henry. 1913. Nature cure: Philosophy and practice based on the unity of disease and cure. Chicago, Illinois: The Nature Cure Publishing Co. 438 p. + [4] p. of plates. Illust. 20 cm. Index. *
• **Summary:** Henry Lindlahr lived 1862-1924. Address: Dr., Chicago, Illinois.

2944. Los Angeles: The metropolis of sunny southern California. “As I saw it.” A descriptive view book in colors. 1913. Los Angeles, California: H.H. Tamm Co. 28 p. Illust. 16 x 21 cm.
• **Summary:** Title on cover: “Los Angeles, California: the city beautiful.” At bottom of title page: “The land of winter sunshine, fruits and flowers.” A beautiful promotional book on old Los Angeles with black-and-white photographs which were color touched and turned into postcards. One is a photo of the Vegetarian Cafe, situated on the street corner, with a horse and buggy standing on the street in front of the restaurant. This is the earliest known vegetarian restaurant in Los Angeles, and this is the same photo owned by the Los Angeles Public Library—but touched up and “edited” to make it appear to be at night.

The vegetarian restaurant is next door to Angels Flight, an historic landmark that was a little railroad car that took people up and down a hill to the central market.

2945. Semple, Dugald. 1913. Fruitarianism: A treatise on the diet question. 2nd ed. Paisley, Scotland: Alexander Gardner.

16 p. 18 cm. *

2946. Weilschaeuser, Emil. 1913. E. Weilschaeuser’s illustriertes vegetarisches Kochbuch. 10. vermehrte und verbesserte Auflage... bearbeitet unter Mithilfe von B. Wachsmann, von E. Hering [Emil Weilschaeuser’s illustrated vegetarian cookbook. 10th enlarged and improved edition. Edited by E. Hering, with assistance from B. Wachsmann]. Leipzig: T. Grieben. xxviii + 208 p. Illust. 5 plates. [Ger]*

2947. Wilson, Ernest H. 1913. A naturalist in Western China, with vasculum, camera, and gun: Being some account of eleven years of travel, exploration, and observation in the more remote parts of the flowery kingdom. 2 vols. London: Methuen & Co. Ltd. See vol. 2, p. 49, 54-56, 61, 87-88. Introduction by Charles Sprague Sargent, LL.D. Illust. Index. 23 cm.

• **Summary:** In volume 2, chapter VI (p. 48-63) is titled “Agriculture: The principal food-stuff crops.” “The Chinese nation is to a very large extent vegetarian, flesh being eaten only in small quantities except on festival occasions... The Chinese fry most of their vegetables, and for this purpose a vegetable oil is nearly always used. The oils expressed from members of the Cabbage (*Brassica*) family [such as rapeseed], the Soy Bean (*Glycine hispida*), and Sesamé (*Sesamum indicum* [sesame]) being most in request” (p. 49). The seeds of ground-nut (*Arachis hypogaea*, called “Lao-hua-tsen”), opium poppy, sunflower, and cotton seed are also used as oilseeds (p. 61).

Beans are discussed on pages 55-56. “Since the Chinese are to such a large extent a vegetarian people, the various members of the pea and bean family are necessarily most important crops... The soy bean is everywhere a summer crop.” The country’s most important legume, it is “planted everywhere—in fields by itself, around rice and other fields, and as an undercrop to maize and sorghum. It yields seeds in three colours, namely yellow, green, and black. The Chinese distinguish three kinds of the yellow and two kinds each of the green and black. These varieties yield a succession of beans, the black being fully a month later than the others. The ‘Huang-tou’ [yellow soybean] is cooked and eaten as a vegetable, or ground into flour and made into vermicelli; preserved in salt it makes an excellent pickle. It is also extensively used in the manufacture of soy sauce and soy vinegar. A variety with small yellow seeds is largely employed in making bean-curd [tofu]. While in Central and Western China the soy bean is cultivated exclusively as a food-stuff, in Manchuria it is grown almost solely for the oil which is obtained from the seeds by pressure, and for the residual-cakes that remain after the oil has been expressed. From Newchwang, the port of Manchuria, there is an enormous export trade done in ‘Bean-cake,’ which is in great demand as an agricultural fertilizer in all parts of China. The soy bean has recently been exported to Europe in large

quantities and the soy-bean oil is employed in soap making and for culinary purposes.

“Two kinds of Gram, *Phaseolus mungo*, ‘Lu-tou’ and *P. mungo*, var. *radiatus*, ‘Hung-tou,’ are grown as summer crops. The seeds of the ‘Lu-tou’ (green bean [= mung bean]) are especially valued for their sprouts... Of the ‘Hung-tou’ (red bean [azuki bean]) there are two or three varieties. The seeds of these are used as a vegetable or ground into flour and employed for stuffing cakes and sweetmeats.”

“Both sesamum and soy bean are cultivated extensively in Western China, but for local consumption only. The large exports of these products that pass through Hankow [located on the Yangtze River near Wuhan and Wu-ch’ang] are brought down by the Peking-Hankow railway. Szechuan is capable of growing enormous quantities of these valuable plants, but cheaper and better facilities for transport are necessary before the products can become articles of external trade. When the much-discussed Hankow-Szechuan railway is *fait accompli* the raw products of the west will be available as articles of export, and a much-needed stimulus given to the agricultural industries of the regions concerned” (p. 87-88).

Note: *Webster’s Dictionary* defines vasculum (derived from the Latin meaning “small vessel”; the term was first used in 1844) as “a usually metal and commonly cylindrical or flattened covered box used in collecting plants.” Address: V.M.H., England.

2948. Beard, Sidney Hartnoll. 1913? A comprehensive guide-book to natural hygienic and humane diet. 7th ed. London: The Order of the Golden Age. 180 p. Undated. Illust. 19 cm. Preface dated 1913.

• **Summary:** The title page states: “Editor of *The Herald of the Golden Age*. Fortieth thousand.” The Order of the Golden Age, a philanthropic society, was founded in 1895. It advocates a “fruitarian system of living.”

2949. Castro, José. 1913? La nueva ciencia de comer y tratado completo de cocina vegetariana eutrofología [The new science of eating and a complete treatise on eutrophological vegetarian cookery]. Barcelona, Spain: Casa Editorial Maucci. 413 p. Undated. Portrait. Series: Biblioteca naturo-eutrofología. [Spa]*

• **Summary:** By eutrophological vegetarian cookery, the author probably means by a method which reduces the number of nutrients removed from the food during the cooking process. Address: Author on vegetarianism, Spain.

2950. Ferrier, John Todd. 1913? An appeal to the compassionate. Irvington-on-Hudson, England: Mrs. S.L. Emory. 12 p. Undated. 16°. *

2951. Ulrich, Laura L. 1913? Good food: How to prepare it. Warburton, Victoria, Australia: Signs Publishing Co. 128 p.

Undated. *

Address: Australia.

2952. Instituto Naturista [Naturist Institute]. 1914. Sistema de Luis Kuhne de Ramon Suarez [System of Luis Kuhne of Ramon Suarez (Ad)]. *Naturopath and Herald of Health (The)* (New York City) 19(1):Unnumbered page. Jan. [Spa] • **Summary:** Vegetarian restaurant (“Restaurant Vegetariano”). This institute has existed in the city of Havana for almost 10 years. Executive director: Dr. Francisco Martinez Mesa. Seven years ago the group published a book titled *The New Science (La Nueva Ciencia)*. Address: Inst: Manrique 140 (antiguo). Restaurant: Aguiar 73, entre Obispo y Obrapia. Both: Havana, Cuba. Phone: A-2060 Habana.

2953. Eddington, Jane. 1914. Economical housekeeping: Soy beans. *Chicago Daily Tribune*. Feb. 11, p. 11.

• **Summary:** It is called “the soy or soja bean.” “In an English food magazine of two years back there is an interesting and very suggestive article, ‘About the Soy Bean.’ In the first paragraph it is said that medical men have been experimenting with it and writing about it for a year or so. Then it says:

“The soja (or soy) hispida is the only representative of a genus of leguminosae or the tribe papilionaceæ, and it has been cultivated from time immemorial in Japan and China. It grows freely in tropical countries, and since 1878 it has been grown successfully in the warmer parts of Europe. There are a number of varieties of the soy bean, the difference lying in the size, shape, and color of the seeds. The Japanese is the most highly esteemed and in appearance it is a good deal like the common dwarf kidney or French bean...”

“The bean, which has a most agreeable flavor, is used by the orientals in many ways. The oil is expressed, used as a food, and the residual cake, which contains 40 per cent of flesh forming material, is eaten by the poorer classes [sic]. A paste [miso] and a kind of cheese [probably tofu] are also obtained from the bean, but one of its principal uses—perhaps the best known to us—is for the manufacture of the celebrated soy sauce, the making of which has always been surrounded by a certain amount of mystery.

“It is the chemical composition of the soy bean which has attracted so much attention of late, and it has been found to be worthy of the highest place among pulses. It is rich in albuminoid, or flesh forming constituents, also in fat or oil, and contains but a very small proportion of starch or sugar.

“The bean has been said to favor digestion, and it is a fact that the protein it contains is particularly easy of assimilation. A delicate infant, unable to digest cow’s milk, often will thrive on a gruel made of the soy bean flour and water, and during the little intestinal disturbances of summer, to which children are so liable, it is much to be recommended. Diabetic patients find it an invaluable article of diet on account of the small amount of starch and sugar

which it contains.

“One might well expect that so valuable a food necessarily would be expensive, but when one learns that both bean and flour are sold for about 3d (6 cents) a pound, one feels that it is high time to give it a trial.

“It is in the form of flour that the soy bean is likely to be most popular on this side of the globe, although the beans themselves, when properly cooked, make good soups and form the basis of many of those little dishes beloved of those who prefer a meatless fare [vegetarians]...

“The soy bean thus is a cheap substitute for meat. In the dried state it looks more like a pea than a bean, but when soaked in warm water it expands and assumes its beanlike appearance...”

“The article says that these beans soaked and cooked are excellent mixed with a well flavored tomato or other sauce and made up into cutlets, croquettes, etc., to be used with cheese, etc., because its flavor is not pronounced, for which reason it is more valuable in the kitchen.

“These beans can be obtained at a seed store at just the price one pays for other sorts of beans at a grocery.”

2954. *Evening News (The) (Battle Creek, Michigan)*. 1914. If vegetarian girl weds a meat eater: the question is—should she cook meat for him because he likes it and craves it? The Sanitarium girls smile: think no love-bark was ever wrecked on meat eating. Concede much diplomacy would have to be used, but domestic science class is optimistic. Feb. 18. p. 7, col. 1.

• **Summary:** “... And along with him smile the girls who are studying domestic science at the Sanitarium.

“‘We are not militants,’ declared Miss Lenna Cooper, head dietitian at the Sanitarium, ‘and we don’t believe in wanting people to do things against their will. I do not think the girls would object to cooking meat for their husbands. In fact, they are taught how to cook meat in the second year, because it is not to be expected that they can all find work to do where vegetarianism is practised.’

“The girls themselves were rather divided on the subject, yet all conceded that if it appeared necessary they would bury their scruples and roast, broil or fry meat for their husbands.

“It may be necessary to use diplomacy, they think, because many men begin married life with the firm belief that a meal is nothing but a makeshift unless the menu includes meat. It will be necessary, they think, to get him used to being a vegetarian by degrees, educating him up to the fact that there are many appetizing things to eat that haven’t even a remote relationship to meat.”

“Miss Cooper smiled in amusement at the replies.

“‘We are not trying to cut meat out of the diet entirely,’ she explained, ‘only to show that too much of it is harmful. The girls, you see, in learning to be vegetarians, are also learning not to force their opinions upon others too hastily.

If they are expected to cook meat, they can do it and do it well.”

Note: Here, for the first time, Lenna expresses her views about vegetarianism.

2955. Nashville Sanitarium Food Factory. 1914. Offers a full line of health foods... (Ad). *Naturopath and Herald of Health (The) (New York City)* 19(4):Unnumbered page. April.

• **Summary:** “... such as meat substitutes, whole wheat preparations, nut butters,... baked beans, wholesale or retail.

“Same are for sale also at the Pure Food Store, 112 East 41st St., New York City.” Address: Nashville, Tennessee.

2956. *Naturopath and Herald of Health (The) (New York City)*. 1914. Naturopathic directory. 19(4):Unnumbered page. April.

• **Summary:** Lisbon, Portugal. Fruitarian Home. Write to Quinta Sao Joao, 79 estrada Monsanto, Calhariz, Bemfica, near Lisbon.

Health food bakeries, Whole wheat bread, etc. Pure Food Bakery, Louis Lust, 100 East 105th St., New York City.

2957. *Naturopath and Herald of Health (The) (New York City)*. 1914. For sun, tropics and cocoanut: Department of real religion and immortality. Edited by Aug. Engelhardt. 19(4):267+. April.

• **Summary:** “To the friends of a paradisiacal life.” This community, which practices nakedness and eating only fruits, began in about 1905. Address: Kabakon Island, in Duke of York Islands, Papua New Guinea.

2958. Vegetarian. 1914. Vegetarian philosophy. *New York Times*. May 1. p. 12, col. 8.

• **Summary:** In this letter to the editor, dated April 20, 1914, the author, a vegetarian, approves of a letter from Evelyn Foster to Dr. Grenfell deploring his plans to establish deer ranches in Labrador. Address: New York, New York.

2959. *Asie Francaise (L’)*. 1914. Le soja: Une légumineuse alimentaire Chinoise [The soybean. A Chinese food legume]. 14(158):196-98. May. [Fre]

• **Summary:** Begins with a good introduction to the soybean (*haricot soja*), including its early history in France and statistics of current trade between Europe and Manchuria. A footnote (p. 196) states that the statistics are from the Chinese maritime customs. The shipments to Europe for first reported in 1908 by the official statistics. The Suez Canal Company (*La Société du canal de Suez*) made it known that for some years when not a single kg of soybeans passed through the canal, but 35,000 passed through it in 1908.

At the Nanking Exposition [Nanjing] of 1910 in China, some 400 varieties of soybeans were on display.

Continues with a long discussion of the work and writings of Li Yu-ying (p. 197-98). “It was soymilk that Li

first introduced to French vegetarians (*végétariens français*). In 1908 he established a laboratory in Paris for the study of tofu (*la caséo-sojaïne*). Then he set up a factory at Vallées, on the outskirts of Paris, where he employed about 30 specialist Chinese workers. The machinery was constructed in France based on designs by Li and his collaborators.

“The creation of this Chinese factory, smack in the middle of France, was not lacking in originality. But it seems that its output could be as wide and varied as its founders had dreamed. In a shop which sells exotic products, we were told that the Parisian clientele scorned (looked down on) the soy preserves / jams (*confitures*), cheeses, condiments, eggs, and other unique soy products, but they remained faithful to flour, rusks / zwieback (*biscottes*, twice baked bread without added sugar), and the housewives appreciate the soy sprouts that are found today in all the markets of Paris and its outskirts.”

2960. *Naturopath and Herald of Health (The)* (New York City). 1914. For sun, tropics and cocoanut: Department of real religion and immortality. Edited by Aug. Engelhardt. 19(5):336-40. May.

• **Summary:** This article is titled “The modern worshippers of the sun.” Address: Kabakon Island, in Duke of York Islands, Papua New Guinea.

2961. Coville, Marion Elizabeth. 1914. An appeal against slaughter: Are you able to hear? 2nd ed. Syracuse, New York: C.W. Bardeen. 161 p. July. Index. 21 cm.

• **Summary:** Ethical and religious quotations are used to argue against the “injustice, cruelty, and degradation” of animal slaughter for food, fashion, or sport.

2962. *Naturopath and Herald of Health (The)* (New York City). 1914. Arnold Ehret. 19(8):541. Aug.

• **Summary:** Arnold Ehret “is to-day the greatest pioneer on diet and fasting cure in the world. A scientist of the first order who spent 17 years on research work and experiments to find out the correct diet for man with which to cure and to prevent disease, also a diet on which to have full health and strength in the highest measure.

Arnold Ehret has written three books: (1) *Sick People and Rational Fasting*. (2) *Healthy People*. (3) *Instructions on How to Fast and How to Diet*. “The first book was translated and published in serial form in this magazine, and is for sale in English and German for 50 cents, postpaid, from the office of The Naturopath. Mr. Ehret is spending the summer at the Yungborn, where he is working on another book, and where he also gives lectures and advises on diet and fasting. He intends to tour the United States, and also stay for some time at the Florida Yungborn in Tangerine. Mr. Ehret speaks English to some extent and is a man of the highest character.”

2963. Blatherwick, N.R. 1914. The specific role of foods in relation to the composition of the urine. *Archives of Internal Medicine* 14(3):409-50. Sept. [32 ref]

• **Summary:** A very early paper on acid-base balance. Scientists now know that the urine of herbivores is alkaline to litmus, while that of carnivores gives an acid reaction. The pioneering studies of Sherman and Gettler (1912) showed that vegetables and fruits, on being burned, leave an ash that preponderates in the basic elements sodium, potassium, calcium and magnesium, whereas the cereals, meat and fish foods give an acidic ash because of the predominance of acid-forming elements—such as sulphur and phosphorus. Yet is important to remember that the ash of plant foods may be either basic or acidic.

Table 1 is titled “Ash analysis of Sherman and Gettler: Excess of acid-forming or base-forming elements.” The most acidic foods (in descending order of excess acid per 100 gm) are: Egg yolk 26.69. Chicken meat 17.01. Fish (haddock) 16.07. Beef (lean) 13.91. Veal (13.52). Eggs (chicken) 11.10. Wheat flour 11.61. Entire wheat [whole wheat] 9.66. Rice 8.1. Corn (sweet, dried) 5.95.

The most basic foods (in descending order of excess base per 100 gm) are: Lima beans (dried) 41.65. Prunes 24.40. Raisins 23.68. Beans (dried) 23.87. Almonds 12.38. Carrots 10.82. Oranges 5.61. Apples 3.76. Cow’s milk 2.37.

Table 12 gives basic values for the urine of two subjects (Sanitarium) fed a vegetarian diet.

Table 24 (p. 444) gives basic values / alkalinity for the urine of 30 vegetarians; they range from 5.30 to 7.48—average 6.64.

Summary: The acidic or basic nature of the urine is markedly influenced by the character of the foods consumed. Potatoes, “oranges, raisins, apples, bananas and cantaloupes are very efficient in reducing acid output.” Address: Sheffield Lab. of Physiological Chemistry, Yale Univ., Connecticut.

2964. *Naturopath and Herald of Health (The)* (New York City). 1914. First annual raw food dinner. 19(9):625-26. Sept.

• **Summary:** Held on 8 Oct. 1913 (Wednesday) in Minneapolis, Minnesota, at the West Hotel, under the auspices of the Raw Food Club of Minneapolis. The menu is given, including Eupos (Health Drink), Synede (Health Salad), Unfired Pie and Unbaked Bread. The meal was “concluded with a Physical Culture Exhibition by Prof. S.E. Olmstead, the Sandowian Athlete and Physical Culture Expert (member of the club).” The names of the officers are given. An article titled “Foes of cooks gather at festive banquet board: High priest looks on as disciples banquet on raw food,” by Abe Winters is reprinted from the *Minneapolis Journal*, Oct. 8, 1913. The “high priest” is George J. Drews, D. Al. (Doctor of Alimentation). They use no knives or salt.

The story is followed by a poem titled “Apyrtrophy,” by George J. Drews (p. 626).

2965. Winters, Abe. 1914. Foes of cooks gather at festive banquet board: High priest looks on as disciples banquet on raw food. *Minneapolis Journal*. Oct. 8.

• **Summary:** The “high priest” is George J. Drews, D. Al. (Doctor of Alimentation). They use no knives or salt.

2966. *Good Health (Battle Creek, Michigan)*. 1914. Vegetable diet in colitis. 49(10):512-13. Oct.

• **Summary:** “A person suffering from colitis should use an anti-toxic diet. Let it consist largely of fruits and vegetables. Lettuce is especially good. Even bran and such coarse articles as turnips, cabbage and beets will act as a broom to sweep away the foul matter that is irritating the bowels. It is the rotting, putrefying fecal matter adhering to the wall of the intestine which occasions the irritation, and by means of a rather coarse vegetable diet, these materials may be scrapped off, swept on and carried away, and the habitual rhythm restored, and the intestines given a chance to heal. This is no new idea.”

Prof. von Noorden of Vienna holds similar views on dietary treatment of colitis; they are described in detail.

2967. Lust, Louise. 1914. *Good dinner cook book*. Butler, New Jersey: Nature Cure Publishing Co. *

• **Summary:** A vegetarian cookbook. Contents: 1. Cooked and uncooked foods. 2. Substitutes for animal foods. 3. Egg plants, potato croquettes, etc. 4. Rice and farina fritters, rice with tomatoes, etc. 5. Mushroom pie, cabbage pie, spinach and eggs, stuffed peppers. 6. Soups and gruels. 7. Vegetables and what may be done with them. 8. Sauces and their importance to a good dinner. Sixteen sections with tables of food values from reliable authorities.

An ad *Naturopath and Herald of Health* (Oct. 1914, p. 697) states: “The secret is out. A treat for the epicure. A triumph of the culinary art.” A large portrait shows Louisa Lust, N.D. “The Naturopathic Resort ‘Yungborn’ at Butler, New Jersey, and the Florida Yungborn ‘Quisisana’ at Tangerine have long been famous for the originality and excellence of their vegetarian diet. Visitors have described the meals as ‘masterpieces of the culinary art.’”

Note: This is the earliest document seen (Nov. 2014) that contains the word “Quisisana” in connection with Benedict Lust or with the Florida Yungborn.

2968. Cooper, Lenna F. 1914. That Christmas dinner. *Good Health (Battle Creek, Michigan)* 49(12):645-47. Dec.

• **Summary:** “A meatless menu.

“Grape Fruit and Celery Salad
“Tomato Bisque
“Celery Radishes
“Ripe Olives
“Peanut Roast
“Browned Sweet Potato

“Buttered Cauliflower

“Macedoine Salad

“Celery

“Nut Buns Bread

“Date Cream Pie Nut Cake

“Oranges Almonds

“Cereal Coffee

“How to Cook It.” A recipe for each menu item is given. Address: Battle Creek, Michigan.

2969. *Deutscher Vegetarier-Kalender* [German vegetarian calendar]. 1914. Raumburg, Germany: W. Hotz and Alwin Kaemmerer. 67 p. [Ger]*

Address: Raumburg, Germany.

2970. Arnbrecht, Jacob. comp. 1914. *Hygienic cook book: A collection of choice recipes carefully tested*. College View, Nebraska: International Publishing Assoc. 318 p. 20 cm.

• **Summary:** The title page states that this vegetarian cookbook offers “Plain directions on healthful cookery; Nutritive value and digestibility of foods; Proper food combinations; Food for the sick; Weights and measures for the kitchen, etc.”

In the section on Proteids, page 8 discusses gluten and how to make it at home. In the chapter on Entrees (p. 60-90) is a long section titled “Substitutes for flesh meats.” Many of these recipes are based on Protose or Nuttolene, with granola and nut butter also used, indicating that Mr. Arnbrecht may well have been a Seventh-day Adventist.

2971. Cooper, Lenna Frances. 1914. *The new cookery: A book of recipes, most of which are in use at the Battle Creek Sanitarium*. 2nd ed., revised. Battle Creek, Michigan: The Good Health Publishing Co. [10] + 301 p. Illust. (10 photos). 20 cm.

• **Summary:** Soy is mentioned only once in this vegetarian cookbook, in the recipe titled “Nut sausage” (p. 89); this exact same recipe was on page 87 of the 1913 1st ed.

Note: This book contains a few more pages than the 1913 edition; 5 more pages of unnumbered front matter and 3 more pages of text. The title page is identical except that the words “Second edition–Revised” have been added. The index starts on p. 291, is more than 1 page longer, and ends near the bottom of p. 301. The ads at the rear are generally on different pages; some have been added and others deleted. Address: Director of the Battle Creek Sanitarium School of Home Economics, Head Dietitian of the Battle Creek Sanitarium.

2972. Earle, Maria Teresa [Mrs. C.W. Earle]; Case, Ethyl. 1914. *Pot-pourri mixed by two*. New York, NY: E.P. Dutton & Co. xiii + 456 p. 22 cm. [10+ ref]*

• **Summary:** About gardening and English vegetarian cookery. The first author’s name is listed on the title page as

"Mrs. C.W. Earle." She lived 1836-1925.

2973. Fulton, Edwin Giles. 1914. *Vegetarian cook-book: Substitutes for flesh foods*. Revised ed. Mountain View, California, Kansas City, Missouri, etc.: Pacific Press Publishing Assoc. 271 p. Illust. 20 cm.

• **Summary:** This book was first published in 1904 under the title *Vegetarian cook book: Substitutes for Flesh Foods*. The author was born in 1867.

Peanut butter is mentioned on pages 208, 213, and 214. Soy is not mentioned.

2974. Gillmore, Maria McIlvaine. comp. 1914. *Meatless cookery: With special reference to diet for heart disease, blood pressure and autointoxication*. New York, NY: E.P. Dutton & Company. viii + 352 p. Introduction by Louis Faugeres Bishop. Illust. Index. 21 cm.

• **Summary:** The author's Preface begins: "Since auto-intoxication is now held to be the cause of many of the most serious diseases of humanity, too much stress cannot be laid upon the immediate necessity of looking into the question of diet and removing those foods which are responsible for the cause of ill health."

"In the case of heart trouble and high blood pressure, with the accompanying deterioration of other organs, Dr. Bishop has found from prolonged observation that the offending substance most often appears in meat, eggs, fish and meat stock soups, but is not the same in all cases."

"In a double sense, the way to a man's heart is by the food he is given, and the more elaborate the food, the more quickly does his heart succumb to the strain put upon it. So it falls upon the women to meet this condition, and without delay."

The author thanks: (1) The patients of Dr. Bishop (see below), who have been kind enough to share the result of their successful experience. (2) Dr. C.W. Langworthy, expert in charge of Nutrition Investigation at the United States Department of Agriculture. (3) Miss Lenna Frances Cooper, Head Dietitian of the Battle Creek Sanitarium [Michigan], for recipes published in *The New Cookery*.

In the Introduction, Dr. Louis F. Bishop, M.D. (Prof. of Heart and Circulatory Diseases, Fordham Univ. School of Medicine, New York) begins by describing how difficult it is to bridge the gap between those of technical education and those who have not been so trained. After years of research he has found that, "under certain circumstances, the cells of the body become sensitive to the protein element of certain kinds of foods, and from that time on, as long as this sensitiveness lasts, that kind of food acts as a poison to the cells of the body. The only way to limit the damage is to exclude the offending article of food from the diet." Even small amounts of this kind of food can be as harmful as large amounts. Moreover, food damage can be entirely independent of any discomfort. "Food poisoning has

generally existed for five or ten years before the heart is sufficiently damaged to cause distress on exertion... My own experience is that heart disease and hardening of the arteries have usually existed about five years at the time the sufferer comes under observation."

"The things that do damage are usually found in the group including eggs, fish, meat and stock soups, but there is no definite way of determining which of these things is at fault. This has to be accomplished by the study of each individual person, by means of the absolute withdrawal of all those things until there is an improvement in the action of the heart and blood vessels. Now one article of food, and then another is added to the diet, and it is discovered by experiment which one the person can use without a return of the disorder."

"In the beginning, it may be only eggs, or fish, or meat, that is a source of irritation to the cells of the body. In persons very seriously ill with hardening of the arteries, all of these things are a source of irritation."

There is a long chapter titled "Meat substitutes" (p. 81-127). The following recipes are of interest: Cereal coffee (p. 1). Almond milk (p. 2). Rice milk (p. 3). Peanut butter sandwiches (p. 209). Two charts near the back of the book give the nutritional composition of peanut butter, and peanuts.

Note 1. is the earliest document seen (June 2002) which states that diet (and specifically a meatless or vegetarian diet) can reduce the risk of coronary heart disease in humans.

Note 2. This is the earliest English-language document seen (Oct. 2021) that mentions rice milk, or that contains the term "rice milk," which it uses to refer to a recipe.

Note 2. This is the earliest English-language document seen (Nov. 2020) that contains the word "autointoxication" (or "auto-intoxication").

Note 3. This is not a Seventh-day Adventist cookbook and no commercial products made by SDA companies are called for in the recipes. Soy is not mentioned. Maria Gillmore was born in 1871. Address: Clinical Prof. of Heart and Circulatory Diseases, Fordham Univ., Bronx, New York.

2975. Haig, Kenneth George. 1914. *Health through diet: A practical guide to the uric-acid free diet, founded on eighteen years' personal experience*. Philadelphia, Pennsylvania: J.B. Lippincott Co. x + 227 p. With the advice and assistance of Alexander Haig. 12°. *

• **Summary:** Advocates a vegetarian diet. The author was born in 1879.

2976. Hall, George W. 1914. *Food in war time (Recipes for 100 inexpensive dishes)*. London: G. Bell & Sons. 36 p. 8°. * Address: Vegetarian.

2977. Hindhede, Mikkel. 1914. *What to eat and why: Including the famous Hindhede cookery recipes. A complete*

change to a healthy, simple, and cheap mode of living. English adaptation by C.A. Bang. London: Ewart, Seymour & Co., Ltd. viii + 113 p. No index. 22 cm. [1 ref]

• **Summary:** Contents: Introduction, by C.A. Bang. Part I: The theory of nutrition. Part II: Practical instruction. Part III: Diet in uric acid disorders.

This book, by the eminent Danish physician, is dedicated to the “the economical housewife.” It is not a vegetarian cookbook, however only small amounts of inexpensive meats and fish are used in relatively few recipes. The author lays special stress on a “vegetable diet” or “vegetarian diet” repeatedly. In the section on “Pulses—Peas, beans, and lentils” (p. 11) he states: “This group forms in great measure the basis of vegetarian cookery. Here one can get enough protein without the help of meat.” The next section, titled “Peanuts, nuts, and almonds” (p. 11), begins: “These are held in still greater esteem than the preceding group by vegetarians, as besides much protein, they contain, above all, a great deal of fat.” In the section titled “Meat” (p. 13) he states: “Meat has always been looked upon as the best food. But I put it in last place... I go so far as to say that meat cannot only be dispensed with, but that, taken in large quantities, it is directly injurious, because it weakens the muscles, and may open the door to many diseases.”

Margarine is used in many recipes in place of more expensive butter.

On the first unnumbered page at the rear, titled “A Reformation,” are two food pyramids. The top one, with the tip pointing upward, is labeled “The 19th century. Albumen!” The word “meat” appears in large bold letters on the top line, followed by milk and egg in smaller letters on the second line, then peas, groats and vegetables on the third line, and sugar, butter, fruit and tubers on the fourth line. The lower pyramid, with the base at the top and the tip pointing down, is labeled “The 20th century. Calories! Economy!” The words “groats, butter, fruit, tubers” appear in large bold letters on the top line, followed by milk, egg vegetables in smaller letters on the second line, then peas and sugar on the third line, and meat (alone) on the fourth line.

Note 1. Hindhede was an early figure in nutrition education.

Note 2. This is the earliest document seen (Sept. 2020) that arranges foods into various groups for the purpose of nutrition education. Soy is not mentioned in the pyramids or in the book.

On the next unnumbered page is a full-page ad for Plantall Nut Margarine made by Otto Monsted, Ltd. from “pure nuts, milk, and butter” with “animal fat.”

On the third unnumbered page is an advertisement for a book titled *Protein and Nutrition*, by Dr. Hindhede, in which he “disproves the deductions of many of the leading dietetic authorities” and shows “that the value of Protein as a food has been much overrated...”

On the fourth unnumbered page is an ad for gluten bread

biscuits made by Brusson Jeune (Therapeutic Foods Co.) in London.

The frontispiece, facing the title page, is a full-page photograph of Dr. Hindhede, sporting a large moustache. Address: M.D., Director, Lab. of Nutrition Research, Copenhagen, Denmark.

2978. Krueger, Gustav. 1914. Man’s best food: an enquiry into the case for a non-flesh diet. Translated from the German by D.M. Richardson. London: C.W. Daniel. 157 + [1] p. 19 cm. *

• **Summary:** Professor Dr. Gustav Krüger was born in 1859.

2979. Lust, Benedict; Lust, Louise. 1914. Man, learn to think. Butler, New Jersey: Benedict Lust. N.D., M.D. 16 p. 16 cm. Naturopathic Pamphlet Series No. 18. *

• **Summary:** Benedict Lust’s School of Diets. Kneipp-Naturopathic Health Resort “Yungborn” and American School of Naturopathy.

2980. Maddocks, Mildred; Wiley, Harvey Washington. 1914. The pure food cook book: The Good Housekeeping recipes. Just how to buy—Just how to cook. New York, NY: Hearst’s International Library Co. vii + [2] + 417 p. Illust. 20 cm. Reprinted in 1915.

• **Summary:** Edited by Mildred Maddocks, with an introduction and notes on food and food values by Harvey W. Wiley, M.D. Contains over 70 black and white photos. In his introduction, Wiley praises the cooking of French peasants, bemoans the fact the young American women spend years learning how to play the piano instead of the principles of nutrition and how to cook simple, nutritious dishes. He advocates Graham flour or “entire wheat flour.”

Worcestershire sauce is called for as an ingredient in the following recipes: Crab rabbit (p. 162). English cottage pie (p. 218). Liver with bechamel sauce (p. 228-29). Jellied chicken and egg salad (p. 267). Mock beef a la mode (p. 331; made mostly with squash, onions, and carrots).

Concerning vegetarianism: A recipe for “Vegetarian rice” is given (p. 101-02).

In the chapter titled “Meat,” by Harvey W. Wiley, M.D., we read (p. 185): The number of animals in the U.S. is not keeping pace with population growth. “The natural result of this, aside from manipulation on the markets, is an increasing demand and a decreasing supply. This has worked out at the present time into a condition in which the price of meats is higher to the consumer than ever before. This, however, does not affect in any way the value of meat as a food. With all due deference to our vegetarian friends, whose opinions I respect, I am fully convinced that man is an omnivorous animal. He makes a mistake when he confines his diet to any one particular form of food. Man can thrive quite well, however, on a vegetable diet. Perhaps this should be modified by saying on what is generally called ‘a vegetable

diet' because the vegetarian as a rule eats eggs, drinks milk, and uses butter, all of which are animal products. The lean or muscular part of meat is essentially a tissue builder, while the fat is a heat and energy former."

Surprisingly the recipes for dried beans are in the chapter titled "How to cook vegetables," which is mostly about fresh vegetables but includes recipes for Baked lentils, Lentil and mushroom cutlets, Baked lentils and cheese, Red kidney beans with cheese in chafing dish, Roast nut and barley loaf (p. 316-23), Black bean soup, Mock beef a la mode (featuring Hubbard squash), and Mock pork (featuring white summer squash) (p. 330-33). Soy is not mentioned. "In general, vegetables need long, slow cooking" (p. 317). Address: 1. Assoc. Editor of *Good Housekeeping Magazine*. Editor of the *Family Cook Book*, *Every Day Dishes*, *Brosia Meal Cook Book*; (2) M.D.

2981. Markham, Russel C. 1914. A message of health. Philadelphia, Pennsylvania: Boericke & Tafel. 123 p.

• **Summary:** Chapter 7, "Pugilist extraordinary," begins: "It is not often possible that we may draw a valuable lesson from a professional pugilist. But Freddie Welsh is 'pugilist extraordinary,' not because he is at this present time the light weight champion of England, but because he never eats meat when in training for his battles. Here is what he says of his system:

"I am a strict vegetarian when training because I have found I am stronger, swifter and more enduring when I am on a non-meat diet. Also I have found that I can control my weight better. When I gained my decision over Abe Attell I had trained on a strict diet of fruits and nuts, at the same time "Fletcherizing" (thoroughly masticating) my food. Usually, however, besides nuts and fruits I eat eggs, salads, macaroni, beans, peas, cheese, a great deal of olive oil, honey and whole wheat bread. I believe in an abundance of fresh air. I do not use tobacco, liquor, tea or coffee. I eat only two meals a day. The only way to keep fit is to lead a natural life. That is what my system amounts to."

Chapter 10, "The two sides of life," contains a beautiful and inspiring summary of the Christian teachings of Jesus and St. Paul. Address: M.D.

2982. Roberts, W.K. 1914. Health from natural foods: An argument for the fruitarian diet. Sunnyvale, California. 2 + 90 p. No index. 18 cm. Self Culture Series.

• **Summary:** Contents: 1. Life growth from nutrition (p. 5-15). 2. Health dependent upon right food. 3. Disorders originating in foods. 4. Certain methods and treatments for restoring health.

Note: This is the 2nd earliest document seen (March 2020) with the term "natural foods" in the title. Address: Sunnyvale, California.

2983. Salt, Henry Stephens. 1914. The humanities of diet:

Some reasonings and rhymings. Manchester, England: The Vegetarian Society. 70 p. 8°. *

2984. Schirmer, Alice G. 1914. One hundred meatless dishes. Needham, Massachusetts: The Chronicle Press. 86 p. 16 cm.

• **Summary:** The author's full name is Alice Phelps (Goodwin) Schirmer. She was born in 1875.

2985. Sherman, Henry Clapp. 1914. Food products. New York, NY: The Macmillan Co. viii + 594 p. Illust. Index. 19 cm.

• **Summary:** Written shortly before World War I by one of America's leading nutritionists, this an important basic text. Chapter 9, titled "Vegetables, fruits, and nuts" also contains extensive information about legumes. The section on "Digestibility" of legumes (p. 312-14) cites two experiments concerning the soy bean. In the first, Oshima (1905, *USDA Office of Experiment Stations, Bulletin* No. 159) found that a preparation consisting mainly of soy bean protein had a digestibility of 96%. In the second, Mendel and Fine (1911, *J. of Biological Chemistry*, vol. 10, p. 435-38) fed a man with a simple mixed diet in which 90% of the protein was in the form of a "commercial soy-bean meal [probably flour], which betrayed no cellular structure under the microscope." The coefficient of digestibility of the protein was 85.3 compared with 87.9 and 88.0 for mixed diets in which the protein came primarily from eat and eggs.

In the same chapter, in the section titled "Place of nuts in the diet" (p. 345), a footnote states: "To speak of nuts as 'meat substitute' is natural under present conditions and reflects the prominence which has been given to meat and the casual way in which nuts have been regarded for some generations. Looking at the matter in evolutionary perspective it might be more logical to speak of meats as 'nut substitute' instead."

A major theme of this book and this chapter is the "balance of acids and bases" or of "acid-forming and base-forming elements." In this chapter, in the section titled "The place of fruits and vegetables in the diet" he discusses (p. 355) the importance of this concept. "The balance of acids and bases per 100-Calorie portion of all common food articles is shown in a table at the back of this book [p. 561-75]... In the writer's opinion it is distinctly preferable that the balance fall on the basic side. If an excess of acid-forming elements be permitted, it would seem that the excess should not exceed 25 units (the equivalent of 25 cc. of normal acid) per man per day... Since meat and eggs show a distinct excess of acid-forming elements, while in vegetables and fruits the base-forming elements predominate, it follows that the greater the amount of meat, fish, and eggs eaten the more important it is that fruits and vegetables be used liberally." In the 15-page table referred to above, the last column shows the "balance of acid-forming and base-forming elements contained in the 100-calorie portion." This subject is also

discussed on pages 20, 139, and 204. Soy is not mentioned.

In the long chapter on edible fats and oils (p. 366-96), soybean oil is not mentioned. However oils from peanut, sesame seed, poppyseed, coconut, rapeseed, sunflower, and maize are among the “other edible oils” discussed.

Another long chapter titled “Food adjuncts” (p. 448-77; the German word is *Genussmittel*) includes: Salt, spices, flavoring extracts, tea, coffee, and cocoa, alcoholic beverages, and vinegar.

Also discusses: Almonds (p. 334, 338, 562). Lard substitutes (p. 387-88). Oleomargarine (p. 378-82). Peanuts, peanut butter, and peanut oil (p. 221, 329, 340, 345, 571). Sesame oil (p. 11, 386, 590). Vegetable fats as butter substitutes (p. 382-83). Vitamines [vitamins] (p. 22, 75, 199, 267, 356). Address: Prof. of Food Chemistry, Columbia Univ. [New York City].

2986. Terry, Thomas Philip. 1914. *Terry's Japanese empire: Including Korea and Formosa, with chapters on Manchuria...* A guidebook for travelers. Boston and New York: Houghton Mifflin Co.; London: Constable & Co., Ltd.; Tokyo: Kyo-Bun-Kwan, Ginza, Shichome. cclxxxiii + 799 p. See p. 515. Maps. Index. 16 cm. [75 ref]

• **Summary:** This guidebook, after its 283-page introduction, is organized geographically into: 1. Central Japan. 2. Northern Japan. 3. Yezo, the Kuriles, and Saghalien. 4. Western Japan. 5. Kyushu and the Loochoo and Goto islands. 6. Korea, Manchuria, and the Trans-Siberian Railway. 7. Formosa (Taiwan) and the Pescadores. Abbreviations (p. ix). List of maps (13).

In the Introduction: Japanese inns (p. xxxvi, xxxix-xl): The best food is not always to be had in the most pretentious places. In certain modest inns, where the rooms are as bare as a monk's cell, and the general appearance of austerity might argue a strict economy, there will often come, as an agreeable surprise, dainty food served in dishes that delight the lover of beautiful porcelain or lacquer. Later the traveler may learn that the place enjoys fame for some savory specialty—eels boiled in soy, broiled crayfish, stewed octopus, buckwheat-macaroni, or the like.”

“Food is served in the guest's room on a lacquered tray... One of the soups may be made of... lobster, or seaweed, in which case it is amazingly thin and unpalatable; the other of beans [miso], bean curd or something of that nature. Salt is not provided unless asked for. Many of the dishes are cooked in soy; a tiny dish of which is supplied for dipping bits into before eating them.”

Japanese food (p. xliii-xlvii): “Rice is a luxury with thousands of the peasants; it takes the place of bread with the well-conditioned; and wherever it is eaten to the exclusion of other foods it produces (because the thin phosphorous skin is polished off it) the prevalent beriberi. The proportion of animal food is small. Beans eaten in a variety of ways occupy a conspicuous place in the food of all classes and

they supply the nitrogenous matter essential to those who rarely eat meat and who do not get the casein obtained by cheese-eating peoples. The soy-bean (*daizu*; *omame*) ranks first in extent, variety of use, and value among the pulse of Japan, and in point of nutriment is quite near to meat. It contains nearly two fifths of its weight in legumin, nearly one sixth in fat, and is rich in nitrogen. It is to the Nipponese what frijoles are to Mexicans and garbanzos (chick-peas) to Spaniards. Of the numerous varieties some are made into curd [tofu], and into the widely celebrated bean-sauce (the Worcestershire of Asia) called shoyu (sho, soy; yu, oil), and which is almost as indispensable as rice. It forms the daily relish of the rich man and the beggar, and is in as general use as tea and tobacco.”

Fish (sakana)... Teriyaki: Fish in a sauce of soy, mirin, and sugar... Sashimi: raw fish cut in thin slices and eaten after being dipped in shoyu.—Kabayaki: fish which is first steamed then dipped into soy and roasted (or eels cut open on the dorsal line, covered with soy mixed with sugar, and roasted). The latter dish, usually called Unagi-no-kabayaki, is a favorite with the Japanese,....”

“Rice:... Azuki-meshi: rice and red pea-beans mixed (boiled).—Mochi: small dough-cakes made of rice and sold throughout Japan.—Sushi: a general name for food of boiled rice and fish, eggs, vegetables, etc., seasoned with vinegar and soy...—Inari-zushi: fried tofu stuffed with chirashi-zushi.

Note: This is the earliest English-language document seen (April 2013) that contains the term *Inari-zushi*.

- Maki-zushi: boiled rice and other vegetables rolled and wrapped in a sheet of the sea weed called Asakusa-nori...—Kombu-zushi: fish seasoned with vinegar and wrapped in a piece of the edible seaweed known as *Laminaria japonica*. A differentiation of this popular food is the Kombumaki: baked or roasted fish wrapped in kombu, then tied, and boiled in sugar and soy.

Various:... Tsukudani: small fish boiled in soy and used as a relish or condiment (named for Tsukudajima, a place in Tokyo famous for its preparation).—Oden: a stew (greatly enjoyed by the proletariat) of fried bean-curd, lotus-roots, potatoes, etc.” Ame and midzu ame.

“Soup (shiru): Tōfu-jiru: bean-curd soup.—Miso-shiru: bean-soup with vegetables.”

Railways—Dining cars (p. lxxxiv): Discusses “The unique and not unpalatable bento,—a sort of national sandwich,—put up (usually cold) in thin, flat, twin boxes (bento-bako) of dainty white wood (1 in. high, 5-7 in. long), along with a paper napkin (kuchifuki) and a pair of chopsticks (hashi), and sold at many stations, is distinctively Japanese and widely popular... Besides the full box of plain boiled rice, the ordinary (15 sen) bento contains usually... a few boiled black beans (nimame)... seaweed (kobu)...” Rice cakes (mochi) with the kernel of yokan, or sweet [azuki] bean paste, which usually forms their center.

Buddhism (cxc): Again the rice-flour cake [mochi] is

offered at the domestic altar. It now takes the form of a lotus-petal with capsule of [azuki] bean-paste.” (an).

Yokohama (p. 13): “The return gifts from the emperor and princes included...jars of soy [sauce]; coral and silver ornaments;...”

Tokyo (p. 199): “The hill beyond the intersecting roadway is called Suribachi-yama because of the similarity in shape to a suribachi—an earthenware vessel in which bean-soup [miso soup] is prepared.”

Nikko—Shops: “... the kuri-yokan (so-called from the chestnuts mixed with the sweetened bean-paste [azuki]) is good and cheap (10 sen).”

Kyoto—The Shinto Shrine of Inari. There are many local festivals, the most important of which is the Inari-matsuri which usually falls on June 5. There are trick riders on horseback and decorated sacred cars [carts] are “placed in the procession, and the day is devoted to general jollity—and pocket-picking. On this occasion the people eat Inari-zushi, or fried tofu stuffed with boiled rice, since tofu [fried, as aburage] is the favorite food of the fox popularly believed to be the messenger of Inari (and by extension, the God of Rice).”

Kyoto—Miidera (p. 504-05): Travelers visit Benkei’s Iron Pot (*Benkei-no-shiru nabe*), a very old, rusted, and broken contraption (about 5 ft. wide and 3 deep) resembling a soap-boiler, and from which Yoshitsune’s devoted servitor (and popular hero) is supposed to have eaten his bean-soup [miso soup]—which may well be doubted.”

Kyôto to Kôya-San (p. 515): For the Western traveler there is “a tiny kitchen, a blessed refuge wherein, if he is making a prolonged stay, he may cook his un-Christian food without the vegetarian priests knowing (or caring) that such a sacrilege is being committed! Meals are served in one’s apartment; the food is purely vegetable, and after the second day distressfully unpalatable. Fish, flesh, fowl, butter, cheese, eggs, milk, bread, coffee, and other necessities of life are absent, and are replaced by seaweed, greens, bamboo-shoots, cabbage, daikon in various unappetizing forms, and other garden-truck which one eats as a novelty the first meal and rejects with an involuntary tightening of the throat when it is offered at the second and third. In addition there are flabby mushrooms boiled in very thin water without seasoning; the omnipresent boiled rice without sugar, milk, or salt; a bean-curd (*tofu*) for which one acquires a liking only after much patient effort; a yellow substance (known as *yuba*) made of the skin of bean-curd, and looking and tasting like thin sheet rubber;...”

Kobe excursion—The Tansan Hotel (p. 630): The strawberries and other ground fruits and vegetables, which grow nearly all the time in this favored spot, are enriched with [soy] bean-cake only [no human excrement is used] (as a precaution against typhoid).”

Korea (p. 725): “Among the dishes dear to the native heart are pounded capsicum, bean curd [tofu], various

sauses of abominable odors, a species of sour kraut (kimshi [kimchi]), seaweed, salt fish, and salted seaweed fried in batter.”

Manchuria and the Trans-Siberian Railway (p. 756): “Considerable [soy] bean-cake and furs, and vast quantities of lumber, etc., come down the river from upper Manchuria and Siberia.”

Also discusses edible seaweed (p. xliv, 330): Japanese food: “Seaweed in almost endless variety enters largely into foodstuffs. Not only are the giants of the marine flora taken up and utilized in various ways, but also the more delicate red and green sorts—the use of which has been adopted by other nations. Most of the edible green and red algae bear the generic term *nori*, while the words *umi-kusa*, or *kai-so* (which also means *bêche-de-mer*), are used for algae in general. Many of the weeds are eaten fresh, others in soup. Some are dried or pickled and eaten in vinegar. They usually appear in commerce in the form of little packages, to the sale of which special stores are dedicated. Certain varieties are converted into jelly.”

Yezo—fisheries: “Certain of the many varieties of edible seaweed which flourish along the Japanese coast are found in Yezo, particularly the circumpolar tangle (*Laminaria*) and seawracks (*Fucus* species), which prefer cold water and a heavy surf. For this reason sea-algae add considerably to the value of the Yezo exports.”

Note: The author resided for almost 12 years in Japan and made repeated journeys on foot (and otherwise) from one end of the country to the other. Address: F.R.G.S. [Fellow of the Royal Geographical Society, England].

2987. Semple, Dugald. 1914?. Simple life recipes, with hints on diet. London: C.W. Daniel, Ltd. 22 p. Undated. 19 cm.

• **Summary:** A vegetarian cookbook, with recipes compiled by Cathie Semple. On the back cover is a full-page ad for vegetarian products made by Mapleton’s Nut Food Co. Ltd., Garston, Liverpool.

2988. *Literary Digest*. 1915. Does meat injure athletes? 50(7):312-13. Feb. 13. [1 ref]

• **Summary:** “Doctors disagree on this point, it appears.” Several issues of *The Harvard Alumni Bulletin* (Cambridge, Massachusetts) have discussed the possible relationship between the prevalence of appendicitis among football players and the large amount of meat in their diets. Dr. Harvey Wiley, founder of the FDA, writes an interesting letter in the December 16 issue of the *Bulletin*: “I have long been of the opinion that a diet in which meat predominated is not the best for athletes nor for hard physical work of any kind. The foods that supply heat and energy, and those are the kinds the athlete needs, are fats and carbohydrates. These are well represented in cereals with which butter or rich milk is served. The emergency ration of the marching soldier contains quantities of crystallized lump sugar...”

“An ideal diet for an athlete is plenty of bread or cereal made of whole wheat-flour, whole Indian corn, whole rye, or whole oats... The meat part of the diet should be cut down to a very small percentage. I would not advocate eliminating it altogether. Coffee and tea should not be used; tobacco should be abandoned; no alcohol should be allowed.” Address: New York.

2989. *Good Health (Battle Creek, Michigan)*. 1915. Vegetable protein not inferior to animal protein. 50(2):92-93 + 10a of advertising section. Feb.

• **Summary:** “For many years a stock argument against the non-flesh dietary has been the claim that animal protein is much more readily and completely assimilated than vegetable protein. At best this argument would be only a matter of economy and would amount to nothing, since the cost of vegetable protein is not more than one-fifth to one-tenth the cost of animal protein, so that one could easily afford to lose five to ten per cent of the raw material while making a saving of three hundred to four hundred per cent in cost.

“But a review of the supposed experiments of comparative indigestibility of protein has shown that there is no real foundation for the claim that vegetable proteins are less digestible than animal proteins. In the earlier experiments it was observed that when a large amount of protein of the diet was derived from peas or beans, only three-fourths to four-fifths of the protein was assimilated, whereas in the case of animal proteins in the form of eggs or meat eighty-eight to ninety per cent was assimilated.

“Experiments made by an eminent Japanese physiologist with the pure protein of the soy bean have shown it to be digestible to the extent of ninety-six per cent, a degree of digestibility fully equal to that of any animal protein. It appears that the only reason why animal proteins have seemed to be more digestible than vegetable protein has been the fact that vegetable proteins are combined with various substances, especially cellulose, which is indigestible, so that digestion is hindered.

“These experiments have been repeated in this country by Doctor Mendel of the Yale University laboratory [Connecticut] and with practically identical results. Doctor Mendel does not hesitate to state that vegetable proteins are equally as digestible as animal proteins.”

2990. Benedict, Francis G.; Roth, Paul. 1915. The metabolism of vegetarians as compared with the metabolism of non-vegetarians of like weight and height (Open Access). *J. of Biological Chemistry* 20(3):231-41. March. [2 ref]

• **Summary:** “Perhaps no special dietetic regime is more successful in attracting adherents and holding them than is that of vegetarianism. While the modern conception of the word ‘vegetarianism’ is by no means as strictly applied to the exclusive use of vegetables as was formerly the case, and we

have at the present time the lacto-vegetarians and the ovo-vegetarians, nevertheless there are a considerable number of individuals who regularly confine themselves to a strictly vegetarian diet.”

“This adherence to a vegetarian diet may be due to any one of several causes. First, to environment, heredity, training, or the habit of the household and parents; second, to a religious belief, in which the use of flesh for food is proscribed; third, as the result of some dietetic alteration incidental to the treatment of disease and a subsequent adherence to the vegetarian diet; or finally, for physiologic or biologic reasons, in the belief that a non-flesh dietary is the natural or physiologic diet for human beings as well as other primates.

“In the discussion of the supposed benefits of vegetarianism, considerable stress has been laid upon the remarkable endurance (see Fisher 1907; Iotekyo and Kipiani 1906) apparently shown by vegetarians over flesh eaters, the statements being made that the vegetarians live upon a distinctly lower metabolic plane, are not so highly stimulated as the flesh eaters, have a lower blood pressure, and, in general, that the metabolic activities are on a lower level.”

It is not difficult “to measure the metabolic plane by studying the respiratory exchange. Thanks to the kindness and interest of Dr. J.H. Kellogg of the Battle Creek Sanitarium, Michigan, we are enabled to make a series of observations on both men and women vegetarian subjects, all of whom may be definitely classified as normal individuals. The greater number of these subjects were members of the staff of the Sanitarium. These individuals [11 men and 11 women] had been meat abstainers for varying lengths of time, the periods stated in the list given below.”

This experiment showed that there appears to be little, if any, difference between the basal-metabolic rates of vegetarians and non-vegetarians.

Note 1. This is the earliest English-language document seen (March 2022) that uses the term “lacto-vegetarians” (or “lacto-vegetarian”) to refer to vegetarians whose diet includes milk and dairy products, but does not include eggs.

Note 2. This is the earliest English-language document seen (March 2022) that uses the term “ovo-vegetarians” (or “ovo-vegetarian”) to refer to vegetarians whose diet includes eggs, but does not include milk or dairy products. Address: From the Nutrition Lab. of the Carnegie Institution of Washington [DC], Boston, and the Battle Creek Sanitarium, Battle Creek, Michigan.

2991. Cooper, Lenna F. 1915. The cost of foods in non-meat dietaries. *J. of Home Economics* 7(3):137-41. March.

• **Summary:** “The fact that meat is one of the most expensive articles of diet is illustrated by a comparison of the costs of a mixed diet and of a non-meat diet. The cost of foods given here are from the non-meat dietary in use at the Battle Creek Sanitarium.” The cost of foods in the guests’ dining room for

the year 1912 amounted to 67.8 cents per capita per day. A copy of one day's menu is shown in order to give an idea of the variety of food in the guests' dining hall. Breakfast foods include: Scotch bran borse. Gluten gruel. Boiled protose. Scrambled eggs. Whole wheat bread. Entire graham bread. Toasted rice biscuit. Toasted granose (wheat) biscuit. Bran biscuit. Nut butter. Palm butter. Malt honey. Malt sugar. Yogurt buttermilk. Sanitas cocoa. Hot malted nuts [peanut milk]. Minute brew [coffee substitute] with sugar and cream. Kaffir tea. Dinner (afternoon meal) entrées include: Nut fillets. Nuttolene with piquant sauce. Supper (evening meal) includes many of the same foods served for breakfast.

In 1914 the total number of guest days at the Sanitarium was 115,590. The cost of vegetarian food for this same period was \$67,866. Address: Head Dietitian, Battle Creek Sanitarium, Michigan.

2992. *Scientific American*. 1915. An investigation of vegetarianism. 112(17):384. April 24.

• **Summary:** A brief account of two experiments comparing vegetarians and meat-eaters. No significant difference was found in the metabolism or endurance between the two groups. Address: USA.

2993. Schieber, W. 1915. Die Sojabohne und deren volkswirtschaftliche Bedeutung als Nahrungsmittel [The soybean and its economic significance as a food]. *Seifensieder-Zeitung* 42(22):471-72. June 2. (Chem. Abst. 10:1558). [Ger]

• **Summary:** Descriptions and nutritional analyses are given of a number of different food products prepared from the unfermented and the fermented soy bean. Unfermented: soya milk, tofu (*Sojakäse*), soy flour ("because of its composition it can be recommended as a first class food for diabetics and vegetarians"), soya bread, soya confections (resembling marzipan), soya chocolate, soya coffee, soy grits, whole dry soybeans, and soy sprouts ([*Soja*] *Schoten, Bohnen, und Keime*). Fermented: Solid seasonings such as Japanese natto, pastes such as Japanese miso, sauces (in Japan each year 10,000 factories make 700 million liters of soy sauce), a new German fermented soyfood product is made by a secret process; it contains 45% protein, 6% nutritional salts, and about 2% lecithin.

Note. This is the earliest German-language document seen (Jan. 2013) that uses the term [*Soja*] *Keime* to refer to soy sprouts. Address: Dr.

2994. Eddington, Jane. 1915. The Tribune Cook Book: Reviewing cook books. *Chicago Daily Tribune*. July 5. p. 14. • **Summary:** "Several requests have recently been made for the names of books of vegetarian recipes."

"I give first place to 'The New Cookery.' by Lenna Frances Cooper, because Miss Cooper has not only had a more thorough training but also a far wider practical

experience than any others who have made vegetarian cook books, in all probability, and has done a great deal of work in connection with the school of which she is head."

2995. *American Food Journal*. 1915. Some favorite foods of Japan. 10(8):346-47. Aug.

• **Summary:** "Rice is the staple food of the Japanese, and it holds as important a place in the meal as bread does in western countries."

"Soy, a sauce made from soya beans, has an important place in Japanese meals. This sauce is exported to England in large quantities and is used there as the basis for the well-known Worcestershire sauce. Soy sauce, which is somewhat similar to the Worcestershire sauce, is an invariable side dish at every meal and nearly every article eaten is first dipped into the small bowl of soy placed on every meal tray."

"'Miso' soup forms an important dish at breakfast. This consists of strips of radishes, seaweed, eggplant, or other vegetables cooked with bean curd [tofu] and water. The cooking is not continued for a long period and so few vegetables are used that the soup partakes only slightly of the flavor of the ingredients."

"The usual Japanese breakfast consists of rice, miso soup, pickles, and occasionally fish. Tea is always served with meals and is drunk clear without sugar or cream. The Japanese pride themselves upon their quickness at meals, there being a Japanese proverb that places quickness at meals as an accomplishment equal to fleetness of foot."

"The midday meal consists of a vegetable or fish soup, some boiled vegetables, and generally fish, either dried or cured, such as herring, sardines, or mackerel. However, where fish can be obtained fresh and there are not many points in Japan where this is not the case, it is served raw in slices, which are dipped into the soy sauce before being eaten and are greatly relished by the Japanese. Rice, pickles, and tea, of course, are served at this meal, as they are at all meals. The evening meal does not differ greatly from the midday meal except in the variety of fish or vegetables."

"Seaweeds are also in great demand and when dried are eaten like wafers or dipped, in soy sauce." "The larger prawns, called "ebi," are roasted or fried and dipped in soy." "Such game as the crane, swan (*hakucho* = white + bird), heron, wild goose, duck, pheasant, quail, pigeon, woodcock, snipe, lark, water rail, and even the sparrow are occasionally eaten, although the old Buddhist objection to taking a life still persists in some sections of the country."

2996. Berdsley's (J.W.) Sons. 1915. Vegex (Vegetable extract) (Ad). *Naturopath and Herald of Health (The)* (New York City) 20(10):Unnumbered page. Oct.

• **Summary:** "Vegex is an entirely vegetable product without any artificial coloring or preservatives, yet it will keep indefinitely. Vegex is sold in paste form in convenient screw-top jars, as follows:" It comes in 4 sizes, from 1 oz to 8 oz.

Eastern prices are lower than southern or western prices.
Address: 690-94 Frelinghuysen Ave., Newark, New Jersey.

2997. Cooper, Lenna F. 1915. Better than turkey. *Good Health (Battle Creek, Michigan)* 50(11):506-08. Nov.

• **Summary:** "Can you think of any reason why people should cling to the turkey dinner if a better dinner can be prepared without fowl and its fixings? We look for better ways of doing many other things, and we can well afford to experiment a little with a meatless meal—indeed, it is not an experiment, for it is being done in thousands of American homes, and always with success. Each dish on the following menu, for example, has been tried and tested very thoroughly, and has been found to be nutritious and also tasteful. Try it this Thanksgiving, and write me if it was not pronounced a success by those who sat at your board:

"Menu: Tomato Bisque. Celery. Mock Turkey. Radishes. Baked Potato. Cranberry Sherbet. Mashed Hubbard Squash. Beet Salad. Graham Bread. Cottage Cheese Sandwiches. Pumpkin Pie. Sanitarium Mince Pie. Apple Juice. Nuts."

A recipe is then given for each dish. Address: Head Dietitian, Battle Creek Sanitarium, [Battle Creek, Michigan].

2998. Cooper, Lenna F. 1915. The new dietetics. *Good Health (Battle Creek, Michigan)* 50(12):535-36. Dec.

• **Summary:** "It is both interesting and encouraging to look back over a half century's progress in cookery and dietetics. One of the most striking features is the taking away from the home, and commercializing, much of the cooking. The market is flooded with breakfast foods, excellently well cooked, which save the housewife hours of early rising to properly prepare the breakfast cereal. Most of the bread and crackers, and to some extent cakes and pastry, now come from the bake-shop. Much of our winter's supply of fruits and vegetables comes from the canning factory.

"The present-day commercial methods of preparing these foodstuffs are usually equal to, or even excel, the home methods, because of better facilities and specialized processes, which are usually the result of years of study and experimentation.

"Another indication of progress are the improved methods of preservation and transportation of foods. Fifty years ago, almost the only methods of preserving were drying, salting, or preservation by the use of large quantities of sugar, the latter method being less commonly used on account of the high price of sugar.

"Now, cold storage makes possible the utilization of many foodstuffs weeks and sometimes months after they would have perished otherwise.

"The canning industry has come to be one of the chief means by which food is preserved. Foods were first thus preserved for the French navy, but it was many years before the method was in common use, because of the fact that glass was the only container used and glass at that time was

prohibitive in price. In 1823, the tin container was invented. Since then the method has grown in popularity.

"The tin container undoubtedly is not the ideal container, though much of the prejudice against it is unwarranted. Very little, if any, tin salts are found in the more common vegetables—peas, beans, corn and tomatoes—when preserved in tin containers, but some of the less commonly used vegetables, such as pumpkin and squash, sometimes contain objectionable amounts. We are again reverting to the use of the glass jar, however, since its lowered price permits of its use.

"As the canning industry increased and competition became strong, the temptation to add preservatives that diminished work and losses from spoiling, and coloring matter to improve appearance, became too strong to resist until public opinion crystallized into laws which now forbid their use. The fight against adulterated foods has been one of the triumphs in the field of dietetics.

"A half century ago it was almost impossible to obtain fresh fruits (except apples) or green vegetables during the winter months. Now, thanks to improved facilities for rapid transportation, we have oranges, grapefruit, lemons, and bananas through the winter months, with pineapples and grapes of various kinds for a considerable portion of the winter, to say nothing of the rarer tropical and semi-tropical fruits which infrequently appear upon our markets.

"Hothouses now supply us with lettuce, radishes, cucumbers, spinach and other green vegetables. The demand for these fresh foods has undoubtedly come about as a result of a natural craving, not only for important mineral constituents but also for other essential compounds which we now know as 'vitamines,' and which are especially abundant in this class of foods.

"Still another indication of progress is the better care of foodstuffs. Since the germ theory has come to be more fully comprehended, we realize that dirt and filth are almost synonymous with germs, and we are demanding that the places where foodstuffs are prepared, stored, or dispensed shall be as free from them as possible. Hence our food stores, bake shops, markets, etc., are being inspected, and the result is cleaner methods of handling such commodities. The sealed package, the enclosed show case, the removal of bakeries from basements to well-ventilated and well-lighted apartments, are results of the war waged against germs. Certified and pasteurized milk, which have been the means of reducing the death rate of infants by thousands, are also results of the campaign against germs and dirt.

"Almost from time immemorial there have been sages who have advocated a simple diet, but it is only within comparatively recent-years that people generally have come to realize that the choice of foods is one of the great factors in producing health or ill health, efficiency or inefficiency. The great advances made in physiology, chemistry and bacteriology are chiefly responsible for the change in public

opinion.

“Sylvester Graham, who gave his name to unbolted or graham flour, was probably the first man in America to create any public sentiment in favor of proper food selection. He not only believed that wheat, when ground into flour, should be used entire, but also advocated a meatless dietary. He wrote numerous articles and books, and gained many followers among whom were a goodly number at Brook Farm. His ideas appealed to many thinking people, but it is only within recent years that scientific evidence has come to verify his belief.

“Professor Sherman, of Columbia University, has shown that graham flour is much preferable to fine white flour, as is also all whole cereal preparations over those in which the bran is excluded.

“Chittenden’s experiments, conducted at Yale University [in Connecticut] for a long period of time and on a number of men, demonstrated conclusively for the first time, that less meat—or no meat—is much more conducive to health and efficiency than the ordinary ‘high protein’ diet in which meat plays an important part. Since these experiments, many others have also been made which also throw light upon the ‘low protein’ idea.

“Indeed, the trend of science and public opinion is toward simple, natural, well-selected foodstuffs, clean and unadulterated. And this constitutes the New Dietetics.”

On the cover we read in large letters: “With this number *Good Health* completes its fiftieth year.” Address: Director, School of Home Economics [Battle Creek Sanitarium, Battle Creek, Michigan].

2999. Anderson, Hans Steele. 1915. Food and cookery: Hand book for teachers and pupils for use in cooking classes and demonstrations. 3rd revised ed. Loma Linda, California: The College Press. 127 p. 18 cm. *

• **Summary:** The author was born in 1877.

3000. Arnold Ehret saves the life of invalid Fred S. Hirsch in Los Angeles (Important event). 1915.

• **Summary:** The following story is told by Gordon Kennedy (www.arnoldehret.org) based on an interview he conducted with Mr. Hirsch in the spring of 1977 at the Ehret Publishing Co., Beaumont, California.

“In 1915 Fred was 27-years-old and selling fire trucks in San Francisco. He made good money, but had severe health problems. The doctors told him he had a necrosis of the achilles, caused by a serious bone infection affecting both heels. Three different bone specialists claimed his condition was terminal, and they recommended amputation of both feet to prolong his life for a few years.

“A local woman within the German community in San Francisco gave Fred an article from a German newspaper which told about a professor Ehret and his success as a “natural healer.” Fred knew immediately that this was the

man he needed to see. He bought a ticket for Europe, but then someone told him Ehret was living and lecturing in Los Angeles. So off Fred went to L.A.

“When Hirsch reached L.A. he learned through the health grapevine that professor Ehret would be speaking at the ‘Fay Building’ the next night.

“Fred’s brother helped him get to Ehret’s lecture, crutches and all, and they ended up with a front row seat. Not surprisingly, the subject of the lecture was ‘The Mucusless Diet Healing System.’ And Fred was all ears. Professor Ehret’s message was pretty straightforward. He believed nature alone is the primary healer, and that ‘the sugar of fruits was the essential material of human food.’ He believed it gave the body the highest efficiency and endurance, and at the same time was the best eliminator of debris and the most efficient healing agent known for the human body.

“‘The baby’s craving is sweet, and proves that fruit sugar is the essence of all dietetics,’ wrote Ehret.

“Ehret felt that ‘What medical science calls normal health is in fact a pathological condition.’

“Ehret’s method of diagnosis, other than observation and smell, was simple: put a person on a two or three days fast and this would help to indicate what and where the trouble is.

“One of Ehret’s most keen observations was that any medicine or drugs a person had ever ingested were never eliminated, but, instead, were stored within the body’s cells for decades. He noted: ‘I saw patients eliminate drugs they had taken 40 years before...’

“So Arnold Ehret was a most unique blend of scientist, bohemian, flower child, punk, artist, gardener, prophet, writer, speaker, explorer, and philosopher. He definitely leaned toward the messianic.

“Hirsch Throws Away His Crutches: Ehret was finishing up his lecture, and had trouble with a few words, while Fred Hirsch, who knew some German helped him by speaking them out loud.

“When the lecture concluded, Hirsch hopped over to Ehret on his crutches and immediately described his troubles. Ehret looked straight into Fred’s eyes and vowed to help him.

“Fred’s mother and family tried to assist. They would never have let Ehret in the door if the fasting treatment had been disclosed. Each day Fred’s mother prepared three hot cooked meals, which the nurse carried up to Fred. And three times a day every morsel of these meals went into the toilet.

So Hirsch went on “a 30 day fast, supervised by Ehret. Naturally, 30 days later, Fred Hirsch was healed, had no more pain, and no more crutches.

“Thus began Fred’s new life. He became Ehret’s business manager, and their office at 6th and Ceres St. was the headquarters for Ehret’s classes.”

3001. Behnke, Kate Emil. 1915. The Broadlands cookery-book. London: G. Bell and Sons, Ltd. vii + 239 p. 18 cm. *

3002. Daniel, Florence. 1915. *The healthy life cook book*. 2nd ed. London: C.W. Daniel, Ltd. 114 p. Index. 17 cm. Series: Healthy Life Booklets, No. 4.

• **Summary:** Discusses vegetarianism and English cookery. Contains many ads, including Mapleton's Nut Foods (frontispiece, facing the title page), Eustace Miles Proteid Foods Ltd. (p. 118; 40-42 Chandos St., London, W.C.; Emprote and Popular Proteid), International Health Association, Ltd. (p. 122; Stanborough Park, Watford, Herts.; Granose [crisp, delicate flakes], Protose, Avenola, Health Coffee [made from cereals], I.H.A. Health Biscuits; "Manufactured in the interests of health and NOT merely for profit"), Manhu Food Co. Ltd. (p. 123; Manhu Flaked Wheat; Manhu Diabetic Foods). Address: England.

3003. Elliot, George Francis Scott. 1915. *Prehistoric man and his story: A sketch of the history of mankind from the earliest times...* London: Seeley, Service & Co. 398 p. Illust. 2nd ed. 1917. 3rd ed. 1920. *

• **Summary:** Prehistoric man in the Eocene period had not yet acquired an appetite for flesh meats, but gathered his staple foodstuffs from the hazel bushes, walnut trees, and various other nut and fruit bushes which covered the river banks and spread far and wide along the valleys and up the mountainsides in that far away, peaceful age when, "there was not any carnivorous creature... or one which might have been a serious enemy."

Note: According to the *Webster's Dictionary* table on "Geologic Time and Formations," the most recent geologic era is the Cenozoic. It is divided into two periods and systems: the Quaternary (the most recent), and the Tertiary (earlier). The Tertiary (which began about 70 million years ago) is divided into five epochs and series. From the most recent to the earliest these are: Pliocene, Miocene, Oligocene, Eocene, and Paleocene. Mankind is thought to have emerged at the end of the Tertiary. Thus humans did not exist in the Eocene. Address: Prof., Oxford Univ., England.

3004. Jiva-daya jnana-prasaraka Fund. 1915. *Essays on evils of animal diet*. Bombay, India. 214 p. *

3005. Killick, Hallie (afterwards Mrs. Eustace Miles). 1915. *Economy in war time: or, Health without meat*. With 160 recipes. London: Methuen & Co. x + 133 p. *

• **Summary:** The author, a woman, married Mr. Eustace Hamilton Miles by 1922. After World War I, the title of the book was changed to simply *Health Without Meat*. A 14th edition was published in 1931.

3006. Law of God. An appeal. By a vegetarian. 1915. London: Richard J. James. 102 p. 19 cm. * Address: England.

3007. Lindlahr, Anna; Lindlahr, Henry. 1915. *The nature cure cook book and A B C of natural dietetics*. 1st ed. Chicago, Illinois: The Nature Cure Publishing Co. xii + 469 p. No index. 21 cm. On cover: Nature Cure Series, Vol. II.

• **Summary:** This book is divided into two parts. Part I "Nature Cure Cook Book," is a vegetarian cookbook. Part II is "A B C of natural dietetics." Contents: Part I. Key to our system of recipe marking. Examples of Combination salad, Our health bread, Milk. What constitutes a natural diet. Diet prescriptions made easy for the doctor. A timely warning. Uncooked food vs. cooked food. Cause and cure of beri-beri. Vitamines. Dangers of extreme raw food diet. Raw foods and their medicinal properties. Medicinal vegetables. Simple vegetable salads and dressings. Soups. Salads. Croquettes (baking or roasting is better than frying). Vegetables (the recipe for "Chop Suey (2)," p. 209, calls for 1 can protose. "Add Chinese sauce (Soy) if desired"). Desserts (many recipes use 1 cup sugar). Cereal foods (incl. Graham flour, whole wheat flour, Protose). Dr. Lindlahr's health bread (p. 277-78). Leguminous foods (dangerous because they contain an abundance of "the negative, acid-forming proteid and starchy elements," p. 284). Rice, macaroni, spaghetti. Dairy products ("There is something in animal food which, we cannot secure from purely vegetable food,—and that is the animal (magnetic) life element, or, as we usually call it, the animal magnetism." Dairy products are good, but meat is bad). Eggs (use in moderation; best eaten raw, soft boiled, or poached. "Prolonged boiling or frying coagulates the albumin, making it hard and tough and therefore less digestible"). Sandwiches (incl. "Peanut butter sandwiches"). Beverages. Sample menus.

Part II, titled "A B C of Natural Dietetics," with 13 chapters, is about the benefits of a vegetarian diet and lifestyle. Chapters include: 1. Two sides to every question: Why we favor a vegetarian diet. Why we sometimes deviate from a strictly vegetarian diet. What are the indications of meat requirement? Why vegetarianism will triumph in the future. 2. Is it worth while to pay attention to diet? What is natural food? 3. For what do we eat and drink? Is vital force derived from food, medicines and tonics? "Vital force" active after death in spiritual body. 9. The magnetic properties of foods. 10. Polarity of foods and medicines. 11. Classification of foods according to the electro-magnetic qualities (animal foods are positive, legumes are very negative).

"This cookbook is based on the system of dietetics originated by the German School of Nature Cure. Drs. Lahmann, Hensel and others found a solution to the problem of scientific food selection which stands every test of theoretical inquiry and of practical application." "We have divided all food materials into the following five groups: Group I (St.) Starches. Group II (S.) Sugars, dextrine. Group III (F.) Fats, oils. Group IV (P.) Proteins, albumin, gluten, myosin, hemoglobin, etc. Group V (M.) Positive mineral elements: Potassium, sodium, iron, lime, magnesium,

manganese, lithium, etc.” (p. 5)

“Every recipe in this cook book, underneath its title, will be marked in such a way as to show the various food elements which it contains, in the order of their amount and importance.”

A natural diet “must conform in its component elements to the chemical composition of milk or red (arterial) blood.” Thus half of the food materials must be of Group V (Mineral Elements) and half from groups I through IV (p. 6).

“A timely warning:... Do not become finical or hypochondriacal over this matter of food selection and combination” (p. 9). The authors generally recommend uncooked or raw food—but not exclusively. “Nature did not create man with a cookstove by his side. Man existed on this planet for ages before he knew how to start a fire...” (p. 11).

“A mixed cooked and raw food diet, with liberal allowances of the dairy products, seems to agree best with the majority of our friends” [patients]. “We recommend, and serve in our Sanitarium regimen, one meal daily consisting of raw foods only. All the juicy fruits and vegetables that can be relished and digested in the natural state are not only excellent foods, but the best medicines for the human body” (p. 16-17).

Gluten flour and Protose are discussed on p. 272-733.

The red blood [in the arteries] carries into the body the various nutrients, and comes back laden with poisonous gases, broken down cell material, and devitalized food products (wastes). This debris is carried in the venous blood to the various organs of depuration and excreted in the form of feces, urine, mucus, perspiration, etc... The meat-eater, therefore, has to eliminate, in addition to his own morbid waste products those of the animal carcass” (p. 339). “The American suffers from uric acid and phosphoric acid poisoning...” (p. 347).

“What is natural food? We have endeavored to define this term as follows: “Natural” for animal and man is that food which appeals to the senses of sight, taste and smell in the natural condition, as it comes from Nature’s hands.’ Any food which needs disguising by cooking, spicing, pickling, etc. is not ‘natural’” (p. 359).

On the last pages of this book are five ads: (1) Nature cure by mail, from The Lindlahr Nature Cure Institutes, Inc., Chicago. (2) Lindlahr College of Nature Cure and Osteopathy (3 year course; also Nurses’ training course, six months’ condensed course, and quiz courses for State Board Health Exams), same address. (3) The Lindlahr Nature Cure Institutes, Inc.—one in Chicago and one in the country—the beautiful Elmhurst Health Resort, a 40-minute ride by Electric car from Chicago’s center. Two full page photos (on unnumbered pages near rear of book) show the sanitarium in Chicago and the resort at Elmhurst. “Some of our healing factors: Pure food diet, water cure treatment, open-air, light and air baths, massage, osteopathic and magnetic treatments, mud baths for rheumatism, corrective

gymnastics and breathing exercises, mental therapeutics and normal suggestion (on a common-sense, scientific basis), scientific relaxation, homeopathic and simple non-poisonous herb remedies, diagnosis from the eye [iridology]. (4) Carqué Pure Food Co., Inc., 1603 So. Magnolia Ave., Los Angeles, California. “From California’s sunkissed orchards direct to your table... Black mission figs, Unsulphured white figs, Unsulphured calimyrna figs, Large prunes, Muscatel cluster raisins, Unsulphured apricots, Assorted dried fruits.” 10 pounds for \$1.50 to \$2.00 postpaid. Also nuts, olive oils, honey, unfermented grape juice, and books on hygiene and dietetics. (5) *Iridology: The diagnosis from the [iris of the] eye*, a book by Henry Lindlahr. 156 pages, 70 illustrations.

Henry Lindlahr was a physician (M.D.) who lived 1862-1924. The eleventh edition of this book was published in 1918 in Chicago by the same publisher. The 15th edition, published in 1922 in Chicago by the Lindlahr Publishing Co., was titled *The Lindlahr Vegetarian Cook Book and A B C of Natural Dietetics*. The 18th edition (535 pages) was published in 1926 with the same title and publisher. Address: 1. Mrs.; 2. M.D. Both: The Lindlahr Nature Cure Institutes, Inc., 525-29 Ashland Blvd., Chicago, Illinois.

3008. Lust, Benedict; Lust, Louise. 1915. The helper in distress. Butler, New Jersey: Benedict Lust. N.D., M.D. 16 p. 16 cm. Naturopathic Pamphlet Series No. 21. *

• **Summary:** Benedict Lust’s School of Diets. Kneipp-Naturopathic Health Resort “Yungborn” and American School of Naturopathy.

3009. Lust, Benedict; Lust, Louise. 1915. Everything is attainable through training of thought. Butler, New Jersey: Benedict Lust. N.D., M.D. 16 p. 16 cm. Naturopathic Pamphlet Series No. 24. *

• **Summary:** Benedict Lust’s School of Diets. Kneipp-Naturopathic Health Resort “Yungborn” and American School of Naturopathy.

3010. Peel, Henry N. 1915. Symbioses: Science of natural food. Minneapolis? 32 p. 22 cm. *

3011. Roper, Dora Cathrine Cristine (Liebel) (Mrs.). 1915. Vegetarian supplement to Scientific Feeding. Oakland, California: Buckner Printing Co., printers. 158 p. Index. 19 cm.

• **Summary:** The Introduction begins: “This book has been prepared to meet the needs of a constantly increasing number who for various reasons have adopted a vegetarian or near vegetarian diet.” Discusses hygienic food preparations and combinations, stressing exercise and raw foods. Contains menus and recipes. Note: *Scientific Feeding* is another book by the same author, with editions published in 1914 and 1915 in Oakland, California. The author was born in 1873. Address: D.O.

3012. Sears, Clara Endicott. ed. 1915. Bronson Alcott's Fruitlands with "Transcendental Wild Oats" by Louisa May Alcott. Boston, New York: Houghton Mifflin Company. xvii + 185 p. Illust. 20 cm. First edition 1915. *

• **Summary:** Sears was born in 1863.

3013. Senn, Charles Herman. 1915. Meals without meat; or, Meatless fare cookery. London: Food & Cookery Publishing Co. 138 p. 19 cm. *

• **Summary:** A vegetarian cookbook. The author lived 1862-1934.

3014. Strittmatter, R.E. 1915. Vegetarismo o carnivorismo? [Vegetarianism or carnivorousness?]. Spain: Figueras. 216 p. Portrait. Index. 21 cm. [55 ref. Spa]

• **Summary:** Contents: Part I. Vegetarianism as the foundation of a new life in relationship with the natural, anatomical, historical, biblical, economical, dietetic, hygienic and therapeutic sciences and with the physical and sports culture, and with the ethical, intellectual, moral and religious aspirations.

Part II. Fundamental notions of the principle elements of nutrition. Critique of foods.—Appendix: Three tables of nutritive values of all the foods used currently. Various complete meal plans of mixed and vegetarian regimens. Critical and comparative analysis of the mixed regimen. Bibliography (p. 211-213). Strittmatter is listed as both the author and editor. A photo (frontispiece) facing the title page shows Lionel Strongford, "vegetarian athlete." Address: Figueras, Spain.

3015. White, Alma (Bridwell) (Mrs.). 1915. Why I do not eat meat. Zarephath, New Jersey: The Pentecostal Union (Pillar of Fire). 213 + x p. Portrait. 20 cm.

• **Summary:** Biblical interpretation and personal testimony in support of vegetarian diets. The author, whose full name was Mrs. Mollie Alma (Bridwell) White, was born in 1862. Her Zarephath Academy, a school for both sexes, is located on 233 acres in New Jersey.

3016. Wiley, Harvey Washington. 1915. Not by bread alone: The principles of human nutrition. New York, NY: Hearst's International Library Co. viii + 374 p. Frontispiece (portrait). Index. 21 cm.

• **Summary:** The frontispiece, a portrait photo, shows Harvey Washington Wiley, M.D., lived 1844-1930. The Foreword begins: "In the following pages, an effort has been made to present the principles of man feeding in plain and simple language for the of the non-scientific reader... Simplicity and variety are the keynote the keynotes of this treatise—with a strong tendency to keep our foods as near to Nature as possible." The end of the Foreword is dated Jan. 1916.



Although the author discusses legumes and their many varieties in many places (p. 41, 53-54) the soybean is not mentioned.

The writer prefers "whole ground wheat, especially that ground on an old-fashioned millstone, which reduces the bran to fine particles." He believes this "whole-wheat flour" is preferred for both wholesomeness and nutritive purposes (p. 49, 297). He calls corn "Indian corn" (p. 49). "Unpolished rice, which is the only kind that ought to be eaten,... (p. 52). "Leguminous vegetables, which include green peas, dry peas, fresh string-beans, dry beans, lentils, lima beans, are an excellent source of protein, as are nuts (incl. peanuts, almonds, p. 53-55).

Lesson 12, titled "Fads in nutrition," includes vegetarianism (p. 171, 178). In the subsection titled "Vagaries of food faddists," he notes that they advocate well-known theories such as vegetarianism. "Vegetarianism may have and does have at times broad-minded and deeply learned advocates who are able to present a well-nigh impregnable argument. It has an additional vogue because of the general over-indulgence in meat in many homes (p. 170-71). The writer believes "in the omnivorous nature of man," but asserts repeatedly that Americans eat much too much meat (p. 171, 179) and advocates "little or no meat for children" (p. 179). He also seems to believe (incorrectly) that vegetarians eat on only vegetable products (p. 178).

Most "of the poisonous products formed in the body from the food consumed are derived from the protein of the diet... Many authorities attribute old age and its infirmities to the retention of these poisonous products of protein metabolism, either in the blood or in the alimentary canal" (p. 181). They are sometimes called autotoxins (p. 182). Address: M.D., Director, Bureau of Foods, Sanitation and Health, *Good Housekeeping Magazine*.

3017. Willis, Frederick L.H. 1915. *Alcott memoirs*. Boston, Massachusetts: Richard G. Badger. 108 p. 23 cm. *

• **Summary:** About Bronson Alcott.

3018. Broadbent, Albert. 1915? *Forty vegetarian dinners: 160 recipes. With recipes for seven dinners by the Hon. Mrs. F.J. Bruce*. Manchester, England: Vegetarian Society. 36 p. Undated. 19 cm. *

3019. Carqué, Otto. 1915? *The folly of meat-eating: How to conserve our food supply. A plea for saner living*. Los Angeles, California: Published by the author. 17 p. Illust. 22 cm. Undated. Facsimile edition reprinted in 1970 by Provoker Press. *

• **Summary:** This booklet, originally written in the 1910s, presents economic, ecological, and nutritional arguments for vegetarianism. It is bound together with *Food Preservation and Fruitarianism: The Social and Economic Aspects of the Meatless Diet* by Henry E. Lahn. Address: Los Angeles.

3020. Miles, Eustace Hamilton; Collings, C.H. 1915? *The uric acid fetish (Exposure of a popular theory)*. London: Eustace Miles. 266 p. Undated. Illust. Index. 20 cm.

• **Summary:** This, in Miles' opinion, is the first detailed exposure of the many weaknesses in the uric acid theory set forth by Dr. A. Haig. That theory is now at the peak of its popularity and vogue. Part I is by Eustace Miles. Part II is by C.H. Collings. The 4 appendices include two which discuss purins in foods. Address: M.A., 40 Chandos St., W.C., London, England.

3021. *Herald of Health and Naturopath (New York City)*. 1916-1922/-. Serial/periodical. Published in New York City by Benedict Lust, M.D., of the American Naturopathic Association. This new title starts with Vol. 21, No. 1 (Whole No. 267). Jan. 1916.

• **Summary:** Preceded by *Naturopath and Herald of Health*. The "Herald of Health and Naturopath" and the "Naturopath and Herald of Health" seemed to have been appear cut from the same cloth. These two titles were flip-flopped a few times throughout their history. Here is what the National College of Natural Medicine Library (NCNM, Portland, Oregon), which has the full set, has in their collection:

Naturopath and Herald of Health—1902-1915.

Herald of Health and Naturopath—1916-1922.

Naturopath—1923-1927 (appears to be same publisher as above)

Naturopath and Herald of Health—1935-1944.

Herald of Health and Naturopath—1947-1957.

Kirchfeld & Boyle. 1994. p. 208, 313. This was the official publication of the American Naturopathic Association.

OCLC says: This periodical was published from 1916 to 1922 by Benedict Lust of the American Naturopathic

Association. It started in Jan. 1916, with Vol. 21, No. 1, whole no. 267-. Preceding title: *Naturopath*. Address: New York.

3022. Drew, Mary. 1916. Why need we be poisoned? *Contemporary Review* 109(604):452-61. April. [7 ref]

• **Summary:** The author, an arthritic, attends a lecture (which is reproduced) by Mr. William Aird on the benefits of a raw-food, dairyless vegetarian diet. He describes how our unlucky bodies are the daily receptacles of excessive amounts of poisonous matter, and how cooking robs our food of its natural life. Dr. Josiah Oldfield, "the king of fruitarians" and a surgeon at hospitals in Kent [incl. the Lady Margaret Hospital at Bromley], states that "In two thousand operations treated on the fruitarian principles, he only lost one case in the last ten years. In reply to my question 'How do the fruitarians prosper in your hospital?'—with an incredulous glance at me—'Why, no fruitarian, barring accidents, ever comes into my hospital; all who come are; without exception, meat eaters.'"

After talking with others who derived great health benefits from this fruitarian [vegan] diet, she also discusses its many other benefits, as on the national economy and eliminating the need for most doctors, especially during the present European war.

3023. *Harrisburg Telegraph (Harrisburg, Pennsylvania)*. 1916. Japan honors the great Indian poet. June 29. p. 11.

• **Summary:** "The arrival of the Indian poet, Sir Rabindranath Tagore, in Japan, where he was expected at the end of May, was much looked forward to. A reporter of the Tokio Asahi interviewed him at Singapore on his journey thither. Tagore wore a white robe and looked very dignified with his gray beard, reminding one of an ancient saint. On reaching Japan, his program will begin with calling on friends and acquaintances, Japanese and Indian, including Taikan Yokoyama, the noted painter, who once lived with him in Calcutta, after which he hopes to spend a few quiet days in Kyoto or Nara. Tagore prefers vegetable [vegetarian] diet to meat. On board the *Tosa Maru*, he usually ordered Japanese dishes; miso soup and tofu, he took with rice a la japonnaise."

3024. Kellogg, John Harvey. 1916. Diet as a means of combating acidosis. *American Medicine* 22(6):457-61. June. (Vol. 11 in New Series).

• **Summary:** "The pathological condition known as acidosis has long been known and been the subject of exhaustive researches by physiologists and clinicians, but the great importance of this disorder of metabolism as a factor in a great variety of medical and surgical cases is only just beginning to receive recognition. Many laboratory and clinical studies have demonstrated that the normal functioning of the body cells requires the maintenance of the

reaction balance. The arterial blood must be kept neutral or slightly alkaline.”

“We now know that acidosis plays a dominant role in many conditions in which its presence was formerly not even suspected. The discovery of accurate tests for acidosis... has greatly contributed to the collections of clinical data and the extension of our knowledge.”

Acidosis “results from perverted metabolism. The direct cause of acidosis is the abnormal production in the liver of diacetic and beta-oxybutyric acids as a result of imperfect metabolism of fats and protein.” Discusses the findings of Zellner, M.H. Fischer, Palmer and Henderson, and Lewis and Barkman indicating the a high protein diet is a cause of acidosis. “It is evident, then, that in the treatment of these conditions the protein ration should be reduced to a minimum and carbohydrates provided in abundance. “Malt sugar” is better tolerated than cane sugar.

Concerning fasting: “When deprived of food, an obese person of course finds his chief source of energy in the oxidation of fat. In such a case the situation is practically the same as when a normal person is fed exclusively on fat. The few ounces of glycogen [carbohydrate] stored up in the liver and muscles is soon consumed, so after the first day or so of fasting the obese patient is living almost exclusively on fat and the natural result is a high degree of acidosis. The clinical evidence of acidosis is to be seen in the languor, weakness, lassitude, often headache and sometimes nausea of which these patients often complain when fasting.” If a small amount of carbohydrate, about 50 grams/day, “is given to a patient who is taking a fasting cure for obesity acidosis will disappear.” “The patient will loose flesh less rapidly but will avoid the disagreeable symptoms which tend to discourage him and lead him to abandon the effort. A still more satisfactory plan is to allow the obese patient to eat freely of” green vegetables “and of such fruits as apples, strawberries, oranges, cantaloupe, and watermelons. Such a diet will not only satisfy the craving for food but will also furnish a liberal supply of basic elements to neutralize the acids resulting from the oxidation of fats.”

“In the practical management of the diet of several hundred cases of diabetes the writer and his colleagues have found great advantage in very largely replacing animal proteins by vegetable proteins. It is very surprising how quickly both acidosis and glycosuria disappear on a properly regulated diet in which the protein is reduced to a minimum and animal proteins mostly excluded.”

“Bunge many years ago called attention to the fact that the ordinary diet among civilized nations tends to produce a preponderance of acids in the body. He especially called attention to the fact that flesh foods contain an excess of acids that are not oxidizable in the body... and that a considerable excess of these acids is also found in cereals.

“Sherman of Columbia University, who has made extended studies of this subject in recent years, has

confirmed the observations of Bunge.”

“The injury resulting from this excessive intake of protein is greatly increased by the sedentary habits of a large proportion of the population and especially from a diet deficient in bulk because of the use of fine flour bread and other concentrated foods from which cellulose, an essential intestinal stimulant, is almost wholly lacking.

“Humans are primates and as such are low protein feeders... The alimentary canal is long—ten times that of the length of the body, measuring from the end of the nose to the end of the backbone. The liver is small, one one-fourth as large in proportion to the body weight as in the dog and other carnivorous animals.”

“Modern scientific research is showing more and more clearly that in these departures from primitive conditions of life is to be found the foundation of most of the chronic ills which afflict us.”

Note: This is the earliest English-language document seen (July 2005) that contains the term “acidosis.” Address: AM., M.D., Battle Creek, Michigan.

3025. Allen, Thomas J. 1916. Dietology Department: Is flesh part of man’s natural diet? *Herald of Health and Naturopath (New York City)* 21(7):380-83. July.

• **Summary:** Answer: No. Address: Dr., Eureka Springs, Arkansas.

3026. McCollum, E.V.; Simmonds, N.; Pitz, W. 1916. The vegetarian diet in the light of our present knowledge of nutrition. *American J. of Physiology* 41(3):333-60. Sept. 1. [20 ref]

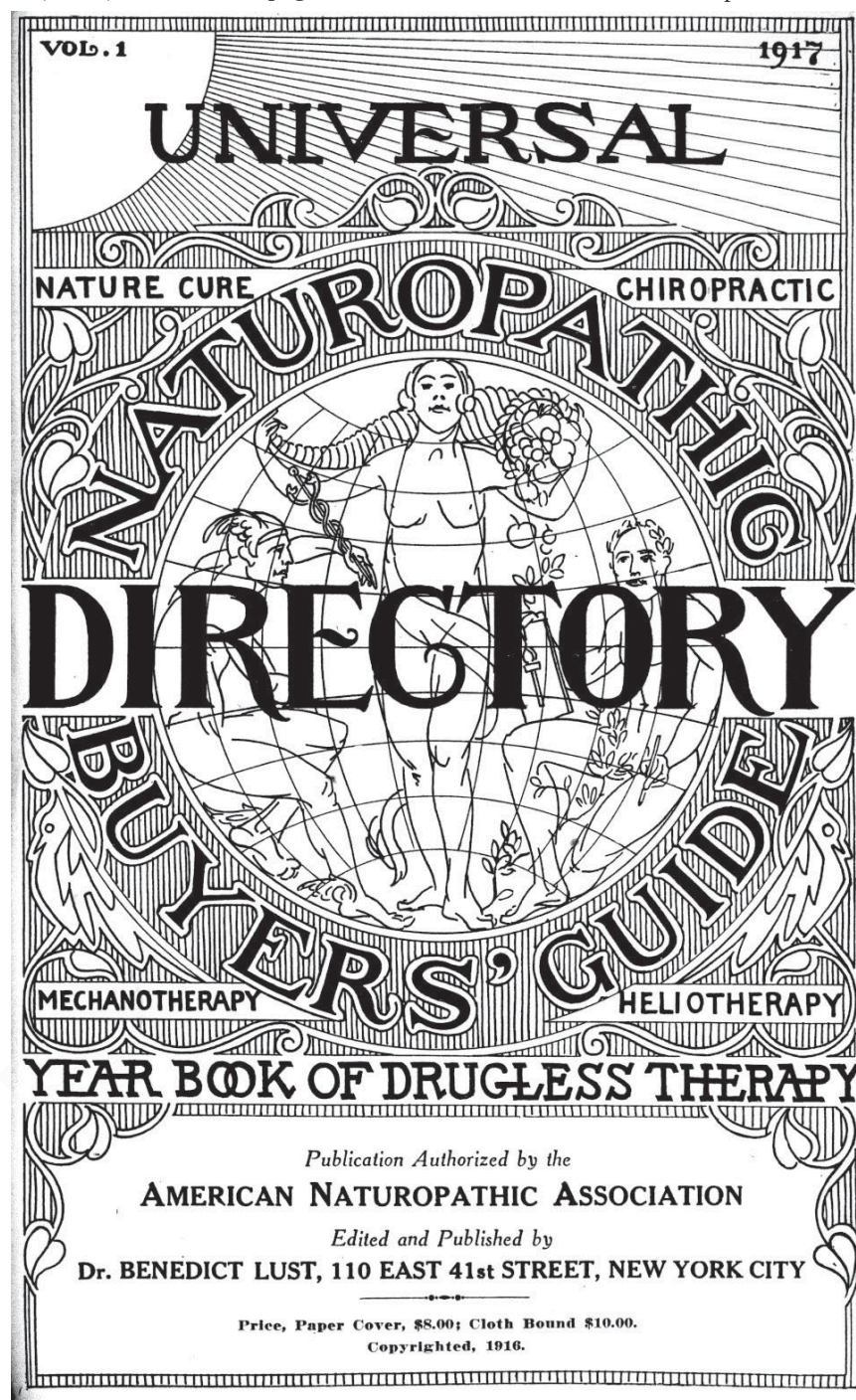
• **Summary:** The article begins: “The prevalence of pellagra in the United States during recent years, and the accumulation of evidence that it is induced by a faulty diet, chiefly of plant origin, has aroused an interest never before equalled in the question of the adequacy of the strictly vegetarian diet. In the present paper we desire to discuss the vegetarian diet in the light of an extensive experience in feeding restricted diets to several species of animals [especially rats and pigeons].

“Testimony as to the favorable results of human experience with what are purported to be strictly or practically vegetarian diets are so untrustworthy as to merit little confidence, because of the frequent consumption of foods prepared with milk, eggs, and butter, and the use of soups, gravies, etc., which include extracts of foods of animal origin. Practical experience furnishes abundant evidence that cattle, sheep, and other grazing animals grow from a comparatively early age entirely upon food derived from plants.”

Conclusion: “The conscientious adherence to a vegetarian diet by one who has no adequate technical knowledge regarding the subject of diet appears to be fraught with danger since among the foods of vegetable origin,

ordinarily consumed by human beings, several dietary factors are as a rule of an unsatisfactory chemical character. It is certain that all of the components of a successful diet are present in foods of plant origin." Address: Lab. of Agricultural Chemistry, Univ. of Wisconsin [Madison].

3027. American Naturopathic Association. 1916. Universal Naturopathic Directory and Buyers' Guide (Ad). *Herald of Health and Naturopath* (New York City) 21(10-11):Unnumbered page. Oct/Nov.



• **Summary:** This is Vol. 1, for 1917. "Nature cure. Chiropractic. Mechanotherapy. Heliotherapy. Year Book of Drugless Therapy... Price: Paper cover, \$8.00. Cloth bound \$10.00. Copyrighted 1916." Address: Dr. Benedict Lust, 110 East 41st St., New York City.

3028. Keith, M. Helen. 1916. Is vegetarianism based on sound science? Theories and results briefly reviewed. *Scientific American* 82(Supplement 2135):358-59. Dec. 2. Reprinted and condensed in *Literary Digest*. 1917. 54:66-67.

Jan. 13.

• **Summary:** Reviewing animal studies, the author states: "The general conclusion to be drawn from the scientific evidence is, therefore, that the meat-free diet is not as safe as the diet containing meat."

Note: This is the earliest English-language document seen (Nov. 2014) that contains the term "meat-free" (or "meat free").

Address: Asst. in Animal Nutrition, Univ. of Illinois, Illinois.

3029. Piper, C.V.; Morse, W.J. 1916. The soy bean, with special reference to its utilization for oil, cake, and other products. *U.S. Department of Agriculture Bulletin* No. 439. 20 p. Dec. 22. [9 ref]

• **Summary:** Contents: Introduction. Soy beans in Manchuria. Soy beans in Japan. Soy beans in Europe. Soy beans in the United States. Methods of oil extraction. Soy-bean meal as human food. Soy-bean meal as stock feed. Soy-bean meal as fertilizer. Uses of soy-bean oil. Analysis of important varieties of soy beans. Possibility of developing a manufacturing industry with American-grown soy beans.

"Analyses of important varieties of soy beans (p. 16-17):... In determining the range in the oil and protein contents of over 500 varieties grown in the variety tests at Arlington Farm, Virginia, the percentage of oil was found to range from 11.8 to 22.5 [Tokyo had 20.7% and Biloxi had 20.3% oil] and of protein from 31 to 46.9 [Chiquita had 46.9% protein]... At the present time the Mammoth Yellow variety is the most generally grown throughout the South and is the one used in the production of oil. The yellow-seeded varieties, which are most suitable for the production of oil and meal, contain the highest percentage of oil.

"Environment has been found to be a potent factor in the percentage of oil in

the same variety. Considerable differences occur in oil content when soybeans are grown in different localities. The Haberlandt variety grown in Mississippi, North Carolina, Missouri, Virginia, and Ohio gave the following percentages of oil, respectively: 25.4, 22.8, 19.8, 18.3, 17.5; while the Mammoth Yellow variety grown in Alabama, South Carolina, Tennessee, North Carolina, and Virginia gave, respectively, 21.2, 19.6, 19.5, 18.4, and 18.8. Variety tests conducted in various parts of the country indicate a higher percentage of oil with the same variety for southern-grown seed. Similar results have been obtained in Manchuria, the North Manchurian beans showing an oil content of 15 to 17 percent and the South Manchurian beans from 18 to 20 percent."

Photos (both by Frank N. Meyer) show: (1) A fleet of junks carrying soy beans to Newchwang, Manchuria.

(2) Coolies at Newchwang, carrying loads of soy beans from junks to big stacks.

An outline map of the USA (p. 8) shows the area to which the soy bean is especially adapted for growing for oil production. The area of double hatching shows that it is especially well suited to the Deep South. The northern boundary of the area where it is "less certain of profitable production" includes the southern one-third of Ohio, Indiana, and Illinois, and most of Missouri. On the west, the "less certain" area includes the eastern one-third of Nebraska, Oklahoma, and Texas.

Tables show: (1) "Exports of soy beans, bean cake, and bean oil from the principal ports of South Manchuria (Antung, Dairen, Newchwang), 1909 to 1913, inclusive." (2) "Quantity and value of exports of soy beans and soy-bean oil from Japan to foreign countries, 1913 and 1914." The countries are: China, United Kingdom, France, Germany, Belgium, United States, Hawaii, British America, Australia, other countries. (3) "Quantity of imports of soy beans, soy-bean cake, and soy-bean oil from Dairen, Manchuria, into Japan, 1911 to 1914, inclusive. The greatest imports were of soy-bean cake, followed by soy beans, with only small amounts of oil.

(4) "Quantity and value of imports of soy beans, bean cake, and bean oil by European countries, 1912 to 1914, inclusive." The countries are: Austria, Belgium, France, Germany, Italy, Netherlands, Russia, Sweden, United Kingdom. In 1912, the UK imported the most soy beans, while Netherlands imported the most cake and oil. (5) "Quantity and value of imports of soy beans, soy-bean cake (Footnote: Includes bean cake [perhaps fermented tofu or canned regular tofu], or bean stick [probably dried yuba sticks], miso, or similar products, with duty, 40 per cent) and soy-bean oil into the United States, 1910 to 1915, inclusive." The quantity of soy bean imports was greatest in 1915 with 3.837 million lb. The quantity of soy-bean cake imports was greatest in 1913 with 7.005 million lb. The quantity of soy-bean oil imports was greatest in 1911 with 41.106 million lb.

"Prior to 1914 soy beans were not classified separately in the customs returns" (p. 9). (6) "Composition of soy-bean flour in comparison with wheat flour, corn meal, rye flour, Graham flour, and whole-wheat flour."

(7) "Value of a short ton of soy-bean cake and other oil cakes in the principal European countries" (Incl. cottonseed, linseed, peanut {Rufisque}). Countries: Germany, United Kingdom, Netherlands, Denmark, Sweden. (8) "Analyses [nutritional composition] of soy-bean meal and other important oil meals." (Incl. Cottonseed, linseed (old and new processes), peanut (decorticated), sunflower seed). (9) "Fertilizing constituents [nitrogen, ammonia, phosphoric acid, potash] of soy beans, soy-bean meal, and cottonseed meal."

(10) Analyses for protein and oil of important varieties of soy beans grown at Arlington Farm (Virginia), Newark (Delaware), and Agricultural College (Mississippi). The varieties are: Mammoth, Hollybrook, Manchu, Haberlandt, Medium Yellow, Ito San, Chiquita, Tokyo, Lexington, Guelph, Black Eyebrow, Shanghai, Peking, Wilson, Biloxi, Barchet, Virginia. Note 1. "At the present time, the Mammoth Yellow variety is most generally grown throughout the South and is the one used in the production of oil" (p. 16). (11) "Acreage, production, and value per ton of cottonseed in the boll-weevil states." "Since the boll weevil first entered Texas in 1892," it has steadily decreased production of cottonseed. The soy beans offers a good replacement. (12) "Comparative prices per ton of cottonseed and soy beans on the European market, 1911 to 1914, inclusive." Soy beans are usually slightly more expensive.

Note 2. This is the earliest published document seen that contains soy-related photos by Frank. N. Meyer.

Note 3. This is the earliest document seen in which William Morse describes soy milk, or mentions natto, or correctly mentions tofu.

Note 4. This is the earliest document seen (March 2021) that mentions the soybean variety Lexington. Address: 1. Agrostologist in Charge; 2. Scientific Asst. Forage-Crop Investigations, USDA, Washington, DC.

3030. *Good Health (Battle Creek, Michigan)*. 1916. Vegetarian restaurants in Russia. 51(12):670. Dec.

• **Summary:** According to a journal from Stockholm, Sweden, the rise in food prices in Petrograd, Russia [one year before the 1917 revolution] has given great encouragement to vegetarian restaurants. Hundreds of vegetable kitchens have been opened, supplying thousands of meals daily. "Although the prices of the dishes are not remarkably low, long lines of waiting guests throng the larger halls."

3031. Morgan, Sampson. 1916. Fruits for health, strength, and longevity. *Fortnightly Review (The)* (London & New York) 106:145-56. July/Dec.

• **Summary:** Discusses the nutritive advantages of fruits and nuts over meats. The author believes that consumption of fruits (and a fruitarian diet, which includes cereal grains) tends to prolong life, produce electric rather than sluggish action, and retard or cure cancer. A chemical/nutritional analysis of various fresh fruits is given. Also discusses fruit solvents and brain troubles, the coming banana boom, dried fruit analysis, science of nut-eating (they must be chewed thoroughly for good digestion), starch and condensed nutrients ("The use of inflammatory condensed nitrogenous foods like meat must and does produce inflammatory surfeits in men..."), details for the daily diet, fruit industries and the War.

3032. Koch, Mathilde Louise; Voegtlin, Carl. 1916. Chemical changes in the central nervous system as a result of restricted vegetable diet. *U.S. Hygienic Laboratory, Bulletin* No. 103. p. 5-49. *
Address: 1. Special expert; 2. Prof. of Pharmacology. Both: U.S. Public Health Service.

3033. Baltzer, Eduard. 1916. *Vegetarisches Kochbuch fuer Freunde der natuerlichen Lebensweise*. Neu bearbeitet von Karl Lentze und Dr. K.L. Kuhne. 22. vermehrte Aufl. [Vegetarian cookbook for friends of the natural way of living. Newly revised by Karl Lentze and Dr. K.L. Kuhne. 22nd revised ed.]. Leipzig, Germany: Verlag von Louis Kuhne. 191 p. Undated. Portrait. 12°. [Ger]

• **Summary:** On the title pages we read: "Motto: Everything in excess is against Nature. Hippocrates." (*Motto: Alles Zuviel ist der Natur zuwider. Hippokrates*). The author lived 1814-1887. Address: Germany.

3034. Blatch, Margaret. 1916. One hundred and one practical non-flesh recipes. London: Published by the author. 80 p. 8°. *

• **Summary:** A second edition was published in 1917.

3035. Briggs, Frederick Mead. 1916. Meat substitutes. New York, NY: A.F. Campbell, printer. 16 p. 10 x 14 cm.

• **Summary:** "In preparing this set of recipes, the object was to provide a means for supplying wholesome and substantial meals with a minimum of labor which would, at the same time, be appetizing and inexpensive. Next to meat, the more substantial foods are: Fish, eggs, cheese, nuts, cereals, certain vegetables; such fruits as figs, dates, raisins; also milk and cream."

Contains brief recipes for shell fish and fish, in addition to eggs, cheese, beverages, cereal, muffins, soup, vegetables, salads, sandwiches, substantial [entrees], desserts, cakes, fruit.

3036. Burd, Henry Alfred. 1916. Joseph Ritson: A critical biography. Urbana, Illinois: University of Illinois. *

3037. Chhagan-Lal Paramananda-Das Nanavati, -. 1916. The importance of vegetarian diet. 7th ed. Bombay, India: Lallubhai Gulabchand Jhaveri. 31 p. 16°. *

3038. Cooper, Lenna Frances. 1916. The new cookery. 3rd ed. Revised and enlarged. Battle Creek, Michigan: The Good Health Publishing Co. 412 p. 22 cm.

• **Summary:** This is a vegetarian cookbook with a strong Seventh-day Adventist influence. Dedication: "To my mother."

Poem facing the table of contents:

"No flocks that roam the valley free,

"To slaughter I condemn;

"Taught by that Power that pities me,

"I learn to pity them;

"But from the mountain's grassy side,

"A guiltless feast I bring;

"A scrip [small bag] with herbs and fruits supplied,

"And water from the spring!"

- Oliver Goldsmith [1728-1774, Ireland]

Contents: 1. Food values. 2. The art of preparing foods. 3. Beverages. 4. Cereals. 5. Fermented breads. 6. Unfermented breads. 7. Sandwiches. 8. Dairy products. 9. Cream soups. 10. Plain soups. 11. Meat substitutes and entrees. 12. Macaroni and Italian pastes. 13. Eggs. 14. Gravies and sauces. 15. Vegetables. 16. Salads and relishes. 17. Toasts. 18. Fruit desserts. 19. Custards and cold desserts. 20. Frozen desserts. 21. Pastry and pies. 22. Cakes. 23. Cake fillings and frostings. 24. Hot puddings. 25. Sauces for puddings. 26. Canning and preserving. 27. Special dishes for invalids. 28. Balanced menus."

In the Foreword, the author states: "We are indebted to Professor Ivan Pawlow [Pavlov], of Russia, for demonstrating the relation between appetite and digestion." "Many food reformers and faddists have attempted to prepare wholesome foods but have neglected the almost equally important requirement—palatability." "The author wishes to express her indebtedness to Dr. and Mrs. John Harvey Kellogg, of the Battle Creek Sanitarium, who first inspired her with a love for the study of foods and their scientific preparation and who have since been constant sources of help and encouragement. She would also acknowledge her indebtedness to Miss Clara B. Lambert, who for several years was associated with the author and has contributed to this volume both by helpful suggestions and by numerous recipes."

Soy is not mentioned in this Seventh-day Adventist vegetarian cookbook. The following commercial products are mentioned: Minute Brew (cereal coffee [coffee substitute], p. 32). Cereal coffee (p. 33). Kaffir Tea (p. 33). Sanitas Health Koko (p. 33). Yogurt buttermilk (p. 33-34). Sterilized bran (p. 44). Gluten mush (p. 47). Graham bread (p. 54). Bran bread (p. 62). Bran gems (p. 76). Protose (p.

129-35). Gluten flour (p. 136). Nuttolene (p. 138-41). Peanut butter (p. 144-145). Nut chops (p. 144, with peanut butter). Savora (p. 145). Granola (p. 147). Mock turkey (p. 152). Salted almonds (p. 300). Strawberry gelee (p. 306, with Vegetable Gelatin and egg whites). Yogurt ice cream (p. 307). Meltose dressing (p. 361). Hot Malted Nuts (p. 386. Pour 3/4 cup boiling water into ¼ cup dry Malted Nuts, stirring while so doing. Add salt if desired. It is ready to serve at once. Calories in the recipe: 34 from protein, 88 from fat, 61 from carbohydrate. Total 183. Note: Malted Nuts was a dry powder or meal. The resulting beverage was almost certainly a mixture of peanut milk and almond milk). Almond ice (p. 389, with “almond butter”). Gluten bread (p. 390). Gluten puffs (p. 391).

Note 2. This is the first edition of this cookbook with a summary of the number of calories in each recipe (a unique feature), and the relative percentage of protein, fat and carbohydrates contained. There is also a new chapter on food values.

Note 2. This cookbook calls for abundant use of dairy products (milk, cream, butter), eggs, and sugar (up to 2 cups in some recipes).

Note 3. Consider the poem expression compassion by Oliver Goldsmith at the front of this book. This is the first edition of this vegetarian cookbook in which it appears. If Lenna Cooper put it there of her own free will and volition, it seems likely that she was deeply committed to vegetarianism at this time. Address: Director of the Battle Creek Sanitarium School of Home Economics, Head Dietitian of the Battle Creek Sanitarium [Battle Creek, Michigan].

3039. Davis, Herbert Valentine. 1916. The food problem (domestic and national) during and after the war. Manchester, England: The Vegetarian Society. 12 p. Illust. Portrait. 25 cm. *

• **Summary:** Focuses on a vegetarian diet as the solution to the major British food supply problem. “The C.P. Newcombe memorial prize essay competition, read at the annual meeting, October 16th, 1916, at Manchester. Reprinted from the *Vegetarian Messenger and Health Review*, Dec. 1916. vol. 13, no. 12.” The author was born in 1881.

3040. Emerson, John; Loos, Anita. 1916. His picture in the papers (Motion picture). *

• **Summary:** This is a very early black-and-white U.S. silent film starring Douglas Fairbanks, who plays “a vegetarian health-food tycoon.” It was written by John Emerson and Anita Loos, directed by John Emerson, and produced by Fine Arts Film Corp.

According to the AFI (American Film Institute) Catalog of Silent films (www.aifi.com): “Meat-eating Pete Prindle has always been an embarrassment to his wealthy vegetarian father, Proteus Prindle. As a result, when railroad baron Christopher Cadwalader insists that in order to marry his

daughter Christine, Pete must have a half-interest in Proteus’ health food empire, Pete’s bachelorhood seems assured. Proteus gives in somewhat, however, and, after admiring the testimonial given to vegetarianism by his daughters Pansy and Pearl in the *Vegetarian Gazette*, he tells Pete that he can have the half-interest if he manages to get his picture in the papers. Pete then swims to shore from a steamer, wrecks his car and beats up a champion boxer, but he can never get the publicity he wants. Then, when he prevents a train from being derailed by a gang of thugs, the media make him a national hero. As a result, he gets his picture in the papers, he gets his half interest, and he gets married.”

3041. Hall, George W. 1916. Food in war time—Recipes for 100 inexpensive dishes. And helpful suggestions for providing two-course dinners for 6 people for one shilling. London: G. Bell and Sons, Ltd. 42 p. 12mo. *

3042. Kellogg, John Harvey. 1916. Battle Creek Sanitarium diet list. Battle Creek, Michigan: Modern Medicine Publishing Co. Ltd. 71 p. *

• **Summary:** The author was born in 1852. Address: M.D., Battle Creek, Michigan.

3043. Kellogg, John Harvey. 1916. Colon hygiene: Comprising new and important facts concerning the physiology of the colon and an account of practical and successful methods of combating intestinal inactivity and toxemia. Battle Creek, Michigan: Good Health Publishing Co. 370 p. 19 cm.

• **Summary:** Contents: The colon. The physiology of the colon. The ileocecal valve and its function. Normal bowel action. The feces. Influences which excite movements of the colon. Influences which lessen intestinal movements. The causes of constipation. Habits which give rise to constipation. Disorders of the digestive tube. Alimentary toxemia, or intestinal auto-intoxication. Important discussion of alimentary toxemia before the Royal Society. Forms of constipation. The treatment of constipation. Diet in constipation. Baths and other home treatments for constipation. Exercises which combat constipation. Efficient electrical methods. Special treatment of different types of constipation. Treatment of disorders which result from constipation. Bowel habits of uncivilized man.

The section titled “Cellulose-containing foods” (p. 228) states: “All vegetable foods contain more or less cellulose, but the amount differs very greatly. This element, as has already been mentioned, is highly necessary as a means of securing normal bowel action. Indeed, bulk, not simply in the food itself, but in the residues left behind after the absorption of the nutritive portions of the food, is of first importance.”

In the chapter titled “Diet in constipation” (p. 218-40): A bar chart (facing p. 229) shows the number of grams per ounce of cellulose in some common cereal foods. The

leaders: Bran 200, oatmeal 44, barley 20, rye 15, wheat 10, Graham flour granola 10, Graham bread 6. A table (p. 229-30) gives similar information. A section on "Recipes for the use of bran" (p. 237-40) contains 6 recipes: Bran brose (like mush), Sterilized bran, Bran and granola mush, Graham bread (made with "whole wheat flour"), Bran Graham biscuit, Bran gems (like muffins). Address: M.D., LL.D., Superintendent of the Battle Creek Sanitarium.

3044. Koch, Mathilde Louise; Voegtlin, Carl. 1916. Chemical changes in the central nervous system as a result of restricted vegetable diet. Washington, DC: Government Printing Office. 49 p. Illust. 23 cm. *
Address: 1. Special expert; 2. Prof. of Pharmacology. Both: U.S. Public Health Service.

3045. Marcuse, Julian; Woerner, Bernardine. 1916. Die fleischlose Kueche. Eine theoretische Anleitung und ein praktisches Kochbuch. Dritte, verbesserte Auflage [Vegetarian cookery: A theoretical introduction and a practical cookbook. 3rd ed.]. Munich, Germany: Published by the authors. 488 p. 19 cm. [Ger]*
• **Summary:** Marcuse was born in 1862.

3046. Marcuse, Julian; Woerner, Bernhardine. 1916. Die fleischlose Kueche: Eine Auswahl aus dem gleichnamigen grossen Kochbuche fuer die Kriegszeit [Vegetarian cookery: A selection from a larger cookbook by this name for the war time]. Munich, Germany: Ernst Reinhardt. 127 p. 12°. [Ger]*
• **Summary:** This selection of recipes is from a cookbook titled *Die fleischlose Kueche* published by these same two authors in 1911. Dr. Marcuse was born in 1862. Address: Doctor of medicine.

3047. Ribeiro, Julieta Adelina Meneses Rodrigues. 1916. Culinária vegetariana, vegetalina e menús frugívoros [Vegetarian cuisine, vegetable and frugivorous recipes]. Porto, Portugal: Sociedade Vegetariana. 583 p. Illust. 24 cm. [Por]*

• **Summary:** Nuno Metello writes (Dec. 2016): Julieta Ribeiro (wife of *O Vegetariano* co-founder Jerónimo Caetano Ribeiro). Porto, 1916. This is the very first original Portuguese vegetarian recipe book, the previous ones being translations. A fourth edition was published in 1923.

3048. Sousa, Amílcar de. 1916. O naturism: Alimentacao natural, conselhos higienicos, tratamentos racionais, praticas quotidianas [Naturism: Natural food, hygiene advice, rational treatments, everyday practices]. Porto, Portugal: Sociedade Vegetariana. 360 p. Illust. 24 cm. [Por]*

• **Summary:** Nuno Metello of Portugal, who is writing a book on the history of vegetarianism in Portugal, writes (Dec. 2016):

"Dr. Amílcar de Sousa (1876-1940) was very influential

in his time, not only in Portugal, but also in Spain, Latin America and some African countries, where he had many disciples. In Portugal his conferences were packed. He had hundreds of admirers in Brazil, who read the magazine *O Vegetariano* and other works published by the Vegetarian Society of Portugal (that were sold in Brazil) and followed his teachings. His articles were also published in Brazilian periodicals.

"He was a fruitarian who didn't consume meat, fish, eggs, and dairy products. He wrote that honey belongs to the bees.

"He wrote several books, *O Naturismo* (Naturism, first edition: 1912, second edition 1913, third edition 1916, fourth edition: 1919) being the most famous. This book was considered the "bible" of Luso-Brazilian vegetarians." Address: Portugal.

3049. Stroupe, Harry Leslie. 1916. The vegetarian. Garden City, New York: The Country Life Press. Portrait. 20 cm. *

3050. Thayer, Gilbert. 1916. Perfect health and how to attain it: or, The secret of health without drugs. Lafayette, Indiana. 71 p. Illust. *
Address: Lafayette, Indiana.

3051. Van Voast, Ellen. 1916. Eating for life, health, and happiness. Washington, DC: Wednesday Club. 49 p. 20 cm. *
• **Summary:** An American vegetarian cookbook.

3052. Wood, Francis. 1916. Suffering & wrong: The message of the new religion. London: G. Bell and Sons, Ltd. x + 368 p. 20 cm. No index.

• **Summary:** Contents: Introduction. The suffering of inebriety. The suffering of female degradation and subjection. The suffering of war. The suffering of poverty. Suffering of the prison system. The suffering of flesh-eating. Christianity and customal wrong. The new religion. Address: Reverend.

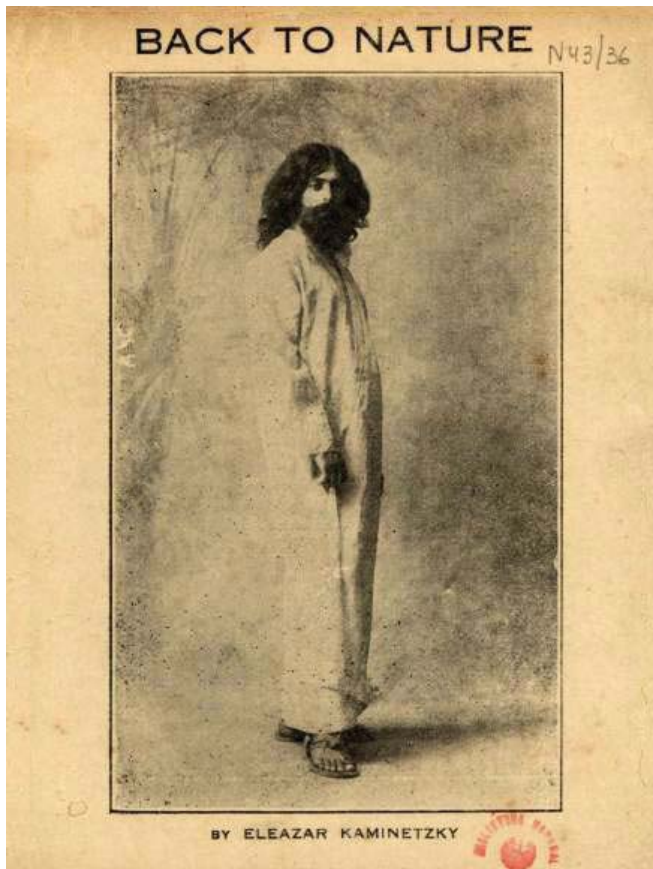
3053. *Eustace Miles Monthly Booklet (The) (England)*. 1916-. Serial/periodical. England. *

3054. Hall, George W. 1916? Food in war time. Revised and enlarged. London: G. Bell & Sons, Ltd. 48 p. Undated. 19 cm.

• **Summary:** A vegetarian cookbook containing 110 inexpensive recipes. 55,000 copies already been printed. On page 47 the author notes that his favorite vegetarian cookbooks are: Penlee Recipes, by Mrs. Barnett; Vegetarian Cookery, by Mrs. Pownall (for high-class cooking); The Healthy Life Cookbook, by Mrs. Daniels; Healthful Hints for Health and Happiness, by Mrs. C.W. Earle; and Forty Dinners, by Albert Broadbent. All can be ordered from the London Vegetarian Society, 8 John St., London, W.C.

Address: Vegetarian, England.

3055. Kaminetzky, Eleazar. 1916? Back to nature. n.p. 16 p. Undated.



• **Summary:** Nuno Metello of Portugal, who is writing a book on the history of vegetarianism in Portugal, writes (Dec. 2016): The author's name was spelled in various ways: Eliezer Kamenesky or Kaminetsky. This pamphlet has no date or publisher. It is in the Kamenesky collection of the Portuguese National Library.

A photo from Ellis Island shows that he arrived in the United States on 23 (or 25) June 1914 on the *SS Hamburg*. He was age 26, a "Russian Hebrew," and a vegetarian.

Concerning the date of this pamphlet Nuno writes: The "Back to Nature" pamphlet is undated, but was certainly published before he settled in Portugal in the 1920's. Based on the Ellis Island portrait, dated 1914 (<http://thediscerningbrute.com/tag/eleazar-kaminetzky/>) we know he was in the United States at the time. This was also before he went to Brazil (he wrote from Rio de Janeiro to the "Almanaque Vegetariano" in 1916, and we know from "O Vegetariano" that he was there at the time). So, the pamphlet was certainly published between 1914 and 1916 (c. 1914/1916). That exact pamphlet was published in the *Almanaque Vegetariano* in 1916 under the title "Escutai-me!!" (Listen to me!!). See attachment titled "eliezer_

kamenesky".

How did he learn to write such excellent English and while still at about age 26? Probably with the help of a vegetarian friend in America.

The 16-page pamphlet begins: "Fellow-men! I want to prove to you that we do not really live but merely exist. From the standpoint of life, let us now define what life is in relation to us, and discuss those things without which we cannot live. There are the elements necessary to life well known to everybody: in the first place there is the air, without which we cannot live, even a few minutes. Secondly sunlight, thirdly food, fourthly water and finally sleep. Then, owing to the climatic conditions and the change of seasons, we have to use clothes in order to protect ourselves from cold. Also we must have fire to warm and light our dwellings, as well as to cook our food.

"Do we use all these elements in their perfect fullness? No! Modern civilized man fears the slightest stir of the wind, and in winter awkwardly wraps himself from the top of his nose, with layers of clothing laid one on top of the other causing the greatest inconvenience while walking. Such enwrapping absolutely isolates the surface of the human body from contact with the air, thus depriving us of the wholesome effects of the air upon our skin: consequently making us extremely sensitive to the slightest change in temperature. It is not difficult at all to prove that it is he who has been made delicate by too much clothes that is must subject to all kinds of colds and rheumatic ailments, as well as internal inflammations.

"Would it not be more rational to harden the skin than to make it more delicate? The face does not fear cold, nor do the hands, because they have been hardened by exposure. And why should it not be possible to harden the other parts of our body as well.

"To attain this, cold water and air-baths will be found most beneficial... It is necessary to walk barefooted for a few minutes in the garden or on a wet floor, and also to ventilate our dwellings frequently. This must be done both by day and night. It is also necessary to warm ourselves by walking [exercise], not by constantly sitting by the fireplace. He who observes these hygienic measures need not fear that bugaboo of modern man, a cold."

Page 6: "Now I will say something of our food: On men! Owing to your use of meat you are the victims and slaves of your insatiable abdomen. The primitive savage may be excused if he lives on meat, for the conditions of his life force him to do so. But for us, civilized men and women of the twentieth century there is no excuse. We know how to cultivate the land and obtain the nourishing cereals, vegetables and fruits which nature herself destined as food for us, and which best corresponds to the anatomical structure of our bodies. If man were a carnivorous animal by nature, he would have found no objection to raw meat, as do the carnivora, the dog, the wolf etc. But what do we see?

Most human beings are not only unable to eat raw meat, but the very sight or smell of it are repulsive to them. And to eliminate the repulsive smell of meat we resort to cooking, frying and all kinds of spices that give the meat a different smell and a different taste. The really carnivorous prefer raw meat, for the former contains more nutritious elements and more blood. But we must deceive our sense of taste by means of salt, pepper, mustard, onions, garlick, horse-radish, all kinds of salads and so on. Apart from being harmful in themselves, most of these things make us absorb much more quantities of food than is necessary, and that is why gluttony is the inseparable companion of a meat-diet. Over-feeding is much more injurious to health than under-feeding. Besides, I deny the necessity of cooked food on the ground of man being a fructivorous animal exclusively and because of cooked food not being a natural nourishment.

“Modern cooked and fried food with its difficult and complicated preparation in a smoky kitchen is injurious to the health of the woman. This enslaving occupation is considered as being below the dignity of woman. This occupation furthermore prevents her from pursuing her natural womanly and certainly more dignified vocation—that of a mother and educator of her children.

“It is an indubitable fact that a diet of wholemeal bread, and of nuts, and of fruits generally, would reduce the quantity of our food to a third part of what it is now. Each organ of our body must fulfill its natural function. Our teeth are doomed to decay, because our food, not being natural, does not allow the teeth to exercise their natural function and that is chewing. Our present food we have to swallow without chewing; it is mostly soft and liquid.

“Let us turn again to meat. Humanity finds justification for its use of meat in the belief that a meat diet gives health and physical strength. This is a great error and absolutely baseless. A good proof against it is the rural population that because of their economic conditions feed on vegetables, except on the holidays, during which meat is also eaten. Thanks to the vegetarian diet, because the rural population is much stronger, and much more enduring than meat-eating people. The peasants are able to work a whole day in the field or do some other hard work without getting tired, a thing which cannot be said of town dwellers. It is not difficult to find other examples. We can cite the example of those populations that are forbidden by their creeds to eat living beings. Such is the Buddha religion in India. I was there and had the opportunity of personally witnessing the great endurance of the Indian coolies, which endurance is a result of their food, which consists of rice, vegetables and fruits. They work hard in the fields and are able to walk from fifteen to twenty miles daily without getting tired. The chief food of the fighters and athletes of ancient Greece consisted of grapes, nuts, maize-bread etc. and this simple but nourishing food was considered as most fit to develop physical strength and endurance with. The Roman gladiators

ate barley cakes and yet their strength and ability were wondered at by all the world. The tunnel of St. Gothard owes its existence to the endurance of the Italian workers who fed on maize. In the United States the railroad that runs along the Pacific coast was constructed by Chinese coolies whose chief food is rice.

“This we see that people not feeding on meat are stronger and more enduring than those that do.

“But reader! Do not think that the constant use of meat has no injurious effect on you. The meat that we are using is far from being healthy, to say nothing of the decomposed and rotten meat which is evidently dangerous to our system. Meat that is apparently absolutely healthy may still contain some pathogenic germs which if allowed to penetrate into our stomachs, provoke various local and general diseases. The most ordinary and frequent disease of this kind is the disease of the hook worm which is brought about by pig-meat which contains the germs of this worm. These germs are present not only in the meat of pigs, but of beeves and calves as well; in the cattle, they are only much smaller making them much more difficult to detect. Having penetrated into the stomach along with the meat, the germs transform themselves into worms of enormous length and provoke a serious ailments.

“Another frequent disease caused by meat is trichinosis germinated by the trichinae which inhabit the swine more frequently than other animals. This disease is far from being rare, especially where the sanitary inspection is deficient.”
Address: United States.

3056. Blatch, Margaret. 1917. One hundred and one practical non-flesh recipes. 2nd ed. London: Longmans, Green & Co. 80 p. 17 cm. *

• **Summary:** An expanded 92-page second edition was also published in 1917.

3057. Drew, Mary. 1917. Why need we be poisoned? II. *Contemporary Review* 111(613):76-86. Jan. [6 ref]

• **Summary:** In this second installment, the author reviews and expands on the arguments for a simple, natural diet and way of life, living on “the kindly fruits of the earth” and avoiding the use of dead animals as food. “Man is the only animal that lives on cooked food, yet man seems to be the only animal that suffers from persistent disease. Lawyers and doctors live on dissension and disease.” She then describes many individual cases of return to good health, by medical doctors and others, following adoption of a fruitarian [vegan] diet. She then describes her own recovery on a raw food diet. After several weeks she experienced a marked decrease in the pain from her arthritis, but then she experienced problems with depression, debility, and loss of weight. Dr. Hooker allowed her an occasional egg or cream until the difficult period was successfully negotiated. Finally “The sympathetic pains (which had been most trying for

some years) in the limbs unaffected by arthritis, entirely passed away and, most important of all, sleep returned. So long as the chief poisons are eliminated—stimulants, drugs, and flesh-food, that lay up such an infinity of mischief—we may indulge in the ordinary vegetarian dishes, and even occasionally eat egg, or bird, or fish, if only we are careful to accompany them with plenty of fresh salads and fruits. These should predominate at every meal.” Address: England.

3058. *Herald of Health and Naturopath (New York City)*. 1917. Report of the 20th Annual Convention of the American Naturopathic Association at Hotel Sherman, Chicago, Illinois, Sept. 28 to 30, 1916. 22(1):[560-69]. Jan/Feb.

• **Summary:** The first annual convention was held in 1897. Summarizes the various speeches and lists the apyrotropher (raw-food vegetarian) menu. The meeting of the Ohio State Convention of the A.N.A. in December is also discussed in detail. A full page photo (p. 568) shows the many people (60-70) who attend the annual banquet dinner.

3059. Allaway, Gertrude E. 1917. How it strikes a vegetarian. *Spectator (The)* 118:334. March 17.

• **Summary:** This letter to the editor begins: “Amid all the agitation over food economy and war diets caused by the shortage and increased prices there is one class of people who may claim to remain comparatively calm, and that is the vegetarians... Our modest diet of vegetables, cereals, and pulse gives us a decided advantage in the matter of price over the meat-eater.” The author discusses the economic advantages of a vegetarian diet during war-time with respect to food shortages and rationing. The meat-eater is afraid of “nervous debility,” concerned that by giving up meat, “he is risking, if not life, at any rate health.” Vegetarians have no anxieties on the score of health, for without it they are “strong, alert, vigorous, and full of the zest of life... We have learnt by experience what the flesh-eater has not yet realized, that many things which are supposed to be matters of health are only matters of appetite.”

3060. *Tennessean (The) (Nashville, Tennessee)*. 1917. Classified ad: Just opened. Vegetarian Cafeteria and Health Food Store... April 24. p. 7.

• **Summary:** “... at 137 Sixth Ave., N. Main 4193.”

Note: This vegetarian cafeteria is run by the Nashville Agricultural Normal Institute (NANI)—known as Madison College after 1937. Address: Nashville, Tennessee.

3061. Lust, Benedict. 1917. Vegetarianism and plastic art. *Herald of Health and Naturopath (New York City)* 22(2):73-76. March/April.

• **Summary:** This is a lecture presented at the Florida Yungborn, “Quisisana,” Tangerine, Florida. The plastic art is sculpture and painting. The citizens of ancient Greece had beautiful bodies, but such a body is hard to find today due to

our “enormous alienation from Nature.”

Note: This is the last document seen in a naturopathic periodical that mentions the word “Quisisana” in connection with the Florida Yungborn. Address: Dr., Florida Yungborn, “Quisisana,” Tangerine, Florida.

3062. *New York Times Magazine*. 1917. Woman off to China as government agent to study soy bean: Dr. Kin will make report for United States on the most useful food of her native land. June 10. p. 9. (New York Times section 6).

• **Summary:** The *New York Times Magazine* is part of the Sunday *New York Times* and may be simply cited as such.

Dr. Yamei Kin is “the only Chinese woman with a physician’s diploma from an American college,” the Woman’s Medical College of New York. “She left New York a few days ago for the orient to gather data on that humble but nutritious food [the soy bean] for the Department of Agriculture at Washington.” During World War I, new demands are being placed on America to feed its citizens and allies. “The appointment of Dr. Kin marks the first time the United States Government has given so much authority to a Chinese. That it is a woman in whom such extraordinary confidence is now reposed detracts nothing from the interest of the story.”

China was the first country to invent paper, printing, gunpowder, porcelain, chess, playing cards, and silk. “And now Dr. Kin is going to see if her native land can teach the United States how to develop a taste for the soy bean in its numerous disguises...”

“‘The world is in need of tissue-building foods,’ said Dr. Kin, ‘and cannot very well afford to wait to grow animals in order to obtain the necessary percentage of protein. Waiting for an animal to become big enough to eat is a long proposition. First you feed grain to a cow, and, finally, you get a return in protein from milk and meat. A terribly high percentage of the energy is lost in transit from grain to cow to a human being.’”

“‘The statement is frequently made that the Orientals live almost exclusively upon rice, eating little meat. It is not generally known, perhaps, that deficiency in protein is made up by the consumption of large quantities of products of the soy bean, which take the place in our dietary of meat and other costly nitrogenous foods. They are eaten in some form by rich and poor at almost every meal. Instead of taking the long and expensive method of feeding grain to an animal until the animal is ready to be killed and eaten, in China we take a short cut by eating the soy bean, which is protein, meat, and milk in itself. We do not eat the plain bean in China at all. It is never eaten there as a vegetable, but in the complex food products—natto, tofu, miso, yuba, shoyu, and similar dishes.

“‘The chief reason why people can live so cheaply in China and yet produce for that nation a man power so tremendous that this country must pass an Exclusion act

against them is that they eat beans instead of meat.”

“But human nature is about the same everywhere, and Chinese don’t care for a monotonous diet any more than other people. So they have taken this soy bean and managed to invent a great many kinds of products. The bean curd is a food made from pulverizing the beans into a flour and then boiling this milklike concoction, letting the curd rise to the top as your grandmothers in this country made cottage cheese. I spoke of tofu—this is it. Nothing is wasted, nothing lost in China. Most of these soy bean products, popular from ancient times, are fermented. The cell walls and the carbohydrate materials are broken down the cell contents rendered more easily digestible, and peculiar and pleasant flavors developed.

“Soup noodles are made out of bean curd. Entrées made of bean curd are served with cream mushroom sauce or a hot Spanish tomato sauce. A salad of bean sprouts, accompanied by cheese—the cheese [fermented tofu] a cross between Camembert and Roquefort, and made from the soy bean—is very nutritious and palatable. Americans do not know how to use the soy bean. It must be made attractive or they will not take to it. It must taste good. That can be done. We make from it a delightful chocolate pudding. A black soy bean sauce we use as a foundation for sweetmeats in China.”

Note 1. This black soy bean sauce is more like a paste than a sauce, and black soybeans are used in place of the much more common red beans (azuki beans). This sauce / paste is rarely mentioned in Chinese cookbooks or books (or articles) about Chinese foods or confections. A good example of an award-winning Chinese author that does mention it clearly is Eileen Yin-Fei Lo. In *From the Earth: Chinese Vegetarian Cooking* (Macmillan 1995) she says (p. 4): At Chinese weddings, “small, round, flat cakes of dough, filled with either sweetened lotus seed paste, black bean paste, or red bean paste, were presented by the groom’s family to that of the bride. These cakes are called *lo paw*, which translates as ‘wife’s cakes’...” “Small steamed buns filled with sweet black bean paste and shaped like peaches are given to people observing their 65th birthdays.”

Note 2. This is the earliest English-language document seen (April 2014) that uses the term “black soy bean sauce” to refer to a kind of sauce made from soybeans.

“The soy bean contains practically no starch, which means that it is a most desirable food for diabetics, and also, of course, for vegetarians. Buddhists kill no animals—they thrive by making a specialty of the soy bean, which, by the way, is already being used in the French Army. They find there that soy bean mixed with flour makes a good cracker, more nourishing than any other cracker.”

“The Chinese do not know what worn-out soil is. Some places are so fertile and are cultivated with so much care and skill that three or four crops a year are regularly gathered... it is very common to see two crops in the same field at the same time... The Chinese have a passion for fertilizing the

soil...”

“Dr. Kin is a graduate of the Woman’s Medical College of New York, and her great interests have always been domestic sanitation, civic hygiene, the conservation of life, and questions of nutrition. She is the head of the Imperial Peiyang Woman’s Medical School and Hospital, near Peking, which sends out district nurses to Chinese slums to teach the people right living and ways of keeping well. The Imperial Infant Asylum in Tien-tsin, the Widows’ Home, and the Girls’ Refuge all come under her supervision as head of the woman’s hospital work of Northern China. She will return to this country in October, bringing to our Government the detailed results of her study of the uses of the soy bean as a foodstuff needed by this country and by the world in the campaign of food raising and conservation.”

An illustration (line drawing) shows a portrait of Dr. Yamei Kin. The caption below the illustration states: “Dr. Yamei Kin, the only [sic] Chinese woman with a physician’s diploma from an American college.”

Note 3. Actually, Yamei Kin was the *first* Chinese woman with a physician’s diploma from an American college.”

Note 4. Frank N. Meyer wrote letters about Dr. Yamei Kin in 1911 and 1916.

Note 5. This is the earliest document seen (Aug. 2013) that mentions a soy pudding (a “delightful chocolate pudding” made from bean curd).

3063. Thomas, Julian P. 1917. Advantages of a raw food diet. Butler, New Jersey: The Nature Cure Publishing Co. 63 p. Portrait. *

• **Summary:** Reproduction of an address delivered before the society of which he is president. Address: M.D. President, Physical Culture Assoc. of America.

3064. *Hartford Courant (Connecticut)*. 1917. The case of the soy bean. July 21. p. 10.

• **Summary:** That the soy bean “will become forthwith an article of food for New England folk is very unlikely even though the National Emergency Food Garden Commission is now urging the public to can the beans.

“The strange campaign for the introduction of this new article of diet has moved W.P. Brooks of the Massachusetts Agricultural Experiment Station to publish a fairly conclusive statement upon the matter. He says the advocates of the soy bean say something like this about it: -

“The soy bean is a very rich food; it can be successfully grown in Massachusetts and will give a large yield; it is palatable prepared and served in similar ways to those employed in the cooking of ordinary field and garden beans. The last statement is, I believe, absolutely incorrect, and the others require qualification. The fact that I have had unusual opportunities of observation and experience with this crop leads me to ask space for this article since I hope it may be

the means of preventing discouragement and disappointment. I lived for twelve years in Japan. In that country the soy bean has for many hundreds of years been an important crop. The Japanese made practically no use of it as a vegetable prepared by ordinary methods of cooking. They are very largely vegetarians, and if it were adapted to such use there can be no doubt they would so employ it.'

"Then Mr. Brooks goes on to say that since coming to this country he has tried baking the soy bean and the members of his family were a unit in agreeing that it was nowhere near as desirable as the native varieties. He had roasted and ground the bean and used it as a substitute for coffee and found it a trifle less worse than when baked.

"He says that the bean is rich in protein and fat but he adds that it is much too rich to be palatable. While the Japanese do not use it as a cooked food they contrive to make a cheese [tofu] of it, but this they do not prepare in the family but buy it of manufacturers. They also use the bean in preparing a sauce [soy sauce] and make extensive use of it as a food for cattle. Finally he says that while he does not wish to discourage experiments he does not think it will be regarded as useful as an article of food.

"The most productive varieties, he says, are not likely to mature in Massachusetts but several varieties will generally produce a crop. They need, he says, a season a little longer than the larger sorts of field corn and they will produce from twenty to twenty-five bushels to the acre. Do Connecticut people care to raise soy beans with this outlook, especially when it is considered desirable to inoculate the soil with a certain bacteria before attempting to get a crop?"

3065. Cooper, Lenna Frances. 1917. *How to cut food costs*. Battle Creek, Michigan: The Good Health Publishing Co. 128 p. Illust. 20 cm,

• **Summary:** This is a vegetarian cookbook. Chapter 6 titled "meats" explains that they are too expensive and are not health-giving foods. No recipes calling for meat, fish or poultry appear in this book. Likewise, the words "vegetarian," "meatless," and "flesh" do not appear.

Contents: Foreword. 1. Selection of Foods. 2. Cereals and Breadstuffs. 3. Vegetables. 4. Fruits. 5. Meat Substitutes. 6. Meats. 7. Miscellaneous Foods. 8. What One Cent Will Buy. 9. Economical Menus for Ten Days. 10. Low Cost Recipes. 11. The Increased Cost of Food. 12. Factors in Food Costs.

The Foreword states (p. 4): "The author's qualifications for addressing the public on these subjects are her long connection with the Dietetic Department of The Battle Creek Sanitarium, where food values and food in its relation to health has been a subject of scientific investigation for fifty years; also her many years' principalship of the Battle Creek Sanitarium School of Home Economics, that she is a graduate of Teachers' College, Columbia University, and finally that her whole heart and sympathy are in the work of

spreading far and wide the messages contained in this little volume, namely, lower cost of living with better health and less work and worry."

Chapter 1 explains that foods can be classified into 3 groups: Body builders (muscle formers {protein}, bone formers, blood formers), fuels (fats, starches, and sugars), and body regulators (bulk / cellulose). "At *least one* from each of these outline groups should appear on each menu." "As a bone former, milk stands at the head of the list. For those who digest it well, it should enter quite largely into the dietary, particularly into the preparation of recipes. Where there are children in the family, it is all the more important that milk should be supplied abundantly."

Soy is mentioned 10 times in this book. Page 26: "The housewife who is accustomed to buying soup bones for flavoring will find a very economical substitute in the Japanese or Chinese soy, which may be obtained at most grocers or at any chop suey restaurant. A tablespoonful of it will season a quart of liquid in most recipes. Added to the liquid in which peas, beans or vegetables are cooked, it makes a very nice soup. It may be used in the same way in which a meat extract is used."

Pages 28-29: Chapter 5 is titled "Meat Substitutes," indicating that the book is vegetarian. Since we have learned that the majority of people eat altogether too much meat, it is not necessary to supply as large an amount of meat substitutes as was formerly thought necessary. The class of food-stuffs which may be used as meat substitutes are the legumes, nuts, cheese, milk and eggs." "The soy bean is one of the newest additions to American food-stuffs. When cooked until tender the beans make a very palatable dish, but they require long soaking and long cooking to make them edible. This is most easily accomplished by a steam pressure cooker. At present prices the soy bean can be obtained for about half the price of the other legumes. It is easily digested and is much milder in flavor than any of the other varieties."

Page 52: The dinner [lunch] menu is "Cream of Soy Beans. Escalloped Corn. Buttered Beets. Chocolate Pudding."

Page 53: A dinner [lunch] menu includes "Noodle Soup. Soy Bean Loaf with White Sauce. Sauer Kraut or Cold Slaw. Canada War Cake."

Page 54-55: "The following supplies were used in the above ten day dietary at the following costs:" Includes: Rice 10 oz. 10 cents. Soy beans 1 7/8 lb. 15 cents. Lima beans 1/2 lb. 8 cents. Milk 17 quarts \$1.53. Peanut butter 1 lb. 17 cents. Japanese Soy [as needed] 4 cents.

Page 56: The recipe for Turkish Pilaf calls for a Brown Stock which includes "1 1/2 teaspoon Soy" [sauce].

Page 66: A recipe for Noodle Soup calls for 2 eggs, 3 tablespoons Soy, etc.

Page 125: In the Bibliography, #32 is "Soy Beans as Food. *Weekly News Letter*, U.S. Dept. of Agr., April 11, 1917."

Note 1. Price of the book: 75 cents; by mail 80 cents.

Note 2. This is the earliest document seen (Jan. 2019) that mentions “chop suey” and the earliest document seen (Jan. 2019) that mentions Chinese restaurants in the USA or outside China.

Note 3. Wheat gluten is not mentioned in this book; perhaps it is too expensive. Address: B.S., Director of the Battle Creek Sanitarium School of Home Economics, formerly Head Dietitian of the Battle Creek Sanitarium.

3066. Hamman, Louis. 1917. Hypertension: Its clinical aspects. *Medical Clinics of North America* 1:155-76. July.
• Summary: An interest in the possible blood pressure lowering effect of a vegetarian diet dates from this paper. “I cannot stop to analyze the data upon which rest our impression that protein, and meat in particular, is harmful to patients with hypertension. I can only say that a general impression of its harmfulness is firmly established, and in accordance with this view it is customary to devise a diet low in protein, with meat completely eliminated or nearly so.” Address: M.D., Johns Hopkins Hospital, Baltimore, Maryland.

3067. Armsby, Henry Prentiss. 1917. The cost of roast pig. *Science* 46(1181):160-62. Aug. 17. [1 ref]

• Summary: In the midst of World War I, Armsby cited figures on the relative efficiency of the various classes of farm animals in converting grain into animal products for human food. “... while a proposal to restrict rather than to promote meat production in the present crisis may appear both irrational and unpatriotic it may nevertheless be in the interest of true food economy.” Not only must the meat or milk producing animals be fed, but “the conversion of feed into animal products is a process of relatively low efficiency.”

“It may roughly be estimated that about 24% of the energy of grain is recovered for human consumption in pork, about 18% in milk and only about 3.5% in beef and mutton. In other words, the farmer who feeds bread grains to his stock... is burning up 75 to 97% of them in order to produce for us a small residue of roast pig, and so is diminishing the total stock of human food.

“The task of the stock feeder must be to utilize through his skill and knowledge the inedible products of the farm and factory such as hay, corn stalks, straw, bran, brewers’ and distillers’ grains, gluten feed, and the like, and to make at least a fraction of them available for man’s use.” The hog is the great competitor of man for the higher grades of food. “Cattle and sheep, on the other hand, although less efficient as converters, can utilize products which man can not use and save some of their potential value as human food.

“At any rate, it is clear that at the present time enthusiastic but ill considered ‘booming’ of live stock production may do more harm than good. If it is desirable

to restrict or prohibit the production of alcohol from grain or potatoes on the ground that it involves a waste of food value, the same reason calls for restriction of the burning-up of these materials to produce roast pig. This means, of course, a limited meat supply. To some of us this may seem a hardship. Meat, however is by no means the essential that we have been wont to suppose and partial deprivation of it is not inconsistent with high bodily efficiency. Certainly no patriotic citizen would wish to insist on his customary allowance of roast pig at the cost of the food supply of his brothers in the trenches.”

Note: This is the earliest document seen (June 2002) that gives statistics concerning the efficiency of plants as being much greater than animals in producing food from a given input of energy, land, or water. Address: State College, Pennsylvania.

3068. Halliburton, W.D.; Drummond, J.C. 1917. The nutritive value of margarines and butter substitutes with reference to their content of the fat-soluble accessory growth substance. *J. of Physiology (London)* 51(4-5):235-51. Sept. 12. [31 ref]

• Summary: A growth promoting, fat soluble, accessory substance, found in certain naturally occurring fats, was first reported in 1913 by McCollum and Davis, and by Osborne and Mendel. It is present in butter, butter fat, butter oil, egg yolk, cod liver oil, and the lower melting point fractions beef fat, kidney fat, and heart fat. However it appears to be absent from the majority of oils of vegetable origin such as olive oil, almond oil, corn oil, sunflower seed oil, bleached cottonseed oil, and linseed oil. “The only animal fat yet found to be entirely deficient in the substance is lard.”

“For the purposes of this investigation we have roughly divided the butter substitutes into three classes. 1. Animal fat margarines. These are the higher priced margarines. 2. Vegetable oil margarines. These constitute the cheaper forms of margarine. 3. Nut butter. This class of product constitutes a comparatively insignificant fraction of the butter substitutes consumed in this country. It is prepared exclusively for the use of vegetarians and consequently has a limited sale.”

Vegetable oil margarines use some suitable vegetable oil as their bases instead of “oleo-oil.” Great use is made of the cheap coconut oil expressed from copra. “Arachis or peanut oil is also somewhat extensively used and to a less degree the following oils: maize oil, sesame oil, cottonseed oil, cottonseed stearin and shea oil.

“Recent advances have been made in the technology or oils and fats by the introduction on a commercial scale of the catalytic reduction or so-called hydrogenation of oils.”

“Conclusions. 1. The fat-soluble accessory growth substance [later named vitamin A] is present in beef-fat and ‘oleo-oil’ and is present in margarines prepared upon such a basis. Such margarines are nutritively the equivalent of butter. 2. Coconut oil, cottonseed oil, arachis oil and

hydrogenated vegetable oils contain little or none of this accessory substance, hence margarine prepared with a basis of these fats have not an equal nutritive value to that of butter... Lard substitutes prepared from vegetable oils are equal to lard in their nutritive value, both alike being destitute of the fat-soluble accessory substance.” Note: Soybean oil is not mentioned. Address: Biochemical Lab., Cancer Hospital Research Inst. and the Physiological Lab., King’s College, London [England].

3069. Blatch, Margaret. 1917. One hundred and one practical non-flesh recipes: With additional recipes for dishes and cakes made of maize, oats, barley and rice. 3rd ed. London & New York: Longmans, Green & Co. 92 + 3 p. Recipe index. 17 cm.

• **Summary:** Third editions were published in both 1917 and 1918. Address: M.C.A.

3070. Cooper, Morton O.; Spillman, W.J. 1917. Human food from an acre of staple farm products. *Farmers’ Bulletin (USDA)* No. 877. 11 p. Oct. See p. 4, 7.

• **Summary:** Table 1 (p. 4) is “A comparison of the food produced annually by an acre of land when utilized in the production of various food crops and live-stock products.” For each crop or product is given: Yield per acre, calories per pound, pounds of protein per acre (digestible), and calories per acre.

Food crops produce much more protein and calories per acre than dairy products or meat. One acre of soy beans (yielding only 16 bushels!) produces 294.7 pounds of digestible protein (almost twice as much protein as any other crop or product; common beans are #2 with 157.9 lb and corn produces 147.0 lb), and 1,534,000 calories (only about 50% as much as corn, the top calorie producer with 3,124,240). By comparison, one acre can produce from beef (meat) only 18.5 lb of digestible protein and 130,000 calories. From pork, one acre can produce 22.7 lb of protein and 672,945 calories. Of the various animal products, milk makes the most efficient use of the land. One acre can produce 72.3 pounds of protein and 711,750 calories in the form of milk.

In the section titled “Food value of crops” is a subsection for each crop. The soy bean (p. 7-8) “leads all other crops in the production of digestible protein, exceeding corn in this respect by almost exactly 100 per cent. This crop deserves more attention in this country than it has yet received. There is no reasonable possibility of overplanting it. Soy-bean meal, the residue after the oil is expressed, can be mixed with wheat flour to the extent of 30 per cent without detriment to the palatability of the product, though the effect of such bread on the digestive tract is not yet known. Dry soy beans now are being used in considerable quantity as a substitute for navy beans in canneries with excellent results. In addition, the soy bean is an excellent

forage crop for cattle and hogs. Its use for this purpose greatly reduces the necessity for the use of grain and mill products in feeding these animals. The soy bean is a legume recently introduced to this country. It requires inoculation when grown on land new to it. Many farmers have failed in their first attempts to grow this crop because they have overlooked this point... Soy beans, by using suitable varieties for seed, can be grown from southern Michigan to the Gulf coast. The Department of Agriculture will furnish free on application full instructions concerning the culture and management of soy beans. (Farmers’ Bulletin No. 372.)”

This section also discusses the peanut, oats, the navy bean, cowpeas, and buckwheat.

3071. Ehret, Arnold. 1917. My diet of healing. *Herald of Health and Naturopath (New York City)* 22(5):[257]-60. Sept/Oct.

• **Summary:** Note 1. This is the earliest document seen (May 2015) stating that Arnold Ehret lives in Alhambra, a suburb of Los Angeles, about 8 miles northeast of central Los Angeles and about 3 miles southeast of South Pasadena.

Note 2. This is the earliest document seen (May 2015) in which Arnold Ehret uses the title “Dietist” before his name. How, when, and where did and when he become a Dietist? Address: Dietist and author, W. Alhambra, California.

3072. Christian, Eugene. 1917. Meatless and wheatless menus. New York, NY: Alfred A. Knopf. 144 p. Dec. 20 cm.

• **Summary:** Written during World War I, this book joined the effort in America to conserve wheat and meat so that they could be shared with American allies in Europe. The preface begins: “Twenty one years ago I abandoned the use of meat. All of my best and most useful work has been accomplished since then. Meat is not only an unnecessary article of food, but in many cases is actually harmful.” There is one chapter of menus for each of the four seasons. The last chapter is titled “Good and bad combinations of food.” Address: Food scientist.

3073. Cooper, Lenna F. 1917. For meatless days—and wheatless days. *Good Health (Battle Creek, Michigan)* 52(12):644-47. Dec.

• **Summary:** “The phrase, ‘meatless days,’ is likely to frighten the housewife who has not been used to preparing a non-meat menu. It sounds hard and mysterious, when as a matter of fact, a meatless day is just what the phrase implies—a day when meat foods are dropped from the regular bill-of-fare.

“That is about all there is to it. Elaborate substitutes are not necessary. The only care necessary is to serve at each meal a dish—one is enough—of a food in which protein plays the leading part. An egg or a side dish of beans (any kind), dried peas, or lentils, will answer the purpose. Also a serving of cheese is good, a glass of milk, or a dish of nuts.

“Plan Simple Menus: By all means, the housewife for her meatless days—and why should not every day be a meatless day—should seek to avoid complicated menus. Have each bill-of-fare as simple as possible—a precaution that is especially valuable in these days when we need to be economical of all kinds of foodstuffs.

“Breakfast

“Orange

“Hominy (Granulated)

“Eggs in cream

“Toasted whole-wheat bread

“Cereal coffee, with milk

“Butter

“Dinner

“Tomato soup

“Boston baked beans

“Mashed potato

“Asparagus

“Banana and walnut salad

“Apple pie

“Bread

“Butter

“Luncheon

“Creamed toast

“Baked potato

“Yogurt cheese

“Oaten gems

“Butter

“Here is another combination:

“Breakfast:

“Grape fruit

“Toasted rice flakes

“Potato cakes

“Rye puffs

“Buttermilk

“Dinner:

“Macaroni with eggs

“Mashed sweet potatoes

“Spinach

“Fruit salad

“Rice pudding

“Corn puffs

“Luncheon:

“Green lima bean toast

“Breaded tomatoes

“Banana dessert

“Hominy gems

“- and Wheatless Days.

“American people should not regard the war as an unmixed evil if it makes them acquainted with corn meal, rice, rye, oats, and barley.

“Bread is the staff of life, but this does not mean bread made out of finely milled flours. When it refers to wheat bread, it refers to bread from the whole grain, with the bran,

to promote intestinal action and the mineral salts to build up vital structures of the body.”

Recipes are given for: Bread from acorns. Rye gems. More rye gems. Rye and corn gems. Rye bread. Corn puffs. Hoe cake. Corn cake. Corn pones. Rye bread. Rolled-oats bread. Oaten cakes. Rice muffins. Address: B.S.

3074. Sociedade Vegetariana Brasileira (Brazilian Vegetarian Society) 1917. New vegetarian society. Rio de Janeiro, Brasil.

• **Summary:** The IVU webpage titled “A History of Vegetarian Societies in Latin America & the Caribbean” states in the first paragraph: “1917—A Sociedade Vegetariana Brasileira (Brazilian Vegetarian Society) was founded in Rio de Janeiro, in January 26 1917, In 1921—we find a speaker, Dr. Juan Dulin, from the ‘Naturist Society—Buenos Aires, Argentina.’—presumably the Asociacion Naturista de Buenos Aires, Argentina—which still exists and is a member of IVU today.”

Note: This is the earliest known vegetarian society in Latin America. Address: Rio de Janeiro, Brasil..

3075. Anderson, Hans Steele. 1917. Food and cookery. Revised fourth ed. Mountain View, California, and Kansas City, Missouri: Pacific Press Publishing Assoc. 163 p. Index. 18 cm.

• **Summary:** This is a book about vegetarianism. Soy is mentioned on pages 45 (see Lesson 11, Soy bean-rice loaf; Soy bean-rice patties), 84, 85.

Soy-related recipes: Stewed soy beans (with whole soybeans, p. 84). Rice and soy bean loaf (with “1½ cups soy bean purée” and “3 tablespoons soy bean broth” plus “1 cup steamed natural rice,” p. 85). Rice and soy bean patties (using the “soy-bean-rice mixture described in the preceding recipe,” p. 85).

The author was born in 1877. Address: Food expert, Loma Linda Sanitarium, California.

3076. Carqué, Otto. 1917. The folly of meat-eating: How to conserve our food supply. A plea for saner living. Chicago, Illinois: Kosmos Publishing Co. 18 p. Illust. 21 cm. 25th Thousand.

• **Summary:** The first 16 pages of this interesting book are as described by the author and title above. Copyright 1904 by Otto Carqué, this booklet is quite similar to the booklet titled *An appeal to common-sense: The folly of meat-eating* (1904, 1906). *A reply to an editorial of the New York and Chicago Evening American and San Francisco Examiner*. 3rd ed., by the same author, except for the following: (1) The first and last parts of the title have been omitted. (2) All the ads on the inside front cover are different (see below). (3) All the text on page 3 and the first 2 paragraphs on page 4 are different. Thereafter, all the text to the end of page 16 is different.

Page 17 is titled “Food preservation and fruitarianism:

The social and economic aspects of the meatless diet,” by Henry E. Lahn, M.D.

The top two-thirds of page 18 contains many circle charts showing the value (in dollars), supply and consumption of fruits, imported food, vegetables, meat foods [animal products] (incl. dairy products, honey, fish, oysters) and grain foods (incl. peas and beans). The bottom one-third contains two graphs: (1) Meat supply: 1850-1900. Animals per 100 persons. All have decreased—hogs from 118 to 43, sheep from 94 to 50, and cattle from 25 to 20. (2) Vegetable foods: 1850-1900. Bushels per 100 persons. All have increased—wheat from 430 to 600, potatoes from 283 to 356, corn from 252 to 333, and oats from 90 to 362. In short, just what a vegetarian would have hoped for.

The last three pages are titled “Books on natural life and rational cure.” Book categories: Diagnosis. Diseases. The medical question. Fasting. Mental therapeutics and new thought. Naturopathy. Miscellaneous. Sexology. German-language publications (by F. Anlicker, Bilz, Bunge, A. Ehret, A. Erz, Dr. J. Heininger, Elbert Hubbard, Dr. K. Kabisch, A. Just, E. Koehler, Father Seb. Kneipp, Dr. Henry E. Lahn, Dr. B. Lust, R. Richter, Dr. F. Schoenberger and W. Siegert, D. Spohr, and A. Uhlig). All are available from The Nature Cure Publishing Co., Butler, New Jersey, Benedict Lust, N.D., M.D., Proprietor. Branches in New York City and Orange County, Florida.

The back cover is a full-page advertisement for Carque’s Pure Food Co., 1605-1607 South Magnolia Ave., Los Angeles, California. They specialize in sun-dried black mission figs, and have a complete line of selected California dried fruits, nuts, nut butters, fruit juices, olive oil, olives, honey, natural whole rice, etc. These foods “have been selected and prepared with especial care... to which Mr. Carqué has given years of study and research.”

On the inside front cover are four more ads: (1) J.H. Heisser, Minneapolis, Minnesota. Dealer in natural products, such as: “Natural brown rice.” Natural brown rice polish. “Stone ground w.w. [whole wheat] flour. Stone ground corn meal. Unsulphured black figs, prunes, peaches, raisins, etc. Minnesota wild rice. Alfalfa products. Malt and banana coffee. Banana products... Nut oils. Grinding mills. Fruit presses. Shredders. Honey. Fruit driers. Bottle cappers. Water stills. Books on diet, health, salt, sugar. Vegetarian cook books, etc.” (2) The book *Unfired Food and Trophotherapy*, by George L. Drews. (3) Hercules Hygienic Supply House, Chicago, Illinois. “General clearing house for health foods, books, appliances and apparatus.” (4) Carqué Pure Food Co. (Inc.) “Carque’s pure natural food products” (1605-1607 South Magnolia Ave., Los Angeles). The company sells unsulphured fruits, black mission figs, white figs, calimyrna figs, almonds, nut butters, olive oil, honey, fruit juices, natural whole rice, whole wheat flour, nut and grain mills, literature on dietetics and hygiene. Otto Carqué lived 1867-1935.

Note 1. This is the earliest document seen (July 2021) that gives the address of Carque’s Pure Food Co. as 1605-1607 South Magnolia Ave. in Los Angeles.

Note 2. This is the earliest document seen (Feb. 2020) that discusses vegetarianism and ecology or the environment.

Note 3. This is the earliest document seen (July 2015) that mentions a food product or products (“Alfalfa products”) made from alfalfa. Unfortunately no details are given. Address: Los Angeles, California.

3077. Chmelar, Frrantisek. 1917. Pestovani soje a jeji pouziti pro lidovou a vegetarianskou vyzivu a dietetiku [Growing soybeans and its usage in vegetarian nourishment and dietetics]. Prague: Zemed. knihkup. [Cze]*

• **Summary:** Hromadko (1926) cites this as “Dr. Ing. Chmelare: Pestovani soje. Zemed. knihkup. Praha 1917.” Address: Dr., Czechoslovakia [by 1918].

3078. Fisher, Irving; Fisk, Eugene Lyman. 1917. How to live: rules for healthful living based on modern science. 12th ed. New York and London: Funk & Wagnalls Company. xi + 345 p. Illust. (portraits). Index. [152* ref]

• **Summary:** This book was first published in Oct. 1915. References are at the end of several chapter.

Contents: Foreword by William Howard Taft (New Haven, Connecticut, June 12, 1915). Taft wrote: “Many years ago, Disraeli, keenly alive to influences affecting national prosperity, stated: ‘Public Health is the foundation on which reposes the happiness of the people and the power of a country. The care of the public health is the first duty of a statesman.’ It may well be claimed that the care of individual and family health is the first and most patriotic duty of a citizen.”

Introduction. Chapter I. Air. Housing, Clothing. Outdoor sleeping. Deep breathing.

II. Food: Quantity of food. Protein foods. Hard, bulky and uncooked foods. Thorough mastication [chewing].

III. Poisons: Constipation. Posture. Poisons from without. Teeth and gums.

IV. Activity: Work, Play, Rest and Sleep. Serenity and Poise.

V. Hygiene in General: 1. The Fifteen Rules of Hygiene. 2. The Unity of Hygiene. 3. The Obstacles to Hygiene. 4. The Possibilities of Hygiene. 5. Hygiene and Civilization: 6. The Fields of Hygiene.

Supplementary Notes on Special Subjects. 1. Notes on Food. 2. Notes on Overweight and Underweight. 3. Notes on Posture. 4. Notes on Alcohol. 5. Notes on Tobacco. 6. Avoiding Colds. 7. Signs of Increase of the Degenerative Diseases. 8. Comparison of Degenerative Tendencies among Nations. 9. Eugenics.

Wikipedia says (Sept. 2019):

“In 1898, Fisher was diagnosed with tuberculosis, the same disease that had killed his father. He spent three years

in sanatoria, finally making a full recovery. That experience sparked in him a vocation as a health campaigner. He was one of the founders of the Life Extension Institute, under whose auspices he co-authored the bestselling book *How to Live: Rules for Healthful Living Based on Modern Science*, published in 1915. He advocated regular exercise and the avoidance of red meat, tobacco, and alcohol. In 1924, Fisher wrote an anti-smoking article for the Reader's Digest, which argued that "tobacco lowers the whole tone of the body and decreases its vital power and resistance... [it] acts like a narcotic poison, like opium and like alcohol, though usually in a less degree [28]."

"Fisher supported the legal prohibition of alcohol and wrote three booklets defending prohibition in the United States on grounds of public health and economic productivity [29]. He also defended eugenics, serving in the scientific advisory board of the Eugenics Record Office and as first president of the American Eugenics Society [30]."

The word "alcohol" appears in this book 152 times (it is a habit-forming drug, like "caffeine" and "nicotine"), "milk" 44 times (it is a fat-forming food), meat 44 times (it is discouraged, but not banned), "fish" (44 times; discouraged). Animal proteins (which are acidic by nature) are discouraged in favor of vegetable proteins (alkaline). Vegetarian is mentioned only 4 times, as one of the many healthy changes one should make. "Flesh food" is mentioned 15 times.

"Preface: The purpose of this book is to spread knowledge of *Individual Hygiene* and thus to promote the aims of the Life Extension Institute. These may be summarized briefly as: (1) to provide the individual and the physician with the latest and best conclusions on individual hygiene; (2) to ascertain the exact and special needs of the individual through periodic health examinations; (3) to induce all persons who are found to be in need of medical attention to visit their physicians.

"A sad commentary on the low health-ideals which now exist is that to most people the expression 'to keep well' means no more than to keep out of a sick-bed. Hitherto, the subject-matter of hygiene has been considered in its relation to disease rather than to health. In this manual, on the other hand, it is treated in its relation to (1) the preservation of health; (2) the improvement in the physical condition of the individual, and (3) the increase of his vitality. In short, the objects of the manual are positive rather than negative. It aims to include every practical procedure that, according to the present state of our knowledge, an athlete needs in order to make himself superbly 'fit,' or that a mental worker needs in order to keep his wits sharpened to a razor-edge. For this reason some suggestions, which might otherwise be regarded as of minor importance, have been included and emphasized. While it is true that a moderate infraction of some of the minor rules of health is not inconsistent with maintaining good health in the sense of keeping out of a sick-bed, such infraction, be it ever so moderate, is utterly inconsistent with

good health in the sense of attaining the highest physical and mental efficiency and power.

"Future advances of knowledge will doubtless occasion additions to, or modifications of, the conclusions stated herein, and these will form the subject of subsequent publications by the Institute.

"In order that the Institute may have at its disposal the latest and most authoritative results of scientific investigations, its Hygiene Reference Board was created. The present book is the first general statement of the conclusions of this Board after a year of careful consideration. These conclusions are the joint product of the members of the Board, with the active co-operation of the Director of Hygiene of the Institute. They may fairly be said to constitute the most authoritative epitome thus far available in the great, but hitherto neglected, realm of individual hygiene.

"The Chairman of the Board has exercised the function of editor, and is responsible for the order and arrangement of the material. Friends of the Institute may help its work by spreading the ideas given in the following pages and by increasing the number of its readers. Such profits as may be received by the Institute from the sale of this book will be devoted to further philanthropic effort by the Institute." Irving Fisher, Eugene L. Fisk.

Some quotations: "As age advances, the consumption of meat and all flesh foods should be decreased and that of fruit and vegetables, especially those of bulky character and low food value... should be increased."

"To the door of the hurry habit may also be laid the excessive use of flesh foods. Carnivorous animals bolt their food. Frugivorous animals, to which class the human race properly belongs, eat slowly. But when, through the perversions of civilized life, frugivorous man is forced to eat as fast as the carnivores, he instinctively adopts a similar diet. As someone has expressed it 'when we eat as fast as a dog, we naturally crave the food of a dog.' Our apelike progenitors had few, if any, flesh foods and only those which they could catch with the hand and eat raw. Our eliminating organs, the liver and the kidneys, have been framed to meet the demands of man's natural diet, but not adapted to handle the diet of civilized men in the excessive use of flesh foods and the use of alcohol." Address: Prof. of Political Economy, Yale Univ., Connecticut.

3079. Forward, Charles Walter. 1917. The cost of a beef-steak: A plea for the ox. London: Humanitarian League. 37 p. Illust. 16°. *

• **Summary:** Using both illustrations and text, this book shows what goes on behind the scenes in the meat trade.

3080. Hall, George W. 1917. Food in war time (65th thousand, revised and enlarged). London: G. Bell & Sons. 48 p. 8°. *

Address: Vegetarian.

3081. Kellogg, John Harvey. 1917. *The new method in diabetes: The practical treatment of diabetes as conducted at the Battle Creek Sanitarium, adapted to home use, based upon the treatment of more than eleven hundred cases.* Battle Creek, Michigan: Good Health Publishing Co. 177 p. See p. 64-65.

• **Summary:** In the chapter titled “The feeding of diabetics,” the section on “Legumes” (p. 64-65) states: “The soy bean is a remarkable legume which is two-fifths fat and one-third protein, giving a food content closely resembling fat meat with the addition of a small amount of carbohydrate—about one-fourth the total food value. The soy bean is a highly valuable food for diabetics.”

A table titled the “Food value of legumes” compares the nutritional composition of “peas, beans, lentils, and soy bean.” The latter contains 38% “protein calories” (32% of total calories come from protein), 48.0 fats calories (40%), 34.0 carbohydrate calories (28%), and 120.0 calories per oz. A table titled “Foods containing a moderate amount of carbohydrates” (p. 81-82) includes soy bean, peanuts, nuts of all sorts, Protose, and Nuttolene. A table titled “Caloric value of diabetic foods” (p. 164) includes “Beans, Soja,” and “Gluten mush.”

Note: This is the earliest document seen (March 2018) in which Dr. John Harvey Kellogg writes in some detail about soybeans; he praises them. He also thanks Miss Lenna F. Cooper (Director of the Battle Creek Sanitarium School of Home Economics) and Miss Corinne King (Head Dietitian of the Sanitarium) for their excellent recipes and standard bills-of-faire. Under each recipe is given per-serving nutritional information: Weight of one serving, and calories from protein, fats, carbohydrate, and total.

The book contains many recipes which use wheat gluten: Gluten egg toast (p. 129-30), Gluten bran bread (p. 143), Gluten griddle cakes (p. 143-44), 40% gluten puffs, Gluten bread, 80% gluten puffs (p. 144-45), 40% gluten mush, Cream gluten mush (p. 158).

Also discusses: Agar-agar (p. 107), Cream of almond soup (with almond butter, p. 119), almonds (p. 63, 145), chronic intestinal toxemia as a cause of diabetes (p. 17, 27, 106-07), constipation (p. 106-07), essential features of the new method (p. 19-27, 165-67), peanuts (p. 63), bran (p. 56, 106-07, 144), fasting (p. 24-26), lentils (p. 65), nut butter (p. 121-22), vegetable proteins (p. 61-63), vegetarian diet (p. 61, 166). Address: M.D., LL.D., Chief Medical Director, Battle Creek Sanitarium, Battle Creek, Michigan.

3082. Kellogg, J.H. 1917. *Colon hygiene: comprising new and important facts concerning the physiology of the colon and an account of practical and successful methods of combatting intestinal inactivity and toxaemia.* Battle Creek, Michigan: Good Health Publishing Co. 417 p. Index. 19 cm. “28th thousand.”

• **Summary:** The Preface begins: “That most despised and neglected portion of the body, the colon, has in recent years been made the subject of much scientific study and research, with the result that a lively controversy has been stirred up over the question as to whether this organ should be permitted to remain a part of the “human form divine,” or whether it should be cast out as worse than useless and unworthy of a place in the anatomy of the modern *genus homo*.”

The Preface continues (p. 11-12): “Forty years’ experience and observation in dealing with chronic invalids, and careful study of the results of the modern X-ray investigations of the colon, together with observations made at the operating table in many hundreds of cases, has convinced the writer -

“(1) That constipation with its consequences is the result of the unnatural habits in relation to diet and colon hygiene which prevail among civilized people.”

Note: Dr. Kellogg observed this clearly about 30-40 years before Dr. Denis Burkitt, founder of the “fiber hypothesis.”

“(3) That practically every case of constipation is curable, and in all but exceptional cases without the aid of surgery. It must be added, however, that by cure is not meant the working of such a miracle that the colon will perform its function normally without attention to diet or other means which encourage colon activity, but rather that by observing certain rules and the faithful and continuous use of safe and simple means, the colon may be made to perform its functions in a regular and efficient manner, without the use of irritating laxative drugs.”

One or two rounded tablespoons of sterilized bran should be taken at each meal, the amount depending upon the character of other foods taken.

The section titled “Meat eating” (p. 91-92) states: “Carnivorous animals have a short alimentary canal and a smooth colon. The movement of food stuffs along this short, smooth passage is rapid. This is necessary for the preservation of the life of the animal, as undigested remnants of meat long retained in the body necessarily undergo putrefactive changes with the production of ptomaines and poisons of a dangerous character. The digestion of meat leaves little residue, hence an animal that lives chiefly on meat has but little bulk to stimulate the bowels to activity, a condition which favors the putrefaction of undigested remnants, and this by creating an alkaline condition of the intestines soon develops constipation.

“A diet of fine-flour [white] bread and meat, with the usual concomitants of the ordinary bill of fare, would be an excellent prescription for the production of constipation. Within the last century there has been an enormous increase in the use of flesh foods in all civilized countries; and the use of modern milling processes has become almost universal. Fine flour bread and meat form a combination

that is productive of prodigious harm, not only in causing constipation, but also in depriving the bones of the lime salts [calcium] which are essential for their development and maintenance. From the lack of lime salts comes decay of the teeth, and loss of the teeth leads to imperfect mastication of food. The increased consumption of flesh, and the substitution of fine-flour bread for the wheatmeal of our ancestors, are two calamities, the evil results of which upon the health of the men and women of the present generation are incalculably great.”

The chapter on the “Bowel habits of uncivilized man” states (p. 377):

“In this country the percentage of patients in whom constipation is present is just the reverse of that in Uganda. Whereas in Uganda there are less than two per cent who are constipated, in civilized countries among sick people there is scarcely one in a hundred who is not constipated.

“The rather coarse diet, largely grains and vegetables, has a favorable influence on the bowel movements. The stools are usually very large and fairly soft.”—A.H. Norton, M.D., Haiju, Korea.”

Note: The word “laxative” appears on 58 pages in this book (Dr. Kellogg strongly disapproves of the use of “laxative drugs”), the word “bran” on 35 pages, the word “bulk” on 33 pages, the word “cellulose” on 25 pages, the word “constipation” on 14 pages, the term “sterilized bran” on 10 pages, and the word “laxatives” on 10 pages.

The following words do not appear in this book: “fiber” or “roughage.” Address: M.D., LL.D, Superintendent of the Battle Creek Sanitarium.

3083. Kuhne, Louis. 1917. *Neo-naturopathy: New science of healing, or the doctrine of the unity of diseases*. Butler, New Jersey: Benedict Lust. 291 p. Illust. (incl. front portrait). 25 cm. Special authorized American ed. [Eng]*

• **Summary:** In German: *Die Neue Heilwissenschaft*. This book enjoyed worldwide success, eventually appearing in 24 languages. Louis Kuhne, born in 1853, was the first nature-cure doctor to practice outside the villages in Germany. He advocated a vegetarian diet. Address: Germany.

3084. Lyman, Benjamin Smith. 1917. *Vegetarian diet and dishes*. Philadelphia, Pennsylvania: Ferris & Leach. 416 p. See p. 155-58. Index. Portrait. 21 cm. [3 ref]

• **Summary:** Discusses the physiological, economical, and ethical advantages of a vegetarian diet, with recipes and principles of preparation. The author, who wrote mostly about geology, lived 1835-1920.

A large table titled “Composition of foods” (p. 44-47) gives the percentage of protein, fat, carbohydrates, and ash (on a dry basis) for many foods, including natto, fresh tofu, soy bean—dried, Swiss miso, soy [shoyu] No. 1 and 2, and white miso (all figures from Abel 1900), plus peanuts—dried.

In the chapter titled “Foods of vegetable origin” (p.

141-267), the section on “Pulse” (p. 152-78) contains a subsection titled “Soy bean” (p. 155-58), which begins: “The soy bean of China and Japan is perhaps the most important food plant there, next to rice. The bean is eaten to a small extent boiled like other beans; but is generally elaborated into a variety of products remarkably rich in protein and fat and therefore going well with rice so deficient in those constituents.” The following soy-related subjects are discussed, based largely on the writings of others: Soy sauce (Abel), natto (Abel), miso (R. Takahashi), tofu (Abel), *aburage*, *koritofu*, substitutes for milk and cheese, and nutritional comparison with eggs, milk and cheese (Abel, Atwater).

The section titled “Substitutes for milk and cheese” states: “The Chinese in Paris [probably Li Yu-ying] have been urging the culture of the soy bean. The seeds, when boiled, mashed, and pressed, yield both milk and cheese; if thinned with water, a very good substitute for animal milk; and if coagulated with mineral salt, a cheese that is usually eaten fresh, though it may be preserved by salting or smoking, after being cooked. Three varieties of the cheese are common in the oriental markets; a fermented kind [fermented tofu], white, yellow, or gray in color, with a piquant taste, like roquefort; a salty and white kind, like goats’ milk cheese; and a third kind, smoky and resembling Gruyère. The soy cheese costs about a fiftieth as much as animal cheese; and in nutritive value, like the vegetable milk, compares very favorably with the ordinary products of the cow. (‘Phila. Ledger,’ Sept. 27, 1906).”

Note 1. No such article in the *Philadelphia Ledger* or the *Public Ledger* (Philadelphia, Pennsylvania), of this date, can be found.

Note 2. The idea of “Three varieties of cheese” came from Li Yu-ying (1905-1912) and in this case, where they are common in oriental markets, almost certainly refers to fermented tofu, and not to a Western-style cheese made from fermented tofu.

Note 3. This is the earliest U.S. document seen (Dec. 2008) that mentions smoked tofu.

The section on peanuts (p. 158-62) includes roasted peanuts, peanut butter, peanut taffy, and “Terralac or peanut-milk (here first published).” Details on how to make peanut-milk at home are given, followed by many recipes for its use—each preceded by the word “Terralac.” Thus: Terralac custards, Terralac punch. Terralac cream, salad dressing, sauce, cream sauce, creams, blanc-mange [blancmange], cream pie, Bavarian cheese, Terralac in soup, “Ice-Terralac, or peanut ice-cream,” peanut soup, salted peanuts.

There are also sections on the cowpea (p. 163+), almonds (p. 263-65; incl. salted almonds, marchpane, macaroons, nougat or almond cake, almond milk, orgeat syrup, burnt almonds, replacing almonds), vegetable-gelatine (p. 384-87, incl. carrageen or carrageen [carrageenan], Irish moss, and kanten), sesame oil or gingelly oil (p. 388), peanut

oil or groundnut oil (p. 388), almond oil (p. 389), and sago and sago recipes (p. 390-91, incl. three sago puddings).

Note 3. *Merriam-Webster's Collegiate Dictionary* (1998) defines orgeat (a word first used in 1754) as "a sweet almond-flavored nonalcoholic syrup used as a cocktail ingredient or food flavoring."

3085. Miles, Hallie Eustace (Killick). 1917. *Health without meat... Revised and enlarged. 4th edition* (of "Economy in War Time"). London: Methuen & Co. x + 134 p. 19 cm. *

• **Summary:** The British Library Catalogue lists the author's name as "Killick, afterwards Miles (Hallie)."

3086. Peel, Dorothy Constance S. (Bayliff). 1917. *The eat-less-meat book (War ration housekeeping)*, by Mrs. C.S. Peel. London and New York: John Lane. 207 p. 30 cm.

• **Summary:** The author's name on the title page is written "Mrs. C.S. Peel." She states at the start of chapter 1: "I do not write this book from the point of view of the food reformer (though I think the diet of both rich and poor needs reforming), neither do I write as a vegetarian (though I sympathize with many of their views); but I do write it hoping that I might thereby help those people who wish to do their duty to their country, to utilize every atom of food as intelligently as possible." He first recommendation is that people should eat less meat—which is rationed at the rate of 2¼ lb per person per week. Bread, flour, and sugar are also rationed.

A revised 2nd edition, with the same number of pages, was also published in 1917 in London and New York.

3087. Streatfeild, Fanny K. 1917. *A key to the food problem: With many tested recipes for the dressing of vegetable meat-equivalents*. Upper Norwood, England: Imperial Press. 43 p. 20 cm. *

3088. Hall, George W. 1917? *Food in war time—Vegetarian recipes for 100 inexpensive dishes*. London: G. Bell and Sons, Ltd. 48 p. Reprinted in 2006 by Read Books. *

• **Summary:** This book retails for only one penny. Page 41: Ad by the "The International Health Association, Ltd., Stanborough Park, Watford, Herts." They make Granose, Protose, Avenola, Nuttolene, Health Coffee (made entirely from cereals), I.H.A. Biscuits. "Everybody who studies his health should become acquainted with our Health Foods, for they are manufactured in the interests of health and not merely for profit. For sale at all Health Food Stores and leading Grocers."

"I.H.A. foods are the very basis of food reform. They were the pioneers of the movement in this country and still stand unrivalled."

3089. Oldfield, Josiah. 1917? *The penny guide to fruitarian diet and cookery*. London: The Fruitarian Society. 48 p.

Undated. 19 cm. [1 ref]

• **Summary:** The title page lists the author as "Dr. Josiah Oldfield." At head of title: "Hundred and twentieth thousand," apparently meaning 120,000 copies sold or printed. This vegetarian cookbook uses eggs and milk extensively, so apparently these are considered part of a fruitarian diet. Advertising matter interspersed. The author lived 1863-1953. The Fruitarian Society is currently located at 155 Brompton Road, London, S.W. A list of 16 books and booklets by Dr. Oldfield is given on page 44. Address: D.C.L., M.A., M.C.R.S., L.R.C.P., Senior Physician to the Lady Margaret Hospital, Bromley [England].

3090. Senn, Charles Herman. 1917? *Meals without meat; or, Meatless fare cookery*. 2nd ed. London: Food & Cookery Publishing Co. 138 p. Undated. 16°. *

• **Summary:** The author lived 1862-1934.

3091. *Hartford Courant (Connecticut)*. 1918. Soy beans quoted for meatless days: New method makes them very palatable. Jan. 12. p. 18.

• **Summary:** "The following wholesale and retail prices on thirty-one staple foods are published under the auspices of the United States Food Administration as suggested prices for guidance of the purchasing public."

"Beans are being used extensively on meatless days and the boys in the army are growing fat on them. Soy beans are being included this week, the very reasonable retail price being 11 to 12 cents a pound. Under a new process and with plenty of soaking and cooking, soy beans are being used as a cheap article of food. They have been used as food in China for hundreds of years and are now grown in Ohio and other western states.

"Beans generally are a splendid vegetable substitute for meats. In this respect the value of the soy bean should not be overlooked... Its value is only beginning to be appreciated in this country."

A 3-column table titled "Staple groceries" includes "Soy beans. Retailer pays \$0.09 per lb. Consumer should pay: \$0.11-12 per lb."

3092. Kuhne, Louis. 1918. *The new science of healing. Herald of Health and Naturopath (New York City)* 23(1):42-60. Jan.

• **Summary:** Excerpts from this classic book. What shall we eat? What shall we drink? The digestive process. Indigestibility of denatured food. Man a frugivorous animal. Proof of the beneficial value of vegetable diet. Directions for preparing good wholemeal bread. Directions for preparing wholemeal gruel. Hints for the proper selection of a natural diet. Some simple recipes.

3093. Lindlahr, Henry. 1918. *How I became acquainted with nature cure. Herald of Health and Naturopath (New York*

City) 23(1):21-29. Jan.

• **Summary:** A good autobiography. A large portrait photo shows Henry Lindlahr. To be continued. Address: M.D., N.D., Chicago, Illinois.

3094. *Good Health (Battle Creek, Michigan)*. 1918. Meat for meatless days. 53(2):61-62. Feb.

• **Summary:** "Meat doubtless owes its great reputation as a food to the fact that its proteins are complete proteins and so furnish all the elements needed for building animal tissues.

"This is also true of the proteins of milk and eggs.

"The proteins of most vegetables are not complete. They need to be supplemented by foods which are especially rich in complete proteins."

"Nuts of all sorts and those remarkable legumes, the peanut, and the soy bean which closely resemble nuts in many respects, are then an essential part of a purely vegetable dietary, and the more freely they are used, the less meat, eggs and milk will be required to render a rational dietary fully efficient.

"Practical experience wholly agrees with these scientific observations, and the facts, now well established, should lead to notable changes in our eating habits. The peanut is a generous producer. Its culture enriches the soil as do other legumes, instead of impoverishing it. The soy bean does the same. The culture of these two splendid food products should be encouraged, and the public should be taught to make use of them.

"No one need suffer then. On meatless days, nuts of all sorts, peanuts (which are not nuts botanically but legumes) and soy beans may be served in a variety of attractive ways and are capable of more than filling the place not only of meats, but of eggs as well, and in emergency even taking the place of milk. Excellent nut milks have been for years prepared from almonds and peanuts, and the Chinese prepare a wholesome milk from the soy bean."

3095. Lindlahr, Henry. 1918. How I became acquainted with nature cure (Concluded). *Herald of Health and Naturopath (New York City)* 23(2):122-30. Feb.

• **Summary:** Contents: The law of periodicity. Treatment of acute disease. The unity of disease and cure. The natural treatment of wounds and open sores. The treatment of chronic diseases. Photos show: (1) Dr. Lindlahr's Nature Cure College and Sanitarium, Chicago, Illinois; (2) Dr. Lindlahr's Health Resort, Elmhurst, Illinois. Address: M.D., N.D., Chicago, Illinois.

3096. Lindlahr, Henry. 1918. How I became acquainted with nature cure. Chicago, Illinois: Nature Cure Publishing Co. 64 p. *

• **Summary:** An excellent, concise autobiography. Address: M.D., N.D., Chicago, Illinois.

3097. Shaw, George Bernard. 1918. Life without meat. *Daily Chronicle (London, England)*. March 1. p. 2. No. 17,483.

• **Summary:** Written during World War I, this article presents Shaw's witty thoughts on the health and military benefits of a vegetarian diet. It begins: "It is my patriotic boast that from the day the war began until the present hour, I have abstained rigidly from consuming flesh, fish, fowl, alcohol and tobacco." This "entitles me to speak with some authority on the subject of meatless days." In Britain the soldier is now given a much larger meat ration than the civilian.

"Although I can say nothing about the text-book estimates of how much food we need except that they are all wrong, I affirm with confidence that the civilian who attempts to live on his meat ration will presently find himself an invalid, whilst the more sensible person who boldly gives up meat altogether, and makes it his business to get his fill of unrationed or less stinted food may be none the worse and possibly a good deal better...

"It will, therefore, pay you to eschew the meat ration. By abstaining from it you can combine an air of patriotic self-sacrifice with as much repletion as is good for you. No cheaper and pleasanter way of getting on with the war can be suggested."

Margarine "began as a contemptible imposture produced by torturing animal fat into an imitation of butter. It still has the evil reputation it gained in those days. But to-day it is made from nuts and vegetable oils; and it is probable that after the war butter will be sold as inferior margarine."

"Think of the fierce energy concentrated in an acorn! You bury it in the ground and it explodes into a giant oak. Bury a sheep, and nothing happens but decay. If the Government, instead of leaving the English people to bury sheep in their insides, compels them to bury beans, I will not answer for the consequences. The vegetarian of to-day may be the Bolshevik of to-morrow. The bull is a vegetarian; and if the John Bull takes to the same diet, it may tax all the resources of the Government to put a ring through his nose." Address: England.

3098. Slonaker, J.R.; Card, T.A. 1918. The effect of omnivorous and vegetarian diets on reproduction in the albino rat. *Science* 47(1209):223-24. March 1.

• **Summary:** A vegetarian diet is definitely not suited to rats. "The difference in appearance of the two groups is very marked. The vegetarians are smaller, have less vigor, are less active, have rougher hair and a tendency to sore eyes, while the omnivorous are the reverse in these respects." Address: Dep. of Physiology, Stanford Univ., California.

3099. *J. of the American Medical Association*. 1918. Peanuts as food. 70(12):850-51. March 23. [2 ref]

• **Summary:** This editorial notes that the peanut is a "food which has steadily grown in popularity so that it seems about to be transferred from the category of a delicacy to that of

a more staple item in the diet. The peanut enters into the preparation of most of the vegetable 'meat substitutes' long warmly advocated by the vegetarians and now made more conspicuous by the governmental admonition to 'eat less meat'; and peanut 'butters' or 'pastes' are widely used. Today the value of the peanut crop, which is divided between the production of the valuable peanut oil, peanut cake for animal fodder, and roasted peanuts for human food, has begun to total many millions of dollars."

It "seems appropriate to expect that the peanut, when rightly supplemented, will form a staple article of the human dietary. Like the soy bean, which has lately come into new prominence in American homes, the peanut needs only to have added suitable inorganic salts and the fat-soluble accessory [later named vitamin A] to make it a complete food."

3100. Lyttelton, E. 1918. Food and common sense. *Fortnightly Review (London & New York)* 109:398-407. March. *

3101. Shaw, George Bernard. 1918. Bernard Shaw whacks doctors; Says nature does the job, healers pass the hat. *Herald of Health and Naturopath (New York City)* 23(3):271-74. March.

• **Summary:** From the Hearst newspapers, Sunday, Jan. 27. "People send for the registered doctor because they do not consider it decent to be ill without one... But they go to an unregistered practitioner solely in the hope of being cured. Unless they get well in his hands, they drop him, and his practice collapses." Address: [England].

3102. Wessling, Hannah L. 1918. Use of wheat flour substitutes in baking. *Farmers' Bulletin (USDA)* No. 955. 22 p. March. See p. 12, 14-17, 19.

• **Summary:** This Bulletin was produced in cooperation with the Office of Home Economics, USDA. After the United States entered World War I in mid-1917, increased efforts were made to conserve wheat. "Common foods which can be used to replace wheat in cooking and in meal planning include corn, barley, rice, rye, Kafir, milo, feterita, beans, soy beans, peanuts, potato, sweet potato, dasheen, banana, pumpkin, squash, etc." (p. 3).

In the section on "Yeast breads," there is a recipe for "Soy-bean bread," which includes "1 cup soy-bean meal or flour." Note use of "whole wheat or Graham flour." Among the "Quick or hot breads" soy-related recipes include: Corn-meal, peanut, and wheat biscuits (p. 14; soy-bean meal may be used instead of 1 cup peanut meal). Corn, wheat, soy-bean gems (p. 15, with 1 cup soy-bean meal). Brown bread—Boston style (p. 16, with 1 cup soy bean meal). Soy bean, rice, oatmeal, corn meal, or dasheen muffins (p. 17; 1½ cups soy bean meal may be used in the previous recipe for Potato muffins to replace 1½ cups cooked sweet potato). Fifty per

cent soy-bean wafers (p. 19, with 1½ cups soy bean meal). Address: Specialist in Home Demonstration Work, Office of Extension Work South [USDA].

3103. *Literary Digest*. 1918. Peanuts as food. 56(15):22. April 13. Whole Number 1460. [1 ref]

• **Summary:** "Nuts may be used instead of meat in the diet, and they are being so used more and more... Like the soy-bean, which has lately come into prominence in American homes, the peanut needs only to have added suitable inorganic salts and the fat-soluble accessory [later named vitamin A] to make it a complete food."

3104. Brandt, Charles. 1918. War and vegetarianism. *Herald of Health and Naturopath (New York City)* 23(4):339-41. April.

• **Summary:** "If any advantage may have resulted from this [present European] war, it is that it has shown the importance of vegetarianism." Note: This article was reprinted in the Jan. 1923 issue of this magazine (p. 69-71).

3105. Carque, Otto. 1918. The building stones of the body. *Herald of Health and Naturopath (New York City)* 23(4):332-35. April.

• **Summary:** Includes a discussion of organic salts. Address: [Southern California].

3106. Lust, Benedict. 1918. The principles, aim and program of the nature cure system. *Herald of Health and Naturopath (New York City)* 23(5):423-29. May.

• **Summary:** "The naturopathic program of cure: (1) Elimination of evil habits, or the weeds of life, such as over-eating, alcoholic drinks, drugs, the use of tea, coffee and cocoa that contain poisons, meat eating, improper hours of living, waste of vital forces, lowered vitality, sexual and social aberrations, worry, etc.

"(2) Corrective habits: Correct breathing, correct exercise, right mental attitude. Moderation in the pursuit of health and wealth.

"(3) New principles of living: Proper fasting, selection of food, hydrotherapy, light and air baths, mud baths, osteopathy, chiropractic and other forms of mechano-therapy, heliopathy, steam or Turkish baths, sitz baths, etc."

"Natural healing is the most desirable factor in the regeneration of the race. It is a return to nature in methods of living and treatment... The diet of civilized man is devitalized, is poor in organic salts. The fact that foods are cooked in so many ways and are salted, spiced, sweetened and otherwise made attractive to the palate, induces people to over-eat, and over-eating does more harm than under feeding. High proteid food and lazy habits are the cause of cancer, Bright's disease, rheumatism and the poisons of auto-intoxication.

"There is really but one healing force in existence and

that is Nature herself, which means the inherent power of the organism to overcome disease." Photos show: (1) Adolph Just, famous author of 'Return to Nature' and founder of the original 'Jungborn' in Germany. (2) Dr. Carl Strueh, one of the first Medical men [M.D.] in this country who gave up medicine and operation for Natural Healing. Established in 1897 the first Drugless Institute in Chicago, and in 1906 the now famous Youngborn [Yungborn] and Nature Cure Institution at McHenry, Illinois. (3) A 3-story building of 55 rooms, all of which was used by Dr. Benedict Lust's Naturopathic Institute, Clinic and Hospital and American School of Naturopathy in New York City from 1907 to 1915.

An illustration gives a aerial ("bird's eye") view of the American "Yungborn" at Butler, New Jersey, founded in 1896 in the wilderness. Home of the American School of Naturopathy since 1915. "For five years the annual convention of the American Naturopathic Association (ANA) took place at this beautiful and ideal spot for Natural Life." Address: Dr.

3107. *Good Health (Battle Creek, Michigan)*. 1918. The wonderful soy bean. 53(6):352, last page in issue. June.

• **Summary:** "There is perhaps no single food product which is at the present time receiving more attention from chemists, physiologists, and others interested in human nutrition than the soy bean.

"This bean which, like the peanut, has the form of a legume but the composition of a nut, has long been known in the far East, where it is raised in enormous quantities. The soy bean is very rich in protein and fat, but contains very little starch.

"According to Street and Bailey, soy bean meal contains 4.5 per cent of sugar, 0.5 per cent starch, 3.1 per cent dextrin, 4.9 per cent pentosan, 4.9 per cent galactan, and 3.3 per cent cellulose.

"With a total carbohydrate content of 8%, the soy bean becomes very useful as a food for diabetics.

"Recent experiments by Osborne and Mendel, also by Amy I. Daniels and L.B. Nichols, of the University of Wisconsin, have shown that the soy bean is one of the most remarkable of all seeds which have been investigated.

"This bean not only contains a large amount of protein, more than is found in the same weight of beef, namely, about 25%, but its protein is of a particularly fine quality.

"Heretofore, the casein of milk has enjoyed a unique reputation as a protein of finest quality, and now, according to Daniels and Nichols, 'the protein of the soy bean appears to be as valuable as the casein of milk.'

"In view of the present threatened shortage of milk, and the probability that this important food staple will in the future command a much higher price than in the past, even after the present unusual conditions no longer exist, it is gratifying to know that a protein as been discovered equally valuable as casein, and one which may be produced in

unlimited quantities.

"It is true that nuts, including the peanut, have been shown to furnish 'complete' proteins, but as yet these products are grown in too small quantities to constitute any considerable feature in the national bill of fare.

"The peanut industry is, however, developing quite rapidly under the stimulus of the growing popular demand of peanut butter and peanut oil for use in place of butter.

"It must not be forgotten, however, that for the promotion of growth, it is not only necessary for the food to contain 'complete' protein in proper amount, but that it should also contain a sufficiency of the two substances known as vitamins, sometimes designated as fat-soluble A and water-soluble B.

"Osborne and Mendel have recently published in the Journal of Biological Chemistry a paper in which they have demonstrated that the soy bean contains an adequate supply of both fat-soluble and of 'water-soluble vitamins,' in which respect it is superior to all seeds heretofore examined, with the possible exception of flaxseed and millet.

"The soy bean is destined to become one of the great food staples, not only in this country but of the world. It is capable not only of supplying the essentials for growth and maintenance, but may also act as a complement to other imperfect foods, such as corn, for example, in combination with which it has shown most excellent results in animal experiments.

"Mendel and Osborne have shown that for the best results in animal experiments, the soy bean must be cooked. It is evident, however, that the cooking must not be overdone, since it has long been known that super-heating under pressure of fifteen pounds, impairs the nutritive properties of food by destroying the invaluable vitamins."

3108. Kellogg, John Harvey. 1918. Method for changing and reforming the intestinal flora. *American Medicine* 24(6):432-40. June. (Vol. 13 in New Series). [2 ref]

• **Summary:** Contents: Introduction (buttermilk, Metchnikoff). 1. The low-protein diet. Results of recent experiments. 2. Increased intestinal activity (intestinal stasis vs. frequent bowel movements; need to supply the proper amount of bulk and lubrication). Lubrication necessary. 3. The displacement of harmful, putrefactive bacteria by harmless acid-forming bacteria (*B. bifidus* discovered by Tissier). Other anti-toxic ferments.

Dr. Kellogg advocates consumption of a meatless diet that is low in protein, high in carbohydrates, and high in bulk (cellulose, later called "fiber"), supplemented with *Bacillus bulgaricus* (found in buttermilk).

The article begins: "When Poehl, of St. Petersburg [Russia], more than thirty years ago, announced that the putrid stools of infants suffering from diarrhea could be made quickly to disappear by a buttermilk diet, the profession was incredulous; but within a few years the

feeding of buttermilk to sick babies became almost a fad in Paris [France]. This led to a bacteriologic study of buttermilk.” Grigoroff in Geneva [Switzerland] “discovered a vigorous growing acid-forming bacillus to which was later given the name *B. bulgaricus*. Tissier, then first assistant to Metchnikoff, in studying this new organism found that it possessed to a remarkable degree the property of suppressing the growth of putrefactive organisms, a property which he showed to be common to all acid-forming organisms.

“Metchnikoff soon announced this important discovery to the world, and the new bacillus was hailed as a panacea for nearly all human ills. Buttermilk germs in tablets or vials were soon being dispensed by druggists and later by milk venders [vendors] thruout the civilized world, but the results were disappointing... To change the intestinal flora is not an easy matter.”

Several measures must be employed in conjunction successfully to change the intestinal flora. These are: 1. A diet that will produce in the intestine a media unfavorable for the growth of putrefactive and pathogenic organisms. 2. Increased activity of the colon. 3. The introduction into the intestine and especially the colon of large quantities of acid-forming or protective bacteria.”

1. The low protein diet.—It is a matter of common observation that carbohydrates (starches and sugars) ferment, while proteins putrefy.” In this respect there is a marked difference in the character of the stools of a vegetable-eating animal, like the sheep, and a carnivorous animal, like the dog. “How to get the required amount of carbohydrates into the colon is the problem.” “Since the epoch-making experiments of Chittenden [at Yale in Connecticut], supplemented by those of Folin at Harvard [in Massachusetts], Hindhede of Copenhagen [Denmark] and other investigators, the sufficiency of a low-protein diet to support life and health can no longer be questioned.” Folin shows that fruits, grains, and vegetables contain enough protein; flesh foods and even eggs may be excluded. At the Battle Creek Sanitarium, “for more than forty years, a low protein dietary has been employed as a prominent feature in the general therapeutic program employed in the treatment of more than one hundred thousand patients...”

2. Increased intestinal activity. To prevent the development of putrefactive bacteria, “acceleration of the food materials along the intestinal tract” is important. There is a clear relationship between intestinal stasis and resulting toxemia. Increased frequency of bowel movements is desirable, and a sign of good health and vitality. Primitive people typically have three bowel movements a day, one after every meal. “The chimpanzees and other big apes in zoological gardens move their bowels four to six times a day.”

“It is usually quite easy by the methodical use of simple means to acquire the habit of three bowel movements daily and the results of this practice have always been found to

be beneficial and in no way harmful. The method is quite simple. It is only necessary to supply the proper amount of bulk and lubrication required in each individual case. For giving the diet a proper amount of bulk, Nature has provided only a single food substance. This is cellulose... Cellulose is found in larger or smaller quantities in practically all vegetable foods... In fruits and fresh vegetables cellulose is found in a newly formed state in which it is very easily broken up, and it is on this account less valuable as bulk-producing material. It is easily acted upon by bacteria and broken up into gases resembling illuminating gas. The bran of cereals represents an older form of cellulose in which it has been transformed into wood and which is resistant to bacteria. Agar-agar represents a peculiar form of cellulose known as ‘hemi-cellulose,’ which is soluble in boiling water. This is also indigestible. All forms of cellulose are useful in giving bulk to the intestinal contents; but bran and agar-agar, known also as ‘Japanese isinglass,’ are most valuable.

“For efficient stimulation of the intestine it is necessary to take with the food daily from two-thirds of an ounce to one or two ounces of cellulose. This indigestible material or roughage should not be taken at a single dose but should be taken at each meal in such a way that it will be thoroly mixed with the various other food substances so that it will be equally distributed along the intestine. Care must be taken that requisite amount of cellulose is taken at every meal without exception. The omission to supply the necessary bulk for one single meal may give rise to stasis, the ill effects of which may last for several days.”

Note 1. This is the earliest article seen (Sept. 2009) by Dr. John Harvey Kellogg advocating the importance of dietary fiber—which he refers to as bulk, cellulose, bran, and hemi-cellulose. He was one of the first American physicians to recognize the importance of dietary fiber and he emphasized its importance throughout his many years of teaching.

Note 2. This is the earliest document seen (Sept. 2009) by Dr. Kellogg that contains the phrase “changing the intestinal flora,” or that advocates doing this.

Note 3. This is the earliest document seen (Sept. 2009) by Dr. Kellogg that mentions the *bifidus* bacterium or *B. bifidus*. *Bifidobacterium* is a genus of Gram-positive, anaerobic bacteria inhabiting the Gastrointestinal tract. Bifidobacteria are one of the major genera of bacteria that make up the gut flora, the bacteria that reside in the colon. Bifidobacteria aid in digestion, are associated with lower incidence of some allergies, and prevent some forms of tumor growth. Some bifidobacteria are used as “probiotics.” Before about the 1960s, *Bifidobacterium* species were collectively referred to as “*Lactobacillus bifidus*”. Address: M.D., Battle Creek, Michigan.

3109. *Chicago Daily Tribune*. 1918. Wartime recipes. July 7. p. A8F.

• **Summary:** Below each recipe is given the name, city, and state of the person who developed and submitted it. Soy related recipe include: Soy bean muffins (with 1 cup “soy bean meal”). Soy bean muffins with dates and nuts (with ½ cup “soy bean meal”). There is also a non-soy recipe for Vegetarian shortcake.

3110. Tunison, Edward. 1918. Healthful eating. *Herald of Health and Naturopath (New York City)* 23(7):652-53. July.

• **Summary:** Gives 16 rules for healthful eating: (1) Eat only when you are hungry. (2) Eat preferably natural foods. Natural foods include whole cereal grains, vegetables, legumes, fruits, and dairy products (eggs, milk, cheese, butter). “Unnatural foods are: Meats, game, poultry and fish.” (3) Chew your food thoroughly; never bolt it... (16) Do not mix starchy foods: Discusses food combining, food combinations, and inharmonious mixtures. Address: Dietitian.

3111. *J. of the American Medical Association*. 1918.

Editorial: The daily press and the “Futilities of contemporary science.” 71(13):1060. Sept. 28. [2 ref]

• **Summary:** “Under the caption ‘Futilities of Contemporary Science,’ a newspaper of no less dignity than the *New York Times* (June 29, 1918) attempts to exploit in semijocular vein the press dispatches regarding investigations of Hindhede of Copenhagen on restricted diets. This student of nutrition, who has long advocated economy in diet and particularly in the use of animal protein, has lately shown that adults could live without apparent detriment for a period of more than one and one-half years on a ration of bread, potato, vegetables and fruits without added fats. Such experiments, among many others that might be cited, help to rob the vision of meatless days and beefless weeks of the terror which it inspires in the breasts of the uninitiated. Man’s health and strength are not dependent on the assumed superior virtues of animal flesh as a dietary constituent.”

3112. Jordan, Sam. 1918. Soy beans from soup to nuts: A new crop with many uses both on farms and in factories. *Country Gentleman* 83(39):7, 34. Sept. 28.

• **Summary:** Begins by discussing: The possibilities of soy beans “as a substitute for meat.” The rising demand for “soy oil” which started a few years ago when the flax crop was little better than a total failure. “Industrial uses” of soy oil in soap, paint, and varnish. “Several packing houses were experimenting with the oil as a possibility in oleomargarine manufacture.” “Soys fix soils for cotton.” “Varieties of soy beans have been matured as far north as Quebec” [Canada]. The “development of the soy in the cotton sections will no doubt be swifter from an industrial standpoint because of the already existing facilities for oil extraction.”

Concerning food uses, the author believes that “the soy bean as human food is destined to play a leading part in the

way of a substitute for meat. From studies made of soy beans as food, the use of flour seems to be one form in which their use will suit the American taste and palate best.”

“I have heard that the soy-bean milkman comes around before breakfast each morning in the Orient and leaves soy-bean milk.” A Chinese student recently verified this story and said that in his family’s household “it was customary to drink a glass of the milk upon arising.” The student added that fried bean curd was often served for breakfast, and with soy sauce for dinner. “This soy sauce is something more or less familiar to Americans, the acquaintance being contingent upon the frequency with which our Chinese restaurants are patronized. It is the dark-brown liquid usually on the tables in the vinegar bottles. It is also the base of our Worcestershire sauces.

“For supper a favorite dish is sprouted beans in salad form, mixed with small pieces of meat or egg. They usually have also some form of bean cheese or fermented boiled beans. Next to baked and boiled beans, the preparation of soy-bean milk is a thing which should be more widely known.”

“The author gives a brief description of how this milk is made, noting that it can be used in “cream sauces, puddings, custards, and even ice cream when some high flavoring is added to kill the beany taste. Much of the strong taste can be eliminated by boiling the milk slowly and stirring to prevent scalding.

“The residue [okara] obtained by straining the milk makes an excellent base for muffins and even bread, when it is used in the proportion of one part to three or four parts of wheat flour.”

“In regard to fresh bean curd or ‘tofu,’ as the Chinese call it, it is hardly probable that we shall use it generally at an early date. The process of making it will no doubt come through the activities of our increasing number of women home-demonstration agents and, also, it is being made commercially by several Chinese firms in this country. When it does become more widely known, however, it is destined to be used extensively. It has very little taste of its own, and takes the flavor of everything with which it is used, generally as a base. It is also highly nutritious.

“Soy sauce is likewise destined for greater use, but the process of its manufacture is too complicated for domestic preparation. It can be purchased at Chinese groceries in this country, and probably from the majority of Chinese restaurants.

“Another dish which tastes as good as it looks or sounds is soy-bean sprouts. The smaller beans, of some yellow or green variety, are usually used.” They are excellent because of “their use in the winter, acting as a green vegetable, and the fact that the vegetable can be had whenever wanted.”

“And here is one for vegetarians—a ‘vegetarian roast.’ This is made by using equal parts of soy beans and peanuts, with the peanuts roasted and the beans boiled until soft

before both are mixed and treated as an ordinary meat loaf. Such a roast as this is now being prepared by several food-manufacturing firms in the South, where both peanuts and soy beans are plentiful. It is being placed on the market in one and two pound containers.”

“The beans served as a green vegetable are treated after hulling in much the same manner as Lima beans or peas. To hull, however, they should be boiled in the pods for about five minutes, then dipped into cold water, after which they shell easily. They can also be canned in this way, treating them after hulling the same as Lima beans. It is often desirable to serve them with rice or potatoes.”

“So here we have a small glimpse of what their [soy beans’] future really is. A crop with a great industrial importance, a crop with known forage and manurial possibilities, and a crop holding forth a beneficent promise as an essential food, soy beans will soon be giving corn and wheat a close race for the more prominent places on our agricultural map.”

Photos show: (1) Soy beans after being soaked but before boiling. (2) Piles of hay, used for forage. (3) Side view of a soy-bean harvester (with a man on top, pulled by two horses) used in the South, showing the bags filled. (4) A rear view of the same separating and bagging soy-bean harvester. Note: This is actually an early harvester-thresher, also called a “combine.”

Note 1. This is the earliest document seen (March 1912) that uses the term “from soup to nuts” in connection with soybeans.

Note 2. This is the earliest English-language document seen (Jan. 1913) that uses the term “soy-bean sprouts” to refer to these sprouts. Address: Columbia, Missouri.

3113. MacDougall, Sarah. 1918. Introducing to America an entirely new food—The soy bean: Dr. Yamei Kin. *Bean-Bag (The)* (St. Louis, Missouri) 1(5):17-19. Oct.

• **Summary:** From St. Louis Post-Dispatch Sunday Magazine: “Soy beans! Once I tried to cook them. After that I never wanted to hear any more about them. But that was before I was invited to a soy bean luncheon in a Greenwich Village apartment. Whenever anyone said ‘soy beans,’ I would recall that bowl of pebbles and then an unspeakably unpalatable mass of stuff that had to be thrown away. But now! As long as I live soy beans will seem like a symbol of pleasant sensations inside and out. I must tell you about that luncheon.

“I went the other day to see Dr. Yamei Kin, a charming Chinese woman, who is giving her time and talents to the Government to help solve the food problem. Her specialty is Oriental food, especially soy beans, and she has been spending the summer showing how that food can be adapted to Occidental appetites. I found her in a blue silk kimono and a big white apron, hustling about the kitchen of the United States Department of Agriculture Laboratory in New York.

“The place looked as if somebody had just milked the cows and brought in the milk pails. On the floor near the stove were two 12-quart pails filled with warm milk. Dr. Kin was starting to make curds and whey. I watched her put a couple of spoonfuls of fluid into each pail and saw the milk curdle in the good old way. Then the Chinese boy helper strained the stuff through an aluminum strainer and cheesecloth. They were going to make cheese.

“The Chinese lad had just finished milking the soy beans before I came in. That may sound queer to a mind that doesn’t orientate toward those beans. But it’s all very simple. If we knew as much as we ought to know about soy beans there wouldn’t need to be any cattle or grazing lands or winter fodder. Because soy beans are ready to supply meat and milk and butter and cheese and all the rest of it. Dr. Kin says so. And there are rows of jars and bottles on shelves and tables in that kitchen to prove it. Besides, there was a soy bean luncheon.

“The beans from which the milk had been extracted were soaked the night before. In the morning the Chinese lad put them through the mill, which is part of the kitchen equipment. It looks primitive, being made of two huge pieces of granite, imported from China. In its homeland this mill is worked by coolies, in New York by electricity. When the grist comes out of the mill it is strained. That was the stuff that filled those two pails. Dr. Kin told me that in China people eat the curds and cheese in their natural state. Here, however, she is making that cheese a base for a series of camouflage experiments.

“‘We made ours into fish for dinner last night,’ said a man from a nearby laboratory, who comes in every day to find out whatever happens to be new about soy beans.

“‘How was it?’ asked Dr. Kin.

“‘Great,’ said the man. ‘My wife fried a couple of fish and then fried some soy bean cheese in the gravy, and, honest to goodness, I couldn’t tell which was which. It has a way of absorbing the flavor of whatever it’s cooked with,’ he explained to me.

“‘We had ours with chops,’ remarked another laboratory expert who joined us. His name was Mr. Gleason. He declared that if he didn’t know the difference he might have thought he was eating an extra chop. Everybody in the place was ready to root for soy beans.

“Dr. Kin explained that the reason the soy bean has been misunderstood in America was because people didn’t take the trouble to investigate and analyze it, and to find out what are its food properties with reference to the nutrition we get from meat and vegetable.

“‘Don’t try to think about soy beans in a scientific way,’ she advised me. ‘This thing I am working with is in reality a vegetable cheese. It takes the place of meat. We’ve been using soy beans in China for over 2,000 years, and they are really very delicious and nutritious,’ this in an offhand way, as if an experiment of 20 centuries or so ought to pave the

way for the American appetite. She didn't want me to get my mind cluttered with such terms as carbohydrates and proteins.

"I wouldn't waste a minute experimenting with food that was merely nutritious,' she told me. 'This whole movement about finding out the possibilities of food is part of the cultural development of the American people. The older a civilization becomes, the more people like to be surrounded by beautiful things. Chinese art, you know, is the most highly developed art in the world. All this bother about beans is not a question of science or of what is good for us, but it is a question of what is dainty, what is nice, what appeals to the taste. Making a study of eating is a part of the fine art of living.

"American women, you must admit, are lacking in artistic sense. That is because the country is so young. When the process of refinement is farther advanced they will not regard household work, and especially cooking, as drudgery. It is really art. The older nations, being more cultured, make a deeper study of things. Chinese, for instance. But the Americans are very susceptible, very open-minded and frank and eager to acquire new ideas.

"The trouble with vegetarians was that they expected us to eat such awful things. I'm not a vegetarian, but I must admit that I find great satisfaction in being able to sit down to most of my meals without facing the fact that I am eating slices of what was once a palpitating little animal, filled with the joy of life. I shouldn't be surprised if the soy bean will save the lives of many American animals.'

"On a long table was a row of glass jars filled with what looked like slices of white cheese [fermented tofu]. It was soy bean cheese. A jar was filled with a brownish paste [probably a type of Chinese jiang]. It was soy beans. There were bottles filled with the condiment we get with chop suey. That, too, was made from soy beans. Talk about dual personalities! The soy bean has so many aliases that if you couldn't like it in one form you would be pretty sure to like it in another.

"Dr. Kin has been trying any number of experiments with a view to boosting the bean to a bigger place commercially. In due time the results of all these experiments will be catalogued at Washington [DC]. Perhaps some day there will be a Bureau of Beans, from which may be obtained for the asking recipes on a thousand ways to prepare soy beans.

"Because she is working for the Government Dr. Kin doesn't disclose many details about the things she is doing. All that is worth while will be public information in due time, she says. Canning curds and cheese so they can be kept an indefinite length of time and then utilized in various forms is something she is trying to perfect.

"I might talk to you until doomsday about the manifold uses of soy beans, but you wouldn't understand,' she told me candidly. Then she invited me to have luncheon in

her apartment, promising me a practical and palatable demonstration that would make an impression in the way food ought to interest us. Of course, I was charmed with the idea. The only hitch was that I had to have luncheon without my hostess. Dr. Kin was going out of town early in the afternoon.

"While the Chinese lad was getting his instructions about piloting me to the apartment and serving luncheon, Dr. Kin turned to me and asked what kind of cheese I liked best.

"Roquefort,' said I.

"That's good,' said she, and then she told the boy something else in Chinese, told me she hoped I'd enjoy the luncheon and invited me to spend all afternoon at the flat if I cared to read any of her books or look at her pictures.

"Before we turned in at 56 West Eleventh street, I discovered that Wei, my amiable escort, was somewhat limited as to English vocabulary. He had been here only six months. When he entered the apartment he ushered me into a cool-looking parlor, indicated a comfortable big chair beside an open window, and disappeared with a smile that seemed to say: 'I'll rustle along the luncheon if you just sit there and fan yourself.'

"In a corner over near a window there was a big mahogany desk that looked like business. On it was the photograph of a Chinese-American youth, a strapping tall fellow who looked every bit a soldier. He is Dr. Kin's soldier son, Alexander, 21 years old, who left college to enlist as a private, and is now with Pershing's Eighty-second Division.

"A book and a magazine lay side by side on that desk. The book was Rabindranath Tagore's 'Nationalism.' The magazine was 'The Bean Bag.' I took up the magazine. Here are a few things I learned:

"Three million acres have been cultivated to soy beans in the South, principally in North Carolina; man could come nearer living well on soy beans alone than on any other food: it is the nearest substitute to meat there is; containing starch, sugar, fat, cellulose, albuminoids, mineral salts; a new harvester has been invented that threshes the beans on the vines, over 100 American manufacturers are using soy bean oil for soap, paint, varnish, enamel, salad oil; soy beans are listed in the food market of the District of Columbia; the soy, or soja, is the first and oldest of the 150 branches of the bean family; Manchuria claims the honor of its nativity; the Manchurian railroad recently opened a branch and an improvement station for distribution of the Ssuningkai special." Continued.

3114. McCollum, Elmer V. 1918. The newer knowledge of nutrition: The use of food for the preservation of vitality and health. New York, NY: The Macmillan Co. ix + 199 p. Oct. Index. [82 ref]

• **Summary:** A nutrition classic, first published during World War I. Chapter II, titled "Experimental scurvy and the dietary properties of vegetables," the subsection on "Similarity of

the seeds from the dietary standpoint” states (p. 38): “The list of seeds examined included wheat, corn, rice, rolled, oats, rye, barley, kaffir corn, millet seed, flaxseed, pea and both the navy and the soy bean. These all contain proteins which are distinctly lower biological value for growth than are the proteins of milk; they all are too poor in the three inorganic elements, calcium, sodium and chlorine. All are, with the exception of the millet seed, below the optimum in their content of the dietary factor, fat-soluble A.” (Note: Endnote no. 9, p. 192, states that the data on soy bean was recorded by McCollum, Simmonds, and Parsons, but is unpublished).

In Chapter 7, “Practical considerations which should guide in the planning of the diet” (p. 130+) the soy bean is mentioned several times. Page 141: “It is not possible to compare the cost of any of these [grains and legumes] with milk or the leafy vegetables such as cabbage, cauliflower, Swiss chard, collards, Brussels sprouts, onions, lettuce, celery tops, spinach, turnip tops and other leaves employed as greens. Milk and the leafy vegetables are to be regarded as *protective foods*. In some degree eggs are to be considered in the same class. Milk and the leafy vegetables should be taken in liberal amounts. The leaves should not be regarded as foods of low value because their content of protein, fat and carbohydrate is low, and the content of water high.”

Pages 142-43: “Owing to the present shortage of certain foodstuffs, there has been a tendency to consider the introduction of certain new products hitherto not generally employed in a large way as human foods, and to extend their use by extolling their virtues. Conspicuous among these are the peanut press cake, which remains after the oil is extracted by pressure, the soy bean and cottonseed flour... These movements directed toward the utilization of all our food resources are laudable, but the information which is disseminated concerning these products by their enthusiastic promoters is not in all cases accurate and sufficiently complete to serve as a safe guide to the user. They are extolled in the time-honored fashion as foods rich in protein and energy, but their exact place in the dietary is not sufficiently emphasized. There can be no doubt that the peanut is a wholesome food, and can be used to advantage in the diet of man in moderate amounts. It is likewise a good source of protein of fairly good quality. The same can be said of the soy bean. The protein of neither of these have extraordinary values... The point to be emphasized in this connection, is that *these are seed products, and have in a general way the peculiar dietary properties common to seeds*. Their place in the diet is therefore clear. They may be employed in moderate amounts along with other seeds and seed products, provided that they are supplemented with sufficient amounts of the *protective foods*, milk and the leafy vegetables.”

Page 144: “The paramount importance of maintaining and of increasing the production of milk makes it necessary to utilize a large amount of protein-rich foods in the dairy

industry. The wisest plan is to extend the use of peanut, soy bean and cottonseed products for milk production.”

Page 145: “Experimental data seems to have established that the proteins of the peanut and the soy bean are of better quality than those of the pea or the navy bean. From the author’s studies of the soy bean it appears that its proteins have about the same quality as those of the cereal grains, but it contains three times as much protein as the latter. Its content of fat-soluble A is such that a mixture of soy bean and starch which has the same protein content as the wheat kernel, probably has about the same dietary properties as has wheat with respect to these two dietary factors. There is no reason why the peanut and soy bean should not be employed to a greater extent as human foods, but it should be kept in mind that good use is already being made of these products in the feeding of dairy cows, and that if they are withdrawn from this application for use as human foods directly, it will not be easy to find something to take their place in the dairy industry.”

In the section titled “Legends to the charts,” which shows the weight gain and reproduction of rats when fed milk vs. various seeds, soy is mentioned on p. 172-75. The author concludes: “We have not been able to find any two seeds whose proteins, when fed together, even approximate the value of the proteins in milk” (p. 173).

In Chapter III, titled “The vegetarian diet,” the author expresses his general dislike of such a diet and his fondness for dairy milk.

Many subsequent editions of this book were published, in 1919, 1920, 1922, 1923, 1925, etc.

Note: The author, Elmer Verner McCollum, was born in 1879, a Kansas farm boy. He was a pioneer in research on vitamins. In 1912 Dr. McCollum and Marguerite Davis discovered a substance in cow’s milk, butter fat, and egg yolk that seemed to be essential to growth in animals in laboratories. Their discovery was later called vitamin A, the first vitamin to be discovered. Additional vitamins were discovered and elimination of deficiency diseases now became possible through the consumption of vitamin rich foods. McCollum was the first to assign letters of the alphabet to the various vitamins.

McCollum coined the term “protective foods” for any foods containing vitamin A—namely whole milk, butter, green leafy vegetables, and eggs. With the promotion of these foods, the dairy industry boomed.

Note: This is the earliest English-language document seen (Nov. 2020) that contains the term “biological value” used as a measure of protein quality. Address: School of Hygiene and Public Health, John Hopkins Univ.

3115. Bethell, L. 1918. Temple of wings; a successful simple-diet experiment in an open-air home. *Sunset* 41:30-31. Dec. *

3116. Allinson, Thomas Richard. 1918. *Wholesome cookery: Being recipes for vegetarian dishes in special relation to health*. London. 8°. *

• **Summary:** Biography: Thomas Richard Allinson was born at Grange-Over-Sands, in central western England, just north of Lancaster, on Morecambe Bay. At age 15 he became a chemist's assistant. In 1881 he qualified as a doctor from Edinburgh University. Dr. Allinson believed that diet influenced people's health and encouraged his patients to eat wholemeal bread as part of a vegetarian diet. He explained his theories on the importance of diet and exercise in his book *A System of Hygienic Medicine* (1886). He also wrote *The advantages of Wholemeal Bread* and books on stomach diseases, rheumatism, and vegetarian cookery.

In 1892 Dr. Allinson decided to establish his own Natural Food Company, with the slogan "Health without Medicine." He also acquired a mill in Bethnal Green (in London), where he began producing his own wholemeal flour and selling it to his patients. He also sold it to bakers and gradually wholemeal bread became available in shops throughout Britain. It wasn't long before Dr. Allinson's milling company diversified into baking its own wholemeal bread, a tradition kept alive to this day. (Source: www.spartacus.schoolnet.co.uk. www.allinsonbread.com).

3117. Allinson, Thomas Richard. 1918. *A system of hygienic medicine: or The only rational way of treating disease*. 13th ed. London. 8°. *

• **Summary:** The author explains his ideas on the importance of diet and exercise. Address: England.

3118. Armsby, Henry Prentiss. 1918. *The conservation of food energy*. Philadelphia and London: W.B. Saunders Co. 65 p. Index. 19 cm. [1 ref]

• **Summary:** Contents: Introductory: Crude products inedible, two methods of utilization, their relative efficiency. 1. The measure of food values: What food supplies, food energy, availability, other factors. 2. Energy in human foods: How determined, energy values. 3. The efficiency of the animal: Recovery of energy, net energy values, value of forage. 4. Food value of increase by animal: Not all edible, cattle, sheep, pigs, dairy cows. 5. The overhead feed cost: Maintenance, maintenance by forage crops, forage crops for production. 6. Wheat: Feeding directly, milling, whole wheat flour. 7. Corn. 8. Barley. 9. Rye. 10. Oats. Rice. Buckwheat. 11. Cottonseed: Feeding directly, oil extraction (edible oil, cottonseed meal), cottonseed flour. 12. Peanuts. 13. Milk. 14. Summary: Loss in feeding, comparison of animals, inedible products saved, milling vs. feeding, vegetable oils, brewing and distilling.

Compares briefly the efficiency of the various methods by which some of the more important farm products can be made to contribute to the food supply. The comparisons are based solely on the proportion of the total energy of the

products which can be recovered for human use. Among the points emphasized are the great loss of energy involved in the feeding of live stock and the wastefulness of diversion to stock feeding of any material edible by humans; the percentage recovery of energy in pigs and dairy cows as compared with beef cattle and sheep; and the importance of utilization in animal feeding of by-products of manufacturing inedible by humans. Address: PhD, LL.D., Director of the Inst. of Animal Nutrition, Pennsylvania State College; Expert in Animal Nutrition, USDA.

3119. Barnett, Annie A. 1918. *The Penlee recipe book: A comprehensive cookery book containing 490 approved recipes on food reform lines*. 4th ed. London: G. Bell & Sons, Ltd. viii + 232 p. Index. 19 cm.

• **Summary:** About vegetarianism and English cookery. Address: Penlee, near Dartmouth, England.

3120. Bowdich, E.W. (Mrs.). 1918. *New vegetarian dishes*. 12th ed. London: G. Bell and Sons Ltd. New York, NY: The Macmillan Co. vii + 120 p. 19 cm. Preface by Ernest Bell.

• **Summary:** Ernest Bell, in the Preface, says this is his favorite vegetarian cookbook. "Of the 221 recipes given, upwards of 200 are absolutely original, having been carefully thought out and tested by the author herself, and not hitherto published anywhere." Address: England.

3121. Brandt, Carlos. 1918. *El fundamento de la moral [The basis of morals]*. New York, NY: B. Lust. 141 p. 19 cm. [Spa]*

• **Summary:** Contents: The law of the conservation of life. The vegetarian philosophy. Note: The author was born in 1875. An English translation of this book was published in 1924.

3122. Castro Perdigao, Domingos de. 1918. *O que se deve comer: Adaptaçao do systema alimentacao vegetariana para uso dos brasileiros [What one should eat: Adaptation of the vegetarian dietary system for the use of Brazilians]*. Maranhao, Brazil: J. Pires & Cia. 135 + x p. Portrait. 22 cm. [Por]*

• **Summary:** Note: This is the earliest Portuguese-language document seen (March 2022) that uses the term *vegetariana* to refer to vegetarianism.

3123. Healing. 1918. Paper read at the Confraternity of the Divine Love Conference. 12 p. *

• **Summary:** About vegetarianism.

3124. Lusk, Graham. 1918. *Food in war time*. Philadelphia, Pennsylvania, and London: W.B. Saunders Co. 46 p. Index.

• **Summary:** Dr. Graham Lusk is a descendant of Sylvester Graham, the famous American diet reformer who popularized the use of Graham bread. Lusk states: "Of

course, vegetarianism is no new thing. Its principal exponent was Sylvester Graham. It so happens that he was the brother of my great grandmother and of him my father wrote in 1861, 'long, lanky, Sylvester Graham, leanest of men.' Graham in 1829 began the advocacy of moderation in the use of a diet consisting of vegetables, Graham bread, fruits, nuts, salts and pure water, and excluding meat, sauces, salads, tea, coffee, alcohol, pepper, and mustard. The first effect of this diet, which largely eliminated the flavors, was to reduce the weight through lowering the intake of food, but the health of many followers of the diet appears to have been benefited. The 'Graham System' of dieting suffered from withering criticism at the time. He published in 1837 a little book entitled, *Bread and Bread Making*, bearing on its cover the scriptural quotation 'Bread strengtheneth man's heart.' He says in this volume:

"But while the people of our country are entirely given up as they are at present, to gross and promiscuous feeding on the dead carcasses of animals and to the untiring pursuit of wealth, it is perhaps wholly vain for a single individual to raise his voice on a subject of this kind.

"The well-known work of Chittenden has shown that when the protein intake is reduced by one half or less of that which the average American appetite suggests, professional men, soldiers and athletes may be maintained in the best physical condition. One of Yale's [New Haven, Connecticut] champion intercollegiate athletes won all the events of the year in which he was entered while living on a reduced protein or Chittenden diet. Upon such a diet, or less than that, the people of Germany are now living to-day. The principle involves eating meat very sparingly, taking half a piece where one would have formerly been taken, and using it only for its flavor. The wing of a chicken has little meat on it and yet if eaten together with vegetables it gives the meal a different quality than it would have had without it, and to this extent its use is warranted. The muscles are active when hard labor is done, but the muscles do not need meat for the performance of their work. A fasting man may have considerable power. The popular idea of the necessity of meat for a laboring man may be epitomized in the statement: a strong man can eat more meat than a weak one, hence meat makes a man strong. The proposition is evidently absurd.

"Not only is the taking of meat without beneficial relation to the capacity for muscular work, but, in fact, an exclusive meat diet results in the sensation that work is being accomplished with difficulty. When meat is metabolized it stimulates the body to a higher heat production, as great an increase as 55 per cent. having been observed in a resting man. No other food-stuff will accomplish so great an increase. It is especially worthy of note that this increase in the heat production, due to the specific dynamic action of protein, as it is called, cannot be utilized in the execution of mechanical work. When the organism of a laborer at work in a hot environment is called upon to eliminate extra heat,

due to the work he is performing, he must also eliminate the quota of heat which is derived from any large ingestion of meat. Hence, the American farmer in the hot weather can eat little meat.

"So far as is known, taking meat even in large excess is not harmful, but it represents luxury and waste. According to an oral statement by A. E. Taylor, the results of many thousand urinary analyses in Germany during the second year of the war showed about 7 grams of nitrogen excreted, which would correspond to a dietary containing about 45 grams of protein. As a matter of fact, this is the equivalent of the reduced protein dietary of Chittenden, and it is reported that no ill effects can be attributed to it. The flavor of meat is such that it lends itself to the easy preparation of a palatable meal, but this flavor could undoubtedly be as well obtained if the present consumption of meat were cut in two. It is a question of habit, but with the present reduced supply of meat, one must adopt new habits. It would be highly desirable if the grain now fed to fatten beef were given to maintain herds of milch cows" (p. 16-18). Address: Prof. of Physiology, Cornell Univ. Medical College in New York City.

3125. Lust, Benedict; Purington, Edward Earle. eds. 1918. Universal naturopathic encyclopedia, directory and buyers' guide: year book of drugless therapy for 1918-19: containing E.E. Purington: Efficiency in drugless healing, L. Kuhne: Neo-naturopathy... L. Kuhne: The science of facial expression... a register of qualified naturopathic physicians... a list of naturopathic colleges. Butler, New Jersey: Benedict Lust. 1,416 p. Illust. Portraits. 25 cm. * Address: Butler, New Jersey; New York City, NY.

3126. Montagné, Prosper. 1918. La bonne chère pas chère sans viande [Good food is not expensive without meat]. Paris: Editions Pierre Lafitte. 2 + iii + 126 p. 19 cm. [Fre] • **Summary:** This is a French vegetarian cookbook published during the period of food shortages at the end of and shortly after World War I. The author (lived 1865-1948) may also be the author of the famed French food encyclopedia *Larousse Gastronomique*.

In Chapter 6, "Complementary Recipes," page 104 discusses soy sauce: "Formula 324.—Soya extract (*Extrait de Soja*). This extract, which is found read-made in commerce, considerably enhances the taste of dishes prepared without meat. It is made from the soybean (*le soja; soja hispida*)..." The composition of soy sauce is given. "Soya extract is used in very small quantities. A few drops will be enough to give a good taste to a large bowl of water-based soup (*potage à l'eau*). You can also add it at the end of the cooking process to most recipes that call for either broth or gravy.

Formula 366 (p. 116-17) is titled "Soya or Essence of Mushrooms," but soy does not seem to be mentioned in the formula for this condiment. The recipe enables you use

locally grown mushrooms to make a product resembling soy sauce during wartime scarcity when real soy sauce is not available. Address: France.

3127. Partridge, Pauline Dunwell; Conklin, Hester Martha. 1918. *Wheatless and meatless days*. New York, NY, and London: D. Appleton and Company. viii + 224 p. 20 cm.

• **Summary:** This American vegetarian cookbook, dedicated to America's soldiers and sailors (during World War I) also discusses food conservation and the elimination of waste as part of the wartime effort. The book is divided into two parts: (1) Wheatless recipes, and (2) meatless recipes—including meat substitutes; soya is not mentioned. Address: 2. Instructor, Home Economics Dep., San Diego High School, San Diego, California.

3128. Perdigao, Domingos de Castro. 1918. *O que se deve comer: adaptacao do systema de alimentacao vegetariana para uso dos brasileiros* [What we should eat: an adaptation of the systems of vegetarian eating for the use of the Brazilians]. Maranhao, Brazil: J. Pires & Cia. 135 + x p. 22 cm. [Por]*

• **Summary:** Nuno Metello of Portugal, who is writing a book on the history of vegetarianism in Portugal, writes (Dec. 2016): This was the first vegetarian recipe book in Brazil. The author was a member of the Vegetarian Society of Portugal and of the *Nucleo Naturista Maranhense*, Brazil. His aim was to teach Brazilians about the vegetarian products of their homeland and to adapt the vegetarian regime to the Brazilian climate. Address: Brazil.

3129. Torres, Antonio Blandina. 1918? *La cocinera vegetariana* [The vegetarian cook]. Mexico. 32 p. Undated. Illust. Portrait. 25 cm. [Spa]

• **Summary:** Contents: Preface. The rational diet. The dietetic regimen. Components of the rational diet. Comparison between foods of animal and of vegetable origin. Address: Naturópata.

3130. Lust, Benedict. 1919. Yungborn, Butler, N.J.: The original nature cure resort and recreation home (Ad). *Herald of Health and Naturopath (New York City)* 24(1):2. Jan.

• **Summary:** Located in the most beautiful part of the Ramapo Mountains. Includes a "vegetarian and fruitarian diet." "Terms for boarders, vacationists, convalescents and invalids: \$100.00 per month; \$25.00 per week, and upwards. Visitors, \$4.00 per day, including use of Light and Air parks. Patients, \$35.00 a wee; \$140.00 a month, and upwards.

"This is the parent institution of naturopathy in America." Address: Butler, New Jersey.

3131. Palen, L.S. 1919. The romance of the soya bean. *Asia: The American Magazine on the Orient (Asia and the Americas)* 19(1):68-74. Jan. Illust.

• **Summary:** The author, who begins by acknowledging his indebtedness to Dr. Yamei Kin, Dr. John Harvey Kellogg, and Mr. W.J. Morse for much of the material in this article, gives an overview of the soya bean worldwide. The article contains excellent photos (many by Adachi): (1) Stacks of soya bean cake in open storage on Dairen wharves, South Manchuria. (2) Horses plowing soybean fields in North Manchuria. (3) Modern machinery [a huge steam-powered tractor] used in bean cultivation in remote parts of Manchuria where foreign interests are involved. A Western man and woman ride horses nearby. Caption: "To the Manchurian farmer, with his laborious methods of hand cutting and hand winnowing, the introduction of modern Western farming methods would spell many-fold prosperity."

Note: This is the earliest document seen (June 2020) that shows a photo of a tractor in connection with soybeans. (4) Stacks of soybeans piled high in sacks in Manchuria as far as the eye can see. (5) Soybeans stored in huge cylindrical, 20-foot-high osier bins, each covered with a conical top.

Soy oil is purified and flavored with an admixture of olive oil for use as a salad oil. It also forms the basis of some of our butter and lard substitutes. "What Mr. Li Yu-ying accomplished in Paris in the establishment of a Laboratory of Research and of a factory for the production of all the products derived from the soya has been the forerunner of activity on the part of certain independent Chinese companies in America and of government and private investigations."

"In general the use of whole soya beans has not been attended with much success because of the ever present flavor of the oil content and because, with the ordinary method of cooking, they remain hard and unpalatable; but it has been found that cooking at a temperature somewhat above the boiling point, say from 220 to 230 degrees, breaks up the cellulose structure and develops a richness of flavor that is not obtainable with the lower temperature."

"By far the most extensive use of the soya is in the products manufactured from it. And it is here that Dr. Yamei Kin, the talented Chinese physician, is making her chief studies under the direction of the Pure Foods Division of the Department of Agriculture, with the purpose of spreading a knowledge of the soya among Americans. For convenience of consideration the products studied may be divided into sauces, curds, cheeses and milk.

"Of the sauces the liquid form is already familiar, although unrecognized, perhaps, by a large percentage of Occidentals through the work of early English traders in bringing back the base of the now famous Lea and Perrins Worcestershire Sauce. This original Chinese *shi-yu* was highly spiced and became a well recognized adjunct to many an English meal. Following the example of Lea and Perrins, others have put out sauces with the same base without, however, attaining the same success, because the makers did not understand that there are many kinds of soya

sauce. While they are all made by the same ferments and in the same general way, they differ very greatly in quality according to the locality and to the manufacturer, just as wine, though made from the identical kind of grape and by the same process of fermentation, may be a very different article from different hands. It takes several months to make this liquid form of sauce, while the best kind requires a year or more to attain the finest flavor and mellowness. The hot condiment added by Lea and Perrins is not favored by the Chinese, since according to their taste it detracts from a wide use of the soya sauce.”

To-fu (tofu) is discussed in detail. “There are records to show that it has been used since at least nine hundred years B.C. *To-fu* making is a staple industry in every little community. Usually it is done at night so that the fresh curd will be ready for the morning demand in the market, or for peddling around the streets. It provides, for the fraction of a cent, the indispensable equivalent of meat and affords very often the explanation of how the Chinese laborer does so much work on what is purely vegetable diet, popularly supposed not to contain much protein. *To-fu* is made in many different forms and the bean stalls occupy quite as large and prominent places in the city market as the fish and meat stalls...

“Cheeses are also made from the growth of cheese-making moulds on *tofu*. The Chinese resident in America regularly import a certain highly flavored red bean cheese for their own use...

“Perhaps the greatest contribution of the soya to the life of the Occident will be in its form of milk. Back in the golden era of peace there had been established in London a soya bean milk factory which was prepared to place its product regularly on the market, and there were said to be plans consummated for the erection of two others at Manchester and Liverpool; but of what the development has been we have no definite information. In Shanghai, Peking and Dalny Chinese companies are supplying hospitals and individuals with an 8 or 10 ounce bottle of concentrated milk per day at a cost of \$1.00 Mex per month.

“In its competition with the cow the legume has in its favor the following facts: Soya milk can be produced with less contamination; it is tuberculosis-free; its caseins break down much more readily than the caseins of cows’ milk and do not form curds in the stomach in the same degree...

“By those who advocate and urge a vegetarian diet, a very strong bill can be drawn in favor of this oriental substitute. In these days when war has thrown new light on many of our life problems, it will be easier to secure acceptance for their contention that the world must for both economic and physiological reasons adopt the biological diet. It has been calculated that, roughly speaking, it takes 100 pounds of foodstuffs to produce 3 pounds of beef and that a given acreage of land can support five times the population if the necessary protein can be derived

directly from vegetable sources rather than going through the roundabout way of an animal form, imposing upon the body the burdens incident to taking in the toxins [toxins] resultant from the catabolism of the cells of the animal, and from possible putrefaction. In China the Buddhist priests and people who enter the various temperance societies all depend on varieties of *to-fu*.”

3132. *Madison Survey (The)* (*Madison, Tennessee*). 1919/26. Serial/periodical. Madison, Tennessee: The Nashville Agricultural Normal Institute (later renamed Madison College). Vol. 1, No. 1. 26 Feb. 1919. Frequency: Weekly.

• **Summary:** See next page. This periodical, printed by the Madison College Printing Department, documents the college’s pioneering work with soyfoods, soybeans, vegetarianism, and wheat gluten—as well as with a totally new kind of education. The school, founded in 1904 by seven Seventh-day Adventist friends, was located about 10 miles north of Nashville on the Cumberland River. It was known initially as the Nashville Agricultural Normal Institute (NANI). It did not take the name “Madison College” until 1937.

A 1936 article in *The Madison Survey* (July 15, p. 116) states: “Long before the Printing Department assumed its present proportions, it began printing and circulating the little sheet which for nineteen years has been making its weekly visits to the homes of thousands. The circulation has varied from seven thousand to ten thousand copies each issue. It literally goes to the ends of the earth... The message of the Survey has been constant through the years. It is a message to lay church members to train for more efficient service to the Master. It has been the advocate of rural life, rural education, rural health centers. It speaks for the school and all its activities at Madison.

By April 1939 *The Madison Survey*, which was published twice a month, had a mailing list of 14,500. It was mailed to every U.S. state and to 44 foreign countries.

Concerning the title and subtitle of the newsletter on page 1, before 19 April 1939 the subtitle read: “Published by Nashville Agricultural Normal Institute, Madison College, Tennessee.” By 19 April 1939 it read: “Published by Madison College [Nashville Agricultural Normal Institute].” The words “Madison College, Tennessee” now appeared on the same line as the volume and issue number, and the date.

3133. *Madison Survey* (*Madison, Tennessee*). 1919. Seven reasons for not eating meat. 1(2):4. March 5.

• **Summary:** “People discarding the use of flesh foods, and physicians prescribing a non-flesh dietary are often asked to give their reasons.

“1. Muscular strength does not depend on the use of flesh food. This fact is attested by millions who know only a non-flesh diet. Had meat been essential, it would have been a part of man’s prescribed diet in the beginning.

The Madison Survey

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The Nashville Agricultural Normal Institute
Madison, Tennessee

VOL. I

MARCH 5, 1919

No. 2

The New School

THE War emphasized the importance of a change in educational methods. Intensive training, as demonstrated in the preparation of soldiers, has laid bare the faults of pre-war methods in many institutions.

Practical subjects are coming to the front, and all unnecessary matter is being weeded out. "A genuine change of thoughts and methods of teaching" was called for a number of years ago, and as our younger schools were started these were told "that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us, too much clinging to old customs, and because of this we are far behind where we should be."

We have "laid yokes on the shoulders of our students." These yokes are prolonged courses of instruction, packed and crowded to the limit with a large amount of subject matter that the student cannot, and never should use in after life. "If we had a thousand years before us, such a depth of knowledge would be uncalled for."

STUDENTS are baited on by degrees and diplomas to spend year after year in study when they should have a "speedy preparation" and hasten out into the world to do their God-appointed tasks.

"I hope that no one will receive the impression from any words I have written that the standard of the school is to be in any way lowered. There should be most dili-

gent and thorough education in our schools." We are not to cheapen education, but we are to sift out the chaff and lay greater emphasis upon essentials.

ATTENTION has been called especially to the need of strengthening the courses of instruction and improving the methods. *The New York Independent* of January 28, 1919, contains an article concerning the opening of an educational institution in New York City, called "a novel departure from traditional methods." The qualifications for entrance are not "so many units of language, mathematics, and science, dutifully acquired." Nobody is debarred "for lack of a college or high school diploma."

Describing the methods of this "novel departure," *The Independent* says, "It will try to get rid of the perfunctory reading, the mere listening to lectures, and the mechanical examinations of the ordinary university. The teaching will be personal and informal, and 'field work' is to be a special feature."

THAT it is Madison's effort to keep abreast of the times in the development of practical education and intensive training is shown by recent agitation. The school has been studying better methods of work in its manual departments, and endeavoring to determine how to place all manual work on a stronger educational basis.

Manual work should be an expression of

"Showing that, biologically, man is not a carnivorous animal, Cuvier, the great naturalist, says that the natural food of man, judging from his structure, appears to consist of fruits, roots, and the succulent parts of vegetables. And this is

corroborated by the Scripture (Genesis 1: 28) that originally man's diet was fruit, grains, and nuts.

"2. The meat eater runs a heavy risk of overloading his system with protein. Chittenden and others have proved that

the proteid requirements of the human body are so small that it is difficult to add animal flesh to other ordinary foods without going beyond the prescribed limit. Graham Lusk tells us that the stimulating effect of flesh foods, due to the poisons and toxins they contain, tempt one to over-eat as he is not tempted by vegetable proteins.

“3. Meat-eating shortens the life by introducing toxins and poisons. Over-loading the system with protein in any form is a frequent cause of disease, but that the protein of meat brings added burdens to the eliminative organs is the testimony of Doctor Bishop, recognized authority on arteriosclerosis,—premature old age,—who says, ‘Vegetable protein foods are free from toxins with which flesh foods abound.’ Doctor Bishop insists that a diet free from animal proteins is the most essential part of his treatment for hardening of the blood vessels.

“4. Meat eating is an active cause of tuberculosis and cancer. ‘People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.’

“The American Medical Journal is authority for the statement that, in view of the diseased condition of animals, practically all meat on the market contains more or less disease.

“Bulkley, an authority on cancer, boldly announces that flesh foods are the most important cause of cancer, and his treatment consists ‘in an absolutely vegetarian diet.’

“5. Meat eaters are more susceptible to fatigue than non-meat eaters. So says Buttner. The reason is apparent, for the meat eater has added to the usual work of his eliminative organs that accumulation of animal poisons that was on its way to excretion when the animal was slaughtered.

“6. A diet of grains, fruits, nuts, and vegetables contains all the nutritive properties necessary to make good blood. A flesh diet is stimulating, and creates an appetite for condiments, tobacco, and strong drink.

“7. A meat diet is anything but economical. That it requires over thirty pounds of corn to produce one pound of beefsteak, has been determined by Professor Henry of the University of Wisconsin.”

3134. *Los Angeles Times*. 1919. Cookless food city’s latest: “Restauraw” serves unbaked bread and unfired pie. Wilson and Debs vis-a-vis in mural decorations. Delicate appeal to all of “unperverted taste.” April 7. p. II3.

• **Summary:** “The genuine ‘restauraw’ has been discovered. Just what there may be in common between raw food and revolution it would probably require a logician of the first order to determine. Nevertheless the two seem to have gone into partnership at a raw-food dining room on South Olive street. At this unique cafe, at which coffee is never served, the patron is provided with uncooked soup, fruit and flower salads, unbaked brawn bread and unfired pie.”

On one wall is a large photograph of President Woodrow

Wilson. On the opposite is a picture of Eugene V. Debs. On a third wall is a leaflet entitled “The Truth About Russia.”

3135. Ehret, Arnold. 1919. Superior diet for health and economy. *Herald of Health and Naturopath (New York City)* 24(4):182-83. April.

• **Summary:** This is the “first of a series of lectures on Food Conservation, delivered November, 1917.” We eat too much. If we ate less, we would be healthier. The “frugivorian [sic, frugivorous] diet, as described in Genesis, is the higher and superior form of diet for the human race.” A “handful of fruit contains more nourishing nutriment than an entire modern dinner, consisting of half a dozen courses. The value of the ideal palatable food and all forms of nourishment must be demonstrated by fruitarians.

“But where are the strict fruitarians? They exist only in theory in civilized life.”

Note: This is the earliest document seen (June 2015) in which Arnold Ehret uses the title “Prof.” [Professor] before his name. How, when, and where did he become a professor? Address: Prof., Alhambra, California.

3136. Kellogg, John H. 1919. The peanut a great food producer. *Good Health (Battle Creek, Michigan)* 54(4):197. April.

• **Summary:** “The peanut is making great progress these days as a food resource, and deservedly so.” “But the superior character of the peanut as a food producer becomes still more apparent when compared with meat production. To produce a fat steer requires two acres of pasture land and two years, or the equivalent of four acres, to produce 75 lb of protein and two hundred and forty lb of fat, or 18.75 lb of protein and 60 lb of fat for one acre.

“In other words, the peanut produces ten times as much protein and five times as much fat to the acre as can be obtained from one acre of pasture in the form of beef, and this not taking into account the corn and other concentrates fed to complete the fattening for market.”

“Sometimes the farmer turns his pigs into the peanut field instead of harvesting the nuts. He imagines that he is in so doing achieving a wonderful economy, whereas he is wasting at least nine-tenths of the food which he has toiled to produce. It will take from ten to twenty lb to make a pound of pork; and the value of the pork as a foodstuff when produced, will be less than that of an equal weight of peanuts.”

3137. *Literary Digest*. 1919. Flesh-eating and ferocity. 61(8):25. May 24. [1 ref]

• **Summary:** Discusses the relationship between diet and aggression, hunting, and cruelty in humans and other animals. “The war just ended has certainly demonstrated that there is still in man much of the wild beast. Dr. Harry Campbell, a London physician, who believes both in

fighting and in flesh-eating, seeks, in an article in *The Lancet* (London), to find an explanation for human savagery and ferocity in man's acquired carnivorous habits." Campbell notes that "Among the fiercest fighters of the forest are animals which are not flesh-eaters," such as the American buffalo, the bison of India, the rhinoceros, and the gorilla. "The idea that man had to eat his enemy after killing him, to acquire a hankering for flesh and a thirst for blood in order to be a good fighter, is preposterous. The only mental quality man has acquired through the appetite for flesh is the disposition to slay in cold blood and not in self-defense or the heat of rage, to take life merely for pleasure, for sport—to take delight in cruelty." Address: USA.

3138. *Madison Survey* (Madison, Tennessee). 1919. The city problem. 1(14):1-3. May 28.

• **Summary:** "Come out of the cities has been Madison's slogan. By precept and example this call has been given for the past fifteen years." Ellen G. White, leader of the Seventh-day Adventist movement, has said: "In many cities it is advisable for a restaurant to be connected with treatment rooms. The two can co-operate in upholding right principles."

Madison has established a vegetarian cafeteria in nearby Nashville, Tennessee. "Miss Mabel Robinson gave a number of interesting features of the cafeteria work. She told also of the training course for cafeteria workers, and of the need of help in the form of good bakers, efficient cooks, and people capable of presenting the diet question to enquirers."

3139. Ehret, Arnold. 1919. My mucusless diet and naturopathy. *Herald of Health and Naturopath* (New York City) 24(5):233-35. May.

• **Summary:** "When I first brought out my 'Mucus-forming diet; as the fundamental cause of all disease, and my 'Mucusless diet' as its only cure, it created great discussion, even in the ranks of Naturopathy." Ehret says he has treated some hundreds of patients by fasting and diet. No animal on earth is so full of undigested, fermented, and decayed foodstuffs from overeating and unnatural food as so-called civilized man." The mucusless diet contains no meat or dairy products.

"When preparing or 'training' for my 49-day fast, under strict observation, I lived on a strictly mucusless diet for over two years and took short fasts meanwhile."

A filler photo shows the 4-story administration building of "Yungborn" Health Resort, Butler, New Jersey.

Note: This is the earliest document seen (Nov. 2009) that uses the word "mucusless" or the term "mucusless diet" in connection with Arnold Diet. Address: Prof., Alhambra, California.

3140. Wilmans, Helen. 1919. Home course in Mental Science: The power above the throne. Lesson XI. *Herald of*

Health and Naturopath (New York City) 24(5):239-40. May.

• **Summary:** "No doubt the subjective mind of which I speak may be called the roots of his [the student's] being." "Swedenborg speaks of the angels who were suddenly lifted from their own heaven—the heaven adapted to their own capacities—into one very much higher, and he goes on to tell how the effect of the unnameable grandeur for which their state of progression had not prepared them" overwhelmed them.

3141. *Madison Survey* (Madison, Tennessee). 1919. Instead of meat. 1(15):3. June 4.

• **Summary:** "That it is not necessary to take nourishment in the form of flesh meats is demonstrated all about us. The government is spending thousands of dollars to place before people the food value of different vegetables and other products of the soil. Nothing illustrates this better than the agitation of the soy bean question. Here is an edible seed, that until a few years ago, was practically unknown to our country. The Orient was feeding its multitudes before we were awake to the value of a large class of legumes."

"Miss McKay has returned to Madison after several months at Carthage, Missouri, and she tells of the desire she met from people of all classes to learn how to prepare health foods. In response to urgent requests, she held classes and gave demonstrations. When people wanted to know where to buy foods that will take the place of meat, she told them of the Madison food factory, and of its vegetarian meat and various soy bean products."

3142. *Good Health* (Battle Creek, Michigan). 1919. Vegetarian Orientals. 54(6):307. June.

• **Summary:** "Confucius, the great Chinese philosopher, said: 'I have never known the taste of meat.' And through all the centuries the Chinaman has known from this fact that meat is not essential for the development of mind or body, and so has eaten little meat. Millions of Chinese are consistent Buddhists and refuse to eat flesh of any sort."

A Chinese poem, titled "The Cow's Lament," reads: "When I'm a man and you a cow.

"Then I'll treat you as you treat me now."

"The Chinese and the Japanese, as well as our own learned chemists and physiologists, have demonstrated the competency of the soy bean to take the place of meat."

3143. Lust, Benedict. 1919. In favor of non-flesh diet. *Herald of Health and Naturopath* (New York City) 24(6):288. June.

• **Summary:** Describes how and why Dr. Alexander Haig, physician of the Metropolitan Hospital of London, became a vegetarian—excerpted from his book "Uric Acid a Factor in the Causation of Disease." He had been a sufferer from migraine headaches all his life. In the autumn of 1882 he decided to see if a change of diet would help him. He

stopped eating “butcher’s meat.” It helped—dramatically. Address: N.D., M.D.

3144. *Madison Survey (Madison, Tennessee)*. 1919. The Atlanta cafeteria. 1(21):3. July 16.

• **Summary:** Brother and Sister Book, Seventh-day Adventists, have recently opened a small vegetarian cafeteria in Atlanta, Georgia. It “gives opportunity to reach people who are anxious for a scientific vegetarian diet.”

3145. *Good Health (Battle Creek, Michigan)*. 1919. Are vegetarian races inferior? 54(7):372-74. July.

• **Summary:** “In the light of recent scientific discoveries, chiefly the result of the labors of such men as Osborne and Mendel of Yale [Univ. in Connecticut] and McCollum of Johns Hopkins University, it is no longer possible on scientific grounds to claim any mysterious virtue for flesh as an article of human diet.

“Here are the simple facts now universally accepted by scientific men. Protein is protein, whether found in the animal kingdom or in the vegetable kingdom. Vegetable protein may be as easily digested and assimilated as animal protein, but there are two classes of protein, both animal and vegetable; namely, complete and incomplete proteins. A complete protein is one which contains everything necessary for building up the living structures of the body, or at least everything that protein can supply for this purpose. An incomplete protein is one which is lacking in one or more essential elements. Animal proteins as found in flesh are, for the most part, complete. The proteins of vegetables, which exist in very great variety, are often incomplete;...”

“There are, however, vegetables which contain complete proteins, such as the peanut, the almond, other varieties of nuts, and the soy bean; and besides these, milk and eggs furnish an abundance of animal proteins both complete and easily assimilable.

“It is now universally conceded that meat is not essential as an article of diet. It is only necessary to have a sufficient supply of complete protein, and this may be obtained from certain vegetables as well as from meat.

“It may further be said also that milk and eggs are greatly superior to meat in the fact that they furnish vitamins and food lime [calcium], both of which are highly essential to the growth and development as well as the maintenance of the body. These are practically altogether lacking in meat, and Professor McCollum seems to be quite justified in asserting that to cows’ milk and not to meat should be attributed any superiority claimed for meat feeders, for meat-eating nations are also milk feeders.”

Note: This is the earliest document seen (Dec. 2020) that uses the term “incomplete proteins” (or “incomplete protein”). The author states that soy bean is NOT an incomplete protein.

3146. Eddington, Jane. 1919. Tribune Cook Book: Vegetarian chop suey. *Chicago Daily Tribune*. Aug. 15. p. 20.
• **Summary:** “When served over a nice mound of boiled rice a vegetarian chop suey... makes a satisfactory one piece meal, served with soy sauce or without it.” A recipe is given.

3147. *Madison Survey (Madison, Tennessee)*. 1919. City and rural work co-ordinated. 1(27):4. Aug. 27.

• **Summary:** Nashville is within easy reach of the school and the vegetarian cafeteria there is operated by its Seventh-day Adventist students. “It is nearly two years since the effort began. The misses Robinson and Stout were the pioneers, assisted in the beginning by Brother Guy Jenkins. Later Miss McKay united with the young women, and Mrs. Gotzian, for years a friend of Southern self-supporting enterprises, and others assisted financially in equipping new quarters for the cafeteria.” Some 120 to 150 people are fed daily.

“The cafeteria is an educational institution quietly yet surely training the appetites of its patrons. For instance, it stresses the use of whole wheat or graham bread, and at present only two or three patrons even ask for white bread. Serving no meat, no tea, no coffee, selecting the combination of foods for those who are not well, it is a real factor in the proclamation of the truth of healthful living, called ‘the right arm of the message.’”

The treatment rooms in Nashville also serve a meatless diet.

3148. *Good Health (Battle Creek, Michigan)*. 1919. Why flesh abstainers sometimes backslide. 54(8):442-55. Aug.

• **Summary:** “Benjamin Franklin tells us in his autobiography of marvelous benefits derived from a non-flesh dietary, which he was led to adopt by reading an old author on the subject, and confesses that his abandonment of the biologic regimen was purely an act of self-indulgence. In later years he suffered much from gout as a result of his errors in this direction, and by returning to abstemiousness became younger by several years.

“Now that the principles of nutrition are better understood, there will probably be less backsliding than formerly.

“With these facts in mind, it seems quite clear that meat-eating may be simply an acquired habit which is perpetrated by example and custom rather than the result of a great biologic need. It must not be forgotten that the high caste Brahmins of India have been flesh abstainers for a score or more of centuries, and they are today by far the finest people in India. They are intellectually and physically equal, if not superior, to the average European.”

“A pint of milk included in an ordinary ration supplying the proper amount of energy, will suffice to supply the necessary amino-acids to meet all bodily needs. The same would be true if two or three eggs were eaten instead of the pint of milk. The peanut, the almond, and the soy bean

supply rich sources of protein, which possesses the good qualities of milk protein. This is probably also true of other nuts.”

3149. *Madison Survey (Madison, Tennessee)*. 1919. Asheville Cafeteria. 1(33):3. Oct. 8.

• **Summary:** “When one walks into the Asheville Vegetarian Cafeteria [in North Carolina], he finds himself glancing about the walls and reading the striking notices and signs posted in conspicuous places. The cafeteria is conducted by I.E. Seibert and wife, formerly of California, and once Madison students. The room is centrally located, and is easily pointed out because it is opposite the post office.”

One of the posters reads: “I have eaten the cow that ate the bran, And I felt like a cannibal man. I chewed up corpses, fresh and stale, And washed the down with a bottle of ale...”

3150. *New York Times*. 1919. Thirteen-year-old Russian poetess: Zlata Pushkin composes verses of quality after her day’s work on an Everglades farm in Florida. Oct. 12. p. 71.

• **Summary:** During the day she “hoes soy beans on a little farm reclaimed from the Florida Everglades.” “Her father, a disciple of Leo Tolstoy, came to this country partly because he wanted to work in the soil,...” Two photos by Robinson-Matlack show Zlata outdoors.

3151. Child, B.W. 1919. Nature cure pioneers: Prof. Arnold Ehret, of Alhambra, California. *Herald of Health and Naturopath (New York City)* 24(10):493-96. Oct.

• **Summary:** Prof. Child has known Ehret for many years. “I knew him first as an author, later as a sanitarium proprietor and lecturer, and now esteem him highly as a friend and pioneer of the most complete natural and scientific system or cult for the Cure and Prevention of Disease known. I have no hesitancy in stating that he has evolved and developed what now seems to be the ‘last word’ in regard to health and longevity.

“He was born near Freiburg, in Baden, Germany; is 53 years of age, and was endowed by his father with a natural bent or extraordinary desire for delving into the causes and reasons for occurrences and results.” His father died of consumption [tuberculosis] at age 53. “His education was obtained at a college where the long walk added to the work on the farm, on almost an ordinary vegetarian diet, brought on a severe attack of bronchial catarrh, but in spite of this, graduated with honor. His greatest interest being for physics, chemistry, drawing and painting, he took a special academy course and graduated as professor of drawing for high schools and colleges, at 21 years of age. He taught at college until drafted for military service, but was released after nine months’ service because of ‘neurasthenic heart trouble,’ resuming his vocation as a teacher. At 31 years of age he was quite fleshy and looked well, as others said, but was suffering from kidney trouble, Bright’s disease, with consumptive

tendency.” “Five times he took vacations to recuperate, but finally was pronounced ‘incurable,’ and resigned.” For the next five years he suffered much at the hands of 24 different physicians, and part of his suffering was to pay the bills of about \$6,000, but he was still pronounced incurable. Next he tried “naturopathy and was treated at the Kneipp sanitarium three different times, getting some relief and desire to live, but not cured. Finally he decided to try to cure himself. He had learned from past experience “that wrong eating was the cause and right eating might be the cure. There was vegetarianism, fruit and nut diet, numerous food ‘cures’ and a few hints that fasting would help. I went to Berlin to study vegetarianism, as there were over twenty vegetarian restaurants there at the time. My first observation was that vegetarians were no much more healthy than meat eaters, for many looked sickly and pale.” he went to Nice, France, then back home, returning to his old ways of eating. the next winter he went to Algiers, in northern Africa. The mild climate and wonderful fruits improved his feelings. He tried short fasts and for the first time felt he was on the right track, with a revelation from nature.

“An indescribable feeling, never known before of better health, more vital energy, better efficiency, and more endurance and strength came to me and gave me great joy and happiness just to be alive.” “I took a bicycle trip of about 800 miles from Algiers to Tunis.” He returned home and, under the influence of friends, gradually slipped back into his old ways. Yet he knew he had found the “Master Key” to mental and spiritual unfoldment. He then tells of his experiments with fasting in northern Italy and Capri. A friend cured himself of stuttering.

A large oval portrait photo shows Prof. Arnold Ehret. Address: Prof., Alhambra, California.

3152. *Madison Survey (Madison, Tennessee)*. 1919. City work. 1(38):6. Nov. 12.

• **Summary:** “The Nashville Cafeteria reports having the largest patronage in the history of its work, serving something over two-hundred [vegetarian] dinners on Tuesday. Thursday evening Misses Stout and Robinson of the cafeteria force assisted in a food demonstration at the tent on North Nashville, and there has come to us a neat folder containing sample menus, recipes, and suggestive food combinations given to the public at this demonstration.”

3153. *Madison Survey (Madison, Tennessee)*. 1919. Medical missionary volunteer activities. 1(43):1-3. Dec. 17.

• **Summary:** “A group of workers, including Miss McKay, formerly a member of the Madison faculty, has opened a cafeteria in Birmingham, Alabama. Their card reads: Vegetarian Cafeteria—Number 3. Health Foods. Home Cooking. 117 1-2 N 21st St., Birmingham, Ala. This group has purchased a farm as a rural base for city work.”

3154. *Good Health (Battle Creek, Michigan)*. 1919. Biologic living. 54(12):681. Dec.

• **Summary:** An outline of the main tenets of Biologic living on the front page of this issue. It begins: “Biologic living is simple, sane, scientific, successful and satisfactory.”

3155. Friedenwald, Julius; Ruhrah, John. 1919. *Diet in health and disease*. 5th ed. Reser. Philadelphia, Pennsylvania, and London: W.B. Saunders Co. 7-919 p. Illust. 25 cm. [4 soy ref]

• **Summary:** Most of the passages cited are similar to the 1913 ed., except for the following: The section titled “The soy bean” is now on p. 135-36. A table (p. 137) shows the “Composition of fresh and dried legumes (incl. soy beans, cow peas, chick-peas, peanuts) with that of other foods.” At the top of page 137 are 4 references to soy by Ruhrah (3) and Friedenwald and Ruhrah.

The section on “vegetarianism” (p. 141-42) begins: “Theoretically vegetarians are supposed to subsist on an exclusive diet obtained from the vegetable kingdom, including vegetables, cereals, fruits, nuts, etc. [sic], but as a matter of fact many add milk, butter, eggs, gravies and animal fats. The disadvantages of a strictly vegetable [vegan] diet are too obvious to require comment.”

In the chapter on “Infant feeding,” the section on “Other food for infants” has a subsection on “The soy bean,” which is now on p. 302-03.

In the chapter on “Diseases in which diet is a primary factor” is a section on “Substitutes for bread” (p. 596-97) which includes gluten bread and bran bread. Table 1, “Analysis of diabetic foods,” shows (p. 602) that the “Ralston Health Food Co.” makes “Gluten flour” which was first analyzed in 1895, then later in 1902-03. The same chapter has a long table titled “Analysis of diabetic foods” (p. 610-13). A 7-day vegetarian diet with a minimum of protein menu is recommended for treatment of cancer by Bulkley at the New York Skin and Cancer Hospital (p. 673-73).

In the chapter on “Recipes” is a section on “Bread” (p. 773-74) which includes whole-wheat bread, zwieback, and bran muffins for constipation. A recipe for Camplin’s bran cakes (p. 792) is given. The same chapter has a section on “Soy bean cookery” (p. 798-810) with the same recipes as in the 1913 edition. Address: 1. Prof. of Gastro-Enterology; 2. Prof. of Diseases of Children. Both: Univ. of Maryland School of Medicine and College of Physicians and Surgeons, Baltimore.

3156. Kellogg, John Harvey. 1919. *The new method in diabetes: The practical treatment of diabetes as conducted at the Battle Creek Sanitarium, adapted to home use, based upon the treatment of more than eleven hundred cases*. Battle Creek, Michigan: The Modern Medicine Publishing Co. 195 p. See p. 64-65, 124-26, 166. Illust. Index. 19 cm.

• **Summary:** Although not indicated on title page, this is a revision of the 1917 edition. The information on the soya bean in the chapter titled “The feeding of diabetics” is identical to that found in the 1917 edition of this book. But the chapter titled “Recipes for foods suitable for diabetics” (p. 119-84) contains the earliest soyfoods recipes seen published by any Seventh-day Adventist. In this chapter are recipes for “Cream of soy bean soup” and “Soy bean and tomato soup” (p. 124-25; each with “soy bean purée” [cooked ground soybeans]), and “Soy bean salad” (with “½ cup cooked soy beans,” p. 166).

Note 1. This is the earliest book seen (Oct. 2004) written by a Seventh-day Adventist that contains one or more recipes using soybeans or soy ingredients.

Note 2. This is the earliest English-language document seen (June 2013) that uses the term “cooked soy beans” (or “cooked soy-beans”) to refer to whole soybeans that have been cooked and ground.

The book contains many recipes which use wheat gluten: Gluten egg toast (p. 152), Gluten bread, Gluten bran bread (p. 156), Gluten bran puffs, Gluten griddle cakes, 40% gluten puffs (p. 157-58), 80% gluten puffs, Gluten wafers (p. 158), Cream of gluten gruel, and Gluten mush (p. 170).

Also discusses: Almonds, peanuts (p. 63), bran (p. 56, 170), lentils (p. 174), vegetarian diet (p. 61). Address: Chief Medical Director of the Battle Creek Sanitarium, Battle Creek, Michigan.

3157. Lefèvre, Jules. 1919. *Examen scientifique du végétarisme*. 2. éd. [A scientific examination of vegetarianism. 2nd ed.]. Paris: Société Végétarienne de France. 183 p. Illust. 21 cm. No index. [5+ ref. Fre]

• **Summary:** An English-language translation of this book was published in 1923. The author was born in 1863. Address: Professeur au Lycée Pasteur, Lauréat de l’Institut et de la Société de Biologie.

3158. McCann, Alfred Watterson. 1919. *The science of eating: how to insure stamina, endurance, vigor, strength and health in infancy, youth and age*. Garden City, New York: Garden City Publishing Co., Inc. xiv + 15-408 p. No index. 22 cm. [40+* ref]

• **Summary:** This is an amazing book, full of very interesting revelations related to food, diet and health. For example (p. v-vi): “Following his graduation from the food industry, Mr. McCann received the support of a New York newspaper, *The Globe*, which equipped him with a laboratory and set him free to report the results of his discoveries without regard to their influence upon the Advertising Department. Subsequently forty-one other newspapers in as many cities of the United States took up his work, but so heavy was the pressure applied by advertising agencies that the publishers of all these papers, with one exception, the *Chicago Daily News*, found themselves compelled to discontinue

his exposures. In this respect the photographs of original documents showing how truth is suppressed in daily journals, weekly periodicals and monthly magazines are in Mr. McCann's possession, a fitting justification in these days of 'regeneration' and 'reconstruction' for a Congressional inquiry into the nature of the silent influences at work to muzzle the press.

"During Mr. McCann's service on the *New York Globe* he has been made a deputy health commissioner by five municipalities, has been employed by as many mayors and police commissioners to make surveys of the food conditions obtaining in the communities represented by them. He has led squads of plain clothes men and trained field agents, including attorneys and physicians, upon raids that have resulted in scores of indictments, trials and convictions in municipal, state and federal district courts."

"He has initiated two hundred and six successful prosecutions of food adulterators and has never lost a case."

Page 57: In 1918 in the United States draft for World War I: "Of the 1,366,142 men available between the ages of 32 and 45 nearly 450,000 (435,378) are grouped as 'physical rejects,' leaving 601,236 men fit for service.

"Of the 2,568,012 men available between the ages of 18

and 22 nearly 800,000 (770,403) are grouped as 'physical rejects,' leaving 1,797,609 men fit for service."

Basic themes: Companies that process foods adulterate those foods and deceive consumers. Refined foods are a major cause of disease. Contains many case studies.

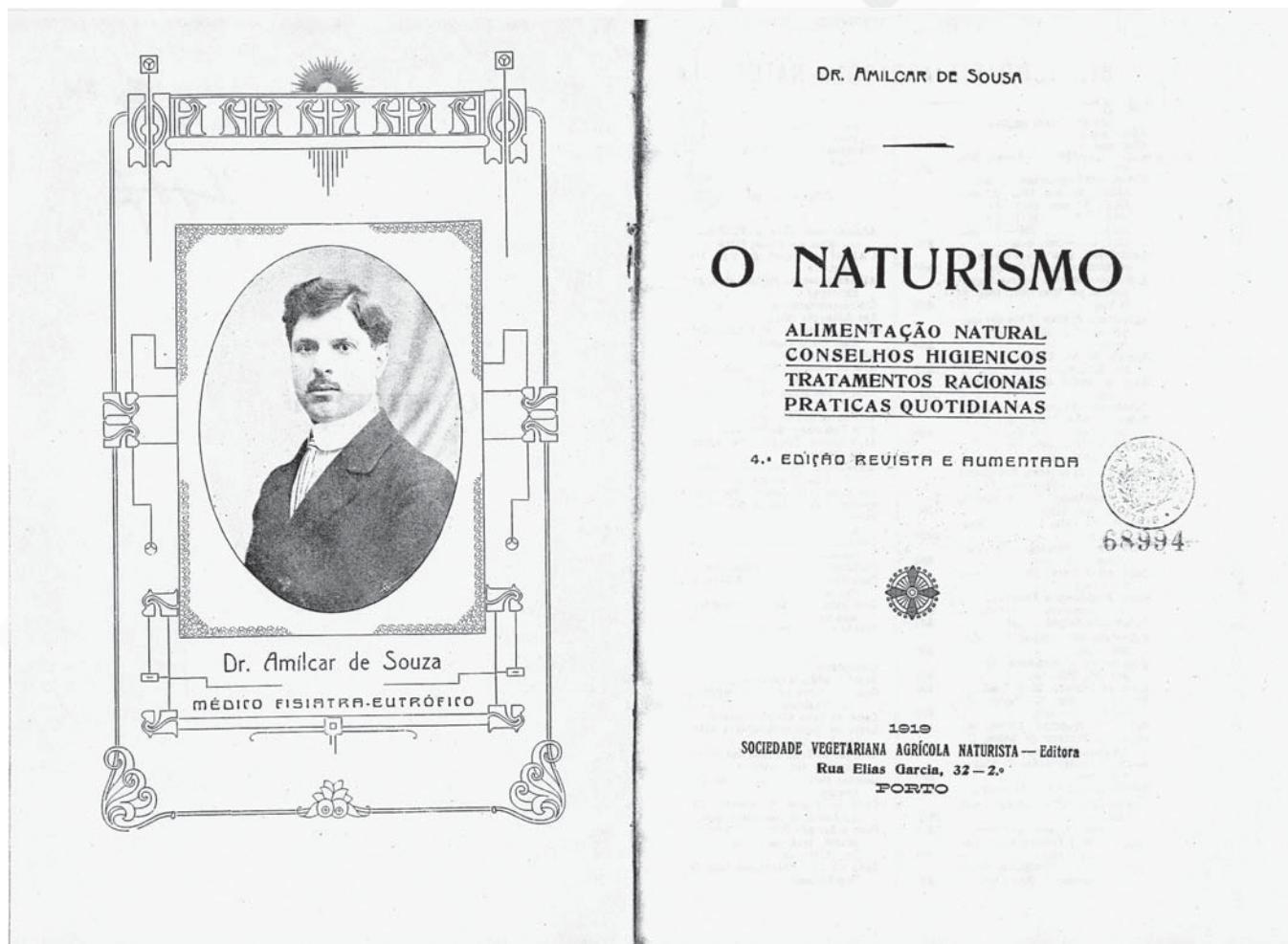
In 1919 this book was published by four different publishers—all in New York: (1) Eugenics Pub. Co. (2) Truth Pub. Co. (3) Garden City Publ. (4) George H. Duran Co. But the copyright pages states: "Copyright, 1918, 1919, by George H. Doran Company."

Alfred Watterson McCann lived 1879-1931. In 1931, at age 52, he died of a heart attack. Address: [New York City, New York].

3159. McDermott, Stella. 1919. *Metaphysics of raw foods, embracing the natural food laws*. Kansas City, Missouri: Burton Publishing Company. 77 p. 20 cm. *

3160. Miles, Hallie Eustace (Killick). 1919. *Health without meat*. 6th edition, revised and enlarged. London: Methuen & Co. x + 132 p. 19 cm. *

• **Summary:** The author, a woman, later married Mr. Eustace Hamilton Miles. This book was first published in 1915 under



the title *Economy in war time: Health without meat*. An 8th edition was published in London in 1923 and a 14th edition was published in 1931.

3161. Motiwala, Bhavandas Narandas; Gokhale, Ramchandra Saktharam. 1919. Rationale of vegetarianism. Bombay, India: Bombay Humanitarian League. 124 p. 18 cm. *

• **Summary:** “Competitive prize essay scheme no. XVI, 1st and 2nd prize essays.”

3162. Saxon, Edgar J. 1919. Why food reform is not expensive. London: C.W. Daniel Co. 12 p. Series: First Aids to Health. *

• **Summary:** About vegetarianism. The author also wrote other books about food reform, raw food, cancer, fruit, and the dangers of aluminum pans.

3163. Sousa, Amílcar de. 1919. O naturismo: Alimentacao natural, conselhos higienicos, tratamentos racionais, praticas quotidianas. 4a ed. [Naturism: Natural food, hygiene advice, rational treatments, everyday practices. 4th ed.]. Porto, Portugal: Sociedade Vegetariana Agricola Naturista. 360 p. Illust. Index. 24 cm. [242 ref. Por]*

• **Summary:**

Contents: Prologue. Preface. Prologue to the 1st edition. Natural food (He believes a fruitarian diet is the most appropriate). The natural life. Natural hygiene in hot climates. Individual hygiene. How is food defined? How should one eat? The supremacy of fruits. The fasting diet. What should one eat? The modern Eden. The normal man. The man and the gorilla. The grape cure. The pure diet. Vegetarianism. The meat broth. Why do our teeth fall out? The mouth and the teeth. Salt and vinegar. The worship of water. Physical exercise. How one can obtain health! Intestinal hygiene. Arthritis. Sleep hygiene. Hygiene of waking. The emancipation of women. Should we have a family? Education of the will. The hygienic house. Portugal, a health resort. The whip of air. Where to spend the holidays. Alcohol. The dangers of tobacco. The tea of 5. A sound mind in a sound body. Degeneration. A cure by nature. The “Just” system. The Kuhne system. The Kneipp system. The Fletcher system. The Müller system. The Lahman system. The Rikli system. The simple life. Outdoors. The cure of tuberculosis. The cure of cancer. How does one prolong life? The struggle for existence. Life and death. The problem of longevity. How to deter death. Maternity hygiene. Naturism in maternity. The art of using money. Serene death. The art of living. Fruit trees. The art of good health. The Ten Commandments of the century. Rules of life. The triumph of frugivorism. On the way to a new life. The practice of naturism [in this chapter: Natural frugivorous natural remedies]. Normal life regimen. Naturist thesis. Chemical and centesimal composition of natural foods.

A bibliography appears on pages 353-358; it contains 224 references to books and pamphlets and 18 references to magazines / periodicals. The references to books and pamphlets give only the title in the native language and the author. The year of publication, name of the publisher, and number of pages are omitted. The references to magazines give the title in the native language and the place of publication—for example “The Vegetarian Messenger, Manchester” or “La Nueva Ciencia, Habana.”

Sousa was a medical doctor. Address: Physician, Portugal.

3164. Thayer, Gilbert. 1919. Perfect health and how to attain it: or, The secret of health without drugs. 10th ed. [sic]. Lafayette, Indiana: Gilbert Thayer. 122 p. Illust. Reprinted in 1919 (11th ed.). *

• **Summary:** A popular work about diet and nutrition. Address: Lafayette, Indiana.

3165. Theosophical Society. American Section. Los Angeles Lodge. 1919. Vegetarian cook book. 2nd ed. Hollywood, California: Theosophical Publishing House, American Branch. 62 p. *

3166. Child, B.W. 1920. Nature cure pioneers: Part II. [Prof. Arnold Ehret, of Alhambra, California]. *Herald of Health and Naturopath (New York City)* 25(1):36-38. Jan.

• **Summary:** A good, early partial autobiography of Arnold Ehret. Apparently Ehret is speaking here, although his statements are not in quotation marks: “From my long experience in curing myself by fasting and mucusless diet, and in conducting fasts for many hundreds in my sanitarium in Switzerland, during the period of over 10 years, I can state with certainty of its wonderful potency and benefits when rightly conducted. My first experiences brought such beneficial results that I desired to perfect and verify the methods employed, so I continued my observations and investigations of and into all phases of life.

After many experiments and feeling fully restored, he and his young friend “started on a long trip. First thru southern Italy, walking and living on an almost exclusive grape diet; then by boat to Egypt, Palestine, Turkey, Rumania and Austria, then home. On this trip we learned much of the diet, habits, mentality and health of the different peoples, and especially in the Orient, and with the result that my belief in the superiority of European civilization received a severe shock, and my belief strengthened that I was on the right track for a knowledge of a much superior health with a better mental development, and a more active and longer life.”

“In Egypt we saw a race of people of extraordinary strength and endurance, living on a scanty vegetarian diet mostly, but with two supposedly bad habits—cigarette smoking and drinking strong coffee; yet we saw not a single nervous or toxemic person. To see how few kinds of food

and how little food they ate, and to learn that they ate about the same kinds of food that their ancestors did, gives one a reason for the superior qualities of old Egyptian civilization.”

“In Palestine we stayed several months, studying local customs, records, and history of past conditions, with the result that my conception of the real meaning of the New Testament gospels was changed very much. I learned that Christ’s life and teachings were in strict accord with now well known natural laws, which brought him superior intelligence and superior health, but that when written up from current hearsay some 150 years after, was colored by oriental forms of expression and metaphors, and their incomplete knowledge of natural phenomena. What was marvelous was thought miraculous. His ‘forerunners,’ his fasting, his diet, and manner of living, and that of his associates, all reveal the natural living which brought him superior health with no need of any divine assistance. He verified this by stating that future generations would ‘do greater works than he did,’ as they would get a better knowledge of natural—God’s—‘unchangeable’ laws and methods.”

After visiting other countries, his interest in “natural health principles” grew “with more confidence and enthusiasm than ever before the perfection of my own health by fasting experiments and an improved diet. I instinctively felt and soon proved that certain natural foods prepared in the right way, had a superior energy providing power, and also a superior cleansing power, when rightly used, and in connection with an intelligent abstinence from any food, for the prevention as well as the curing of diseases of all kinds. That when used in accordance with the individual’s encumbrance with disease debris—not germs—and his age, occupation, climate, season of the year, etc. that even the then co-called incurable diseases were helped in a uniform and orderly manner, and a cure certain, if not too much encumbered by habits and age.”

“I fasted for 24 days with such marvelously pleasing results, not only to my physical condition, but to my mental and my aspirations spiritually, that my enthusiasm increased to tell my friends and others of my discoveries, experiences and conclusive results. I could not describe my feelings, but told them they must experience them for themselves, which some took up at once.

“I commenced my educational work by public fasts and lectures, fasting twice in large German cities, and twice in Switzerland. I was sealed in a room by Notaries of State, and strictly watched and controlled by physicians, and with no outside interference or communications. One fast of 21 days, one of 24, one of 32, one of 49 days, all within a period of 14 months. Between these fasts and after, my work was lecturing, giving tests of physical and mental efficiency, proving the value of what I had learned and experienced, and these forced me teaching and advising others, writing articles, and starting a Sanitarium in Switzerland, and

advising by correspondence.

“My first written article was after my 49 day fast in Cologne, and published in a Vegetarian Magazine, stating quite a new experience from fasting, diet and healing of disease, in fact, of life itself, and its enjoyment and prolongation. It had a sensational and revolutionizing effect. It brought me letters of inquiry from all parts of the world, and in Europe particularly, health seekers, reformers and medical men were soon divided into opposers and enthusiastic followers. These writings brought on a scientific controversy or fight over the new principles I had brought to light, that in Europe the two opposing combinations [groups] were known as ‘Ehretists’ and ‘Non-Ehretists.’”

“I came to this country [USA] just before the war to visit the Panama Exposition [1915, held in San Francisco] and to examine the fruits raised here, and particularly in California, and my enforced remaining here by the war has seemed providential in finding those who had similar advances, discoveries and experiences” as by Dr. Thomas Powell.

Note 1. This is the earliest document seen (Sept. 2007) stating that Ehret started a Sanitarium in Switzerland and advised hundreds of people who fasted there over a period of ten years. What was the name of this Sanitarium? When and where in Switzerland was established?

Note 2. This is the earliest document seen (Sept. 2007) stating approximately when and why Ehret first came to the USA and to California. What is the source of all this early information about Ehret’s life? Address: Manager of the Health Science Co., Alhambra, California.

3167. *Good Health (Battle Creek, Michigan)*. 1920. Vegetarian meat extract. 55(1):58. Jan.

• **Summary:** Yeast is used in the manufacture of beer and other fermented liquors; it converts the starch of grain into alcohol. So much yeast is used by the industry that it has become a major waste product. However, yeast is rich in proteins and in flavors practically identical with those found in meat.

A recent article in *Scientific American* (1919 Aug. 23, p. 191) discusses the process of utilizing yeast. “The enzyme, endo-tryptase, breaks down the complex protein molecule into simpler compounds—albumoses, peptones, amido [amino] acids, and ammonia in consecutive order. If the process is stopped by sterilizing at 70°C, thus destroying the enzymes at a point at which peptones and amido acids predominate, the product becomes a splendid food... When well made, it has the same taste as beef extract and is easily digested. The sale as ‘vegetable extract’ has been large in England.”

3168. Hindhede, M. 1920. The effect of food restriction during war on mortality in Copenhagen. *J. of the American Medical Association* 74(6):381-82. Feb. 7. [11 ref]

• **Summary:** Summarizes the health benefits of a simple,

largely meatless diet in Denmark during World War I, starting in March 1917 and becoming severe from Oct. 1917 to Oct. 1918. The Allied blockade during this period cut off imports into Denmark. The government, fearing acute food shortages, sought aid from its vegetarian society and appointed Dr. Mikkel Hindhede, an ardent advocate of simple living, to lead its rationing program. The adequacy of a diet containing little or no meat was put to the test. Grain-eating meat animals were slaughtered and the grain, with all its bran, used for human consumption. On a diet largely of whole grain and bran bread, barley porridge, potatoes, greens, and dairy products, the Danish people survived the war with improved health and lowered mortality rates. The death rate dropped to 10.4 per thousand from a previous low of 12.5 per thousand in 1913 and 1914. Moreover the death rate from disease for men ages 25 to 65 fell 34% to its lowest level of this century.

Hindhede reflected: "This result was not a surprising one to me. Since 1895, when I began my experiments with a low protein diet (mostly vegetarian), I have been convinced that better physical conditions resulted from this standard of living. It may be said that a vegetarian diet is a more healthful diet than the ordinary diet. As the result of extensive studies in this field I am convinced that overnutrition, the result of palatable meat dishes, is one of the most common causes of disease." He then cites a long passage from McCollum's *The Newer Knowledge of Nutrition* (p. 52, 81) to support his point. "The people of Denmark have no cause to regret that during the war their diet consisted mostly of milk, vegetables and bran. If Central Europe had adopted a similar diet, I doubt that any one would have starved." Address: Lab. for Nutrition Research, Copenhagen V, Denmark.

3169. Kellogg, John Harvey. 1920. Vegetarianism: The kindly fruits of the earth. *Arbitrator (The)* 2(9):3-6. Feb. • **Summary:** Presents various arguments in favor of a biologic or non-flesh [later called "vegetarian"] diet. "Within the last fifty years there has been a veritable revolution in matters pertaining to diet. Seventy-five years ago, when Sylvester Graham was making his famous campaign for dietetic righteousness, he was not only made the butt of ridicule by the laity, but was vigorously combated by scientific men of all classes.

"It was true that Cuvier, Bell, Gassendi, and scores of other naturalists had testified to the fact that a man was near relative of the higher apes, with whom he constitutes the family of primates, and that his diet must, consequently, be essentially the same as that of his forest cousins. But this great biologic fact seemed to make no impression upon the writers of books on dietetics other than the few heretics who were regarded as quite outside the pale of authority.

"When the writer first became interested in the biologic diet by reading the works of Graham, now more than 50

years ago, not a single medical authority could be found who recommended a non-flesh dietary. On the contrary, it was unanimously maintained that flesh food was essential for the maintenance of sound health and vigor, notwithstanding the fact that men and women were to be found in India and other countries who had never tasted flesh food and whose ancestors for many centuries had abjured the flesh of animals from religious scruples.

"But a new day has dawned. Within the last twenty years, a number of physiologists have admitted the adequacy of a fleshless diet, and at the present time not a single authority of standing on the subject of diet maintains the necessity of using flesh. Nearly all, in fact, readily admit that flesh food may be wholly dispensed with and that, without injury."

Discusses the writings of Dr. Graham Lusk, Hindhede, Professor Elliott, Ovid, the Hebrew scriptures, Professor Price (Univ. of Chicago), Lord Byron, the diet of Indian Brahmins (who are "vegetarians"), the diet of chimpanzees, orang-utans, gorillas and the big apes, and the benefits of eating "vegetable proteins."

"According to the Hebrew scriptures, after God created man, he gave him his bill of fare, as recorded in the twentieth verse of the first chapter of Genesis: "'And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat.'

"Professor Price, of the University of Chicago, tells us that the Sumarians [Sumerians], people who lived 2,000 years before the time of Abraham, never took the life of animals or partook of flesh foods except in connection with a religious ceremony."

"The protein of eggs, milk and of nuts and soy beans, according to the world's most eminent authorities, may replace the proteins of meat; and this fact is so clearly established that the Inter-Allied Scientific Food Commission considered it unnecessary to fix any minimum meat ration, since meat may be wholly eliminated from the dietary without injury.

"It may be positively stated, in fact, that any one may at once drop all meats of every description from his dietary without suffering any loss whatever, provided he will take care to include in his daily bill of fare two or three glasses of milk."

Note: This is the earliest document seen by Dr. John H. Kellogg (Dec. 2013) that mentions "vegetarians" or "vegetarianism." Yet he referred to the diet he advocated as "the biologic diet" and his broader system as "biologic living." Address: M.D., LL.D., Fellow American Medical Assoc., Fellow of the Royal Society of Medicine.

3170. Brook, Harry Ellington. 1920. Care of the body. *Los Angeles Times*. May 2. p. X18. Sunday magazine.

• **Summary:** In the section titled "Surplus food causes

disease” is a long quotation (8 paragraphs; the source is not given) by Arnold Ehret. He discusses: Overfeeding charges the body with poisonous matter, which manifests itself by various secretions, especially mucus. A drunkard can reach a high age but not a glutton. The poorest countries produce the greatest number of centenarians. “Where everything else has failed, one may gain results by eating less and eating less often. This is slower but more convenient than fasting.” “Of course, an absolute fast, graded in severity according to the powers of reaction in a given individual, is the most potent and rapid method of restoring the digestive functions to their normal condition...” Address: N.D. [Naturopathic Doctor].

3171. Brook, Harry Ellington. 1920. Care of the body. *Los Angeles Times*. May 9. p. X18. Sunday magazine.

• **Summary:** The section titled “Land and food” notes that Malthus, “whose theory is now generally discredited, taught that it was necessary artificially to repress the increase of the human race, by ‘birth control,’ or the race would be in danger of starvation.” Malthus “made the great mistake of not distinguishing between our present method of devoting the land to the raising of cattle, and a natural diet of fruit, nuts and grain, which many believe to be the natural diet of man.” A table (from *The Foundation of All Reform*, by Otto Carque) shows the number of pounds of various plant foods that can be produced per acre compared with the weight of beef from range cattle. Bananas 120,000. Apples 25,000. Potatoes 10,000. Peaches 10,000. Corn 1,500. Legumes and peanuts 1,200. Wheat 900. Range cattle 30.

The section on “Unsulphured dried fruits” contains extracts from a letter from Prof. Harvey Wiley, former Chief Chemist, USDA: “The use of sulphured fruits,... is, in my opinion, highly deleterious, and should be prohibited by law.”

“For years a Los Angeles man [Otto Carque] has been doing missionary work, in giving the people a chance to eat unsulphured black California figs. Of late he has produced and marketed on a small scale unsulphured apples, pears and peaches and apricots.” Address: N.D. [Naturopathic Doctor].

3172. Brook, Harry Ellington. 1920. Care of the body. *Los Angeles Times*. May 30. p. X18. Sunday magazine.

• **Summary:** The section titled “Where fruit is cheap” contains an extract of a “letter from Emil Bischoff to Otto Carque of Los Angeles, for whom he previously worked. Mr. Bischoff is a vegetarian—or rather a fruitarian. The letter is dated from Cuyutlan, State of Colima:” [on the Pacific coast]. He describes the many fine fruits and related business opportunities “What a formula for an enterprising gringo nature temptingly provides here. There would be millions in it.” Address: N.D. [Naturopathic Doctor].

3173. Weinger, J. 1920. The Benedict Lust surprise banquet. *Herald of Health and Naturopath (New York City)* 25(5):196.

May.

• **Summary:** “On Dr. Lust’s return [to New York City] from Florida, where he stayed for two months, a surprise banquet was held by the faculty and students of the American School of Naturopathy and their friends, on Friday, April 23, 1920, at Schildkraut’s Vegetarian Restaurant, at 4 West 28th St.” The menu and prominent people present are given. Address: D.C.

3174. Raw Food Dining Room (The). 1920. Live food. Live people (Ad). *Los Angeles Times*. June 27. p. IX20.

• **Summary:** “The only restaurant serving no salt, sugar, or vinegar. Health drinks—uncooked soup—fruit, flower and vegetable salads—unbaked breads and brawn foods—unfired pies and cakes. All very delicious to the unperverted taste.

“Try our Raisinnut Pemikent. a wholesome unfired cereal food ready to eat. 30¢ per lb. package. Mail orders filled.

Note: This is clearly the same restaurant, previously on South Olive street, described in an article titled “Cookless food city’s latest” in this newspaper on 7 April 1919, p. II3. Address: 326 West Second St. [Los Angeles].

3175. *Madison Survey (Madison, Tennessee)*. 1920. Outside activities. 2(28):2. July 14.

• **Summary:** “Cafeteria [vegetarian] and treatment rooms in Nashville [Tennessee] are prospering. Similar centers are conducted in Birmingham [Alabama], Louisville [Kentucky], and Asheville [North Carolina].”

3176. Grohens, Albert P. 1920. Peanut butter: History and development of the peanut butter industry—Just one of the products made from peanuts. *Peanut Promoter (The) (Suffolk, Virginia)* 3(8):65, 67, 69, 71, 78. July.

• **Summary:** The text of this article is the same as one published one month earlier by the same author in *The Spice Mill* (June 1920, p. 976-980).

Original, high quality illustrations (line drawings) show: (1-3) Lambert’s original hand-turned roaster, blancher, and mill. (4) A large “Eureka Roaster.” (5) First peanut butter machine operated by power. (6) Motor driven blanching machine.

A portrait photo (p. 78) shows A.P. Grohens. Address: President and General Manager, Lambert Machine Co., Marshall, Michigan.

3177. Kellogg, John Harvey. 1920. The almond. *Good Health (Battle Creek, Michigan)* 55(8):466-70. Aug.

• **Summary:** Contents: Introduction. Composition. Rich in food lime [calcium]. Rich in iron. An extraordinary food. Science prizes the high value of the almond [digestibility experiments]. Why nuts sometimes disagree [they are concentrated and should be used as a staple food which is well masticated, not as a dessert]. The origin of nut butters.

Nut proteins equal to meat proteins [proteins are broken up into about 18 amino acids]. Meat eating involves enormous economic waste. The great food commission declared meat not necessary. Almonds are pure and safe which meat is not. A ready-to-eat food.

“The origin of nut butters: To overcome the objection that some people are unable to masticate nuts properly on account of defective teeth and to insure the proper assimilation even if not properly chewed, the writer about thirty years ago [i.e., in about 1890] conceived the idea of converting the nuts by crushing and grinding, into a paste—in other words, chewing the nuts by machinery. The peanut was first utilized in this way and rapidly won its way to public favor. Now, many scores of carloads of that nut are eaten under the name of peanut butter.

“Almonds were next used, and were found to make a delicious nut paste, or butter, which by the addition of water and a little salt, became a most delicious cream. In the form of almond cream or milk, nothing could be conceived in the way of nourishment which the body can more easily appropriate and more fully utilize” (p. 469-70).

“The Almond Grower’s Association of California, with the co-operation of the U.S. Agriculture Department, in encouraging the growth of the almond is doing a work which will entitle it to an honored place in the economic history of this country; for the time is certainly coming, and it cannot be far in the future, when the animal industry will languish for lack of space for pasturage, and flesh foods for this as well as other reasons will fill a less conspicuous place in the dietary of the average man than at present” (p. 470).

“The great food commission... The Inter-Allied Scientific Food Commission which met during the war was without doubt the most authoritative body on the subject of food and nutrition that was ever brought together.” The names of the members of the commission, each a distinguished specialist on human nutrition, are given. There were generally two members from each of the following countries: France, Italy, Great Britain, United States (Profs. Lusk and Chittenden), and Belgium. “The question of a minimum meat ration was discussed by the commission, but it was decided to be unnecessary to fix a minimum meat ration ‘in view of the fact that no absolute physiological need exists for meat, since the proteins of meat can be replaced by other proteins, such as those contained in milk, cheese and eggs, as well as those of vegetable origin’ (beans, nuts, and especially almonds).

“Quite in line with this official action was a recent editorial in the *Journal of the American Medical Association*, perhaps the highest medical authority in the world, which states that ‘man’s health and strength are not dependent on the assumed superior virtues of animal flesh as a dietary constituent.’

“Within the year 1918 there were slaughtered in the United States a hundred million beeves, sheep, pigs and

goats, one whole beast for every man, woman and child in the United States. Of this vast multitude of animals, the Federal inspectors examined nearly two-thirds (60,000,000) and found one and a half per cent so badly diseased that the whole or part of the carcass was condemned. In other words, nearly a million (900,000) carcasses were found seriously diseased” (p. 471).

“Almond butter with the addition of a little water is converted into a delicious cream, which, with the addition of more water, becomes a delicately flavored milk closely resembling the milk of the cow in appearance, and with the addition of sugar the resemblance to milk, especially mother’s milk, becomes still more complete. Such a preparation is in fact almost a perfect substitute for milk.

“The almond is thus not only capable of taking the place of meat in the dietary but may also serve as a substitute for milk.” Address: M.D.

3178. Health Science Co. 1920. Mucusless Diet (Ad). *Los Angeles Times*. Sept. 26. p. IX21.

• **Summary:** “Has the best Vitamine foods, Mineral Salts, ‘Fat and Water Solubles,’ and many important elements for Pep and Curing. Learn about them. Send 25¢ for ‘The Truth about Human Nourishment’; 30¢ for ‘Regeneration Diet and Rational Fasting’; 50¢ for ‘Neo-Diet,’ describing the ‘enormous success’ of Prof. Ehret’s Mucusless Diet. These and two more Theses sent for \$1.25.” Address: Dep. 87, Alhambra, California.

3179. *Good Health (Battle Creek, Michigan)*. 1920. A vegetarian orphan’s home. 55(9):559. Sept.

• **Summary:** “It is reported that the home of Tolstoy, ‘Jasnaja Polijana’ [Yasnaya Polyana, located 14 km southwest of Tula, Russian SSR], under the direction of his youngest daughter, is now utilized as an Orphans’ Home. Eight hundred orphans are already there, and the number is constantly increasing.

“The Home is to be conducted on the plan of the Junior Republic. Children will be taught agriculture and various trades under the direction of experts. They will be reared in accordance with the principles of the simple life as expounded by Tolstoy in his works. Meats of all sorts are to be excluded from the dietary.”

3180. *Madison Survey (Madison, Tennessee)*. 1920. The Thirteenth Annual Conference of Rural School Workers. 2(41):1, 5. Oct. 13.

• **Summary:** This two-day conference was held at Madison, Tennessee. I.E. Siebert and Mrs. Sutherland discussed “Rural Centers Solving the Food Problem.” “Elder McElhany told of experiences in the San Diego [California, vegetarian] cafeteria, and of the calls for class instruction in dietetics and cooking...”

3181. Brook, Harry Ellington. 1920. Care of the body. *Los Angeles Times*. Oct. 24. p. X18. Sunday magazine.

• **Summary:** The section titled "Flesh food" contains a letter from Otto Carque discussing the meat diet eaten by Eskimos. "Anatomically and physiologically the use of flesh food by man is unnatural, a remnant of a by-gone age, and cannot be defended in the light of modern science." Address: N.D. [Naturopathic Doctor].

3182. *Madison Survey (Madison, Tennessee)*. 1920. The value of whole grain breads. 2(44):2-3. Nov. 3.

• **Summary:** "It has been abundantly proved that for use in bread making, the superfine white flour is not the best. Its use is neither healthful nor economical... Modern grain milling methods are of comparatively recent origin, having been introduced since the year 1846. And wholesale commercial production of superfine or white flour dates from about 1870... The original idea in milling white flour was to get a product which would keep indefinitely in large quantities, and which, when baked into the staff of life, would present, what was supposed to be, a more refined appearance than whole-ground meal."

"Whole wheat bread, or freshly ground whole wheat flour with recipes for making the bread from this and other grains, may be obtained from: The Nashville Vegetarian Cafeteria, 610-6th Ave. N., Nashville, Tennessee. Ask also for information concerning grinding mills."

3183. *Madison Survey (Madison, Tennessee)*. 1920. Home made bread from home ground flour. 2(46):3. Nov. 17.

• **Summary:** "The Medical Missionary Volunteers have begun the publication of a series of leaflets on health subjects, to meet the demand for instruction on the part of patrons of the vegetarians cafeterias."

The five vegetarian cafeterias [run by Seventh-day Adventists from Madison College] are located at: (1) 610 6th. Ave., N. Nashville, Tennessee; (2) 85 Patton Ave., Asheville, North Carolina; (3) 117 1-2 North 21st St., Birmingham, Alabama; (4) 509 South 3rd St., Louisville, Kentucky; (5) 516 Gay St., Knoxville, Tennessee.

3184. *Madison Survey (Madison, Tennessee)*. 1920. The Louisville treatment rooms and cafeteria. 2(48):2-3. Dec. 1.

• **Summary:** Describes the opening of treatment rooms and a vegetarian cafeteria in Louisville, Kentucky. The cafeteria opened on the ninth [probably Nov. 9], serving its first meal to fifty people. Brother F.E. Worrell temporarily supplied the money for the venture.

3185. Ehret, Arnold. 1920. The mucusless diet healing system. *Herald of Health and Naturopath (New York City)* 25(11-12):480-83. Nov/Dec.

• **Summary:** "Lecture delivered to the 24th Annual Convention of the American Naturopathic Association,

September 23-25, 1920, at the Hotel Commodore, N.Y. [New York City].

"It is an 'open secret' that diet is the weak point of drugless physicians, because the science of drugless healing lacks a dietetic system that is based upon scientific and fundamental principles and facts and complete enough to be used in every diseased condition." Address: Of the Health Science Co., Alhambra, California.

3186. Howe, James. 1920-1929. The ethics of diet (Leaflet). London: London Vegetarian Society. 1 p. folded. *

3187. *Food Reformer's Year Book and Health Seeker's Guide*. 1920-1951. Serial/periodical. London: London Vegetarian Society. Frequency: Annual. *

• **Summary:** Not published in 1929, 1932, 1933, 1938-1950. A 10-page supplement to the 1951 Year Book was published in 1952. Continued by: *Vegetarian Handbook*, starting in 1953. Address: London, England.

3188. Armsby, Henry Prentiss. 1920. The modern science of food values. *Yale Review* 9:330. New Series. *

• **Summary:** Discusses in detail the place of a livestock industry as part of a country's food system, and of various classes of animals in particular, with reference to the most effective utilization of our food resources. His opening sentence is revealing: "The experiences of the great war have forced us to realize as never before that the maintenance of the food supply is the basal problem of civilization." He called attention to the large losses which occur in the conversion of wheat into meat as compared with its direct consumption.

3189. Bell, Ernest. 1920. In a nutshell: Cons and pros of the meatless diet. London: G. Bell & Sons. vii + 45 p. 19 cm. *

• **Summary:** The author (born 1851) also wrote many books about animal welfare and against vivisection from about 1893 to 1928. Address: M.A., of Trinity College, Cambridge, England.

3190. Briggs, Frederick Mead. 1920. Meat substitutes. Brooklyn, New York: Chat Publishing Co. 16 p. 11 x 15 cm.

• **Summary:** Identical to the 1916 edition, except that the publisher is different.

3191. Haig, Kenneth George. 1920. Health through diet... With the assistance of A. Haig. 5th edition, revised. London: Methuen & Co. Ltd. x + 227 p. 8°. *

3192. Kellogg, John Harvey. 1920. The health question box, or a thousand and one health questions answered. 2nd ed. Battle Creek, Michigan: Modern Medicine Publishing Co. 907 p. Illust. Index. 21 cm. 1st ed. was 1917.

• **Summary:** "Foreword: For more than forty years, the

writer of this volume has each week stood before an audience of invalids at the Battle Creek Sanitarium to open a popular question box. During a longer period the writer has supplied each month to the monthly journal *Good Health* several columns of answers to correspondents." More than a thousand of these have been selected, with their answers, for this volume.

The following questions concern the soy bean (p. 350-53, 886; also 125, 200, 347, 349): In what respect is the soy bean superior to the navy bean and other varieties? What is soy bean curd or cheese (to-fu), and how is it made? What is the food value of the soy bean? What is the composition of the soy bean, especially in relation to the amount of carbohydrate it contains?

Concerning peanuts (p. 348-49): Is the protein of the peanut equal to that of meat or eggs? Which is the more digestible, roasted or raw peanuts? Why is it necessary to cook peanuts to prepare them for digestion?

"In North China and various other countries where the peanut flourishes, it has long held a prominent place in the national dietary; but in this country its great value has been so little appreciated that it has been scarcely recognized as a food, having been eaten as a dainty or luxury.

"Although, since the writer—some twenty-five years ago [i.e., ca. 1895]—introduced the crushed nuts, or peanut butter, into the bill of fare of the Battle-Creek Sanitarium, the use of peanuts in this form has rapidly extended and it has found its way to many thousands of tables."

One discovery has "placed the peanut upon a high pedestal among foodstuffs... It is the fact that the protein of the peanut belongs to a special class very rare among the products of the vegetable kingdom, known to the chemist as 'complete protein.' The complete protein is one which contains all the elements needed for making any of the many different kinds of tissue found in the human body. Very naturally these proteins are found in eggs, milk and meat, but they are not found in cereals or vegetables." The almond and soy bean also contain complete proteins.

Concerning the natural diet of man (p. 96-109, 124-25): What was the diet of prehistoric man? Ans: Fruits and nuts. What is the natural diet of man? Ans: Fruits, soft grains, nuts, tender shoots and juicy roots. Man is not carnivorous. What was the Brook Farm experiment? What is the simple life? What is biologic living? Ans: Living in accord with the "great biologic laws... which rule our physical being." What is Fletcherism? Ans: Thorough mastication. When eggs and meat are discarded what vegetable foods should take their place? Ans: No substitutes are needed. "Protose, Nuttolene and other vegetable meats are rich in protein. The newly introduced soy bean is more than a substitute for meat. It is rich in lime and vitamins which meat lacks. Its protein is 'complete.'" Have human beings a natural appetite for flesh? Do scientific authorities admit that animal flesh is a necessary part of the human dietary? Ans: "All modern

physiologists admit that flesh food is not an essential part..." Is a meatless diet capable of maintaining the body in a state of vigorous health? Is there any authority for the elimination of flesh foods from the dietary? Does a flesh diet injure the kidneys? Is it not true that laborers universally require a large amount of meat.

Concerning roughage, bran, and constipation (p. 197-99). Diabetic foods (p. 199-201, incl. soy bean and soy bean curd). Dietary oils and butter (p. 338-41, incl. nut oils, peanut oil, olive oil, malted nuts). Concerning tree nuts (p. 341-47, 354-59): What is the food value of nuts? Ans: The "most highly concentrated of all natural foods." Tropical fats—Where do the natives of the tropics get their fat? Nuts for nursing mothers—Is there any food which will increase the flow of her milk? Ans: Nut milks, Malted Nuts. How did the Jordan almond get its name? Ans: This choicest of all almonds came originally from Malaga in southern Spain. Almond milk—Is it possible to prepare a substitute for milk from vegetables? Ans: Yes. "The writer has made large use of almond milk for thirty years [i.e., since about 1890]. It is more easily prepared from almond butter." "Almost equally good milk preparations may be made from the soy bean and the peanut." Are nuts good food? Yes, incl. peanut butter. Nuts make good "meat substitutes."

On the last page is a list of 18 health books by Dr. Kellogg, all published by the Modern Medicine Publishing Co. Address: M.D., Battle Creek, Michigan.

3193. Lofting, Hugh. 1920. The story of Dr. Dolittle. England: F.A. Stokes. Philadelphia and New York: J.B. Lippincott Co. xvi + 172 p. 20 cm.

• **Summary:** This is the first in a very popular series of children's books, suited as read-alouds for children as young as age 4-5. Dr. Dolittle is a British physician and vegetarian who lives in a little town called Puddleby-on-the-Marsh. He is very fond of animals, with whom he has wonderful relationships—and he owns so many that people no longer want to visit him. But he likes animals better than the best people. The author lived 1886-1947. Address: England.

3194. Monteath, Kenneth McLaurin. 1920. Philosophy in diet: A précis of the moral ground occupied by vegetarians and fruitarians. York, England: K. Monteath. 16 p. 16°. *

3195. Noorden, Carl von; Salomon, Hugo. 1920. Handbuch der Ernährungslehre. Erster Band. Allgemeine Diätetik [Handbook of nutritional education. Vol. I. General dietetics]. Berlin: Verlag von Julius Springer. xxxiii+ 1237 p. [100+* ref. Ger]

• **Summary:** The section titled "Vegetable Milk and Cream" (p. 311-14) notes that the authors have had extended experience with soybean milk and soy flour made by Frankfurter Soyama-Werken in various forms. For each product the percentage protein, fat, carbohydrates, ash,

and calories per 100 gm is given, based on analyses of Dr. G. Popp in Frankfurt: Soyama Flour (*Soyamamehl*; 42% protein, 18% fat), Soyama Milk (*Trink-Soyamamilch* [normal], 3.77%, 3.36%), Soyama Milk for Diabetics [low in carbohydrates] (*Trink-Soyamamilch [fuer Diabetiker]*, 3.77%, 3.40%), Soyama Milk for Baking (3.29%, 4.40%), Soyama Cream (*Soyamarahm* [normal], 2.93%, 11.50%), Soyama Cream for Diabetic (*Soyamarahm [fuer Diabetiker]*, 2.95%, 11.50%), Soyama Cream [extra rich in fat, especially for diabetics] (*Soyamarahm*, 2.50%, 30.0%). The soybean is of special importance in diabetic diets because of its low carbohydrate content, which can be reduced even more by a special process.

When Soyama Cream is mixed with coffee, tea, or chocolate, one can scarcely tell whether or not one is using cow's milk. Pages 312-13 summarize the findings of Fischer on the ease with which plant- or vegetable milks are digested.

The section on variety breads (p. 427) notes that soybean flour is now warmly recommended in such recipes.

A section titled "Soybeans" (p. 542-43) notes that edible soy products are made by Aguma-Werken F. Thörl in Harburg, Vaterland brand soy flour is made by E. Friedrichsen in Berlin, and an excellent soy flour is made by Soyama-Werken in Frankfurt am Main. In Japan and China countless preparations made from soybeans are on the market. Especially prized is the cheese named tofu (To-fu). Soy sauce is also known worldwide. Soy coffee (p. 694) is of much less economic importance than imitation coffees made from cereal grains or malt. Page 714 mentions tests using soybean flour to make cocoa or chocolate. Page 800 discusses soya seasonings such as shoyu fermented with koji, and miso.

Pages 887-903 discuss vegetarian cures for diseases, and ten specific diseases for which they are well suited. Some groups of German vegetarians are endeavoring to return to a more "natural way of life," and some of these eat a raw-food diet. Pages 898-99 give the protein content and calories per 100 gm of soy flour and soymilk, plus a discussion of soymilk. Page 979 gives the composition of two brands of soymilk and one of soy cream. Also contains early information on using baking soda for cooking whole soybeans. Noorden lived 1858-1944. Address: 1. Geheimer Medizinalrat und Prof., Frankfurt-am-Main, Germany; 2. Prof., Vienna, Austria.

3196. Pearl, R. 1920. The nation's food. W.B. Saunders and Co. *

• **Summary:** The author classified foods derived from vegetable crops and aquatic animals as primary, and those derived from domestic animals as secondary, making the distinction that the secondary products involve large losses of potential food in their production. During 7 years from 1911 to 1918 in the USA, primary foods supplied 51% of the

protein, only 17% of the fat, 94% of the carbohydrates, and 59% of the calories in the American diet; secondary foods supplied the rest. The fact that secondary foods furnished 41% of the total calories consumed in the USA, indicates that the nation's nutrition was on a wasteful economic basis.

3197. Baltzer, Eduard. 1920? Vegetarisches Kochbuch fuer freunde der natuerlichen Lebensweise. Neu bearbeitet von Karl Lentze, Dr. K.L. Kuhne. 22. vermehrte Auflage [Vegetarian cookbook for friends of the natural way of living. Newly edited by Karl Lentze and Dr. K.L. Kuhne. 22nd expanded edition]. Leipzig, Germany: Verlag von Louis Kuhne. 168 p. Undated. No index. 20 cm. [Ger]

• **Summary:** Dr. Kurt Louis Kuhne was born in 1897. Address: Germany.

3198. Ehret, Arnold. 1920? Mucusless diet, a series of articles on superior diet for health and economy. New York, NY: Nature Cure Publishing Co. 26 p. 24 cm. *

• **Summary:** Arnold Ehret lived 1866-1922.

3199. St. Helena Sanitarium (California) (Color postcard). 1920? Sanitarium, California. 1 p. Front and back. Undated. 9 x 14 cm.

• **Summary:** Of the 4 color photos on the front, three show the main sanitarium building. In the upper left corner: "The largest and best equipped institution west of the Rocky Mountains. Following the Battle Creek Sanitarium system."

On the back left. "A true health resort. Located 65 miles from San Francisco, on an elevation overlooking the beautiful Napa Valley..." Postage was 1¢ in the USA, possessions, Canada, or Mexico. Foreign: 2¢. Address: Sanitarium, California.

3200. Cubbison's Bakery. 1921. Cubbison's Bran Crackers (Ad). *Los Angeles Times*. Jan. 2. p. VIII-20.

• **Summary:** "Whole wheat flaxseed and Unsweetened Graham crackers. A food and laxative. Try them, sample postpaid 25¢. Cubbison's genuine whole wheat health bread, very nourishing. Cubbison's products for sale at Walter's Bakery, Summit Grocery, Pasadena, Young's Markets, Albert Cohns, Van Houtens, etc."

This ad also appeared in the 10 July 1921 issue (p. VIII-20) of this newspaper. Note: This is the earliest document seen (April, 2004) that gives Cubbison's Bakery address as "3417 Pasadena Ave., Los Angeles." Address: 3417 Pasadena Ave., Los Angeles [California]. Phone: Lincoln 2969.

3201. *Madison Survey* (*Madison, Tennessee*). 1921. Vegetarian cafeterias. 3(3):2. Jan. 19.

• **Summary:** "Birmingham [Alabama] cafeteria was started about one year ago by Miss McKay, Mrs. Holst, and others... Chalkville farm, an 87-acre tract about fourteen miles from the cafeteria has been purchased as a country base... Mr.

Zilke is the maker of whole wheat bread which the trade is appreciating..."

"The Knoxville [Tennessee] cafeteria is less than a month old." The whole wheat bread sells like hot cakes. "Practically no one asks for white bread."

3202. Carver, George W. 1921. Re: Statement on uses for peanuts and sweet potatoes, and thoughts on the future of meat substitutes. *Tariff Information. Hearings before the Committee on Ways and Means, House of Representatives on Schedule G, Agricultural Products and Provisions*. Jan. 21. p. 1543-51.

• **Summary:** Carver has developed 107 products from sweet potatoes. He has just begun similar work on peanuts, and he expects to create even more products from them. He shows a high quality pomade or face cream made from peanuts, a fine ink made with peanut oil, peanut flakes than can be easily dissolved in hot water to make peanut milk, and some peanut relish.

Next he discusses meat substitutes: "And then here is a bottle of mock oysters. The peanut curds can be made into mock meat dishes so thoroughly that it is impossible to tell them from meat, and it is going to be very satisfactory in that direction. We are going to use less and less meat just as soon as science touches these various vegetable products, and teaches us how to use them. I remember years and years ago when the automobile first was being introduced how the people laughed and how they jeered and how they talked of the horses, about the impossibility of running them off the streets. I have been here two days, and I have not seen a single horse on your streets. They are automobiles. And now the same thing is true, or much the same thing is true about our vegetable products with reference to the meat business." Address: United Peanut Assoc. of America, Tuskegee, Alabama.

3203. Carqué, Otto. 1921. Vegetarianism in the light of modern science. *Herald of Health and Naturopath (New York City)* 26(2):79-84. Feb.

• **Summary:** "Having lived as a vegetarian for over a quarter of a century [i.e., since 1896 or before], and having made a study of foods and dietetics a part of my life-work, I fell qualified to say something to those who are ready to abandon the conventional ways of living. I shall deal with the question of diet from a historic, hygienic, ethical and economic point of view." Address: [California].

3204. *Apyrtropher Magazine (The)*. 1921--.. Serial/periodical. Chicago, Illinois: Apyrtropher Society. Edited by George Julius Drews. *

• **Summary:** The subtitle reads: "Devoted to the art and practice of living on the natural, aesthetic and moral unfired diet for the perpetuation of health and cure of disease." Address: Chicago, Illinois.

3205. *Herald of Health and Naturopath (New York City)*. 1921. Book reviews: Spectro-Chrome Therapy. 26(4):200-01. April.

• **Summary:** "The most unique and complete exposition of Spectro-Chrome Therapy that has been our pleasure to read is contained in a book recently written and published by Col. Dinshah P. Ghadiali, M.D." His pupils call him Dinshah. The book sells for \$2 and can be obtained from the author at 24 East 42nd St., New York City.

Note 1. Dinshah P. Ghadiali lived 1873 to 1966. This book is not listed at OCLC (Sept. 2007).

3206. *Herald of Health and Naturopath (New York City)*. 1921. Book reviews: Vegetarian magazine. 26(4):200-01. April.

• **Summary:** "Vegetarians will be interested in the fact that a new magazine has entered the field. It is called The Vegetarian News, published at 8, John street, Adelphi, London, W.C.Z. and is the official organ of the London Vegetarian Society. Through reading English health magazines, one gets the impression that the Vegetarian and Natural Life Societies are better organized there than in America. In London are numerous first-class restaurants that serve vegetarian dishes exclusively. Here one finds vegetarianism in its best urban setting, where carefully prepared food is daintily served amid pleasant, restful, and often luxurious surroundings." Americans who start vegetarian restaurants should heed this example.

3207. Hansen, I.A. 1921. What is true health reform and how shall we present it? *Advent Review and Sabbath Herald* 98(19):2, 4. May 12.

• **Summary:** Health reform must be in harmony with natural law. "We should maintain a proper balance of proportions... It is true that if there is one thing more important than another, it may be wholewheat bread, or brown rice, leafy vegetables, bulky food, yogurt, vitamins, the caloric system, thorough chewing, vegetarianism, free water drinking, deep breathing, outdoor exercise, the sleeping porch, low-heeled shoes, loose clothing, linen-mesh underwear, the morning tonic bath, nonsmoking, proper eyeglasses, eugenics, nose breathing,..." Address: Secretary General Conference Medical, Takoma Park, Maryland.

3208. Kellogg, John Harvey. 1921. In memoriam: Ella Eaton Kellogg. Battle Creek, Michigan. 41 p.

• **Summary:** Begins with a portrait photo of Ella (the wife of Dr. John Harvey Kellogg) in her later years. Born: April 7, 1854. Died: June 14, 1920.

On the next page is this poem:

"Death reaches not a spirit such as thine,

"It can but steal the robe that hid thy wings;

"Though thy warm breathing presence we resign,



"Still in our hearts its loving semblance clings."
 "—Oliver Wendell Holmes."

Below a full-page photo showing the Kellogg home is written: "Where she is missed." On page 30 is a photo of Ella Kellogg writing at her desk in her later years. Another photo (p. 38) shows four squirrels playing at the base of a large conifer.

The first half of this brochure, titled "Mrs. Ella Eaton Kellogg, by H.M.S. [Henry M. Stegman, editor of *Good Health* magazine], first appeared in the July 1920 issue of that magazine (which see).

It is followed (starting on p. 23) by a special tribute to her by her husband, titled "My Helpmeet," which tells how and when they met and many anecdotes. This section begins:

"I first met my wife, then Miss Ella Eaton, in the late fall of 1876, forty-four years ago. The circumstances of my meeting her I always regarded as Providential. We were having an epidemic of typhoid fever in the West End, chiefly among the students of the Battle Creek College, which at that time had a large attendance. So many people were sick it was exceedingly difficult to find persons to care for them. We had no trained nurses, and I had but one physician, Dr. Lindsay, to assist me in caring for some sixty cases in the town, besides the regular patients at the Sanitarium. In consultation with Dr. Lindsay one morning concerning the cases she was looking after, she remarked: 'I have two patients who are very sick. One of them I feel sure would die but for the fact that she has such a remarkable nurse. She is getting such intelligent and faithful care that I believe she will recover in spite of the dreadful hemorrhages she has had and her very high temperature.'

"It occurred to me that I should see that young woman and endeavor to enlist her in our work, which was already beginning to show signs of development. So I was glad to

improve the opportunity afforded by a consultation to meet the wonderful nurse, and was as much impressed as my assistant had been. I learned from Dr. Lindsay that Miss Eaton had been spending a few weeks visiting friends in Battle Creek, and learning of the great need of persons to care for the sick, had volunteered her services.

"When the young lady had recovered, I had an interview with Miss Eaton and told her of a 'School of Hygiene' which I purposed to start the following fall, and was glad to find her willing to enroll as a charter member of the school. I was still more pleased to find that the possession of a university degree qualified her to assist in the course of instruction in certain branches.

"She returned to the school the following fall, and took so deep an interest in the work that she was soon a most efficient assistant in caring for the multitude of sick people who were then demanding attention.

"I was struggling with the multitudinous duties devolving upon me as superintendent, physician, surgeon, business manager, lecturer in the school of health—almost the entire faculty, in fact—and editor of *Good Health*, in addition to the task of planning the first large main building, supervising the construction and raising the money to pay the large weekly bills. A fine essay read before the School of Hygiene showed me that Miss Eaton possessed unusual literary ability. Another circumstance later acquainted me with another trait of her character—absolute reliability and responsibility for any trust reposed in her hands and unswerving devotion to duty. The lack of trained nurses—this was before the days of schools of nursing—compelled us to press into service everybody available or to call for volunteers to care for the grave cases constantly applying for help. A poor woman suffering from cancer of the stomach arrived one day in a condition of such great feebleness that she could not be sent back to her home. In a few days everyone who undertook to care for her was worn out. A new nurse was needed. Miss Eaton volunteered to accept the charge. She remained with the patient day and night without relief for an entire week, and the patient finally expired in her arms, suffering the most terrible agony. The last forty-eight hours the attendant had not a moment's sleep, and by a strange oversight the man who carried trays of food to the room (in a cottage) neglected to call, so she was also without food; but she remained heroically at her post to the last, as the patient was liable to die any moment from gastric hemorrhage. The great mental and nervous strain necessitated a few days' rest. A less vigorous personality would have collapsed completely.

"Greatly needing help in my literary work for *Good Health*, I invited Miss Eaton to assist me, and she took up a task which she never laid down until her failing health, a few months before her death, compelled her to relinquish the work.

"Miss Eaton's aid in the editorial work of *Good Health*

soon became indispensable, and I considered myself the most fortunate of mortals when she consented to become my life partner in a work which I loved better than my life, and in which, during all the years since, more than forty, she was a constant inspiration, as well as a most efficient and congenial helper and companion. For long periods when I was buried in the development of new features of our expanding work, she carried the principal burden of the magazine, and almost to the last moment of her life gave to it the benefit of her long experience and broad research.

"When the writer became superintendent of the Battle Creek Sanitarium, October 1, 1876, one of the first problems which presented itself was the creation of a new and more satisfactory dietary. The bill of fare in those days consisted of what was left after meats of all sorts, butter, cane sugar, all condiments except salt, pies, cakes, gravies and most other likable and tasty things were excluded. The result was a rather uninviting residue. New arrivals were usually very much dissatisfied, especially for the first few days, and in many cases symptoms of indigestion appeared which had not existed before, much to the discouragement of the patient and to the perplexity of the doctor. 'Sour stomach,' or acid dyspepsia, was the almost universal complaint of the new arrival after the first week or two, and was an exceedingly common trouble with 'helpers.' The cause for this embarrassing situation we could not fathom. It was evident, however, that the diet lacked flavor and gustatory appeal. The problem was to create a dietary which would be appetizing and satisfying, as well as wholesome. I struggled with the difficulty five or six years, and then, just after our return from a trip to Europe in the spring of 1883, I laid the problem before Mrs. Kellogg, and earnestly besought her to take up the subject of food and feeding and try to find a solution of our difficulties. She hesitated, saying that her training had been in different lines and she feared she might not succeed, but finally entered into the matter with the usual energy and enthusiasm which always characterized her work. She first of all visited the best Eastern schools of cookery, taking courses under the best teachers. The next step was the equipment of an experimental kitchen in which was begun a research in methods of preparing food with reference to wholesomeness and digestibility, which was carried on almost continually for nearly twenty years. During all this time Mrs. Kellogg was busy devising new methods of food preparation, new dietetic combinations, recipes, etc., for the creation and perfection of the new dietary which we recognized as the most pressing need for the advancement of the cause of diet reform and the welfare of the patients of the Sanitarium. We took our dinner daily at about 5:00 P.M. at the experimental kitchen and discussed the results of the day's work" (Continued).

3209. Kellogg, John Harvey. 1921. In memoriam: Ella Eaton Kellogg (Continued—Document part II). Battle Creek, Michigan. 41 p.

• **Summary:** (Continued): Around his time, in 1885 Alfred College, her alma mater, bestowed a Master of Arts degree on Ella Kellogg.

"Whenever I had a suggestion to make, it was given a thorough trial and subjected to the most rigorous tests. Out of many thousands of experiments a few dozen good ideas would be developed, and thus a new regimen was gradually built up.

"To this work of Mrs. Kellogg's, more than to anything else, the Sanitarium and the world are indebted for the advancement in dietetics which, started in those early days, has in later years been carried on by other capable persons who received their first inspiration and instruction from Mrs. Kellogg.

"Without the help derived from this fertile incubator of ideas, the great food industries of Battle Creek would never have existed. They are all direct or indirect outgrowths of Mrs. Kellogg's experimental kitchen, established in the fall of 1883.

"Another outgrowth of the little kitchen, in a cottage across the road from West Hall, is the Battle Creek Sanitarium School of Home Economics, which is a lineal successor to Mrs. Kellogg's Cooking School, an early addition to the experimental kitchen.

"Both Mrs. Kellogg and myself began teaching school when young, and were much interested in children and child culture. We felt that it would be a privilege to share our home with others and to open opportunities to those who might thereby be prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spencer, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarten, then sloyd and manual training. Competent teachers were employed to carry out our plans, and the whole home and home life became a training-school. No domestics were employed. The entire work of the home was divided up into small tasks, each of which was allowed to a child, who was made responsible for it.

"In all this work, Mrs. Kellogg was the directing head. She read and studied everything of value written on the subject of child culture, from the revolutionary teachings of Rousseau and his followers to the latest results of biologic and physiologic studies of childhood and adolescence. With a master hand she planned, directed, and supervised every detail of the home life and the activities of each child. When all [page 31 bottom] the little ones were asleep at night, we discussed principles, theories and plans, often till a late hour, and whatever decision was reached, was promptly put into execution. In the midst of all the busy hours of household and school activities, she carried on her department in *Good*

Health, directed the Sanitarium School of Cookery and lectured to patients and helpers, besides carrying on for years an extended correspondence in the direction of field work in the Health and Social Purity Departments of the National W.C.T.U., in close association with Miss Frances Willard, whose intimate friendship she enjoyed.

"During all this time, and for more than twenty years, she prepared the bills of fare for breakfast, dinner and supper for the tables of both patients and helpers at the Sanitarium,—a family aggregating from a thousand to fifteen hundred persons,—six separate menus every day in the year, besides doing the same for her own family and directing the culinary department which served as a training-school of cookery for the girls of the home as fast as they became old enough to take turns in carrying the larger responsibilities of the home.

"Those days were busy and troublesome times at the Sanitarium. The great improvements made had all been paid for with borrowed money, which was obtained in small sums from many different persons, and the financial problems were pressing and perplexing. The attempt to build up a great, self-supporting, philanthropic enterprise without endowment was a new and an untried experiment, and many expected the effort to fail.

"But financial troubles were by no means the chief of our problems. The Battle Creek Sanitarium Method was not a well-rounded and developed system, as now, with able experts in charge of every department. It was a new, and, in the early days, a more or less crude attempt to systematize and co-ordinate a large group of therapeutic agents known as natural or physiologic measures. There was much prejudice to be overcome, as well as scientific problems to be solved.

"And there were other and far more subtle and difficult problems growing out of the sectarian affiliations of the work, to say nothing of the ordinary routine work of caring for several hundred sick people and supervising to some degree the activities of some hundreds of helpers. Mrs. Kellogg was in close touch with all this medley of work and worry, and lent a sympathetic and judicious mind and dexterous hand to the task of solving the perplexities which every day presented themselves for settlement.

"How she did it all is indeed more than a wonder; it was truly a miracle of efficiency and endurance. And it is not surprising that by the time the first group of little ones began to reach years of maturity and responsibility she broke under the strain which was too much for human nature to bear. This breakdown occurred twenty-three years before her death. Complete rest for a year or two secured improvement, but not complete recovery, and during the last twenty years of her life, her labors, though versatile and wonderfully efficient, were handicapped by continuous invalidism. Indeed, during all these years the seeds of the malady which finally ended her life were slowly developing. Not one day during all these long years was she wholly free from

suffering. Not a day passed without some hours devoted to treatment, by the aid of which alone was she able to enjoy even partial comfort. But she still carried as much as possible of her old responsibilities and did much literary work" (Continued).

3210. Kellogg, John Harvey. 1921. In memoriam: Ella Eaton Kellogg (Continued—Document part III). Battle Creek, Michigan. 41 p.

• **Summary:** (Continued): "The loss of hearing, which began with an attack of scarlet fever in early life and was later increased by diseased tonsils, and finally aggravated and rendered incurable by injudicious treatment by a renowned specialist, was a trial hard for her to bear; for she greatly enjoyed vocal and instrumental music, and especially the singing of the birds and the chatter of a wonderful gray parrot from West Africa which was for many years her special pet. The final, almost total, loss of hearing was also a handicap in dealing with the children, although by no means to the degree which would be naturally expected. Without special study and with no instruction, she very quickly acquired the art of lip reading. People who enunciated clearly she could usually understand without difficulty, although not hearing a word uttered. Every new invention to aid hearing was tried, but found valueless because of the unusual nature of her difficulty, which wholly baffled the best specialists in this country and Europe. Although for many years she had been unable to hear her own voice, she retained to the last to a remarkable degree the ability to modulate her voice so well that anyone not familiar with the fact of her deafness would not suspect it from her ordinary speech. Her readiness in the acquisition of the art of lip reading affords an illustration of the remarkable intellectual acumen and keenness, which was a very marked characteristic.

"Mrs. Kellogg was a great lover of Nature and a great reader of books, and possessed a remarkable memory of places, things and events. In traveling she was always on the alert and observed everything of interest. Apparently nothing escaped her. Before going upon a journey, she posted herself as thoroughly as possible about the new things and places to be visited. I always carried with me so much work that I was often glad to come home to get a rest, and so I was glad to be able to get travel information second-hand, as she called my attention to matters of interest in passing which otherwise I should never have seen, for my absences from home have been work vacations rather than recreation periods.

"Mrs. Kellogg was passionately fond of flowers and showed consummate taste and skill in arranging flowers for color effect. She knew most of the wild flowers which grow in this region, and was fond of transplanting them from the woods to our grove, where many species are growing and spreading beneath the trees.

"A notable trait of character familiar to everyone acquainted with Mrs. Kellogg was her great solicitude for

the welfare of everyone within her circle. Every animal about the place, as well as each one of the children and other members of the family, even the wild birds and the squirrels, were the objects of her motherly care. Supplies of food and water for each and every one were never forgotten. Every birthday of every child and grandchild and remoter kin was always suitably recognized. Always she was planning for the comfort, instruction or pleasure, not of a few favorites, but of all who could have the slightest claim upon her solicitude.

"Profoundly religious from her childhood, Mrs. Kellogg carefully trained her household in the fear and admonition of the Lord. Nothing she knew to be her duty was left undone. She spared no effort to accomplish all expected of her and chose the tasks which were likely to be left undone by others.

"Until the last few months of her life, Mrs. Kellogg continued her contributions to her department in *Good Health*, which she had conducted for forty years. She was a great lover of books, and during the last months of her life occupied nearly all her waking moments in reading.

"She had a keen sense of the beautiful in nature and art. Her skill in the arrangement of flowers was unequalled. She gave much thought and attention to the planting and grouping of flowers and shrubs about the home grounds, as well as to the comfort and pleasure of the wild creatures that made themselves at home in the grove. Almost to the very last she was able to enjoy the view of trees and grounds from the broad, open windows of her sick-room, and was entertained by the visits of her loved birds and squirrels, which often entered and played about the sick-room. Even a few moments before her death she partook of strawberries from the garden with some relish.

"A little more than a year before her death, Mrs. Kellogg recognized some aggravation of a lifelong ailment, and on this account returned home from Florida, where she was then with her husband, and became a patient at the Sanitarium, where she received every possible expert attention. She apparently made marked improvement, but soon after Dr. Kellogg returned, late in May, he noted symptoms of a grave condition, no indication of which had previously existed. Nothing but a surgical operation could save her life. The operation was performed by the eminent Dr. Wm. J. Mayo, of Rochester, Minnesota. The operation gave relief from suffering and undoubtedly prolonged her life, but could not eradicate the disease, for the reason that it involved structures which could not be removed, being located in a part of the body where its insidious development gave no sign of its presence until far advanced.

"Under careful nursing, receiving the benefit of every resource known to medical science, she lingered for a year, during most of which time she was fairly comfortable; then, after many years of patient suffering, she at last entered into rest, leaving behind a record of fidelity to principle, devotion to truth, and willingness to give freely of her best service to others that will ever remain an inspiring example to all who

knew her.

"In these brief paragraphs I have presented but a very feeble and incomplete picture of the great part my wife played and the essential assistance she rendered in all the activities of my life, and of the great contribution she made, especially in the earlier years, to the work of the Battle Creek Sanitarium and its allied enterprises."

She died 14 June 1920 at home ("The Residence") in Battle Creek, Michigan.

On the last page is this poem, "Submission"

"(Written by Mrs. Kellogg shortly after she became convinced that her deafness was incurable.)

"How changed seems life! How drear the days,

"Since I no longer hear

"The songs of birds, the voice of friends,

"And sounds I held so dear.

"Full-well I know God's plans for us

"Like lily buds unfold,

"And in His own good time we'll see

"Their calyxes of gold.'

"I know another eye than mine

"Can guide my steps aright;

"I know behind the darkest cloud

"The sun still sheds its light.

"I'll humbly bow to His sweet will

"And trust Him for the rest;

"I'll patiently my burden bear;

"I know His way is best."

3211. Brook, Harry Ellington. 1921. Care of the body. *Los Angeles Times*. May 29. p. VIII18.

• **Summary:** The first section, titled "Milk substitutes," argues that cow's milk is not suited for human infants (who should use mother's milk) or adults (for many reasons, including tuberculosis germs). "Recognizing the limitations of milk as a food, many have endeavored to introduce some form of synthetic or artificial milk. In France, for many years, the soya bean has been used for this purpose, in feeding infants. It is not well adapted thereto, because, like the peanut, it contains starch, and infants cannot digest starch."

Dr. Elmer Lee of New York, recently developed a new synthetic milk made from oats and peanut meal. However these foods also have a high starch content. The best milk substitutes would be made from nuts, which contain no starch. The peanut is not a true nut. "The almond is the best nut to use for this purpose, blanched, ground into cream, but not heated, and mixed with distilled water." An infant deprived of its mother's milk will thrive much better on this nut milk, mixed with a little raw fruit juice, than on the milk of a cow, "while for adults it is greatly superior to milk."

The section titled "Removal" states: "The Carque Pure Food Company has moved from Magnolia avenue to 2618 West Seventh street, two blocks west of Westlake Park."

Address: N.D. [Los Angeles, California].

3212. Lust, Louise. 1921. Some thoughts on the value of vegetarianism and raw foods in health and disease. *Herald of Health and Naturopath (New York City)* 26(7):323-24. July.

• **Summary:** A natural, unfired diet is best during the summer. "Cooking, when not properly done, destroys the vital or life principle of the food." "Eating raw food compels slow mastication and this aids digestion... Yet the dyspeptic fears raw food and must have everything doubly cooked..." Address: D.P., N.D.

3213. Brook, Harry Ellington. 1921. Care of the body. *Los Angeles Times*. Oct. 2. p. VIII-18. Sunday magazine.

• **Summary:** The section titled "Vegetarian hotels" states: "At The Hague, in Holland, is the Pomona, a vegetarian hotel, first class in every respect, with 150 rooms. Another, with the same name, is being built at Utrecht.

"There are many vegetarians in the United States. A few vegetarian hotels, in the leading cities, should be profitable. Also more vegetarian restaurants." Address: N.D. [Naturopathic Doctor].

3214. Gandhi, Mohandas Karamchand. 1921. Abstemiousness? *Young India*. Oct. 6. *

• **Summary:** "Abstemiousness from intoxicating drinks and drugs, and from all kinds of food, especially meat, is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat and with everybody but living in the fear of God is nearer his freedom than a man religiously abstaining from meat and many other things, but blaspheming God in every one of his acts." Address: Bombay.

3215. Chittenden, Russell H. 1921. Re: Suitability of a vegetarian diet in a hospital (Letter to the editor). *Modern Hospital (The)* 17(5):431. Nov.

• **Summary:** Louis J. Frank, in his article titled "The Meatless Diet," reprints letters from some of America's most prominent biochemists, metabolists, and physiologists (all professors), including one "From Russell H. Chittenden, Sheffield Scientific School of Yale University:

"In reply to your letter of June ninth, I beg to state that in my opinion it is quite possible, and indeed a desirable thing, for many reasons, to establish a lacto-vegetarian dietary in the wards of your hospital. There is no question in my mind that such a diet can be made nutritious and healthful I suppose you can supplement it by eggs if necessary. Further, the addition of fish gives you a wide range. But with vegetables of all kinds, with milk, bread and butter, you have at your command all the necessary resources of a nutritious diet." Address: Prof., Sheffield Scientific School of Yale Univ. [Connecticut].

3216. Frank, Louis J. 1921. The meatless diet (Letter to the editor). *Modern Hospital (The)* 17(5):429-32. Nov.

• **Summary:** Contents: Introduction. Meat not necessary scientifically. Advantages of meatless diet: Religious, hygienic, administrative, educational, economical. Disadvantages refuted. Lacto-vegetarian diet. Letters in support of meatless (lacto-vegetarian) diet in this hospital from some of America's most prominent biochemists, metabolists, and physiologists (all professors): F.G. Benedict, Russell H. Chittenden, W.J. Gies, Graham Lusk, Lafayette B. Mendel, E.V. McCollum, and Victor C. Vaughan. Note: Most of these letters are cited separately. Resolutions of committee of medical staff of Beth Israel Hospital.

In this hospital "strict adherence to the Mosaic dietary regulations is enforced." Fish and fish products, not including shell fish, are allowed in the diet, as are milk, dairy products, and eggs. "Those who are acquainted with the Mosaic Law are aware that it is prescribed in the Jewish ritual not to mix meat and milk and their derivatives. The origin of this custom is based upon the bidding of Moses not to seethe the kid in its mother's milk. Upon this ruling the biblical commentators, the gaonim and the rabbis, etc. have based the whole system of dietetic ritual. Meat may not be eaten with butter. Chicken flesh may not be cooked with milk, or butter, or cream, or cheese. Nor may any utensil that is used for 'milk' foods be allowed to serve as a 'flesh' container. That is, for example, a knife used for the spreading of butter may not be used for cutting meat. A pot in which meat or chicken has been cooked... may not serve for cooking milk or holding cream, etc.

"The Beth Israel Hospital, however, was created so that the orthodox Jew may have a haven in times of illness..." Two committees were appointed to investigate (a) the scientific aspect, and (b) the economic aspect of the question. Each issued a report favorable to a meatless diet, and therefore this diet was adopted by the hospital. Address: Superintendent, Beth Israel Hospital, New York City.

3217. Lusk, Graham. 1921. Re: Suitability of a vegetarian diet in a hospital. *Modern Hospital (The)* 17(5):431. Nov.

• **Summary:** Louis J. Frank, in his article titled "The Meatless Diet," reprints letters from some of America's most prominent biochemists, metabolists, and physiologists (all professors), including one "From Graham Lusk, Cornell University Medical College, Department of Psychology, New York:

"I believe that the lacto-vegetarian diet could be established in any hospital without detriment to the health of the patients. It would be well to provide green vegetables or spinach so that iron could be taken in this form. Of course, as you know, a milk diet was long the only support of typhoid patients." Address: Prof., Cornell Univ. Medical College, Dep. of Psychology, New York.

3218. Lust, Louise. 1921. Food in illness. *Herald of Health and Naturopath (New York City)* 26(11):533-34. Nov.

• **Summary:** "Light, easily digested food is of the first importance in illness. Whole-wheat zwieback made with gruel, soup-gruel made of unpolished rice, oat meal cooked well and then strained or oatmeal soaked in buttermilk and then cooked moderately makes an excellent dish." Note: All these foods are cooked and based on whole cereal grains.

"Temperance in diet is absolutely necessary; therefore if you wish to be healthy, avoid stimulating foods, and restrict the use of flesh foods especially."

"The normal appetite which results from the use of simple foods must be experiences to be appreciated."

By unsuitable foods we meant not so much food that is bad in itself, but rather that which is not suited to the temperament, age or work of the eater, or to the climate and circumstances in which he finds himself.

"A man of excitable or irritable temperament will need a different diet from one of a slow or quiet nature. The food which will only stimulate the latter will over-excite the former, and may even make him quite ill." Address: N.D.

3219. McCollum, Elmer V. 1921. Re: Suitability of a vegetarian diet in a hospital (Letter to the editor). *Modern Hospital (The)* 17(5):431. Nov.

• **Summary:** Louis J. Frank, in his article titled "The Meatless Diet," reprints letters from some of America's most prominent biochemists, metabolists, and physiologists (all professors), including one "From E.V. McCollum, the Johns Hopkins University School of Hygiene and Public Health, Baltimore, Maryland:

'I have not the slightest hesitation in saying that vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take. I do not advise the elimination of meat from the diet because of its palatability, but that it is necessary for optimum well-being I do not believe. The use of fish and fish products can be utilized to accomplish the end of increasing the attractiveness and palatability of the foods almost as well as meats. I feel that you would be entirely safe in adopting this kind of diet and that you would be doing much better by your patients than is now being done in many of the best hospitals in the land, where patients are attempting to recover from wasting diseases or from surgical operations on diets of the cereal, tuber, and muscle meat type. Palatable and attractive as they may be, I feel confident that they are not very satisfactory as human foods when adhered to over appreciable periods.

"In case you adopt this new plan I shall be greatly interested to follow its development and to learn whether you meet with any esthetic problems in connection with the feeding of your patients.'" Address: Director, School of Hygiene and Public Health, Johns Hopkins Univ., Baltimore, Maryland.

3220. Mendel, Lafayette B. 1921. Re: Suitability of a vegetarian diet in a hospital (Letter to the editor). *Modern Hospital (The)* 17(5):431. Nov.

• **Summary:** Louis J. Frank, in his article titled "The Meatless Diet," reprints letters from some of America's most prominent biochemists, metabolists, and physiologists (all professors), including one "From Lafayette B. Mendell, Sheffield Laboratory of Physiological Chemistry, Yale University: 'I have given some thought to the advisability of introducing a meatless dietary into your hospital régime, and reached the conclusion that there will be no objection to this upon physiological grounds. Inasmuch as I myself lived upon a diet devoid of meat, fowl, and fish for nearly a year, for purely experimental purposes, and remained in excellent health and vigor during that period, I have no fears regarding the wholesomeness of such a procedure.

"If we consider the various aspects of the meat-free régime, the foremost criticisms will probably be as follows: (a) The ration tends to be low in calories. It is true that on a vegetarian diet the food intake is likely to be reduced for a variety of reasons, because the ration tends to be less palatable than in cookery with meat products. However, with fish, milk, and eggs permitted, as I assume they will be in the meatless dietary, the palatability can be greatly enhanced. As a substitute for meat stock or extract of beef in preparing soups, gravies, etc.,—all of which are so highly prized in a well flavored diet such as your patients are allowed,—I see no reason why the now commercially available extracts of yeast should not be used. In England 'Marmite' is sold for this purpose, and the same product is available in this country under the name of 'Vegex.' These commercial names happen to be familiar to me, but there are doubtless others, and it is not difficult to prepare a well flavored extract of yeast. Incidentally, it is rich in water soluble vitamine.

"(b) It may be said that the quality of the protein in the vegetable diet is poor. This can scarcely apply where fish, eggs, milk, and its numerous products (cheese, etc.) are surely available, as they can be without violation of the Mosaic dietary regulations. As you well know, even small quantities of 'animal proteins' serve to supplement well the proteins of the cereals, etc.

"(c) There will be no lack of suitable vitamin A, B, C, where milk and cream, green vegetables, fruits, and eggs are used in abundance. Surely meat has no virtues as a source of vitamins except in so far as the beef drippings ('oleo oils') may furnish a small amount of fat-soluble vitamine, such as the egg yolk yields in far greater abundance. Incidentally, inorganic salts will be assured quite as well on the meatless dietary, and there will be no lack of suitable 'roughage.'

"If you have ever visited the Battle Creek Sanitarium [in Battle Creek, Michigan] you will have noted that life is possible and good health is maintained without the use of meat. I regard the diet there as too bland for your clientele,

but I am sure the menus could be greatly improved by additions of further foods such as you are not interdicted from employing. Under separate cover I am sending a few reprints which are intended to support some of the comments which I have made.”

Note: This is the earliest document seen (Feb. 2022) concerning vitamins and vegetarian diets. Address: Prof., Sheffield Lab. of Physiological Chemistry, Yale Univ. [Connecticut].

3221. Ehret, Arnold. 1921. Sample Lesson No. 5: From the practitioner's course of the mucusless diet healing system. *Herald of Health and Naturopath (New York City)* 26(12):584-87. Dec.

• **Summary:** The secret of vitality: Vitality = Power minus obstruction. Address: Prof., West Alhambra, California.

3222. Lust, Benedict. 1921. The science of health: What should we eat. *Herald of Health and Naturopath (New York City)* 26(12):588-91. Dec.

• **Summary:** Luxurious living and eating too much are the first cause of maladies. Gives many detailed reasons why it is important to avoid eating meat (and drinking alcoholic beverages). Continued in the Jan. 1922 issue (p. 8-10). Address: N.D.

3223. *Vegetarian News (London)*. 1921-1958. Serial/periodical. London, England: London Vegetarian Society. 1(1921)-37(1958, winter). Nos. 1-302. *

• **Summary:** In 1958 this periodical merged with *The Vegetarian* to form *The British Vegetarian*.

In 1950 Ronald M. Lightowler was appointed Secretary of the London Vegetarian Society and Editor of the *Vegetarian News*. The first issue under his editorship was published in Jan. 1951, with “Live and Let Live” being its editorial theme. He continued as editor until the merger in 1958. Address: 8 John St., Adelphi, London, England.

3224. Anderson, Hans Steele. 1921. Science of food and cookery. 5th ed. Mountain View, California: Pacific Press Publishing Assoc. 282 p. Illust. Index. 23 cm. [5 ref]

• **Summary:** This book, by a Seventh-day Adventist, advocates a vegetarian diet as “the natural diet of the human race.” The first one-third (p. 1-97) is a scientific discussion of the nutritional basis for such a diet; the last two-thirds (p. 98-268) is vegetarian recipes.

Chapter 4, titled “The natural food of man” (p. 37-52) has sections on: True food satisfies hunger. Vegetarian diet and longevity. Vegetable and flesh foods contrasted. Vegetarian diet and endurance. Flesh eating a cause of disease. Ethics of flesh eating. Cruelty of flesh eating. The section titled “Vegetarian diet and longevity” (p. 39-42) notes that in the Bible, before the fall, Adam was told to eat grains and nuts. After the fall herbs of the field were added

to his diet. After the flood, when all vegetation had been destroyed by water, God permitted man to eat flesh. In the 9 generations before the flood, the average man lived to the age of 912 years, but in the 10 generations after the flood this was reduced to 317 years.

The section on “Vegetarian diet and endurance” (p. 45-48) contends that “the vegetarian diet is capable of developing the highest level of strength and endurance.” Soy-related recipes include: Stewed soy beans (p. 156). Rice and soy bean loaf (with soy bean purée, p. 156). Rice and soy bean patties (p. 156). Favorite soy bean coffee (p. 265).

A 6th edition was published in 1932, and a 7th edition in 1938.

Note 1. This is the earliest Seventh-day Adventist cookbook seen (Oct. 2004) that contains a recipe using soybeans or soy ingredients.

Note 2. This is the earliest document seen (Oct. 2004) concerning the Loma Linda Sanitarium (or Hospital) and its work with vegetarianism or soyfoods. Address: Dietitian, Medical Missionary College and Sanitarium, Loma Linda, California.

3225. Behncke, F.H. 1921. Pioneer teachers. Elmhurst, Illinois: Lindlahr College of Nature Cure. 114 p. Index. 20 cm. *

3226. Brown, Mary S. 1921. Reasons for a vegetarian diet. 2nd ed. Boston, Massachusetts: Four Seas Co. 30 p. 16°. *

3227. Kellogg, John Harvey. 1921. The new dietetics: What to eat and how. A guide to scientific feeding in health and disease. Battle Creek, Michigan: The Modern Medicine Publishing Co. 933 p. Illust. Index. 24 cm.

• **Summary:** This is the first edition of this important book; subsequent editions were published in 1923 and 1927. Contents: Foods: Food Principles. The digestive process: The liver, mastication, hunger. Metabolism: The energy of food—the calory [calorie]. The physiology of eating: The protein ration, fats, carbohydrates—starches and sugars, food salts, vitamins, cellulose, the acids of foods. Wholesome foods: Cereals (incl. wheat bran), vegetables, green vegetables, root vegetables, vegetable or garden fruits (incl. tomato, cucumber, eggplant, watermelon, muskmelon, squash, vegetable marrow, pumpkin, chayote), legumes (incl. the adsuki [azuki] bean, the Hahto bean, the soy bean, composition of the soy bean, soy bean milk, to fu [tofu], soy sauce, soy bean sprouts), fruits, nuts (incl. the ground nut, the peanut, peanut butter, flour from the peanut, peanut milk, malted nuts). Animal foods. Condiments. Tea and coffee (They are poisonous drugs, in 1921 the U.S. per capita consumption increased to 12 lb/year, chronic caffeine [caffeine] poisoning, coffee raises blood pressure, tea, coffee and uric acid, coffee cripples the liver, other coffee poisons, some poisonous effects of tea and coffee, soda

fountain drinks containing caffeine, coffee substitutes {most consist of cereals plus molasses, roasted until part of the starch and sugar are caramelized; the roasting process makes them unwholesome}}, tobacco. Ptomaines—Poisoned foods. Water drinking. Medical dietetics: Introduction, scientific tests of the nutritive functions, regimens and dietaries, diet in disorders of the digestive organs, diet in disorders of nutrition, diet in joint diseases (rheumatism, arthritis, gout), diet in disease of the heart and blood vessels—Cardio-vascular-renal diseases, diet in disorders of the nervous system, diet in disorders of the urinary organs, diet in diseases of women, diet in management of fevers, diet in chronic infectious diseases, diet in diseases of the skin, diet in surgical cases, diet in diseases of the eye, ear, nose, and throat, infant feeding, the rice regimen. The world's foods: Making the bill of fare.

A table (p. 138) titled "Vegetable fats" lists "The principal sources of edible vegetable fats..." including: Cocoanut meats 36%, corn 5%, hemp seed 32%, palm nut 72%, peanut 52%, sesame seed 51%, soy bean 20%

A table (p. 166-67) lists the 7 main food salts [minerals] found in various foods, including soy beans, gluten (pure, 40%, or 20%), and peanuts.

Table XII (p. 170-71) lists foods rich in iron. Columns (a) shows the grains of iron in one ounce, and column (b) shows the number of ounces required to supply one day's ration of iron. Includes (in descending order of iron content): Savora (yeast extract), Gluten—pure, gluten—40%, egg yolk, dried lentils, wheat bran, soy beans, Protose, Brose (oatmeal, corn meal, bran), Nuttolene, Graham Flour, tenderloin meat, Graham bread, Zante currants.

Table XIV (p. 182) lists foods rich in lime [calcium] in descending order of lime content, with the same two columns as table XII. Includes: Cheese, yogurt cheese, mustard greens, linseed meal, turnip tops, soy beans.

Page 183 discusses "The acids and bases of foods—The reaction balance. As pointed out by Bunge many years ago, and as further shown by an extensive research conducted by Sherman of Columbia University, foodstuffs differ in relation to their acid and basic contents... The waste products of the body are predominantly acid, consequently it is desirable that the foodstuffs should be predominantly basic... The predominance of acids gives rise to a condition known as acidosis (p. 719), and care must be taken to protect the body from injuries which result from this condition... Meats of all sorts, especially the lean meats, tend to acidify the tissue fluids to a marked degree. Eggs tend in the same direction, though less strongly than do meats."

In the chapter titled "Diet in disorders of the digestive organs," pages 654-55 discuss soy flour, yeast extract (Savita, Marmite—which is a very useful source of iron and vitamins), Malted Nuts, 20% gluten meal, and the "Gluten-feeding method."

In the section on diabetes, page 703 gives a recipe for

gluten bread. Gluten is also mentioned on p. 718. The section titled "Diet for acidosis" (p. 719) begins: "The blood and tissue fluids are slightly alkaline in reaction. This slight degree of alkalinity is essential to the maintenance of health. When, through disordered metabolism, the body becomes charged with an excess of acids, so that the alkalinity of the blood and tissues is diminished, the result is a condition known as acidosis. Among the symptoms due to acidosis may be mentioned nervousness, mental depression, mental confusion, drowsiness, convulsions, and coma. Air hunger with shortness of breath is one of the early symptoms of acidosis. This condition is most pronounced in advanced cases of diabetes and is encouraged by a meat diet, particularly by the use of an excess of fats. Fasting persons always show a condition of acidosis after fasting for a day or two. Professor Fischer believes that this preponderance of acids, or chronic acidosis, is the exciting cause of Bright's disease."

The section on diet and heart disease notes (p. 738-39): The "great frequency with which arteriosclerosis is encountered in modern times is the result of the increase in flesh eating which in recent years has been very marked in all civilized countries." It "has become the universal custom among practical physicians to exclude meats, meat extracts, and broths of all sorts from the diet of patients suffering from arteriosclerosis, as the most efficient means of checking the degeneration of the arteries..." Foods containing uric acid, plus coffee and tea, should be discarded. Bran, agar, paraffin oil, and an enema should be used freely.

Note 1. This is the earliest document seen (Jan. 2021) concerning diet as a root cause of heart disease.

Note 2. This is the earliest document seen (Nov. 2020) concerning soy and mental health. Address: M.D., LL.D., F.A.C.S., Superintendent of the Battle Creek Sanitarium, Battle Creek, Michigan.

3228. Kellogg, John Harvey. 1921. To fu (Document part). In: J.H. Kellogg. 1921. *The New Dietetics: What to Eat and How...* Battle Creek, Michigan: The Modern Medicine Publishing Co. 950 p. See p. 303-04. 24 cm.

• **Summary:** "This is a cheese like preparation made from the soy bean, much used in China. The method is as follows:

"Prepare soy bean milk. While it is boiling add one-fifth its volume of a one-half per cent solution of citric acid, stirring. Strain through a cloth to separate the curds.

"To fu omelet is more palatable and more wholesome than ordinary egg omelet. It is made as follows: Four ounces of to fu, one rounded teaspoonful of graham flour, milk sufficient to give the mixture the consistency of pancake batter. Add one well beaten egg. Cook in the usual way. This to fu or soy bean omelet is more wholesome than the ordinary egg omelet and is more easily digestible. Made without the addition of flour the to fu omelet is a valuable dish for diabetics.

"The following is the [percentage] composition of to fu as given by Adolf [sic, Adolph] and Kiang [1920]:

"Protein 10.22, fat 3.66, salts 1.09, [nitrogen-free] extract 4.13, water 80.90." Address: Battle Creek, Michigan.

3229. Kellogg, John Harvey. 1921. Animal foods (Document part). In: J.H. Kellogg. 1921. *The New Dietetics: What to Eat and How...* Battle Creek, Michigan: The Modern Medicine Publishing Co. 950 p. See p. 363-435. 24 cm.

• **Summary:** Dr. Kellogg confines to this one chapter all of his discussion of meat, poultry, fish, eggs, and milk. Contents: Introduction: Special characteristics of animal foods. Meats: The iron of meats, the lime [calcium] content of animal foods, beef, mutton, goat, venison, pork, fowls, fish, "sea foods," oysters, meat extractives, the poisons of meat, viscera highly objectionable. "high" meats, putrefaction products in meat, the bacteria of meat, acidosis from a flesh diet, effect of flesh eating on animals, parasites of meat, flesh meat not essential, meat unnecessary, raw beef not antiscorbutic, special contraindications of flesh foods. Eggs: Introduction, egg yolk, egg white, the cooking of eggs, influence of hen's food on eggs, eggs and biliousness, the food iron of eggs, the lime content of eggs, egg substitutes, preserved eggs, bad eggs, candling of eggs, egg poisoning, when eggs should not be eaten. Milk: Introduction, table showing composition of cow's milk and milk products, why milk sours while meat putrefies, the special value of milk proteins, milk rich in vitamins, influence of food of cow upon milk, milk rich in salts, dried milk, cream, butter (rich in vitamins), butter color, cheese, skimmed milk, canned milk, buttermilk, whey, modified milk, the iron content of milk, the lime [calcium] content of milk and cheese, "yogurt cheese" (fermented using pure cultures of the *bacillus acidophilus*), whey, milk must be clean, sour milk, bitter milk, slimy and colored milk, bacteria on milk bottles, infections due to unclean milk, infected milk a cause of tuberculosis, injurious effects of sterilizing or pasteurizing milk, buddized milk (sterilized with peroxide of hydrogen), certified milk (and specifications established by the American Association of Medical Milk Commissions), a person may be sensitized to milk, medical uses of milk, how to eat milk (it must be chewed to mix it with saliva, not just swallowed; never eat it with meat), milk a cheap food, table showing composition of milk of various animals (human milk is the lowest in total protein {2.01%} and reindeer milk is the highest {10.90%}), table showing the composition of certain infant foods.

Photos show: (1) The appearance of eggs when candled (4 types). (2) The Battle Creek Sanitarium dairy barn (very clean, with cows standing in two long rows), (3) Beefsteak preserved in buttermilk for 15 years.

Note: Dr. Kellogg advocated a vegetarian diet. He opposed the consumption of meat, fowls (poultry), fish, or sea foods. Eggs are good food if they are fresh and properly

cooked to make them digestible—at a low temperature (150-160°F) until they are "soft boiled." Milk is an excellent food (good source of protein, calcium, and vitamins; and inexpensive) if it is fresh and clean (ideally certified), and comes from cows which have been fed upon fresh grass or other green food (which supplies vitamins). Unsanitary milk may contain disease-producing organisms such as those of typhoid fever, tuberculosis, and diphtheria. Butter is the most important of all animal fats because it is rich in vitamins. Fresh, unripened cheese (especially cottage cheese) and yogurt cheese are good foods. Fresh, clean milk is better than clean eggs. Address: Battle Creek, Michigan.

3230. Kellogg, John Harvey. 1921. Vitamins (Document part). In: J.H. Kellogg. 1921. *The New Dietetics: What to Eat and How...* Battle Creek, Michigan: The Modern Medicine Publishing Co. 950 p. See p. 185-197. 24 cm.

• **Summary:** Contents: The anti-scorbutic vitamin. The antineuritic or anti beri-beri vitamin. Yeast extract very rich in vitamins. The fat-soluble vitamin. How vitamins are destroyed. The unique value of the tomato.

This chapter begins: "These subtle elements, which have been in recent years proven to be absolutely essential to life and health, are present in food in such small quantities that notwithstanding the prodigious amount of work which has been bestowed upon them, their chemical composition is not yet known. The proof of the existence of this class of food principles and their importance to human life rests upon numerous observations which have shown that in their absence various disorders known as deficiency diseases make their appearance.

"Vitamin appears to be an essential constituent of nerve tissue. Funk found vitamin in ox brain and other investigators have found vitamin in the spinal cord.

"When vitamins are not present in the food in sufficient amount, the vitamin constituent of the nerves is gradually lost and degeneration of the nerve tissue with paralysis follows as the result."

"Vitamins are necessary to promote growth. In their absence young animals do not develop, reproduction does not take place, mothers are not able to nurse their young, appetite and nutrition and various diseases develop, among the best known of which are scurvy, beri-beri, rickets, perhaps pellagra, and certain diseases of the eye."

The section on "The antiscorbutic vitamin" (p. 187) notes: "The Chinese have long made use of sprouted seeds in the form of salad and combined with vegetables in various ways. Sprouted soy beans is one of the constituents of the famous chop suey. Recently Chick and Delf, of London," have found that peas and lentils, when soaked of 24 hours in water and then sprouted for 48 hours at room temperature "were five to six times as active as dry seeds in preventing scurvy, and in this respect compared well with many fresh vegetables. So small a quantity as one and one-fourth

grams (one-third dram) of the sprouted seeds fed daily was found sufficient to prevent scurvy in guinea pigs.” “The antiscorbutic power of germinated seeds is considerably lessened by boiling. Holst tells us that Cartier, on his last voyage to Newfoundland [Canada] in 1535, cured his crew of 103 men, who with the exception of three were sick with scurvy, by administering to them a freshly prepared decoction of pine needles.”

“A very good salad may be prepared from sprouted soy bean seeds which have been allowed to grow to the length of about an inch. Sprouted soy bean seeds also add an excellent quality to vegetable soups. The property which these seeds have of producing highly valuable vitamins makes very desirable the encouragement, in this country, of the use of sprouted seeds.” The author then describes how to grow sprouts at home. Address: Battle Creek, Michigan.

3231. Loeb, Carl. 1921. *The black art of cooking*. Chicago, Illinois: Chicago Labor Printing Co. 6 + 130 p. Illust. Portrait. 18 cm. *

• **Summary:** Discusses vegetarianism.

3232. McCollum, Elmer V. 1921. Re: Vegetarian diet (Letter to the editor). In: John H. Kellogg. 1923. *The Natural Diet of Man*. Battle Creek, Michigan: The Modern Medicine Publishing Co. 385 p. See p. 348-50.

• **Summary:** Professor McCollum, a leading authority on nutrition, has written: “I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that a man can take... Palatable and attractive as they [meats] may be, I feel confident they are not very satisfactory as human foods when adhered to over appreciable periods.” Address: Director, School of Hygiene and Public Health, Johns Hopkins Univ., Baltimore, Maryland.

3233. Newcombe, A.C. 1921. *Vegetarianism vindicated...* Originally published in the “Middlesex County Times” and “The Epoch.” Ilfracombe, England: Epoch Publishing Office. 88 p. 19 cm. *

Address: Writer on food.

3234. Salt, Henry Stephens. 1921. *Seventy years among savages*. London: G. Allen & Unwin Ltd. 251 p. Index. 22 cm.

• **Summary:** Contents: The argument. Where ignorance was bliss. Literæ inhumaniores. The discovery. Cannibal’s conscience. Glimpses of civilization. The poet-pioneer. Voices crying in the wilderness. A league of humaneness. Twentieth-century tortures. Hunnish sports and fashions. A faddist’s diversions. Hoof marks of the vandal. The forlorn hope. The cave man re-emerges. Poetry of death and love. The talisman.

Salt’s autobiography describes a life lived entirely in

England, containing reminiscences criticizing English life and customs from a humanitarian point of view. “Why the diet of my countrymen should have been the first thing to set me pondering, I am unable to say... I then found myself realizing that the ‘meat’ which formed the staple of our diet, and which I was accustomed to regard—like bread or fruit or vegetables—as a mere commodity of the table, was in truth dead flesh—the actual flesh and blood—of oxen, sheep, swine, and other animals that were slaughtered in vast numbers under conditions so horrible that even to mention the subject at our dinner tables would have been an unpardonable offence” (p. 9).

Salt, then an Eton master, began to question his friends and acquaintances “about this apparently glaring inconsistency in our ‘civilization.’” He describes his changing consciousness about the ethics of eating meat, how “gradually the conviction had been forced on me that we Eton masters, however irreproachable our surroundings, were but cannibals in cap and gown—almost literally cannibals, as devouring the flesh and blood of the higher non-human animals so closely akin to us, and indirectly cannibals, as living by the sweat and toil of the classes who do the hard work of the world” (p. 64).

As one might guess, his brilliant and farsighted writings in the fields of humanitarianism, vegetarianism, animal rights, the importance of preserving nature and places of natural beauty, socialism, and corporal punishment, were not well received in his native country when they appeared during the late 19th and early 20th centuries. In his 88 years he published more than 47 books on a wide variety of subjects, including biographies of Shelley, Thoreau, De Quincey, and Richard Jefferies. Address: England.

3235. Utrecht, William. 1921. *Be your own doctor*. New York, NY: Davis Printing Co. 91 p. Illust. 22 cm. *

3236. *Madison Survey (Madison, Tennessee)*. 1922. Health foods and how to make them known. 4(2):2-3. Jan. 11.

• **Summary:** “Teachers in the pulpit and teachers in the class room should be prepared to instruct in the care of the body. They should understand the science of physiology and hygiene, and should teach those under their direction the sacredness of the human body and the laws of its life.”

“Simple preparations are to be made, the price of which will fall within the reach of the poor, and many are to be taught to make their own foods rather than to depend upon factory-made foods.

“Every cafeteria, every sanitarium, every school, and likewise, every home table, should be a practical demonstration center of foods properly prepared to give health of body and mind.”

3237. Lust, Benedict. 1922. *The science of health: What should we eat. Herald of Health and Naturopath (New York*

City) 27(1):8-10. Jan.

• **Summary:** Continued. "Even a simple blade of grass contains all that the body of huge animals (the ox, the horse, and so forth) needs for its growth, its maintenance, and its capacity for the heaviest labours. How much more nourishment must there be in the fruit of cereals and leguminous fruits! In many countries the people are entirely restricted to such food." Peasants in many countries taste meat only once or twice a year. Yet they are healthy, vigorous and intelligent.

"A diet that is mostly vegetarian enables us to get through our work with perseverance and regularity, and without undue fatigue; only we must take care to choose nutritious food, and especially we must pay proper attention to the cooking of it.

"In the first place the leguminous food—lentils, peas, and beans—far surpass meat in nutritive value and are devoid of its injurious heating elements. They contain plenty of albuminates—in general 10 to 15 per cent. more nourishment than meat... Leguminous fruits are not only a very agreeable dish, but they may completely replace meat as sources of strength. Yes, you will say, dear reader,... but they are not easy to digest and they are very flatulent." Not true when they are properly cooked. Lust explains how best to cook legumes.

"Immediately after the leguminous fruits, in respect to nutritive value, we must place the familiar cereals—wheat, rice, oats, barley, and maize, etc." Address: N.D.

3238. *Los Angeles Times*. 1922. Course of lectures by Linda Burfield Hazzard and Otto Carque (Ad). Feb. 12. p. VIII18.

• **Summary:** The lectures will be at Metaphysical Hall, 512-13 Fay Building, Third and Hill Streets, Wednesday and Friday evening, Feb. 15 and 17, at 8 p.m. "No admission fee. Dr. Linda Burfield Hazzard, author of *Fasting for the Cure of Disease, Diet in Disease and Systematic Cleansing*, etc. is the greatest recognized authority on the fast and all natural curative methods. These will be fully explained.

"Mr. Otto Carque, food chemist and biologist, author of *Natural Foods of California, Curative Foods, Biological Chemistry*, etc. is California's foremost purveyor of natural unfired foods. Mr. Carque will give a complete exposition of these and allied subjects."

Dr. Hazzard, Chirothesian, can be reached at 6912 Sunset Boulevard, Hollywood. Phone: 577-382.

Note: A Google Internet search (March 2005) for "Chirothesia*" gets 499 hits, and for "Chirothesian Church" gets 23 hits. The Chirothesian Church of Euth and the Chirothesian Church of Faith are both said to have been founded in 1917.

3239. United States Library of Congress. Div. of Bibliography. 1922. List of references on vegetarianism. Washington, DC. 13 f. 4°. Series: Select List of References,

No. 629. *

• **Summary:** This selected bibliography covers general references, cookbooks, and periodicals.

3240. *Madison Survey (Madison, Tennessee)*. 1922. Madison Food Factory products. 4(10):3. March 8.

• **Summary:** The factory's loaf of whole-wheat bread is riding a wave of popularity. "With many who are studying diet problems the first question is, 'What shall I prepare in place of meat?'"

"There are vegetable preparations just as rich in food elements as the flesh of animals, and not only more easily prepared than meats, but lacking in those undesirable points that are driving a good many people to give up the use of flesh foods. The food factory puts out Nut Meat, Savory Meat, and Soy Bean Meat.

"Recipes for dishes made from these vegetable meats are sent with every order.

"Much is being said and written against the free use of cane sugar, and cane sugar products."

Note: This is the earliest document seen (Aug. 2013) that mentions "Savory Meat" in connection with Madison College. This product may have been made with wheat gluten. The last mention seen of Savory Meat in the *Madison Survey* is on 2 July 1922, page 3.

3241. Carqué, Otto. 1922. *Natural foods of California*. Los Angeles, California: Carqué Pure Food Company. 21 p. 22 cm. *

• **Summary:** A review in the *Herald of Health and Naturopath* (March 1922, p. 148) states: "Mr. Carque, who is so well known to Naturopaths and Physical Culturists, has here given to his friends an interesting discussion of the relation of food to health. Mr. Carque, who did so much to educate the American public upon the importance of the positive organic mineral salts found in natural food has again placed due emphasis upon this phase of the food problem. He asserts that the body if fed natural foods can build its own vitamins and does not need to depend upon the artificially prepared foods, the commercial world is now exploiting." Address: Los Angeles.

3242. Ehret, Arnold. 1922. The diagnosis of your disease and the "magic mirror." *Herald of Health and Naturopath (New York City)* 27(3):114-17. March.

• **Summary:** The "magic mirror" is your tongue. It reflects the state of your entire intestinal tract. Ehret is "Originator and founder of the mucusless diet healing system." Address: [California].

3243. Littauer, M.I. 1922. *Vegetarianism by a naturist*. Plainfield, New Jersey: Published by the author. *

• **Summary:** A review in the *Herald of Health and Naturopath* (March 1922, p. 149) states: "In this little

booklet Mr. Littauer has brought together the opinion of some of the world's best authorities on the relative merits of the vegetable diet and mixed diets. Being one of the few Naturists [Nudists] who have the courage to 'practice what they preach, Mr. Littauer is himself a living example of the merits of the vegetable and fruit diet... his great strength and rugged health are the result of the life and diet he advocates.' He "lives the life." Address: Naturist Colony, Plainfield, New Jersey.

3244. **Product Name:** Vej-Meat: A Vegetable Meat [Plain, Chicken, Chili, Bologna].

Manufacturer's Name: Vej-Meat Company.

Manufacturer's Address: 227 N. Manassas St., Memphis, Tennessee.

Date of Introduction: 1922 March.

New Product–Documentation: Ad in *Herald of Health and Naturopath*. 1922. March. p. 149. "Vej-Meat: A vegetable meat. Are you looking for a real meat substitute? One that not only looks and tastes like meat and has the food elements of meat, but really tastes good?" "Made from sun-kissed nuts, cereals and vegetable products... 50% more nourishing than meat. Satisfaction positively guaranteed or money refunded. Send 60¢ for a 1 pound can, or \$5.40 for a dozen delivered."

3245. *Madison Survey (Madison, Tennessee)*. 1922. Bits of news. 4(14):4. April 5.

• **Summary:** "The Louisville [Kentucky, vegetarian] cafeteria workers have been giving food demonstrations at the health institute conducted at the Louisville church, and Mrs. Sutherland spent the weekend with them, giving instruction on dietetics.

"Two members of the family, Mrs. Scott and Dr. Caroline Hilborn, spent the week visiting the cafeterias in Chattanooga, Knoxville [both Tennessee], and Asheville [North Carolina]..."

3246. Hashimoto, Hirotooshi. 1922. Carotinoid pigmentation of the skin resulting from a vegetarian diet. *J. of the American Medical Association* 78(15):1111-12. April 15. [4 ref]

• **Summary:** Briefly describes the yellowish discoloration of the skin in some Japanese consuming diets high in yellow vegetables. Address: M.D., Dep. of Internal Medicine, Sapporo City Hospital, Sapporo, Japan.

3247. Eddington, Jane. 1922. Tribune Cook Book: Vegetarian chop suey. *Chicago Daily Tribune*. May 2. p. 24.

• **Summary:** A new recipe. "To make it most like the chop suey use one tablespoon of soy sauce or any of the heavy and syrupy commercial sauces."

3248. *Madison Survey (Madison, Tennessee)*. 1922. Instead

of meat. 4(19):3. May 10.

• **Summary:** "The Food Department of the Madison School puts out a number of foods to take the place of flesh meats, such as Nut Meat, Soy Bean Meat and Savory Meat." Two recipes for serving Nut Meat or Savory Meat are given.

3249. *Madison Survey (Madison, Tennessee)*. 1922. Is flesh food essential to health. 4(22):1-3. May 31.

• **Summary:** "Many times the patrons of our vegetarian cafeterias and sanitariums ask why flesh food is discarded."

"The flesh eater is getting his food second-hand. It is a little strange that people who would shrink from using second-hand clothing will eat second-hand food without giving the matter a passing thought. There is no advantage in passing vegetable food through the body of an animal before it is consumed by a human being."

"McCullum, an authority on diet has stated, 'We could entirely dispense with meats without suffering any ill effects whatever.'"

Discusses the benefits of a vegetarian diet and cites numerous authorities who advocate such a diet.

3250. Kellogg, John Harvey. 1922. "Concerning meat." *Good Health (Battle Creek, Michigan)* 57(5):186-91. May.

• **Summary:** Page 191: "E.V. McCollum, the Johns Hopkins University School of Hygiene and Public Health, Baltimore, Maryland, said: 'I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take... I feel that you would be entirely safe in adopting this kind of diet and that you would be doing much better by your patients than is now being done in many of the best hospitals in the land, where patients are attempting to recover from wasting diseases or from surgical operations on diets of the cereal, tuber, and muscle-meat type. Palatable and attractive as they may be, I feel confident that they are not very satisfactory as human foods when adhered to over appreciable periods.'"

This article begins: "The [meat] packers are out with a new document which they designate, 'Concerning Meat,' with the sub-titles: 'Superiorities of Meat,' 'What Is Meat?' 'The Value of Different Proteins,' 'Digestibility of Proteins,' 'Meat Is a Healthful Food.' This pamphlet is being widely circulated throughout the United States and gives so much misinformation and so many misleading statements that it is only fair that the public should be undeceived; hence, we are ready to comply with the request of a prominent citizen who is a reader of *Good Health*, to present in a concise way the truth 'concerning meat,' or, at any rate, a few of the essential facts."

Concerning a vegan or plant-based diet Dr. Kellogg states: "If, by a strictly vegetarian diet, the advocates of 'more meat' mean a dietary which excludes milk and eggs, their argument is wholly gratuitous, for no one but faddists

would advocate the exclusion of milk and eggs from the dietary. McCollum, Sherman and others have demonstrated the great importance of milk as a constituent of the bill of fare.”

Other testimonials in favor of a vegetarian diet are given as follows:

“Russell H. Chittenden, Sheffield Scientific School of Yale University [in Connecticut] said: ‘In reply to your letter of June 9, I beg to state that in my opinion it is quite possible, and indeed a desirable thing, for many reasons, to establish a lacto-vegetarian dietary in the wards of your hospital. There is no question in my mind that such a diet can be made nutritious and healthful.

“‘With vegetables of all kinds, and milk, bread and butter, you have at your command all the necessary resources for a nutritious diet.’

“Graham Lusk, Cornell University Medical College, Department of Psychology, New York, said: ‘I believe that the lacto-vegetarian diet could be established in any hospital without detriment to the health of the patients. It would be well to provide green vegetables or spinach, so that iron could be taken in this form. Of course, as you know, a milk diet was long the only support of typhoid patients.’”

“Lafayette B. Mendel, Sheffield Laboratory of Physiological Chemistry, Yale University, said: ‘I have given some thought to the advisability of introducing a meatless dietary into your hospital regime, and have reached the conclusion that there will be no objection to this upon physiological grounds. Inasmuch as I myself lived upon a diet devoid of meat, fowl and fish for nearly a year, for purely experimental purposes, and remained in excellent health and vigor during that period, I have no fears regarding the wholesomeness of such a procedure.’” Address: Battle Creek, Michigan.

3251. Lust, Benedict. 1922. Whole wheat bread. II. *Herald of Health and Naturopath* (New York City) 27(5):227-29. May.

• **Summary:** Continued. See Article I in the Dec. 1921 issue. Here, Dr. Lust explains how to make this bread, with many variations, at home. Many bakers omit the yeast. Freshly ground meal or flour is preferable.

Includes ideas by vegetarian pioneers Carlotta Schultz (a great German authority on diet), the late Alfred von Seefeld, and Prof. Dr. Gustav Jaeger. Address: Dr.

3252. *Madison Survey* (Madison, Tennessee). 1922. The manufacture of health foods an important part of our work. 4(30):1-2. July 26.

• **Summary:** “For a number of years before the establishment of the school, a food factory was operated in this section of the South. It was in the days when flake foods had been popularized, and this factory was started as a money-making enterprise. Although it was in no way connected with the work of the denomination, yet our people were looked

upon as responsible for the project, and when it failed they received the censure.

“In order to keep alive the health food industry, the factory was purchased and operated for a number of years by the conference. The location was unfavorable and the labor problem a perplexing one, and so in spite of the fact that good foods were manufactured, the enterprise was a losing one, and it was decided to close.

“Finding it difficult to dispose of the property to any company whose object was the making of money, it was decided to scrap the plant, but Brother Jethro Kloss, who had a keen interest in the food work, and who had some experience in a small way in the manufacture of foods in Minnesota, decided to buy. He operated the factory for several years. He was enthusiastic over the production of foods, not so much from the financial as from the philanthropic side of the question. But the labor problem was still a difficult one. He could not pay the prices demanded, and the factory was again to be shut down.

“When the Madison School faced the closing of the food factory,—the only one then operating in the South for the manufacture of health foods,—and considered the statement made in the early history of the institution, that Madison should interest itself in the food work in the South, the management of the School decided it to be their duty to keep the health food business alive.

“This was in the time of the Great War [World War I], a time of unusual stress everywhere. But with the assistance of Sister Josephine Gotzian, who has befriended more than one struggling health food enterprise, the Madison School faculty purchased the plant. The buildings were wrecked and brought to the School farm. Here, a new factory was built. It is not large but it is well planned and thoroughly sanitary. It has cost nearly fifteen thousand dollars, and aside from Sister Gotzian’s assistance the School has borne the expense. The money came out of what otherwise would have gone to faculty members as a salary. They willingly made the sacrifice because of their love for health principles and their desire to help forward this type of work in the South.

“The factory has had a moulding effect on the work in this field. It has made possible the whole grain bread campaign that is being carried forward in many other places... It is encouraging men and women to discard the use of flesh foods by providing proper foods to take the place of meat.”

Note 1. Though soy beans are not mentioned, by April 1919 this food factory was canning soy beans grown on the school farm. In later years it would make many commercial soy products and sell some of them throughout the USA and the world.

Note 2. This is the earliest document seen (May 2009) related to Jethro Kloss which mentions his name.

3253. Kellogg, John Harvey. 1922. Bacteriology condemns

meat. *Good Health (Battle Creek, Michigan)* 57(7):318-20. July.

• **Summary:** “Recently the writer had the pleasure of visiting in his laboratory an eminent bacteriologist, professor this newest branch of this important science in one of the world’s greatest universities. In the course of the conversation, the writer remarked, for the purpose of eliciting an opinion of the professor:

“‘A bacteriologist ought to prohibit the use of meat, because every morsel is swarming with putrefactive organisms, Welch’s bacillus, and other pernicious germs which infect the alimentary canal, particularly the colon, and so become the cause of colitis, appendicitis, and other diseases, beside producing virulent poisons which damage the liver, kidneys and other bodily structures in a great variety of ways.’”

“‘Yes,’ said the professor, ‘as meat comes from the butcher shop, as it is ordinarily eaten by people, it is filled with putrefactive bacteria. I entirely agree with you. *Meat is unnecessary as an article of food and is harmful.*’

“Dr. Tissier, one of the most eminent and celebrated bacteriologists of the Pasteur Institute of Paris, for many years assistant of the late Professor Metchnikoff, and later his associate, was among the first to make a careful study of the bacteria of the colon. He then made a study of meat, obtaining specimens first from the butcher shops. He found every specimen swarming with the bacteria of putrefaction... Dr. Tissier then went to the slaughterhouse and obtained specimens of meat from the slaughtered animals as quickly as possible after the animal was killed.” The same putrefactive germs were found. “As a result of these experiments, Dr. Tissier abandoned the use of flesh foods, and for more than twenty years has prohibited the use of flesh foods by his patients. He treats his patients by changing the intestinal flora. This he accomplishes by implanting cultures of the protective germs which discourage the growth of putrefactive germs in the colon. These germs are implanted in the infant’s intestine within a few hours after birth. Nature starts out in life every young warm-blooded animal, every calf, every kitten, even puppies and chickens, with a stock of protective germs (*B. bifidus* and *B. acidophilus*). So long as these germs flourish, the animal remains in health. Through errors in diet, particularly by the use of meat, these germs are lost. The auto-intoxication begins, with all the evil consequences which follow.” Address: Battle Creek, Michigan.

3254. Brook, Harry Ellington. 1922. Care of the body. *Los Angeles Times*. Sept. 10. p. X122. Sunday magazine.

• **Summary:** The section titled “Vegetarian restaurants” states: “The vegetarian restaurant site on Hill street is now occupied by one of our leading grocery stores. For many years, it was conducted by the Seventh-Day Adventists, and, according to the tenets of that sect, was closed on Saturday.

Since then, it has changed hands several times, gradually falling into ‘innocuous desuetude.’

“It seems as if there should be a good field for several vegetarian restaurants in this city, where there are thousands of people who do not eat meat. The explanation may be that of late the restaurants and cafeterias have come to cater more and more to this class of customers.

“There are several raw food restaurants in Los Angeles.” Address: N.D. [Naturopathic Doctor].

3255. Hollister, M.A. 1922. The relation of the church to city treatment rooms, vegetarian cafeterias, and rural community work. *Madison Survey (Madison, Tennessee)* 4(41):4-5. Oct. 18.

• **Summary:** “The work of the church is the saving of souls, and since the real object of such enterprises as our cafeterias and treatment rooms is to save men, the attitude of the church and conference should not be mere toleration of these enterprises, but they should encourage and foster by active participation and cooperation.”

“The vegetarian cafeteria [in Nashville] is a most excellent line of work, as it serves healthful foods to the people and gives instruction in healthful cookery. We are told that the cafeteria should be a school—not merely a place to feed people but to educate them... Many of the same things may be said of treatment rooms... The workers in these city centers should be examples of neatness, Christian courtesy and with a character above reproach.”

3256. Ehret, Arnold. 1922. The truth about stimulants and condiments. *Herald of Health and Naturopath (New York City)* 27(10):481-83. Oct.

• **Summary:** “Alcohol, coffee, cocoa, teas, tobacco, salt, pepper, etc., and sugar are all together poisons; so I was told when I was interested in dietetics after physical treatments had improved my conditions, but failed to heal me perfectly... I was a ‘strict’ vegetarian.

“Today my general attitude to these ‘poisons’ is this: In general they are, if used in a moderate way, far less harmful than over-eating,... They stimulate more or less at the expense of vitality and the efficiency of the nerves; but they don’t produce nor do they leave any substantial waste in the body like meat, eggs, milk, fats and starchy foods.” Address: Prof.

3257. Kneipp Store. 1922. Health foods. Toilet articles (Ad). *Herald of Health and Naturopath (New York City)* 27(10):512-13. Oct.

• **Summary:** Under “Health foods: Breads and specialties. Diabetic foods and remedies (incl. Gluten bread). Laxative foods and remedies (incl. bran bread, crackers, wafers, and cookies). Cereal coffees (8 brands). Tea substitutes and health cocoas. Nut butters, honey and jellies (incl. Carqué’s almond butter, Lust’s peanut butter {roasted or unroasted}).

Vegetable extracts, food additions and olive oil. Unfermented imported wines. Unsulphured, sundried fruits (incl. Black Mission Figs). Meat substitutes (Protose, Nuttose, Vegetable Meat or Roast, Vej-Meat or Vej-Roast, Watson's Nut Meat, Beans–Kidney, Soya, or Navy, Bromose–Nut or Fig, Mushrooms). Cereals (11 brands, incl. Carqué's Natural Whole Rice).

Note: The "Health Foods" half of this add appeared in the Sept. 1925 (p. 854) issue of this magazine. Address: 110 East 41st St., New York City.

3258. Moulton, C. Robert; Trowbridge, P.F.; Haigh, L.D. 1922. Studies in animal nutrition. III. Changes in chemical composition on different planes of nutrition. *Missouri Agricultural Experiment Station, Research Bulletin* No. 55. 88 p. Oct. [8 ref]

• **Summary:** This experiment was conducted on 31 beef steers divided into 3 groups. In results showing the gross efficiency of eleven beef steers, the two animals most nearly representative of commercial beef production exhibited gross efficiency of 9.6 and 8.3% respectively. [i.e., 100 pounds of feed were required to 9.6 or 8.3 pounds of weight gain by the animal]. These figures must be reduced by 30 to 60% to allow for parts not eaten. Address: 1&3. Agricultural Chemistry; 2. Animal Husbandry. All: Columbia, Missouri.

3259. Strittmatter, R.E. 1922. El vegetarianismo, por Uranus [pseud.] [Vegetarianism, by Uranus (pseudonym)]. Barcelona, Spain: Libería Sintés. 314 p. Plates. 22 cm. [6 ref. Spa]

• **Summary:** Contents: Part I: Vegetarianism, foundation of a perfect life and its relationship with the natural sciences and the higher aspirations of humanity. Preface. 1. Definition. 2. Perspectives. 3. The animal kingdom. 4. Scientific demonstration. 5. Intense scourges. 6. Physical devastation: Tobacco habit–alcoholism–morbid sexuality. 7. Economic devastation. 8. Social devastation. 9. The supreme remedy. 10. Modern dietetic science. 11. The attitude of the conservatives. 12. The testimony of sincere doctors. 13. The testimony of antiquity. 14. The testimony of sacred scriptures. 15. The testimony of Jesus Christ. 16. The testimony of Christianity. 17. Liberty and independence. 18. More optimism. 19. Better longevity. 20. Classical beauty. 21. Maximum resistance and vigor. 22. Maximum intellectual power. 23. Maximum physical strength. 24. Vegetarian ethic. 25. Actual society. 26. Our future. 27. Initiation.

II. The basics of dietetics. Preliminaries. 28. A nutritious diet. 29. Be frugal! 30. Fundamental notions. 31. Selection of foods. 32. Sufficient quantity. 33. Dietetic fasting. 34. Correct planning.

III. The nutritional value of foods; dietetic rules. 35. Table A of nutritious values and commentaries. 36. Table B of nutritious values and commentaries. 37. Table C of

nutritious values and commentaries. 38. Toxic products. 39. Dietetic rules. 40. Culinary rules. Address: Director, Asesoria Uranus, Barcelona, Spain.

3260. Arnbrecht, Jacob. comp. 1922. Hygienic cook book: A collection of choice recipes carefully tested. Revised and enlarged. Battle Creek, Michigan: Shaw Printing Company. 416 p. Index. 21 cm. [10 ref]

• **Summary:** This is a Seventh-day Adventist vegetarian cookbook (which includes dairy products and eggs), containing much basic information about nutrition and hygiene. A full-page table titled "Typical foodstuffs representative of each food nutrient" (p. 14) lists soy beans as a food that contains protein, but less than is found in eggs, meat, milk, or cheese. It also notes that soy beans are "Starchless." A half-page table titled "Classification of proteins" (p. 18) states that the proteins legumin and glycerin [sic, glycinin] are found in soy beans. The chapter titled "Entrees" contains a recipe for "Soy bean loaf" which includes 1½ cups soy bean puree and ½ cup peanut butter. This is the only soy recipe in the book. This same chapter contains many recipes using "substitutes for flesh meats" (such as Protose, Nuttolene), and other innovative ingredients (gluten meal, ground nut meats, vegetable butter, nut butter) made by Seventh-day Adventist companies. Recipe names include: Vegetable meat. Vegetarian beefsteak. Mock veal pie.

Cellulose (p. 26): It "has no nutritive value, but because it is not digested in the human body it forms the larger part of the ballast or bulk of our food which is so necessary to a normal intestinal movement. It stimulates peristalsis by acting as a gentle mechanical irritant." Those who have a tendency to "sluggish intestinal movement" may want to add bran to their food or consume a diet consisting of "a greater proportion of foods which contain a large amount of 'roughage' or ballast, such as green vegetables, fruits, and whole grain products."

Note: This is the second earliest Seventh-day Adventist cookbook seen (Oct. 2004) that contains a recipe using soybeans or soy ingredients.

Also discusses: Lecithin (p. 28; soy is not mentioned). Food combinations (good, fair, and bad; p. 44). Acid and alkali forming foods (p. 48). Natural diet of man. Shall we eat meat? Dangers of disease in meat. Was flesh first used before or after the flood? (p. 50-55). Diet for constipation: Lists of laxative foods to be recommended and avoided (p. 147-49). Sago is used in puddings (p. 237). Many desserts contain a great deal of sugar, plus eggs and milk; others use "vegetable gelatine" (p. 262). Pies use butter, peanut butter, granola, etc. Whole wheat bread/flour is different from Graham bread/flour (p. 293). Recipes for gluten bread, and Gluten biscuit or sticks (p. 301), and Gluten mush (p. 319).

Chapter 32, titled "Nut preparations" (p. 375-77) contains a recipe for peanut butter using two processes, one

of which states: "Grind them through a meat chopper or nut butter mill (the Quaker City Mill is best for family use)." Recipes are given for Almond milk (p. 382) and Peanut candy (p. 394).

3261. Beard, Sidney Hartnoll. 1922. A comprehensive guide-book to natural hygienic and humane diet. London: Order of the Golden Age. 164 p. Illust. *

3262. Bible-Christian Church, Maintenance Committee (Philadelphia). 1922. History of the Philadelphia Bible-Christian Church for the first century of its existence, from 1817 to 1917. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. Illust. No index. 20 cm. [24 ref]

• **Summary:** This church introduced vegetarianism and teetotalism to the USA; the members do not consume flesh foods or drink alcohol.

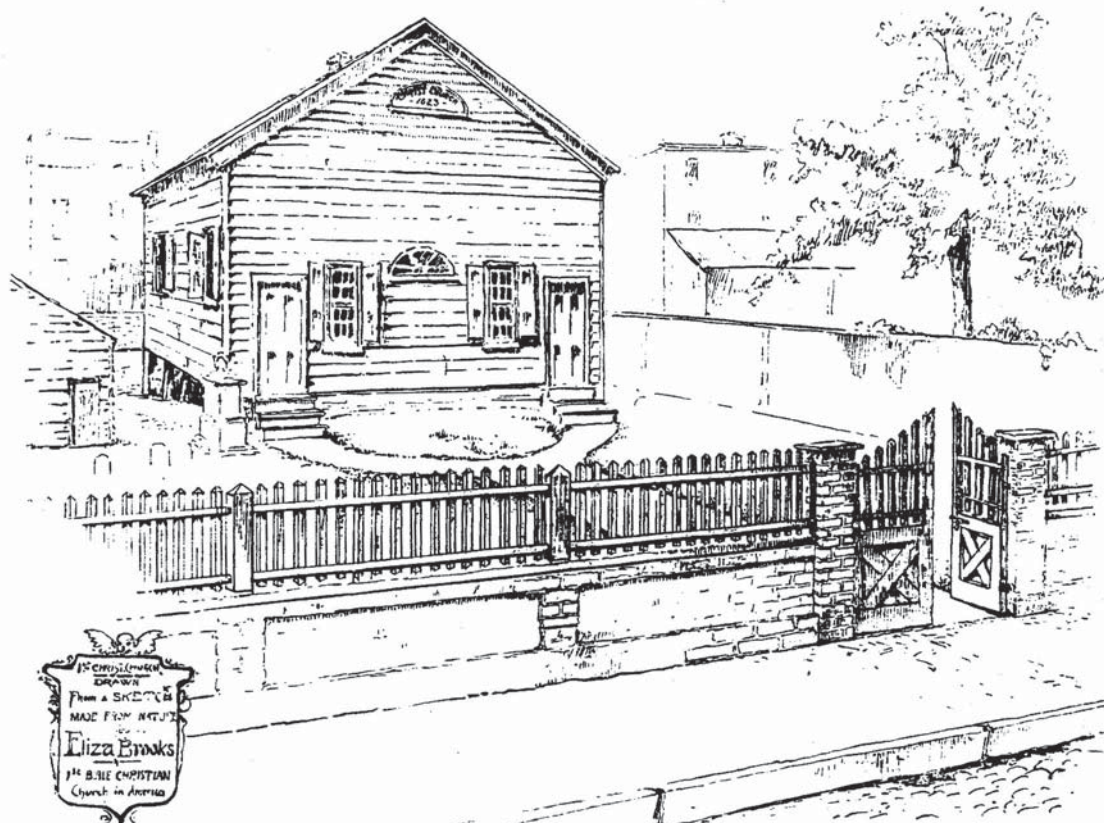
Contents: Preface. Biblical authority for the church doctrine of vegetarianism. 1. The church. 2. List of members with dates. 3. List of officers of church and terms of service. 4. The ministers. 5. The board of deacons. 6. The board of trustees. 7. The Sunday-school. 8. The male and female institute of the B.C. [Bible-Christian] Church. 9. Bible Christian Physiological Society (1st and 2nd report). 10.

The Ladies' Aid Society. 11. The Vegetarian Society, Peace Society. Miscellaneous.

Illustrations: Frontispiece (facing the title page) is a illustration (line drawing) by Eliza Brooks of the first Bible-Christian Church edifice above Girard Ave., 1823-1844. Second church edifice, Third St. above Girard Avenue, 1845-1890 (p. 43). Rev. William Metcalfe, founder and minister, 1817-1862 (p. 50). Interior of Third Street church (second floor) (p. 53). Rev. Joseph Metcalfe, minister, 1862-67 (p. 59). Dr. William Taylor, minister, 1868-73 (p. 65). Rev. Henry S. Clubb, minister, 1876-1921 (p. 83). Park Avenue church and interior, 1891-1916 (p. 126-27).

The "Philadelphia Bible-Christian Church is now [May 1917] located at 1023 Foulkrod Street, Frankford, Philadelphia, Pennsylvania." The committee that wrote this book included Rev. Henry S. Clubb (became age 95 on 21 June 1921) originally a member of the Bible-Christian Church in England and for more than 44 years minister of the Philadelphia Church. Other members include Edwin F. Metcalfe (chairman), and Naomi Clubb (secretary). Address: Philadelphia, Pennsylvania.

3263. Bible-Christian Church, Maintenance Committee (Philadelphia). 1922. Brief biography of the Rev. William



FIRST CHURCH EDIFICE, THIRD STREET ABOVE GIRARD AVENUE. 1823-1844

Cowherd (Document part). In: History of the Philadelphia Bible-Christian Church for the First Century of Its Existence, from 1817 to 1917. 1922. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. See p. 20-21, 25.

• **Summary:** Chapter 4. The Ministers. “The sincere conviction in the mind of the Rev. William Cowherd that vegetarianism was a method of life taught in the letter and spirit of the Holy Scriptures marks the establishment of the Bible-Christian Church in England.

“Mr. Cowherd was originally a minister of the Church of England, a rector of Christ Church, Manchester, England. He is described as ‘possessing a strong and vigorous intellect, an inquisitive and earnest desire after truth and a deep sense of moral responsibility.’

“He later withdrew from the established national Church, and accepted the charge of the New Jerusalem Church, in Peter Street, Manchester.

“In the beginning of the year 1800 he opened the church in King Street, Salford, which had been erected principally through his personal efforts; consecrated it to the service of ‘The only Wise God our Saviour,’ and taught the doctrine that all religious principles should be drawn directly from the Bible; and required everyone who became a member of this church to proclaim himself or herself simply a ‘Bible-Christian.’

“In 1807 he began to inculcate the doctrine of abstention from the flesh of animals as food, and total abstinence from all intoxicating liquors, as religious duties. He founded his principles on the testimony of the Bible, and confirmed them by appeals to the facts taught by physiology, anatomy and personal experience.

“Among the persons who resorted to Dr. Cowherd’s church, was William Metcalfe a native of Sproadgill, in the parish of Orton, Westmoreland County, England, where he was born March 11, 1788, the son of Jonathan and Elizabeth Metcalfe.”

Rev. Dr. Cowherd died on 29 March 1816, “and quite a gloom was cast upon all who had connected themselves with the Bible-Christian Church, by that bereavement.” Address: Philadelphia, Pennsylvania.

3264. Bible-Christian Church, Maintenance Committee (Philadelphia). 1922. Biography of Rev. Henry S. Clubb (Document part I). In: History of the Philadelphia Bible-Christian Church for the First Century of Its Existence, from 1817 to 1917. 1922. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. See p. 67-89.

• **Summary:** “Henry S. Clubb was born at Colchester, Essex, England, June 21, 1827. He was the youngest of nine children of Stephen and Elizabeth Clubb. Colchester is about fifty-two miles northeast of London. The following is a little description of his home town as written by himself in March, 1905:

“The house where I was born was a three-story brick on

North Street, Colchester, Essex, England, with a windmill behind it. It was north of the river Collie, which meandered through the town to the Hithe, where ships came, but water mills prevented their coming farther into the town. There was an old-fashioned brick bridge of three arches, over which we had to walk in order to reach the business part of the town. South of this bridge was what was called ‘Middleborough,’ a locality where the street widened out; leaving room for stalls where, on Saturdays, which were market days, fruit and vegetables were sold.

“On crossing this bridge we would come to an old frame building used as a small brush manufactory. It was carried on by an old friend of my father, named Rowland. Father used to go for an hour’s gossip with his old friend, who could listen to my father’s talk while boring holes in the wood pieces which were thus prepared to receive the bristles. The boring was done by a small lathe, and it was my delight to stand and see the holes bored while my father talked ‘Radical’ reform to his friend Rowland, who generally approved. While father was talking I would sometimes slip away and explore the neighborhood.

“Among my earliest recollections was, when five years of age, going to see Mrs. Rowland, and she remarking that as it was the longest day in the year (21st of June) she would cut the longest piece of fruitcake for me.

“There was a neat row of brick dwellings, with gardens in front, running at right angles with the street, the back lots of which were gardens running down to the river on the north. These gardens were my chief attraction. The flowers in front of the houses were sometimes very beautiful, especially in the spring season, while in the summer the black-currant bushes growing along the river bank at the north end of the gardens were still more attractive, as they hung full of luscious fruit. Henry S. Clubb became early impressed with the truth:

“There’s a divinity that shapes our ends, Rough-hew them how we will.”

“His education, like that of many English lads of the time, was picked up from various sources: attending evening school; studying Cobbett’s Grammar and Pitman’s phonography up to the age of twelve. At thirteen he received the appointment of money-order clerk in Her Majesty’s service, in the Post Office of his native town. This was when Queen Victoria was known as the ‘Young Queen of England,’ having ascended the throne on Mr. Clubb’s tenth birthday. His salary in this position was first seven and afterwards nine shillings per week, with some additional perquisites obtained by carefully distributing the morning mail to the principal financial concerns that called at the office for their letters.

“His parents were at first Unitarians and afterwards became Swedenborgians. They adopted vegetarianism for a time and were members of the Vegetarian Society, as was also his brother Robert.

“At this early age he had acquired the art of

phonography with some proficiency and, like Isaac Pitman, the inventor of the art, was also a vegetarian.

"The way he became a vegetarian was from listening to the conversation of Wm. G. Ward, a commercial traveller, who called at his father's home every three months and usually spent the evenings there during his stay in Colchester. Wm. Gibson Ward, as he was afterwards known, was an enthusiastic vegetarian, and the way he described the horrors and cruelties of the slaughter house and the dangers of eating the flesh of animals killed there, under various degrees of suffering and disease, made such an impression upon Mr. Clubb when a mere lad, that he determined to give vegetarianism a fair trial.

"It had been customary in the family to eat meat once a day. His father used to grind their own wheat, and whole-meal bread was made by his mother. This was before Graham's advocacy of this kind of bread. This bread and plenty of milk formed the principal diet in his childhood days. At the age of fifteen he went to live at the Concordium, Ham Common, Surrey, about twelve miles up the Thames from London. The food there was wheatmeal bread made with a liberal scattering of raisins, and fruit and vegetables raised on the grounds attached to Alcott House, and in production of which the members of the Concordium found agreeable exercise, under the direction of an experienced horticulturist and vegetarian named Scott.

"Here, in addition to the esthetic teaching of James Pierrepont Greaves' *System and Philosophy*, the art of raising strawberries, cherries, apples, pears and plums was taught by a most competent and skillful master. He also obtained some knowledge of printing and the publishing business, as the community issued a periodical called *The New Age*. It was a vegetarian community and living there confirmed him in vegetarian habits, which he had commenced at the age of nine years. While there he found time to write articles which were printed in *The New Age* and *The Concordium Gazette*. The first of these appeared in the number for November, 1844, being an account of the Phonographic Correspondence Society, and must have been written at the age of sixteen.

"The Concordium was started early in 1841, and its leading founders were James Pierrepont Greaves, Henry Gardner Wright, Charles Land and William Oldham. The house was named Alcott House because of Greaves's friendship with Bronson Alcott. It was an attempt to realize the beautiful ideal of presenting the right 'love conditions,' so that the spirit of love or of Christ could operate and effect its beneficent purposes in the regeneration of the race. Greaves was a friend and congenial co-operator with Pestalozzi, the great promoter of infant education, by whom the kindergarten system, now so extensively taught, was first promulgated. Greaves had departed this life a few years before Mr. Clubb had entered the school.

"The Concordium might have become a most valuable educational institution if suitable teachers could have been

obtained, but the conditions, requiring teachers to labor without salary, did not produce the desired results, and the Concordium, after a few years of somewhat precarious existence, became only a memory of which even history has made but little record. (An article on Recollections of the Concordium and Alcott House was written by Mr. Clubb for the *Herald of Health*, London, England, June, July and August 1906.)

"Robert Aitkin, who was the baker at the Concordium, was one of the few whom Mr. Clubb met in later years who had remained true to his principles; he had become an Elder of a family of Shakers at Enfield, Conn. Mr. Clubb, after his arrival in the United States, was invited to visit this Shaker Community, which he did on several occasions, enjoying the spiritual atmosphere of these kindly people.

"The Concordium experiment, like that of the Brook Farm Association which started in New England about the same time, although failing financially was, so far as combining healthful out-of-door exercise with the intellectual instruction and a simple diet, eminently successful in promoting the physical and mental health of all engaged, as they lived long, healthful and useful lives.

"The short time that Mr. Clubb spent at Ham Common made a lasting impression on him, and it was always brought to his mind when hearing the old song, commencing: 'Oh come, come away from labor now reposing,' which was sung as a 'grace before meals' by the children.

"The chief pursuit in which Mr. Clubb delighted was reporting in shorthand. Phonography was just then becoming known as the best system of shorthand, and Isaac Pitman became noted as its inventor and promoter. Mr. Clubb became a correspondent in phonography with Isaac Pitman. The first letter he wrote to him in shorthand he also wrote in long hand, mistrusting his own knowledge of the art, but Isaac Pitman wrote to him that he need never do that again, as his phonetic writing was perfectly intelligible.

"At this time phonography and the spelling reform became the basis of a public movement. Isaac, Joseph and Benn Pitman delivered lectures expounding the science, and banquets were held at Ipswich and other places. A society was organized in Colchester by Mr. Clubb, consisting of learners and classes for the study of phonography. It was lecturing and teaching phonography which led Mr. Clubb, when but a boy in his teens, to public speaking. An engagement in his native town as a teacher of phonography to the pupils of a large grammar and commercial school was the result. He later became assistant to Mr. Johnson of London as shorthand reporter, whose chief business was taking verbatim reports of meetings in Exeter and other public halls. He made reporting his profession, which he found more remunerative than any previous occupation" (Continued). Address: Philadelphia, Pennsylvania.

3265. Bible-Christian Church, Maintenance Committee

(Philadelphia). 1922. Biography of Rev. Henry S. Clubb (Document part II). In: History of the Philadelphia Bible-Christian Church for the First Century of Its Existence, from 1817 to 1917. 1922. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. See p. 67-89.

• **Summary:** (Continued): “As a result of his writings in the *Concordium Gazette* Mr. Clubb’s articles on vegetarianism were sought for, and they appeared in the *Truth Tester*, afterwards the *Vegetarian Advocate*, both as editorials and contributions; they also attracted the attention of James Simpson, the President of the Vegetarian Society, founded in 1847. His address was obtained from the editor, and a correspondence ensued which resulted in Mr. Clubb’s engagement by Mr. Simpson in the literary work of the movement.

“The first banquet of the Society took place at Hayward’s Hotel, Manchester, July 28, 1846. The report of the banquet was among Mr. Clubb’s first literary efforts for the then new Vegetarian Society, and he wrote an account of the banquet for the readers of the *Vegetarian Advocate* in a most attractive style. In fact it was an event at which all vegetarians naturally felt elated, as nothing had ever happened so well calculated to bring vegetarianism into public notice. It was also well reported in the Manchester papers, and no expense was spared by Mr. Simpson to make this event productive of abundant fruit in the vegetarian vineyard. So the report of it was disseminated quite extensively. Much could be quoted from this report which would be valuable even now in the promulgation of the vegetarian principles. The subject of this sketch, although but twenty years of age, laid down his reporter’s pencil and made his little speech, which was well received. He spoke of the advantages children raised on a vegetarian diet would have over those living on the flesh of animals in having their passions in subjection and consequently better able to acquire sciences and arts, and he predicted that when vegetarianism became generally adopted, instead of having a Shakespeare in one age, a Newton and Milton, and a Pope and a Franklin in another, almost every parish would have its poet, philosopher and inventor doing their part to elevate, refine and bless mankind.

“Mr. Clubb was engaged by Mr. Simpson to edit the *Vegetarian Messenger* when started by the Vegetarian Society in 1847, and the magazine still keeps at the top of the title-page this motto by Pythagoras selected by him:

“‘Fix upon that course of life which is best. Custom will render it most delightful.’

“The work went on, Mr. Clubb lecturing in and around Manchester and in his own native county of Essex until the Second Annual Meeting of the Vegetarian Society, which was held at the Town Hall, Manchester, July 12, 1849, where another banquet was served in a somewhat similar style to that of 1848, but more especially under the management of the Society, Mr. Simpson, the President of the Society,

presiding.

“The *Vegetarian Messenger* contained Mr. Clubb’s report of this banquet in its first issue. This was followed by his two lectures on the vegetarian principle which were subsequently translated into German and circulated at Berlin, laying the foundation of the vegetarian movement in Germany, where so much has been accomplished in the establishment of vegetarian restaurants.

“After continuing the work in England in connection with the Vegetarian Society until 1853, Mr. Clubb emigrated to the United States and attended the Fourth Annual Meeting and Festival of the American Vegetarian Society, August 24, 1853, at the Bible-Christian Church, Third Street, Philadelphia, and in conjunction with a committee for the purpose compiled an address ‘To the People of the United States.’ The cholera was then raging in many of the cities, and that became the foundation reason of the address to the public, as Mr. Clubb stated at the banquet that in no instance had a vegetarian died of cholera in England.

“A record in the Bible of Edmund Brooks informs us that Henry S. Clubb commented (‘commenting’ is Brooks’s word for preaching, for he applies it to both the Metcalfes) on Isaiah XI, in the church on Christmas Day, 1853. Another record introduces him as preaching therein once more on Acts X, July 4, 1862.

“Mr. Clubb was at this time one of the reportorial staff of the *New York Tribune* when Horace Greeley, Charles A. Dana and George Ripley were in their most active years as editors of that great newspaper. When Mr. Clubb first came to America he applied to Horace Greeley for a position on the staff of the *Tribune*. Speaking of his reception he said: ‘I remember well how Mr. Greeley took me to Mr. Otterman, who was then city editor of the *Tribune* and said: ‘This is Mr. Clubb, a friend of mine. See that he has something to do.’ After that Mr. Greeley and I were warm friends.’

“He subsequently was engaged as Congressional reporter for the *Washington Union* the organ of the Pierce administration. This brought him into politics, as he was in Congress during the long session of 1853-1854 in which the Kansas-Nebraska Bill was discussed and the Missouri Compromise repealed.

“The discovery in the *Union* office that he was intimate with Gerritt Smith, Joshua R. Giddings and other leading abolitionists, prevented his engagement for the *Union* the next term of Congress, the feeling against abolitionists being exceedingly bitter in the office of the *Union*. This was especially shown by the striking out from Mr. Clubb’s daily reports of remarks made by Gerritt Smith or Mr. Giddings, even when those remarks were necessary to a correct understanding of the report.

“Mr. Clubb’s release from the Congressional labors enabled him to resume his position on the *New York Tribune*. The Kansas agitation in Congress having given him some good opportunities to become acquainted with Kansas

affairs, he was entrusted by Horace Greeley to write a History of Kansas for the *Tribune Almanac*.

"Mr. Clubb was married, November 15, 1855, to Miss Anne Barbara Henderson of Allegan, Michigan, having become acquainted through the temperance question, Some of Miss Henderson's articles on the position of Michigan on Temperance are included in *The History of the Maine Liquor Law*, which Mr. Clubb published in 1856. This book gives the life of Neal Dow and contains portraits of Neal Dow, Gerritt Smith, Horace Greeley, John Pierpont, Henry Ward Beecher, Lyman Beecher and Lucretia Mott, all temperance advocates.

"In 1855, *The Philosophy of 'Sacred History Considered in Relation to Human Ailment and the Wines of Scripture* by Sylvester Graham, was edited by Mr. Clubb.

"In 1855, he published a *Vegetarian Almanac* which contains an article by Rev. William Metcalfe on the 'First Arrival of Vegetarians in the United States,' an account of William A Alcott, M.D., the President of the American Vegetarian Society, a vegetarian story by himself entitled 'Alice, or the Lost Child.' A list of anniversaries and chronology of reforms and a plan of the Vegetarian Kansas Emigration Company.

"After a trip to Columbia, South Carolina, Mr. and Mrs. Clubb lived for a while in New York City. On their way from the south they stopped at Washington, D. C., and at Philadelphia, and while in Philadelphia visited the Bible Christians.

"His interest in antislavery led Mr. Clubb to organize a small company who, with himself and wife, emigrated to Kansas in the spring of 1856, and they passed through a good part of the struggle for freedom in that territory. The object Mr. Clubb had in view was to start a vegetarian colony there. They camped on the banks of the Neosho River until a flood came and compelled them to get further inland. Made wiser by this experience they selected a site on a hill top. An old Indian log cabin was selected by Mr. Clubb and his wife. However the fever from exposure to malaria brought him down and he was taken out from Kansas to a Chicago water-cure by his wife, where he was skillfully treated and gradually recovered.

"Many were the experiences encountered while in Kansas, and he and Mrs. Clubb could relate thrilling tales of their life there. At one time Mrs. Clubb found a live rattlesnake as a bed-fellow in the log cabin, and Mr. Clubb was held up by Border Ruffians on his way home from Fort Scott.

"After recovery he settled in Grand Haven, Michigan, and in 1857 started the *Clarion*, the first Republican newspaper in Ottawa Co., Michigan, a very fine political as well as literary paper, which was widely quoted. He succeeded in transforming a Democratic stronghold into a staunch Republican county.

"He was one of the most active men of western Michigan in those days and was interested in a number of

pioneer enterprises.

"Mr. Clubb attended the Great National Republican Convention held at the Monster Wigwam at Chicago, May 16, 1860, which nominated Abraham Lincoln for President of the United States" (Continued). Address: Philadelphia, Pennsylvania.

3266. Bible-Christian Church, Maintenance Committee (Philadelphia). 1922. Biography of Rev. Henry S. Clubb (Document part III). In: History of the Philadelphia Bible-Christian Church for the First Century of Its Existence, from 1817 to 1917. 1922. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. See p. 67-89.

• **Summary:** (Continued): "The Civil War, 1861-1865, deprived him of all assistants in the printing business, as all his printers joined the army, and during the early days of the war, Mrs. Clubb edited the *Clarion*. She afterwards followed her husband to the south and was there through much of the civil strife.

"In 1862, he received a commission from Abraham Lincoln as Asst. Quartermaster with the rank of Captain. He did not seek this position, but as it was offered in all friendship and seemed of a less belligerent character than that of a line officer, he accepted it and served in the volunteer army from June, 1862, until April, 1866. He occupied the position of aide-de-camp to Brigadier General Napoleon Buford during the battle of Corinth; was wounded in the side at that battle, granted leave of absence for recovery and returned after three months. The General remarked that Capt. Clubb appeared to be bullet-proof, as the ball did not enter far, but it was because a pocket book with \$2,000 of Government funds intercepted it and undoubtedly saved his life. (The wallet which contained this money was placed by Mr. Clubb in the Military Museum in the State Capitol, Lansing, Michigan.)

"He joined Grant's Army at Grand Junction, in the spring of 1863, and participated in both the Vicksburg campaigns, the second siege being successful. During the siege he had charge of River transportation and had the pleasure of furnishing transportation to his old friend Dana, who had then become Assistant Secretary of War.

"He was stationed in Vicksburg during the summer and winter of 1863-1864 and in the fall of '64 was ordered to report to Gen. Sherman at Savannah. The journey around from Vicksburg to New York and along the coast to Savannah was quite a long one. Gen. Sherman had left that city when he arrived. He then had to watch for Sherman to make his appearance at an accessible point. He stayed some time at Charleston, which had been evacuated and was now in great danger of destruction, as it had been set on fire by the retreating secessionists. However, the blue-coats kept the fire within certain limits, chiefly to the cotton warehouses and railroad stations, where cotton was stored, and saved the city from entire destruction. It presented a dilapidated

appearance, and cows were feeding amid the ruins of Secession Hall.

“James Redpath was at Charleston and organized colored schools. A procession was formed of the colored schools and Capt. Clubb acted as marshal. The procession sang the John Brown song, ‘Marching On,’ through the streets of Charleston. Capt. Clubb eventually reported to Gen. Sherman at Raleigh, North Carolina, and was assigned to duty as acting Quartermaster of the 17th Army Corps, under command of Gen. Frank Blair. This position he held until the corps was mustered out at Louisville, Kentucky, after the close of the war.

“He was then returned to Washington and ordered to report to Gen. Sheridan at New Orleans, by whom he was assigned to duty at San Antonio, Texas, where he remained, using the old Alama for storage purposes, until mustered out in April, 1866.

“On settling his accounts with the Quartermaster’s Department he received a highly complimentary letter from Quartermaster General Meigs, and in settlement with the United States Treasury after a four years’ examination of his accounts, his balance last reported on monthly statements was adopted as correct, and no attorney had to be employed to effect a settlement.

“In 1869, he founded the *Grand Haven Herald*, at Grand Haven, Michigan, which vigorously advocated the election of T. White Ferry as United States Senator. It also published information in regard to fruit culture which led to the foundation of the State Pomological Society, the charter of which he drew up and pushed through the Legislature, securing state aid in the publication of its reports, amounting to about \$6,000 a year.

“The result was the holding of fruit fairs. The organization, with the State Pomological Society, held the largest fair ever held in Michigan, there being as many as 40,000 people at a time on the grounds near Grand Rapids.

“In 1871, he was elected State Senator, resigning the office of alderman to accept it; he was also secretary of the Constitutional Convention, in which position he further promoted the fruit interests of Michigan.

“In 1876, having disposed of his printing business, he visited the Centennial Exposition at Philadelphia, representing several prominent newspapers in Michigan. This brought him into contact with the Bible-Christian Church again, and being invited to conduct its services, he was called to continue there as its pastor, which position he has held ever since.

“In 1886-1887 an attempt was made to renew the Vegetarian Society which during the war had ceased to exist. These efforts led to the organization of the Vegetarian Society of America in 1886. In June, 1887, its first anniversary was held at Alnwick Park, where there was a picnic of one hundred and twenty five persons. Mr. Clubb was elected President of the Society. In 1888, the *Vegetarian*

made its appearance under his management, but the difficulty of obtaining the postal privileges led to its abandonment, and in 1889, the *Food, Home & Garden*, a more popular title, was established and through many vicissitudes was continued until January, 1900, a period much longer than any periodical devoted to Vegetarianism had ever before been maintained in America.

“In 1893, Mr. Clubb attended the Vegetarian Congress in connection with the World’s Fair at Chicago. Delegates from all over the world were present.”

Note: On page 82, a full-photo shows “Rev. Henry S. Clubb, Minister 1876-1921.”

“The year 1901 being the twenty-fifth anniversary of Mr. Clubb’s ministry in the Philadelphia Bible-Christian Church, the members subscribed for the necessary expenses of a trip to England by himself and daughter Martha. Rev. James Clark, minister of the Salford Bible-Christian Church had been very desirous of this visit.

“On August 11, 1901, before setting sail on the *Campania*, the vegetarian friends in New York arranged a luncheon at the Universal Food Company’s Office, for Mr. Clubb and friends who had come from Philadelphia to see him off. On arriving at Liverpool Mr. Clark and a number of vegetarians from Manchester were at the wharf to welcome him to England, and a reception and lunch were held at Chapman’s Vegetarian Restaurant.

“After a few days rest in Liverpool with relatives Mr. Clubb and daughter were conducted to Salford, Manchester, the home of Mr. Clark and the location of the Bible-Christian Church. Their first stay in Salford was with Mr. Clark and daughter Bertha and afterwards at the home of Mr. and Mrs. Tongue at Da Vinci House, Eccles. A number of parties and receptions were given by different members of the Bible-Christian Church—Mr. Clark, Mr. Tongue, Mr. Axon, Mr. Harrison and Mr. Bradley, all doing their best to entertain Mr. Clubb and his daughter. On September 9th, Mr. Clubb accompanied Mr. and Mrs. Broadbent on a trip to Scotland to attend the Glasgow Exhibition in connection with which was held a Peace Congress and also a Vegetarian Congress, and they participated in the meetings.

“A programme had been previously arranged for Mr. Clubb’s reception, and on his return from Scotland, he proceeded to London where the London Vegetarian Society entertained him. A dinner was held at the Victoria Vegetarian Restaurant, which was conducted by Mr. Hills in very elaborate style. Mrs. Leigh Hunt Wallace was there and made a speech, also Mr. Forward, and Mr. Clubb responded. A meeting was held at Memorial Hall, Farrington Street, after the dinner.

“Mr. Clubb and daughter visited relatives at Nottingham, but the time being limited he was prevented from seeing again his native town of Colchester. This was his only visit to England since coming to the United States in 1853.

“September 28, 1901, the homeward trip was taken in

the steamer *Umbria* and the Rev. James Clark and daughter Bertha returned with them to Philadelphia. On arriving home in Frankford, Sunday evening, October 6th, a reception was given by Mr. and Mrs. Wm. M. Horrocks at their home, where the Clarks were entertained during their visit here.

"In 1904, Mr. Clubb attended the Vegetarian Convention in connection with the Louisiana Purchase Exposition at St. Louis, Missouri.

"On November 15, 1905, the Golden Wedding of Mr. and Mrs. Clubb was celebrated in the evening at their home. The church presented them with fifty gold dollars. There were over fifty persons present, members of the Church and friends, some coming from New York.

"May 21, 1915, Mrs. Clubb's death occurred after she had been an invalid for several years, owing to the effect of a fall when her hip was broken. She was eighty-two years of age. She was born at Thurso, Scotland, coming to America in 1834 with her parents, Mr. and Mrs. James D. Henderson, and settling in that early period in Allegan, Michigan" (Continued). Address: Philadelphia, Pennsylvania.

3267. Bible-Christian Church, Maintenance Committee (Philadelphia). 1922. Biography of Rev. Henry S. Clubb (Document part IV). In: History of the Philadelphia Bible-Christian Church for the First Century of Its Existence, from 1817 to 1917. 1922. Philadelphia, Pennsylvania: J.B. Lippincott Co. ix + 192 p. See p. 67-89.

• **Summary:** (Continued): When the Bible-Christian Church edifice, located on Park Avenue below Berks Street, was sold in 1916, Mr. Clubb was becoming too feeble to continue conducting services at that distance from his home, and since that time meetings have been held at his residence in Frankford. He, however, since March, 1917, has not felt capable of discoursing. His last sermon was delivered Sunday, February 25, 1917, the subject of which was 'George Washington,' the text taken from Isaiah, XXXV:1.

"One of his friends in the vegetarian cause, William E.A. Axon, of Manchester, England, when visiting this country as delegate from the Vegetarian Society to the St. Louis Exposition in September, 1904, went on a trip to Atlantic City in company with Mr. Clubb and others, on which occasion he wrote the following little poem and presented it to Mr. Clubb.

"To his Friend Henry S. Clubb:

'Blessed are the young in heart, Life Eternal is their part; In the life that is they see The glory of the life to be.'

"Mr. Clubb's ninety-fourth birthday anniversary, on June 21, 1921, was observed as usual by friends calling upon him, especially the children of the neighborhood, to whom he seems, as the editor of the *Frankford Gazette* said, in an account published of one of his birthdays, 'like good old Santa Claus all the year around.'

"On Saturday morning, October 29, 1921, Mr. Clubb 'passed on' to the spiritual life. He was taken sick on

September 5th with severe chills and fever. He lost all appetite for any kind of food and gradually became weaker until the end. He seemed to realize throughout his sickness that he would not recover and remarked several times that he was dying. All summer, although able to enjoy little walks with the help of his cane and one of his daughters accompanying him, he tired easily and it was noticed that his strength was failing.

"Miss Helen M. Rowland, of Frankford, a warm friend of Mr. Clubb, was visiting his old home town in Colchester, England, while he was nearing his end, and she sent him many postcards and photographs of old familiar places there which he much enjoyed.

The *Frankford Gazette*, the *Grand Haven Courier-Journal*, the Philadelphia daily papers, the *Vegetarian Messenger*, of Manchester, England, and the *West Suffolk Gazette* published good accounts of his life and a number included his picture in mentioning his death.

"Quotations are taken from these.

"Extract from the *Frankford Gazette*:

"On Tuesday afternoon (November 2) that grand old man of Northwood, Rev. Henry S. Clubb, was laid to rest in Oakland Cemetery alongside of his dear wife, who preceded him to that eternal rest some years ago.

"He had reached that good old age of 94 years, esteemed and loved by all who knew him, because of his unblemished character and his pleasant, genial manner to all. To the children of the neighborhood, by reason of his snowy white hair and flowing beard, he was their Santa Claus all the year round, always beaming with smiles and loving to chat with them. Their floral offering to their dear old friend on the day of the funeral was a beautiful basket of roses and chrysanthemums. He loved nature, the trees and beautiful flowers, and was always delighted to take walks. He believed that the Boulevard and the streets of Frankford should be lined with fruit trees bearing fruit for everybody, as well as giving shade.

"His funeral was largely attended and as his sweet, peaceful face lay amidst a great bank of roses, chrysanthemums and other autumn flowers, Rev. John B. Laird, of the Frankford Presbyterian Church, who knew him well, paid him one of the finest tributes that could be bestowed on man. Very truly a bright light has gone out of the community.

"From the *Courier-Journal*, Grand Haven, Michigan:

"Word has been received in this city of the death in Philadelphia, Saturday morning, October 29th, of the Rev. Henry S. Clubb. Mr. Clubb was a pioneer publisher of Grand Haven and was very prominent in the early days of Grand Haven as a municipality, being a member of the first city council and taking a leading part in the making of the city's first charter.

"He took a great interest in horticultural and agricultural subjects, and it was largely through his efforts and editorial

expression that the Grand Haven region became famous as a peach-growing section for several years.

"Mr. Clubb visited Grand Haven many times after leaving the city. Despite his advanced age, he was bright and active up to his last illness in September.

"The death of Henry S. Clubb marks the passing of a man who contributed his share to the making of Grand Haven, and his love and regard for the town was unshaken despite the nearly half-century of residence elsewhere.

"The *Philadelphia Record*:

"He was a well-known figure about Frankford for years, with his white, flowing beard and sturdy appearance, and always attributed his good health and long life to the vegetarian diet.

"The *Vegetarian Messenger*, Manchester, England:

"Mr. Clubb was a Vice-president of the Vegetarian Society (Manchester) and probably the last survivor of those who formed the Society in 1847.

"It was in 1853 that he emigrated to America, and there, as journalist and speaker, took part in the antislavery agitation. So annoyed were the slave owners with one series of his articles that a reward was offered for his capture.

"Mr. Clubb paid a visit to England in 1901, and vegetarians who had known him by name for many years had the pleasure of meeting a veteran who retained to an advanced age enthusiasm and hopefulness and energy.

"Throughout his long career in America Mr. Clubb was ever to the fore in vegetarian propaganda. He was President of the Vegetarian Society of America; he was largely responsible for the success of the International Conference of Vegetarians at the Chicago World's Fair in 1893, and his pen and his editorial skill were ever at the service of the cause. He was a good speaker, and his physical appearance was eloquent of the advantages of his diet, for he was a handsome old man with ruddy cheeks, and a mass of white hair.

"The *West Suffolk Gazette*, England:

"Death of an Old Colchestrian

"Rev. Henry S. Clubb

"A Soldier who never carried arms.

"One of the very oldest natives of Colchester, Rev. Henry S. Clubb, has passed away at Frankford, Philadelphia, U.S.A., at the age of 94.

"An extraordinary feature of his military career, which was an extended one, was the fact that while he was in the thick of the battles (in the Civil War) and had many narrow escapes, he never carried arms even for self defence, being conscientiously opposed to their use as a means of protection even in periods of greatest danger. Perhaps as a soldier this renders his career unique in the history of the world." Address: Philadelphia, Pennsylvania.

3268. Cooper, Lenna Frances. 1922. *The new cookery*. 8th ed., revised. Battle Creek, Michigan: The Modern Medicine Publishing Co. 449 p. Index. 23 cm.

• **Summary:** Contents: Poem by Oliver Goldsmith facing the table of contents. 1. Food values. 2. The art of preparing foods. 3. Beverages. 4. Cereals. 5. Fermented breads. 6. Unfermented breads. 7. Sandwiches. 8. Dairy products. 9. Cream soups. 10. Plain soups. 11. Meat substitutes and entrees. 12. Macaroni and Italian pastes. 13. Eggs. 14. Gravies and sauces. 15. Vegetables. 16. Salads and relishes. 17. Toasts. 18. Fruit Desserts. 19. Custards and cold desserts. 20. Frozen desserts. 21. Pastry and pies. 22. Cakes. 23. Cake fillings and frostings. 24. Hot puddings. 25. Sauces for puddings. 26. Canning and preserving. 27. Special dishes for invalids. 28. Balanced menus."

Soy is not mentioned in this Seventh-day Adventist vegetarian cookbook; soy flour was mentioned in 9th edition (1924).

This book is dedicated to the author's mother. Page 13 states: "The author wishes to express her indebtedness to Dr. and Mrs. John Harvey Kellogg, of the Battle Creek Sanitarium, who have inspired her with a love for the study of foods and their scientific preparation and who have since been constant sources of help and encouragement."

With each recipe is given the calories in the recipe and per serving from protein, fat, carbohydrate, and total. Interesting items: Cereal coffee, Kaffir tea, and Health Koko (p. 33). Yogurt buttermilk and Orange yogurt (p. 34-36). Sterilized bran (p. 44). Graham mush with dates, Gluten mush, and Creamed gluten mush (with 1 cup 20% Gluten Meal, p. 47). Granola fruit mush (p. 49-50). Graham bread (p. 54-55). Peanut butter sandwiches (p. 84-85). Protose sandwiches (p. 85). Cream of almond soup (p. 104-05). Noodle soup with Savora (p. 126-27). Chapter 11, titled "Meat substitutes and entrees" contains many interesting recipes, including some commercial products made by SDA companies: Roast Protose with dressing (p. 129). Protose fillet (p. 130). Nut fillet (with Protose and Nuttolene, p. 131). Fillet of nut meat (with Protose and Cereal Coffee, p. 131). Nut meat loaf (with Protose and Nuttolene, p. 143). Vegetarian ham (with Nuttolene, Protose, and Savora, p. 143). Nut patties. Nut chops (with peanut butter, p. 144-45). Peanut roast (p. 145-46). Jellied peach (with 1 cup sugar, p. 284). Spanish cream (with 3 cups hot milk, 3 eggs, and ½ cup sugar, p. 285). Hot Malted nuts (with ¼ cup dry Malted Nuts, p. 386). Hot Malted Milk (with 4 tablespoons Malted Milk, p. 386). Almond cream (p. 388). Meltose ice cream (with 1 cup Meltose, p. 389). Almond ice (with 6 tablespoons almond butter, p. 389). Frozen malted nuts (with 1½ cups Malted Nuts, p. 390). Gluten bread (with 3.75 cups 40% Gluten Flour, p. 390-91). Gluten puffs (with 1 cup 40% Gluten Flour, plus soda and hydrochloric acid p. 391). Note: In 1923 Lenna F. Cooper was secretary of the American Home Economics Association (see *Journal of Home Economics*, Oct. 1923, p. 588). Address: Director of the Battle Creek Sanitarium School of Home Economics, Head Dietitian of the Battle Creek Sanitarium [Battle Creek,

Michigan].

3269. Cooper, William Earnshaw (Sir). 1922. The blood-guiltiness of Christendom: A startling indictment of the needless systematic and wholesale massacre taking place daily in Christian countries; and a clear presentation of facts concerning the physical and moral results accruing therefrom. The connection between flesh-eating and the prevalence of Cancer is explained and demonstrated. London: The Order of the Golden Age. 163 p. Plates. 18 cm.

• **Summary:** The author believes that a vegetarian diet can reduce cancer rates and animal suffering. Contents: The blood-guiltiness of Christendom. Man as an organism. A tale of Christian cruelty. The questions considered. Blood-stained and disease-laden food. The physiological value of food. The alimentionation of man.

Chapter 1 discusses Hesiod (lived 9 centuries B.C.), the Arcadians (who were fruitarians), Pythagoras, the early Christian fathers. The author lived 1843-1924. Advertisements p. 151-63. Page 151 discusses the Order of the Golden Age (founded in 1895) and its objects. The first is: "To promote obedience to God's Laws of Health on all planes, and earnest effort to further the Divine Purpose concerning the upliftment and evolution of mankind." The fourth is: "To advocate the universal adoption of a bloodless and natural dietary, for philanthropic, ethical and humane reasons, as well as for hygienic considerations." The Order is presently located at 153, 155 Brompton Road, London, S.W.3. Address: England.

3270. Ehret, Arnold. 1922. Physical fitness thru a superior diet. Los Angeles, CA: Ehret Literature Publishing Co. 194 p. [Eng]*

• **Summary:** Arnold Ehret lived 1866-1922.

3271. Ehret, Arnold; Lust, Benedict. 1922. Definite cure of chronic constipation: Also overcoming constipation naturally. Greenwich?, Connecticut: Benedict Lust Publications. i + 44 p. Illust. No index. 18 cm. A Beneficial Book edition. *

• **Summary:** Arnold Ehret lived 1866-1922. Benedict Lust was born in 1872.

3272. Inge, William Ralph. 1922. Outspoken Essays. Second series. London and New York, NY: Longmans, Green and Co. vii + 275 p. See p. 56-57. 20 cm. *

3273. McCollum, Elmer V. 1922. The newer knowledge of nutrition: The use of food for the preservation of vitality and health. 2nd ed., entirely rewritten. New York, NY: The Macmillan Co. xviii + 449 p. [200*+ ref]

• **Summary:** A nutrition classic, first published in 1918. The soy bean is mentioned on pages 96, 97, 116, 133-34, 184-85, 250, 378, 437, 445, and 448. The author was introduced to the importance of the soybean during his

studies with Osborne and Mendel at Yale Univ. [New Haven, Connecticut].

Chapter 7, "The vegetarian diet" (p. 157-73) has these contents: Vegetarianism generally practised as a fad. Food faddists frequently discredit themselves by their philosophy. Meat eating cannot be condemned as deadening the moral faculties. The more valid arguments against meat eating. Slonaker's study of the vegetarian diet. Even with wide variety vegetarianism is likely to lead to disaster. Rats can be grown successfully on a strictly vegetarian diet (See table 7, showing growth curves for 3 generations of rats). The cause of the failure of Slonaker's vegetarian rats. Evvard's studies on the appetite as a guide to the selection of food. The deficiencies in inorganic elements in seeds are quantitative rather than qualitative. Vegetarianism has been viewed from the wrong angle. Some characteristics of vegetarian diets. Certain mineral elements are essential for the normal functioning of the tissues. Most foods are too poor in the element calcium.

Page 162: "These experiences make it evident that there is nothing in vegetarianism *per se*, which makes it possible for an animal of the omnivorous type to be satisfactorily nourished on this kind of diet."

Page 168-69: "It is possible to make a fairly satisfactory diet of foods entirely derived from vegetable sources, but it is not easy to do so. In general, a vegetable diet will be markedly improved by the inclusion of muscle tissue meats, and more so by the addition of glandular organs, but even these features of the subject are not from the standpoint of good nutrition the most important. It is scarcely practicable for man to eat enough leafy foods to enable him to succeed with the strictly vegetable diet. The limiting factor is the amount of leafy food which can be consumed. Lack of sufficient calcium is one of the most important deficiencies in such a diet, and a great abundance of leaf is necessary to supply this element in adequate amounts."

The diet which is strictly vegetarian will practically always be of relatively low protein content."

Page 170: The importance of table salt (NaCl) in the diet is emphasized. There are 10 references at end of the "Vegetarian Diet" chapter.

The author, Elmer Verner McCollum, was born in 1879. Subsequent editions were published, in 1923, 1925, 1927, 1929, and 1939. Address: Ph.D., Sc.D. Prof. of Chemical Hygiene, School of Hygiene and Public Health, Johns Hopkins Univ., Baltimore, Maryland.

3274. Monteath, Kenneth McLaurin. 1922. Science in diet. A thesis on vegetarianism, etc. (An extension of "Philosophy in Diet" by the same author). York, England: K. Monteath, and Yorkshire Herald Co. 30 p. 16°. *

3275. Oldfield, Josiah. 1922. Best food series. London: R.J. James & The Fruitarian Society. 12°. *

• **Summary:** Apparently a series of publications. Note: This is the earliest document seen published by the Fruitarian Society in England.

3276. Patteuouex, J. Allen. 1922. The “Meliart” recipe book: Recipes for making delicious, wholesome and appetising comfits entirely from uncooked foods, thereby preserving the natural qualities of the foods used. 4th ed, revised. London: C.W. Daniel Ltd. 80 p. 12°. *

• **Summary:** Note: *Webster’s Dictionary* defines comfit (a term derived from Middle English *confit* and first used in the 13th century) as “a candy consisting of a piece of fruit, a root (as licorice), a nut, or a seed coated and preserved with sugar.”

3277. Riedlin, Gustav. 1922. *Der Vegetarismus im Lichte der Theosophie* [Vegetarianism in the light of Theosophy]. Freiburg (Baden-Wuerttemberg), Germany: P. Lorenz. 14 p. 8°. [Ger]*

3278. Shelley, Percy Bysshe. 1922. A vindication of natural diet... With notes by F.E. Worland. London: C.W. Daniel. 47 p. 16°. *

• **Summary:** The first edition of this work about a vegetarian diet appeared in 1813. The British poet Shelley lived 1792-1822. Address: England.

3279. Verein Vegetarische Frauen, Dresden. 1922. *Vegetarisches Kochbuch* [Vegetarian cookbook]. Dresden, Germany: Verlag der “Vegetarischen Frauenzeitung.” 27 p. 19 cm. [Ger]*

• **Summary:** Published by the Society of Vegetarian Women on behalf of the Dr. G. Rheinstädter Foundation in Pforzheim.

3280. Order of the Golden Age. 1922-. [Pamphlets and leaflets]. England. *

3281. *Naturopath (New York City)*. 1923-1927/-. Serial/periodical. Published in New York City by Benedict Lust, M.D. Vol. 1, No. 1. Jan. 1923.

• **Summary:** Preceded by *Herald of Health and Naturopath*. Note: The last issue of this title was June 1927. This magazine was not published from 1928 to 1933 (probably because of the Great Depression and the loss of Benedict Lust’s entire life savings in a bank that declared insolvency in June 1929). The “Herald of Health and Naturopath” and the “Naturopath and Herald of Health” seemed to have been appear cut from the same cloth. These two titles were flip-flopped a few times throughout their history. Here is what the National College of Natural Medicine Library (NCNM, Portland, Oregon), which has the full set, has in their collection:

Naturopath and Herald of Health—1902-1915.

Herald of Health and Naturopath—1916-1922.

Naturopath—1923-1927 (appears to be same publisher as above)

Naturopath and Herald of Health—1935-1944.

Herald of Health and Naturopath—1947-1957.

Kirchfeld & Boyle. 1994. p. 313. This periodical was succeeded by *The Naturopath and Herald of Health*, which became the official publication of the American Naturopathic Association.

OCLC gives no dates for this periodical but says: Preceding titles: Hausdoctor. Amerikanische Kneippblätter. Kneipp Water Cure Monthly. Liberator of Medical Thought. Phrenological Journal. Herald of Health and Naturopath. Address: New York.

3282. Hirsch, Fred S. 1923. Arnold Ehret. *Naturopath (New York City)* 28(1):11-12. Jan.

• **Summary:** Note: Starting with the issue of Jan. 1923, this magazine (Vol. 28, No. 1. Whole No. 330, formerly titled *Herald of Health and Naturopath*) has a new title.

A eulogy for Arnold Ehret. A man of retiring disposition and self-effacement, he had difficulties mastering a foreign language. “At first friends encouraged Ehret to speak with small groups and at private gatherings, thus gaining proficiency in English enunciation. Later, cafeterias and clubs offered their lecture rooms free of charge for select audiences. Gradually his renown spread, and overflowing meetings in rented halls were becoming the rule rather than the exception at his lectures.”

“On October 8, 1922, Prof. Ehret held in Los Angeles one of his most successful lectures. At least a hundred persons were unable to secure seats and had to be turned away (as Los Angeles laws allow no standing in aisles).

“On leaving the lecture hall, Prof. Ehret was hastily making his way to the railroad station to board the train for his home in one of the suburbs of Los Angeles. He was wearing a pair of new shoes for the first time. The street was poorly lighted, and, in stepping off the curb, he lost his balance, falling backward and striking his head on the stone curbing. A few minutes after the fall he breathed his last, never regaining consciousness. The autopsy revealed a basal fracture of the skull.

“Prof. Ehret’s remains were cremated at Forest Lawn Cemetery, thereby carrying out his desire as expressed to a number of friends on various occasions. Thousands of people, scattered in almost every part of the civilized globe now mourn the loss of their teacher and friend, and the tears that were shed over his remains were genuinely sincere, for he had endeared himself to a host of friends.

“His loyal and devoted followers have started a memorial fund for the double purpose of erecting a fitting mausoleum and final resting place for his ashes and for carrying on the good work he started for the benefit of suffering humanity.”

An oval portrait photo shows Arnold Ehret. Address: Los Angeles, California.

3283. Hamburger's Grocery Store. 1923. Go to Hamburger's Grocery Store for Health Foods (Ad). *Los Angeles Times*. Feb. 7. p. II20.

• **Summary:** "We carry the most complete line to our knowledge on the West Coast. Established 1881. 'Some ha' meat who canna' eat'—then it is they seek the most appetizing, most nutritious health foods. Hamburger's has searched this country and abroad to bring the best to you. One entire department is given over to health foods alone..." Two lines of health foods are advertised: Eugene Christian Vitamin Foods (Vegex brand), and Battle Creek Sanitarium Health Foods. For the latter: "— new goods arriving daily. Laxa—a combination of sterilized wheat, bran and Ceylon agar. Calax, Paramels, Paralax, Lactose, Dextrine, Acidophilus Lactose, Dialectic [sic, Diabetic] Bran, Cooked Bran, Soy Biscuit, Black Fig, White Fig and Prune Marmalade, Gluten Meals, Malted Nuts, Yogurt Tablets. Among the many meat substitutes are Protose, Nuttose and Nuttolene."

"Free delivery, convenient charge account and special phone service." Groceries delivered free twice a day.

Note: A similar but larger ad appeared in 11 April 1923 issue, p. II22. Here we read "Diabetic Bran, Soy Biscuits." Address: Fourth Floor [Broadway at Eighth, Los Angeles]. Phone: Broadway 3940.

3284. Zlatarov, Asen. 1923. Vegetarianstvoto [Vegetarianism]. *Slovo (Word)* No. 282. March 22. Also published in 1926 in *Nauka i Zhivot (Science and Life)*. No. 22. p. 298-301. [Bul]*
Address: Bulgaria.

3285. Ammon, Ernst von. 1923. Sektionsbefund an einem Vegetarier [Findings of a post-mortem examination on a vegetarian]. *Archiv fuer Verdauungs-Krankheiten, Stoffwechselfathologie und Diatetik* 31:71-94. March 23. English-language summary in *J. of the American Medical Assoc.* 81:80, 7 July 1923. [29 ref. Ger]
Address: Aus dem pathol.-anatom Institut in Freiburg im Breisgau.

3286. Piper, Charles V.; Morse, William J. 1923. Soybean flour (Document part). In: Piper and Morse. 1923. *The Soybean*. New York: McGraw-Hill. xv + 329 p. See p. 222-25, 266-73.

• **Summary:** "Soybean flour, though not as yet a common commodity, has been used for many years in America and Europe in invalid dietetics. This flour which is made by grinding either the whole beans or the press cake remaining after the oil has been removed from the bean, is becoming an important article of food in America and European countries

as it is of high food value and can be used as one of the ingredients of many palatable and nutritious dishes.

"Utilization and products.—"Extensive investigations have been conducted by the United States Department of Agriculture and Domestic Science Schools relative to the utilization of soybean flour. It has been found that this flour can be successfully used as a constituent for bread, muffins, biscuits, crackers, macaroni, and in pastry. In these various food products about one-fourth soy flour and three-fourths wheat flour have been found to be the proper proportion. In some of the pastry products, however, as much as one-half soy flour can be used. It will be found that in several dishes, as soybean mush, soy flour can be used entirely.

"In the United States soybean flour is on the market, being put up like ordinary cereal flours; also in special packages for invalids. In England, manufacturers have placed on the market a so-called 'soya flour' which is 25 per cent. soybean flour and 75 per cent. wheat flour. This soya flour is being used by bakers in making a soy bread which is very palatable and is extensively used by the English bakers. A similar flour is said to have been manufactured in Holland for 25 years. Soya biscuits and crackers are also manufactured from this flour and constitute articles of export from England.

"German millers have been experimenting to some extent with soy flour in making brown bread by mixing with rye flour... Soybean flour enters largely as a constituent in many of the so-called diabetic breads, biscuits, and crackers manufactured as food specialties. It also is utilized in the manufacture of breakfast foods and can be used in the preparation of vegetable milk and bean curd.

"Composition and value for invalids.—The soybean contains at the most but a slight trace of starch, and extensive experiments in American and Europe indicate that value of the bean and its products as the basis of foods for persons requiring a low starch diet."

A table (p. 224, from the USDA Bureau of Chemistry) compares the composition of two types of soybean flour (made from whole soybeans, or from soybean cake), wheat flour, corn meal, rye flour, Graham flour, and whole wheat flour. The two types of soybean flour contain by far the most protein (39.56% and 47.30% respectively), followed by Graham flour (12.60%) and whole wheat flour (12.00%). The two soybean flours also contain the least carbohydrates (26.63% and 33.85%).

Also summarizes research on: (1): The value of soybean flour for feeding infants and young children; (2) The nutritive value and digestibility of soybean flour.

Thirty-one recipes for soy flour are given on pages 266-73.

3287. Thayer, Gilbert. 1923. *Perfect health: How to be young at sixty and live to be one hundred*. 42nd ed. [sic]. Lafayette, Indiana: National Health Bureau of America. 143 p. Illust. 23

cm. *

• **Summary:** A popular work about health, diet and nutrition. Address: Lafayette, Indiana.

3288. *Tennessean (The) (Nashville, Tennessee)*. 1923.

Classified ad: The Vegetarian Cafeteria. April 22. p. 6.

• **Summary:** "... in their new location, 151 Sixth Ave., Monday, April 23."

Note: This vegetarian cafeteria is run by the Nashville Agricultural Normal Institute (NANI)—known as Madison College after 1937. Address: Nashville, Tennessee.

3289. Bogart, Guy. 1923. The Ehretist movement.

Naturopath (New York City) 28(4):161-66. April.



• **Summary:** About Ehret and his teachings. "He began his search while holding a professorship in a Badensian college, where he became 'incurably' ill with Bright's disease."

"The greatest difference between a diet of Healing and a diet of Nourishment is a point that needs greatest emphasis. Fruit is the ideal practical and natural diet of mankind, for nourishment, but the mucusless diet is a regimen of healing..." Address: Dr. [California].

3290. Shelton, Herbert M. 1923. The essentials of nature cure. *Naturopath (New York City)* 28(4):181-86. April.

• **Summary:** "With the collapse of the Darwinian hypothesis scientists again turned their attention to the investigation of the 'internal' or 'intrinsic' forces of living organisms with the result that many are finding a peculiar force in living beings which is distinct from chemical and physical forces and for which the old terms of life and vital force are still employed." Address: N.D.

3291. *Madison Survey (Madison, Tennessee)*. 1923.

Nashville Cafeteria. 5(20):3. May 9.

• **Summary:** A story in the *Nashville Banner* explains that the "Vegetarian Cafeteria, closed for some months, reopened today in attractive new quarters, 151 Sixth avenue, North, in a building which has been remodeled for the purpose. The cafeteria, with the treatment rooms in the same building,

which will be reopened early in May, is a branch of the Nashville Agricultural Normal Institute and Madison Rural Sanitarium at Madison, and has a large clientele in Nashville."

3292. Lust, Benedict. 1923. Diet reform. *Naturopath (New York City)* 28(5):234-36. May.

• **Summary:** One can get albumin from plant foods as well as from animal products. Likewise vegetable oils (from nuts and seeds) are at least as nourishing. Among all grain substances, whole wheat bread is the most important. Discusses the findings of Hindhede of Denmark during World War I. Address: N.D., M.D.

3293. *J. of the American Medical Association*. 1923.

Necropsy findings in a vegetarian (Abstract). 81(1):80. July 7. [1 ref]

• **Summary:** An English-language summary of the following German-language article: Ammon, Ernst von. 1923. "Sektionsbefund an einem Vegetarier [Findings of a post-mortem examination on a vegetarian]." *Archiv für Verdauungs-Krankheiten...* 31:71-94. March 23. "Ammon publishes the findings in an almost strict vegetarian, and reviews literature. He finds: A lactovegetable diet is sufficient for nutrition. A purely vegetable (without milk or eggs) diet is possible only if the subject exercises a great deal. The diet diminishes gout and diminishes fat deposits, but lowers the immunity against purulent infections, and dilates the stomach and colon because of the large amounts of food required."

3294. Vital Food Company of California. 1923. Consecrated to health: VPO makes for happiness (Ad). *Los Angeles Times*. Sept. 16. p. XI31. Sunday magazine.

• **Summary:** "Let's talk less of disease. "Let's talk more of health. "Let's try a dose of VPO. "Let's talk be Healthy and Happy.

"Nature's remedy for constipation and the ills arising from it. VPO is a compound of Natural herbs, based on a formula by Mrs. W.S. Wilke, natural food specialist. 50¢ per package, or 55¢ postpaid. Sample mailed for two-cent stamp. 'Worth a dollar a dose.'

"For sale by Carque's. 2618 W. 7th St. Eutropheon [Dr. J.T. Richter], 927½ W. 6th St., Vitamine, 713 S. Figueroa St.

"And at your favorite drug or 'drugless' store, or direct from the manufacturers."

Note 1. This is the earliest document seen (July 2021) in the *Los Angeles Times* that mentions Eutropheon, an early raw-food vegetarian (actually vegan) restaurant—probably the first in California and perhaps even the first in the United States. The last document in the *Times* that mentioned Eutropheon (actually *eutropheon*) was an article on 13 April 1932. "Eutropheon" is mentioned in at least 44 ads and articles between those two dates—so it was well publicized.

Note 2. This is the earliest document seen (March 2003)

that contains the word “vitamine” (or “vitamin” or the plural of either) in connection with the health food movement in the USA. This is surprising, since the word was coined in 1912. Notice that here it is the name of a company. Address: 650 N. Mariposa Ave., Los Angeles, California. Phone: 596-861.

3295. Ehret, Arnold. 1923. An explanation of colds, “flu,” laryngitis, etc. *Naturopath (New York City)* 28(9):424-25. Sept.



• **Summary:** In these conditions, the body is trying to expel mucus via the mucus membranes, and should be assisted.

3296. Healtheries Natural Foods Company (The). 1923. Welcomes mail orders for... (Ad). *Naturopath (New York City)* 28(9):492. Sept.

• **Summary:** “... 100% whole wheat bread (Maxwell’s 3V Bread, for Vim, Vigor and Vitality, has been used for extensive feeding tests at Westfield Laboratory and is highly endorsed by Professor Allyn after those tests. It is made of whole wheat, whole milk and further fortified with vegex [sic, Vegex], the wonderful vegetable extract and nerve nutrient, rich in vitamins and organic mineral salts.)

“Delicious sun-dried fruits (not chemically treated). Wild fruit juices,... Crackers, cookies, cakes; whole grain foods that are naturally laxative. Cereal drinks instead of coffee. Nuts and nut meats in choice selection...”

“You must get acquainted with these two stores, just the kind a true Naturopath longs for. We need you. You need us.”

“No white denatured flour or refined sugar used in any of our products. John Maxwell, the President, hopes to meet you at the convention.” Address: (1) 23 E. Van Buren St.; (2) 2731 No. Clark St. Both: Chicago, Illinois.

3297. Kloss (Jethro) Health Food Co. 1923. Health foods (Ad). *Naturopath (New York City)* 28(9):488. Sept.

• **Summary:** See below. “We manufacture an unusual line of Health Foods. Have thirty-four years of experience along the Naturopathic line. Our years of experience in Institutional feeding of the sick, as well as out of Institutions, watching the results obtained from feeding Natural Products, has enabled us to present something to the public that is of infinite value.”

“We manufacture a line of foods that most perfectly takes the place of meat, milk, eggs and butter. There are no animal products used in the manufacture of our foods. We have used no animal products in our home for over eight years [i.e., since 1915], no meat for over 30 years [since 1893 or before].

“We are just completing a book, which will be off the press in September, on Natural Products of the earth...”

“Send for the price list of our health foods and complete description of our new book.” Address: Brooke, Virginia.

3298. Vitamin Restaurant Corporation. 1923. “Vegetarianism necessary for good health” (Ad). *Naturopath (New York City)* 28(9):502. Sept.

• **Summary:** The corporation has two vegetarian restaurants in New York City: (1) 1226 Broadway (Near 30th St.). (2) 6 East 29th St. (Near Fifth Ave.). Others will be opened in the near future.

“Dr. Benedict Lust says: ‘The Vitamin Corporation is giving the public the best vegetarian restaurants I have ever

HEALTH FOODS.

WE manufacture an unusual line of HEALTH FOODS. Have thirty-four years of experience along the Naturopathic line. Our years of experience in Institutional feeding of the sick, as well as out of Institutions, watching the results obtained from feeding NATURAL PRODUCTS, has enabled us to present something to the public that is of infinite value.

Our prices are so reasonable that everyone can afford to use our foods.

We manufacture a line of foods that most perfectly takes the place of meat, milk, eggs and butter.

There are no animal products used in the manufacture of our foods. We have used no animal products in our home for over eight years, no meat for over thirty years.

We are just completing a book, which will be off the press in September, on Natural Products of the earth, giving not only the value of them and how to feed them, but the effects they have upon the system and how to prepare all these HEALTH FOODS in your own home.

There is valuable information on foods in this book that is not found elsewhere as far as the writer has been able to learn.

Nature’s simple remedies with the right food bring unfailing results in the treatment of disease, even in the diseases that are called incurable.

In this book will be given the recipes for all the foods we manufacture and many recipes for good foods that are sold on the market for a very high price, which we do not manufacture, also many tried and tested NATURAL REMEDIES.

The regular price of this book is \$2.50. In order to get it before the people, we will set the price at \$1.75 postpaid, for all orders received before October 1st, 1923.

Send for price list of our health foods and complete description of our new book.

JETHRO KLOSS HEALTH FOOD CO.
BROOKE, VIRGINIA.

seen any place in the world.’” Address: New York City.

3299. *Madison Survey (Madison, Tennessee)*. 1923. Reason for reform in diet. 5(41):2-3. Oct. 10.

• **Summary:** “Men do not love pain, but most of them are loath to attribute suffering to errors in diet and other wrong habits of life... However no less an authority than Dr. E. V. McCullum of the School of Hygiene and Public Health of Johns Hopkins University, tells us ‘that a dietary reform is essential as a part of any general program of public health work.’

“The legumes such as soy beans, lentils, peas, and beans of all kinds are rich in lime [calcium], much richer than the cereal grains.”

Note: This is the earliest document seen (Oct. 2001) concerning dietary/health reform and soy.

3300. Van Houten’s Health Food Company. 1923. Prof. Arnold Ehret’s wonderful discovery: Inner-Clean assists nature (Ad). *Los Angeles Times*. Oct. 14. p. IX26.

• **Summary:** “Not a drug but nature’s way. Makes you better day by day. Are you constipated? Intestinal scourer and toxemia remover. Insist on the genuine Inner-clean! Will give immediate relief. 50¢ per packet. Send for free sample.” “In business for your health.”

Note: This company’s name and address have changed. On 19 Aug. 1923 it was Van Houten’s Health Food Store, 323 So. Hill St., Los Angeles, California. Address: 746 West 7th St., Los Angeles, California.

3301. *Madison Survey (Madison, Tennessee)*. 1923. A city church cooperates with the cafeteria. 5(43):3. Oct. 24.

• **Summary:** “The city treatment rooms and the vegetarian cafeteria [in Nashville] are well known among the business men.”

3302. Hirsch, Fred S. 1923. The importance of the mucusless-diet healing system. *Naturopath (New York City)* 28(10):568-71. Oct.

• **Summary:** “Paper read before the 27th Annual Convention of the A.N.A. in Chicago.” About the teaching of Arnold Ehret, who died in an accident in 1922. Promotes “Inner-Clean” herbal laxative. Address: Los Angeles, California.

3303. Shelton, Herbert M. 1923. The functions of a health school. *Naturopath (New York City)* 28(10):541-43. Oct.

• **Summary:** “Dr. H. Lahn says in his work on Iridology that the highest aim of the physician is to make himself dispensable.” He means that the physician should so instruct and advise the patient so that he can do without a physician; he can care for himself. The same idea has been held by various pioneers of the Nature Cure.

“The Health School recognizes that all disease is an outgrowth of a common fundamental cause—toxemia.

Toxemia is a state of the body tissues and fluids in which there is an abnormal percentage of toxins or poisons.”

Address: D.P., N.D.

3304. Vital Food Company of California. 1923. To Otto Carque—author, lecturer, scientist, purveyor of natural foods—VPO extends congratulations (Ad). *Los Angeles Times*. Nov. 11. p. IX25.

• **Summary:** Congratulations to Otto Carque “upon the publication of his new book, *Rational Diet*, in our estimation the most exhaustive scientific study of foods and their values.”

“VPO is a compound of Natural herbs, based on a formula by Mrs. W.S. Wilke, natural food specialist.” For sale at all Sun Drug Stores, Carque’s, Eutropheon, and Vitamine. The address of each is given. Address: 650 N. Mariposa Ave., Los Angeles, California. Phone: 596-861.

3305. Carqué, Otto. 1923. *Rational diet: An advanced treatise on the food question*. Los Angeles, California: Times-Mirror Press. xvi + 540 p. Illust. 24 cm. [104* ref]

• **Summary:** In a review of this book, *California Health News* (30 Nov. 1933, p. 2) calls it “Carque’s master work...”

The preface of this book begins: “The aim of this book is to disseminate a better knowledge of diet and its relation to health and disease, in plain non-technical language, understandable to all who seek more scientific information on this vitally important subject.” The author advocates a vegetarian diet, with dairy products and eggs consumed in small amounts—if at all; their pros and cons are discussed on pages 324-340.

In the chapter on “Flesh Foods,” pages 353-54 state: “Writing to his friend Firmus, who had abandoned the Pythagorean doctrine in order to eat meat, the philosopher Porphyry, living in the third century, said: ‘I cannot believe that your change of diet is due to reasons of health, for you yourself have constantly affirmed that a vegetable diet is much more suitable than any other, not only to give perfect health, but even a philosophic and balanced judgment, as a long experience had taught you.’

“And Seneca, who, after studying the problem of nutrition for many years, had adopted vegetarianism, wrote: ‘Struck by such arguments, I also have given up the use of flesh of animals, and at the end of a year my new habits have become not only easy to me, but most agreeable; and it even seems to me that my intellectual aptitudes have become more and more developed.’

“Isaac Newton adhered strictly to a vegetarian regimen while performing the prodigious intellectual work which made his name immortal. Among the modern philosophers and artists who have followed or advocated a rational vegetarian regimen may be mentioned: Shelley, Byron, Thoreau, Tolstoi [Tolstoy], Richard Wagner, Tagore, Maeterlinck, Alexander Pope, and George Bernard Shaw.”

Chapter V, "Cereals, Legumes, and Miscellaneous Food Products," contains a section titled "Beans," which is largely devoted to soy beans (*Dolichos soya*) (p. 316-318). It discusses green vegetable soybeans ("Soy beans, when about three-fourths grown, make a most palatable and nutritious green vegetable, like the green pea or the lima bean."), soy flour, soy bean milk, bean cheese (tofu), and soy sauce.

Note: This is the earliest document seen (Nov. 2010) in which Otto Carqué mentions or discusses soybeans or soyfoods.

Concerning the wastefulness of the animal as a converter of feed to food, page 361 contains a long quotation from an article in the prestigious journal *Science* titled "The cost of roast pig," by Prof. Henry P. Armsby (1917).

In extensive tables of food composition, the composition of soy beans is given on page 504. The author lived 1867-1935. Address: Los Angeles, California.

3306. Schweitzer, Albert. 1923. *Ethics and civilization: The philosophy of civilization, Part II*. Translated by John Naish. London: A. & C. Black, Ltd. xxvi + 298 p. Nov. Index. 22 cm. Also published in German in 1923.

• **Summary:** Written in an attempt to explain the underlying causes of World War I, this book introduces Schweitzer's central ethical concept and world view (*Weltanschauung*), that of "reverence for life" (in German, "der Ehrfurcht vor dem Leben"). The powerful Preface, by one of the 20th century's greatest thinkers and writers, sets the stage: "I have undertaken to write a tragedy—the tragedy of the occidental world-view. Even as a student I used to be struck by the fact that the history of thought was always presented as a history of philosophical systems, not as that of the struggle for a world view. Later on... the sinister and inexorable relations existing between civilization and world-view became clear to me... I recognized and admitted that Western thought has been seeking for that world-view which is the only possible foundation for profound and comprehensive civilization. It has genuinely desired to attain to world- and life-affirmation... It has proved fatal that Western thought has failed to realize the unsatisfactory nature of the results of its search for a securely based world-view of real value... It has lost touch with the elemental questions regarding life and the world which it is man's task to pose and to solve... It has become increasingly absorbed in side issues... And so this philosophy... has led us to a position where we are devoid of any world-view at all, and as an inevitable consequence of this, of any real civilization."

Chapter 20, "The evolution of the ethic of self-sacrifice and the ethic of self-fulfillment into the ethic of reverence for life: The ethic of self-sacrifice enlarged to become a cosmic ethic. The ethic of self-fulfillment and mysticism. Abstract mysticism and the mysticism of reality. Supra-ethical and ethical mysticism." Past European thinkers have taken "the greatest pains to prevent any non-human

animals from finding their way into the realm of ethics. It is really incredible what follies they commit in their efforts to maintain this traditional narrow point of view and to erect it in principle. Either they refuse to admit the ethical nature of any sympathy for life outside the circle of humanity, or at best they treat such sympathy as a mere ethical fringe of no importance whatever." "It seems as if Descartes had bewitched the whole of European philosophy when he declared that animals are mere machines." "Kant declares categorically that ethics has only to do with the obligations of men to men" (p. 239). Bentham does champion the cause of animals, and Darwin and Schopenhauer do so even more, but they are never followed up. "This backward tendency is the more incomprehensible when we remember that both Indian and Chinese thought, at a very early period of their evolution, declared ethics to consist in the kindly treatment of all living beings. What is more, they arrived at this result independently of each other" (p. 240).

In addition, the book contains two important chapters (21 and 22) on ethics as they relate to animal rights and vegetarianism: "The ethic of reverence for life" (p. 251-76), and "The ethic of reverence for life and its creative force with reference to civilization" (p. 277-93). "A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives. He does not ask how far this or that life deserves one's sympathy as being valuable, nor, beyond that, whether and to what degree it is capable of feeling. Life as such is sacred to him. He tears no leaf from a tree, plucks no flower, and takes care to crush no insect. If in summer he is working by lamplight, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed wings upon his table."

"Until he extends the circle of his compassion to all living things, man will not himself find peace."

The author, recipient of the Nobel Peace Prize in 1952, earned three doctoral degrees (in theology, philosophy, and medicine), was a medical missionary in Gabon, a famous musician (organist) and author of a book on Johann Sebastian Bach, and a lifelong advocate of animal rights and reverence for all living things. Schweitzer was born on 14 January 1875 at a parsonage in Günsbach in the Münster valley of Alsace (then in Germany); at the time of his birth, his father was a curate in charge at Kaysersberg in Upper Alsace, but 6 months later he was transferred as vicar to Günsbach. (Schweitzer's birthplace is often given as Kaysersberg). He died 5 Sept. 1965 at his hospital in Lambarene, Gabon, at age 90.

This two-part book is based on The Dale Memorial Lectures, which Schweitzer delivered in the spring of 1922 in French at Mansfield College, Oxford, England. But the final copy of the manuscript was in German, and the translation was from the German. Part I is titled *The Decay and Restoration of Civilization*, translated by C.T. Campion.

The first American edition of this work was published in 1949 in one volume titled *The Philosophy of Civilization*, translated by C.T. Campion (New York: The Macmillan Co., 347 p.). The key parts are the preface and chapters 26 and 27. Address: D. Theol., D. Phil, D. Med., Strasbourg, Alsace, France.

3307. Shelton, Herbert M. 1923. Naturopaths, forward! *Naturopath (New York City)* 28(11):635-37. Nov.

• **Summary:** “A question that perhaps every naturopath has asked himself at one time or another is ‘Why has not Naturopathy spread as have the other drugless systems?’

“Naturopathy is older than Osteopathy, older than Chiropractic or Naprapathy. Yet these, or at least the first mentioned two, are better known than is Naturopathy. Why is this?” This paper tries to answer this question—focusing on the issue of the name. Address: N.D.

3308. *New York Times*. 1923. Bernard Shaw on vegetarians. Dec. 9. Part 4. p. 10, col. 2.

• **Summary:** Remarks of George Bernard Shaw before Vegetarian Society of London University.

3309. Hanssen, O.; Looft, A.; Vogelsang, Th. 1923. [The vegetarian diet as a hospital régime]. *Medicinsk Revue (Bergen, Norway)* 40:380-92. [Nor]*

3310. Ribeiro, Julieta Adelina Meneses Rodrigues. 1923. *Culinária vegetariana, vegetalina e menús frugívoros: Livro dedicado às mulheres Luso-Brasileiras. Quarta edicao* [Vegetarian cuisine, vegetable and frugivorous recipes: Book dedicated to Luso-Brazilian women. 4th ed]. Porto, Portugal. 356 p. Illust. 22 cm. [Por]*

• **Summary:** Nuno Metello writes (Dec. 2016) Julieta Ribeiro (wife of *O Vegetariano* co-founder Jerónimo Caetano Ribeiro). Porto, 1916. This is the very first original Portuguese vegetarian recipe book, the previous ones being translations. A fourth edition was published in 1923:

<http://porbase.bnportugal.pt/ipac20/ipac.jsp?session=148Q9IG640131.50362&profile=porbase&source=~!bnp&view=subscriptions&uri=full=3100024~!1186847~!0&ri=9&aspect=subtab11&menu=search&ipp=20&spp=20&staffonly=&term=julieta+ribeiro+menus&index=.GW&uindex=&aspect=subtab11&menu=search&ri=9>

3311. [Greek Vegetarian Society]. 1923. New vegetarian society. Greece.

• **Summary:** Source: *History of the Greek Vegetarian Society*. 2004. <http://www.ivu.org/history/societies/greek.html>. An extract from the report of the 1926 Congress of the International Vegetarian Union mentions Dr. Stavros Damoglou, who was representing Greece: “Dr. Stavros Damoglou (Greece) in an address entitled ‘What is True Vegetarianism?’ remarked that in Greece they did not

describe themselves as ‘vegetarians,’ but simply called themselves ‘non-meat-eaters.’ The Greek society had only been existence three years, but already there were three hundred members.” A report from the 1910 Congress mentions a Greek vegetarian society that had “only been in existence four years.”

Note: It is not clear whether these two societies were the same, the later one re-formed after World War I, or whether they were separate organizations. Address: Greece.

3312. Axon, William Edward Armitage; Axton, Ernest. 1923. *Seventy-five years of the Vegetarian Society*. Manchester, England: The Vegetarian Society. 11 p. 18 cm. *

3313. Byron, May Clarissa (Gillington) (Mrs.). 1923. *May Byron’s vegetable book* containing over 800 recipes for the cooking and preparation of vegetables including meatless cookery supplement. London, etc.: Hodder and Stoughton. xxvii + 380 p. 21 cm. *

• **Summary:** A vegetarian cookbook. May Byron died 1936.

3314. Chesterton, Gilbert Keith. 1923. *Fancies versus fads*. London: Methuen & Co., Ltd. x + 237 p. See p. 47-52. *

• **Summary:** The chapter in these essays titled “The meaning of mock turkey” critiques the philosophical viewpoints expressed in a vegetarian pamphlet.

3315. Estes, St. Louis A. 1923. *Raw food and health*. Chicago, Illinois: Estes Raw Food, Health and Psychological Club. 443 p. Portrait. 20 cm. *

3316. Faulkner, James. 1923. *The unfired food diet simplified*. Pasadena, California: Published by the author. 47 p. Portrait. 18 cm.

• **Summary:** The subtitle continues: “A simple guide for those who are interested in unfired foods. It offers dishes pleasing to the eye and good to the taste. The Unfired Food Idea is not the fancies of an idle dreamer. It is practical. It is a simple plan which if followed will liberate the cookstove slave and make for health and happiness.”

This book is not vegan—it uses dairy products. The author was formerly with the Lindlahr Sanitariums, now with The Caldwell Health Home. Address: Pasadena, California.

3317. Forward, Charles Walter. 1923. *Butchers’ meat, and its effects upon the human body*. London: Denny & Thomason, Ltd. 119 p. 17 cm.

• **Summary:** The author also wrote several books about animal welfare, published by the Humanitarian League, London. Address: England.

3318. Juckenack, A. 1923. *Was haben wir bei unserer Ernahrung im Haushalt zu beachten? Zweite, umgearbeitete Auflage* [What must we be aware of concerning the foods

in our homes? 2nd rev. ed.]. *Volksernaehrung (Die)* (Berlin) No. 6. xi + 75 p. [Ger]

• **Summary:** Some 129 numbered questions / subjects are considered, including: No. 38. What is artificial milk? (*Kunstmilch*). One type is the so-called vegetable milk (*vegetabilische Milch*), a beverage made with help from the soybean.

No. 89. Does the soybean deserve special attention? It is a legume that is unusually rich in nutrients, containing about 32-40% protein and 14-20% fat. Therefore its carbohydrate content is low (32.0-36.5%). Soybean oil is good for food use and has long been used to make margarine. Defatted soybean meal is sometimes used for livestock feed, and sometimes for protein-rich foods. Also, vegetable milk or plantmilk (*Pflanzenmilch*) is made with help from the soybean. So-called soybean milk (*Sojabohnenmilch*) can be used in place of cow's milk in the home in preparations such as soups, baked goods, egg-cakes, and puddings; it can also be added to coffee. It should obviously not be used for infant feeding, however it is noteworthy refreshing drink.

Also discusses: No. 81. What is artificial edible fat? (*Kunstspeisefett*). It is a lard substitute, which can be made from various vegetable oils, including peanut oil and sesame oil.

No. 129. What is vegetarianism? Is it scientifically grounded? Address: Berlin-Charlottenburg, Germany.

3319. Kellogg, John Harvey. 1923. *The new dietetics: A guide to scientific feeding in health and disease*. Revised ed. Battle Creek, Michigan: The Modern Medicine Publishing Co. 1021 p. Index. 24 cm.

• **Summary:** About the principles of physiology, metabolism, dietetics and vegetarian nutrition (for both healthy and sick patients) as practiced at the Battle Creek Sanitarium. Dr. Kellogg was a pioneer in emphasizing the importance of dietary fiber, as illustrated in the following four sections. The content of these sections is nearly identical to that of the 1921 edition (which see for details).

(1) In the chapter titled "Cellulose" (p. 211-22) are four sections: Bran, Bran does not irritate, Agar-agar, and Manyalla.

(2) In the chapter titled "Regimens and Dietaries" (p. 572-670), following a section on "The Laxative Diet," are long sections titled "Bran" (p. 626-27) and "When the Laxative Diet is Indicated" (p. 627).

(3) In the chapter titled "Diet in Disorders of the Digestive Organs" (p. 671-755) is a section on "Diet in Constipation" (p. 682).

(4) Several pages later, the section titled "Rules for Care of the Colon to Combat Constipation" (p. 686-87) gives 20 basic rules.

Note 1. This book is widely cited by Trowell (1979) and others as the one in which Dr. J.H. Kellogg stimulated the study of fiber in the United States, and was thus a pioneer in

this field worldwide. However most of the information about fiber in this 1923 edition first appeared in the original 1921 edition.

Note 2. The section titled "The soy bean" (p. 315-321) is quite similar to that in the 1921 first edition of this book, but on different pages. Changes appear on the following pages: 316, 318, 320-21. Address: M.D., LL.D., F.A.C.S., Superintendent of the Battle Creek Sanitarium, President of Battle Creek College, Battle Creek, Michigan.

3320. Kellogg, John Harvey. 1923. *The natural diet of man*. Battle Creek, Michigan: The Modern Medicine Publishing Co. 386 p. Illust. Index. 20 cm. [50+* ref]

• **Summary:** This classic of vegetarian literature contends that a vegetarian diet is the natural diet of man. Contents: 1. Man not naturally a flesh-eater: Modern civilized life unnatural and unbiologic, animal dietaries, lessons from the monkey, porcine wisdom in diet, animals classified by diet, the ancient family of primates, all mammals originally vegetable feeders, when germ diseases were unknown, kinship of higher apes and men, flesh-eating never a universal human custom.

2. Twenty popular delusions about flesh foods: D-1. That meat is superior as a blood-making food, and, hence, is needed in anemia. D-2. That meat is essential as a flesh-building food. D-3. That a flesh diet is essential to support severe or prolonged activity; that is, promotes endurance. D-4. That flesh-eating is necessary to produce physical courage. D-5. That vegetarian races are inferior physically and mentally to races using a mixed diet. D-6. That flesh foods are more refined and more easily digested and, hence, more nutritious than are foods of vegetable origin. D-7. That man is naturally omnivorous. D-8. That flesh foods are stimulating and thus supply an element needed especially by brain workers. D-9. That beef tea is a useful nutrient. D-10. That a meat diet is required to prevent or cure gastric acidity. D-11. That a meat diet is desirable in tuberculosis. D-12. That a meat diet is necessary in diabetes. D-13. That a flesh diet is essential in the treatment of obesity. D-14. That meat is required in beri-beri. D-15. That meat is essential as a "building-up" or restorative food. D-16. That meat is needed by growing children. D-17. That meats are needed as a stimulus to appetite. D-18. That the beef industry is a necessary part of our national economic system. D-19. That a meat diet is necessary to insure reproductive activity. The law of diminishing returns versus flesh-eating. D-20. That meat is a harmless luxury.

3. Scientific objections to the use of meat: Human liver not adapted to meat diet; important differences between meat and milk; meat deficient in vitamins and food lime; Eskimos eagerly seek vegetable food; ill effects of meat diet on Arctic explorers; meat saturated with tissue poisons; meat readily putrefies, natural foods do not; the poisons of meat; meat extracts; why viscera are especially

objectionable; bacteriology condemns meat as food; vast numbers of bacteria in meat; putrefactive products of meat; why physicians forbid meat in cases of kidney disease and high blood pressure; how flesh-eating causes constipation (“partly because the flesh diet is lacking in the roughage or indigestible material required to stimulate the intestine to action”).

4. Diseases due to flesh eating: Tuberculosis in animals, cancer from meat eating, cancer rare and appendicitis unknown among flesh abstainers, meat-eating causes disorders of nutrition, acidosis from a flesh diet, a meat diet and scurvy, meat eating and arteriosclerosis, pernicious effects of a meat diet experimentally proven, recognized meat contraindications, the peregrinations of a deadly parasite, typhoid germs in meat products, flesh poisoning, no protection for meat-eaters, oyster poisoning, converting sewage into food.

5. Experimental evidence against flesh eating: McCollum’s experiments, Dr. S. Weir Mitchell endorses the meatless regimen, an eminent scientist on meat diet, Fauvel’s observations, greater endurance of flesh-abstainers, the death rate reduced by meatless diet, flesh-eating does not develop intelligence, meat-eating and race degeneracy, meat-eating a city habit, non-meat diet best even for carnivorous animals, the Scotchman’s dog, the effects of a meat diet on rats, the effects of a flesh diet on rabbits, flesh-eating animals short lived. 6. The ethical argument.

7. Historical facts and authoritative opinions: Biblical teaching about flesh eating, apostles who were flesh abstainers, the Essenes were flesh-abstainers, the diet of the ancient Greeks, King Cyrus a flesh-abstainer, Julius Caesar’s army ration, diet of Peruvian soldiers, diet of athletes of ancient Greece, ancient philosophers were flesh-abstainers, Plutarch’s essay on flesh-eating, fleshless diet of a Roman emperor, meatless diet endorsed by Gautier, views of Seneca, diet of the ancient Sumerians [today’s Iraq], eminent modern flesh abstainers, vegetarian monks, Thoreau on the fleshless diet, a Chinese statesman’s experience, the views of two great naturalists, the poet Shelley a food reformer, a child’s natural repugnance to meat, Liebig on the advantages of a non-flesh diet, Sylvester Graham’s diet reform movement.

8. Interesting facts concerning the dietary habits of various peoples. 9. The marvelous adaptation of the natural diet to human needs. 10. How to discard meats comfortably and safely.

11. Is the disuse of meat advisable from a practical standpoint? The U.S. Department of Agriculture shows the use of less meat to be safe and economic, the importance of planting nut trees, avoidance of meat is necessary to change the intestinal flora, vegetable substitutes for meat, the recent low protein movement in the United States, the half century experience of the Battle Creek Sanitarium with a fleshless diet.

12. Newspaper and magazine misinformation: An “eat-

more-meat” campaign, Professor Fisher of Yale University [Connecticut] refuses to support the “eat-more-meat” campaign of the [Chicago, meat] packers, pernicious piffle.

Soy is mentioned in many places. The section titled “Flesh-eating never a universal custom” states (p. 33-34): “According to Mori, the Japanese peasant of the interior is almost an exclusive vegetarian. He eats fish once or twice a month and meat once or twice a year... The soy bean is held in high esteem and used largely in the form of *miso*, a purée prepared from the bean and fermented; also *to-fu*, a sort of cheese; and *cho-yu* [shoyu, soy sauce], which is prepared by mixing the pulverized beans with wheat flour, salt, and water and fermenting from one and a half to five years. The Chinese peasant lives on essentially the same diet, as do also the Siamese, the Koreans, and most other Oriental peoples. Three-fourths of the world’s population eat so little meat that it cannot be regarded as anything more than an incidental factor in their bill of fare.”

Page 45: Complete “proteins are found in milk and eggs as well as in most nuts, peanuts, and the soy bean...”

Page 73: “The protein of milk, of the soy bean, and of nuts is known to be superior to meat as a source of body nitrogen.” Address: M.D., LL.D., F.A.C.S. [Fellow of the American College of Surgeons], Superintendent of the Battle Creek Sanitarium, Battle Creek, Michigan.

3321. Kellogg, John Harvey. 1923. The ethical argument (Document part). In: J.H. Kellogg. 1923. The Natural Diet of Man. Battle Creek, Michigan: The Modern Medicine Publishing Co. 385 p. See p. 216-27.

• **Summary:** Page 221 states: “When man slays to eat, what a picture arises! *‘Deaf to the calf that lies beneath the knife, / Looks up, and from her butcher begs her life; / Deaf to the harmless kid, that, ere he dies, / All methods to procure thy mercy tries, / And imitates in vain thy children’s cries! / Where will he stop who feeds with household bread, / Then eats the poultry which before he fed?’*”

Kellogg continues: “Man rears his cattle, his sheep, and his poultry much like household pets. His children make his lambs their playmates. Side by side his oxen toil with him in the field. In return for kindness, they give affection. What confidence they repose in him! how faithfully they serve! With winter’s frost an evil day arrives,—a day of massacre, of perfidy, of assassination and bloodshed. With knife and ax he turns upon his trusted friends,—the sheep that kissed his hand, the ox that plowed his field. The air is filled with shrieks and moans, cries of terror and despair; the soil is wet with warm blood, and strewn with corpses.

“Is there a brute on earth that would be capable of such a crime? In such an act have we not the veritable spirit of murder in an aggravated form? Let us listen to the appeal of a pagan who lived five centuries before Christ (Pythagoras):

‘Whoever was the wretch (and cursed be he) / That envied first our food’s simplicity, / The essay of bloody feasts

on brutes began, / And after forged the sword to murder man,—/ Had he the sharpened steel alone employed / On beasts of prey that other beasts destroyed / Or man invaded with their fangs and paws, / This had been justified by Nature's laws / And self-defense: but who did feasts begin / Of flesh, he stretched necessity to sin. / To kill man-killers, man has lawful power, / But not the extended license to devour. / Take not away the life you can not give; / For all things have an equal right to live: / Kill noxious creatures, where 'tis sin to save; / 'Tis only just prerogative we have: / But nourish life with vegetable food; / And shun the sacrilegious taste of blood.'

"Well did Plutarch say, 'Alas, for our savage inhumanity! It is a terrible thing to see the tables of rich men decked out by those layers-out of corpses, the butchers and the cooks.'" Address: Director, School of Hygiene and Public Health, Johns Hopkins Univ., Baltimore, Maryland.

3322. Kellogg, John Harvey. 1923. Vegetable substitutes for meat (Document part). In: J.H. Kellogg. 1923. *The Natural Diet of Man*. Battle Creek, Michigan: The Modern Medicine Publishing Co. 385 p. See p. 334-36.

• **Summary:** "By the combination of nuts and cereals, a product very closely resembling meat may be prepared. The process for doing this was discovered by the writer many years ago in a series of experiments undertaken for the purpose by the request of Professor Dabney, then assistant professor in the Department of Agriculture. Recognizing that the increase of population would ultimately lead to an increase in the price of foodstuffs and particularly of meats, and possibly a scarcity of meats, Professor Dabney requested the writer to solve the problem by the production of a vegetable substitute for meat. The result of the experiment undertaken was Protose, a nut-cereal preparation, which to a considerable degree resembles meat in appearance, taste and odor, having a slight fibre like potted meat.

"Earlier experiments made by the writer led to the production of peanut butter, which has since developed into a great industry and has increased enormously the size and value of the peanut crop of the South. From a food standpoint, a pound of peanut butter is more than equal to the same amount of pork or meat of any sort.

"In Malted Nuts, another product of our experiments, is provided a product [probably peanut milk] resembling Malted Milk, which has been extensively used as a substitute for milk by those unable to tolerate cow's milk.

"No doubt the future will develop a large number of vegetable products which will so fully supply the place of various meat products and dishes that all of these unwholesome products may be dropped from the bill of fare without being missed. As a matter of fact, it is now recognized by the most eminent authorities in dietetics that the flavor of meats is about the only reason or apology which can be offered for their use." Address: Director, School of

Hygiene and Public Health, Johns Hopkins Univ., Baltimore, Maryland.

3323. Kellogg, John Harvey. 1923. *The natural diet of man* (Continued). Battle Creek, Michigan: The Modern Medicine Publishing Co. 386 p. Illust. Index. 20 cm. [50+* ref]

• **Summary:** Continued: Page 74: "Vegetable extracts (yeast extracts and soy sauce) are now prepared which are finer in flavor than the best meat extracts..."

Page 191: "Complete proteins are found in the almond and also in the soy bean and the peanut, a fact which accounts for the large use of the soy bean and the peanut in China and other Oriental countries as a supplement to a diet of rice and green vegetables."

Page 198: "The soy bean contains more protein than does beef, and 20 per cent of oil."

Page 282: G. Yukawa reports that the diet of Japanese monks "consists exclusively of vegetable products, rice being the staple, supplemented with soy beans and vegetables. The diet contained an average of 70 grams of protein, 15 grams of fat, 514 grams of carbohydrates, an average energy intake of 2,500 calories. The experimenter concluded that the absolute vegetarian diet of the Buddhist monks of Japan is entirely adequate to maintain perfect health."

Page 285: "Some years ago (1899) the Emperor of Japan appointed a commission to determine by investigation whether it was necessary to add meat to the national dietary to improve the physique of the race, especially to increase their stature. As regards the use of meat, the commission reported 'that the Japanese had always managed to do without it, and that their powers of endurance and their athletic prowess exceeded that of any of the Caucasian races. Japan's diet stands on a foundation of rice.' The rice diet of the Japanese is supplemented by the free use of peanuts, soy beans, and greens, which supply all that rice lacks to constitute a wholly sufficient bill of fare."

Page 306: "The experiments of McCollum and numerous others have in recent years demonstrated the entire feasibility of living exclusively upon a diet of purely vegetable origin. It is only necessary to make such a selection of foodstuffs as will supply the body with all the elements necessary for complete nutrition; and this may be easily done, as has already been indicated. It has also been shown that two widely used legumes, the soy bean and the peanut, as well as nuts, supply complete proteins and may be used in supplementing the incomplete proteins of cereals and vegetables. This fact explains the great rôle played by the soy bean in the bills of fare of the Orientals."

Pages 313-14: "Certain proteins known as complete proteins, when taken into the body in proper quantities may be wholly utilized in tissue building, because they contain exactly the elements needed, no more and no less, for the building of muscles, nerves, glands, and other nitrogenous

tissues.” “The protein of the soy bean, the peanut, the almond, and various other nuts has, however, been shown to be of high quality, practically equal to the protein of flesh... When meat is discarded, it is evidently necessary that care be taken to supply in its place an adequate amount of protein derived from the soy bean, the peanut, the almond, or other nuts, or from milk or eggs. Four or five ounces of soy beans, peanuts, or almonds afford an abundance of protein for a day’s ration. See also p. 320.

Page 322: “But even in the absence of milk and eggs, an abundant supply of protein could be readily secured by the planting of peanuts and the soy bean, two remarkable legumes which, pound for pound, supply more nourishment than beef or pork and of finer quality.” “Nuts, together with the peanut and the soy bean, afford a protein which is equivalent to that of meat at a cost far below the cost of meat proteins. For example, an acre of very ordinary ground will produce twenty bushels, or twelve hundred pounds of soy beans, which contain 40 per cent, or four hundred and eighty pounds of excellent protein. It takes an acre of ground and two years to produce seventy-five pounds of dried protein in the form of beef. The same land will produce in the same length of time nearly one thousand pounds of soy bean protein. In other words, an acre of ground devoted to soy beans will produce more than thirteen times as much protein as the same ground used as a pasture for fattening steers...”

Page 338: The section titled “The recent low protein movement in the United States,” notes that the daily protein requirement for a person weighing 120 pounds could be “provided by 2½ pints of milk or by 6 ounces of almonds, 5 ounces of peanuts, 6 ounces porterhouse steak, 6 ounces navy beans, 4 ounces soy beans, 5 ounces lentils, 5 ounces black walnuts.”

Page 359: “Animals furnish us a good object lesson on this subject. Compare the agility, alertness, curiosity and intelligence of the fruit-eating chimpanzee with the dull stupidity of the lion and the tiger; or the vivacity and progressiveness of the rice- and soy-eating Japanese, with the dull-witted, decaying Eskimo.”

Nuts are discussed favorably on pages 56, 297, 327-31 but neither peanuts nor peanut butter are mentioned specifically.

Dr. Kellogg was a pioneer in promoting the importance of dietary fiber. The following terms appear: Bran or wheat bran (p. 40, 155, 157, 201, 301). Bulk, bulky, or bulky diet (referring to “roughage”) (p. 70, 135). Cellulose (p. 57, 70, 297, 303). Constipation (p. 10, 66, 135-138, 148, 157, 161, 332, 382). Roughage (p. 57, 135, 297, 301). But none of the following terms appears in the index: Laxative, laxatives.

The author lived 1852-1943.

Note: This is the earliest English-language document seen (June 2004) that contains the term “natural foods” and that also discusses soy. Address: Superintendent of the Battle Creek Sanitarium, Battle Creek, Michigan.

3324. Lefèvre, Jules. 1923. A scientific investigation into vegetarianism. Authorized translation from the French by Fred Rothwell. London: J. Bale, Sons & Danielsson, Ltd. 4 + 189 p. Index. 19 cm.

• **Summary:** This book was first published in 1904 in French in Paris by the Vegetarian Society of France; a revised French-language edition was published in 1919 by the same organization. The author was born in 1863.

Contents: Translator’s note (Dr. Lefèvre coined a new word “végétalien,” which the translator renders as “vegetalian,” but which by the 1940s was the same as “vegan”). Preface. 1. Vegetarianism and statistics: Historical bases—present trend and development, brief historical sketch of vegetarianism, flesh-eating and the anti-flesh-eating reaction in the 19th century, Gleizes and the vegetarian Renaissance in England, vegetarianism in Germany and America, French vegetarianism—its rapid development. 2. The physiology and vegetarian doctrines: Complete foods, chemical analysis of the principal foods, remarks on the choice of albumens, and on the fundamental rule of salts and vitamins, the diet ration from the dual point of view of matter and energy—critical study of the nitrogenous ration, regimes of diet—the inadequacy, danger and illogicality of a flesh-eating regime, physico-chemical justification of anti-flesh-eating systems—critical investigation of digestibility—fritarianism, vegetalism [veganism], vegetarianism, investigation into the natural regime of man along the lines of comparative anatomy and physiology, what we are to understand by food in general biology. 3. Illness and a food regime. 4. Food regimes in social and economic problems. 5. The feeding of the human motor. 6. Animal heat and a cold-resistance regime. Address: Prof. at the Lycée Pasteur, France.

3325. Lust, Benedict. 1923. The fountain of youth: or, curing by water. How you may quickly overcome acute and chronic illness by the use of the biological blood-washing bath. New York, NY: Macfadden Publications, Inc. viii + 142 + [10] p. Illust. Portraits. 21 cm. *

3326. Miles, Hallie Eustace (Killick). 1923. Health without meat. 10th ed. London: Methuen & Co. x + 137 p. Illust. 17 cm. *

• **Summary:** The British Library Catalogue lists the author’s name as “Killick, afterwards Miles (Hallie).” But the National Union Catalog (USA) lists her name as “Miles, Halie Eustace (Killick).”

3327. Monteath, Kenneth McLaurin. 1923. [Pamphlets on vegetarianism written from a theosophical point of view]. York, England. 19 cm. *

3328. Monteath, Kenneth McLaurin. 1923. Religion and

practical vegetarianism. York, England. *

3329. Monteath, Kenneth McLaurin. 1923. Theosophy of vegetarianism: A thesis on the uses and advantages and moral ground of vegetarianism, with table of religions past and present, tables of food values, &c, fertilizer prices, & quantities, vegetable prices and a few recipes. York, England: Yorkshire Herald Co.; Manchester, England. 47 p. 24°. *

• **Summary:** An extension of "Science in Diet."

3330. Oldfield, Josiah. 1923. The raisin cure. London: C.W. Daniel. 58 p. *

• **Summary:** An edition dated 1932, made and printed in Great Britain, was sold by B. Humphries of Boston, Massachusetts.

3331. Thayer, Gilbert. 1923. Perfect health cook book. Lafayette, Indiana: National Health Bureau of America. 64 p. 23 cm. *

• **Summary:** About vegetarian cookery. Address: Lafayette, Indiana.

3332. Unity School of Christianity–Unity Inn. 1923. The Unity Inn vegetarian cook book: A collection of practical suggestions and receipts for the preparation of non-flesh foods in palatable and attractive ways. Kansas City, Missouri: Unity. 339 + xxvii p. Illust. 20 cm. Reprinted in 1924. *

3333. White, Ellen G. 1923. Counsels on health, and instruction to medical missionary workers. Mountain View, California, Kansas City, Missouri [etc.]: Pacific Press Publishing Assoc. 696 p. 19 cm. *

3334. *Los Angeles Times*. 1924. Health in California fruits and nuts: They contain all the elements of a balanced ration and eating them would make the whole nation better. Jan. 1. p. I12.

• **Summary:** "Vitamine is a new word in our vocabulary... Now to obtain the trio of vitamines, cellulose, and the organic salts we simply have to eat raw natural foods." Mentions and quotes from the "valuable and interesting book" *Rational Diet*, by Otto Carque, who is well known for the "delicious fruits and natural products that appear under the Carque brand."

3335. *Current Opinion (New York)*. 1924. Stefansson braves the wrath of vegetarians. 76:91. Jan. *

3336. Slosson, Edwin E. 1924. Soy. *Scientific Monthly* 18:109, 111. Jan.

• **Summary:** "The recent rise in restaurant prices has sent economical Americans flocking to the chop sueys, where a savory and satisfying meal can still be obtained for a small

sum. The Chinese, in their efforts to keep three hundred million people above the starvation point for three thousand years, have been forced to figure closely on food values... With us Americans meat has been the main part of the meal with vegetables on the side. With the Chinese this is reversed, and meat has in many cases been reduced to a condiment...

"The chief difficulty of a vegetarian diet is to get a sufficient amount and variety of proteins. Beans and peas are the richest in proteins, but they are not of the sort and proportion found in meats and needed for our muscle-making.

"But there is one exception and that is the soy-bean... The soy bean resembles animal foods in being rich in fat and protein and devoid of starch. What is more remarkable, the soy bean contains a dozen kinds of protein compounds that are the same as those found in milk. In fact a 'vegetable milk' can be made from soy beans and from this vegetable curds and cheese. These form a large part of the diet of Chinese and Japanese who abstain from animal food either because they are Buddhists or because they are poor. By milking the soy bean they can get ten times as much lacteal fluid per acre as if they pastured cows on the land. Italian physicians who used soy milk as infant food during the war report that it was better tolerated than cow's milk by some of the babies.

"The soy milk products have not yet come into use with us, but the American patron of the chop suey has acquired a taste for another product of the bean, the little glass cruet of brown sauce that seasons the rice. It looks and tastes like meat extract, such as we use in making beef tea, and is really much like it in composition and nutritive value. This shoyu or soy sauce is made by long fermentation and ripening of a mixture of beans and wheat in brine. The longer the process the better the product. Six months or a year may suffice for the masses, but to suit the taste of the Oriental connoisseur it must be sunned for five years or even thirty, the jars being patiently uncovered every day and covered every night or whenever it rains. Over two million barrels of soy sauce are made in Japan every year."

3337. Ehret Literature Publishing Co. 1924. Just off the press (Ad). *Los Angeles Times*. Feb. 17. p. J28.

• **Summary:** "The book that thousands have been waiting for!! Prof. Arnold Ehret [signature]. Mucusless Diet Healing System. Copyrighted, 1923. Complete course in 25 lessons for Practitioners and others who desire to learn how to control their health. Postpaid anywhere in U.S.A. \$1.50 per copy."

Note: This is the earliest article seen (Nov. 2005) that mentions "Ehret Literature" or "Ehret Literature Publishing Co." Address: 846 East Sixth St., Los Angeles.

3338. Easterbrook, L.F. 1924. Alcohol and meat. *Nineteenth*

Century and After (London) 95:306-14. Feb. *

• **Summary:** Slaughterhouse cruelties lead the author to conclude, in this era of Prohibition (1917-1933), that prohibition of meat is more justifiable than prohibition of alcohol.

3339. Brook, Harry Ellington. 1924. Care of the body. *Los Angeles Times*. March 2. p. I24.

• **Summary:** The section titled "Sweetness and sickness" quotes Otto Carque, "whom I regard as one of the best authorities in America on food values," as saying that refined sugar is harmful to good health. Other sections include "Raw foods" (by Jesse M. Gehman) and "Fasting." Address: N.D. [Naturopathic Doctor].

3340. Hamburger's. 1924. Established 1881 (Ad). *Los Angeles Times*. March 2. p. A15.

• **Summary:** This full-page ad shows that Hamburger's is a full-service department store selling silks, fine clocks, draperies, framed mirrors, floor lamps and shades, Chinese rugs, talking Panama parrots, etc.

A box at the top of the ad shows that it also sells: "Health Foods: Headquarters for the famous Battle Creek Health foods. We carry the most complete line of these foods on the Coast. (Hamburger's—Fourth floor)." Address: Fourth Floor [Broadway at Eighth, Los Angeles]. Phone: Broadway 3940.

3341. Paget, J.B. 1924. The health of a nation. *English Review* 38:377-85. March.

• **Summary:** "Thirty years ago questions of health had very little interest for the average person, but to-day the position is changed, and nearly all thinking people take an interest in and are searching for facts which can improve our national health. This is probably due partly to the spread of education... but more, I fancy, to the fact that the health and physique of the nation are not up to their former standard, and that this unsatisfactory state of affairs is so evident that it can hardly escape the notice of the least thoughtful amongst us."

British soldiers, "before they enlisted were nearly all agricultural labourers who were brought up on a hard wholemeal bread, garden produce, and apparently very little meat, as the consumption of meat then was three pounds per head per annum." This British military officer traces the deterioration of physique and stamina of his countrymen to overconsumption of meat, refined foods (such as white instead of wholemeal bread) and tea. He related personal experiences showing that Chinese soldiers and women (who are largely vegetarian) are stronger than their British counterparts. Dr. Robert Bell, one of Britain's leading cancer researchers, believes "that cancer is essentially a disease of civilisation; it is practically unknown among savages and amongst those who lead a simple life." Its cause: The

civilised diet based on meat. Address: Major, England.

3342. Vegetarian Cafeteria. 1924. A complete line of cooked and raw foods (Ad). *Los Angeles Times*. April 20. p. I30.

• **Summary:** A small classified ad. Address: 713 South Figueroa [Los Angeles].

3343. *Los Angeles Times*. 1924. Death claims "Times" writer: Dr. Harry E. Brook succumbs... Spent life trying to give health to humanity. May 5. p. A1.

• **Summary:** Contains a good biography and portrait photo of Dr. Harry Ellington Brook, N.D., who for 38 years was a member of The Times editorial staff. He was known to readers nationwide for his column "Care of the Body." He died at his home at 2129 Elsinore on Saturday night [May 3]. Death resulted from a nervous breakdown from overwork several months ago.

Dr. Brook was born on 21 March 1849 in St. John's Wood, London. His father, of Norse descent, was a merchant. "As an infant, Dr. Brook was poisoned by inoculation against smallpox, losing permanently the hearing of one ear and the use of a finger, and being reduced from a robust vitality to a weakly frame." From this affliction he traced his interest in health. At age 12 he began to study health, especially diet, and he took up long-distance walking. As a result, before he was out of his teens, he had overcome the handicap of his infancy.

At age 17 he first traveled to Europe, then spent much of the next 10 years back packing around Switzerland, Italy and France, studying nature cures and preparing himself for his career.

In 1877 he came to the USA and immediately headed for California. He spent 5 years in San Francisco editing *The Wasp*, then 5 more years in the mountains of California and Arizona. In the mining camps of Arizona he edited and published several newspapers. In 1884 he married Mr Agnes Plath, a widow with children. In 1886 Dr. Brook came to Los Angeles and became a member of The Times editorial staff, except for the years 1912-1917 when he published and edited a health magazine, *Brain and Brawn*. In 1921 he was awarded a special degree from the American School of Naturopathy.

He leaves a widow, a son and daughter, three stepdaughters, a stepson, and a cousin.

3344. *Naturopath* (New York City). 1924. Late naturopathic news: In memoriam—Harry Ellington Brook. 29(5):491. May.

• **Summary:** Dr. Harry E. Brook, editor of the "Care of the Body" department of the *Los Angeles Times* passed on Saturday, May 3. "In him we lost the most important pioneer and effective worker for Naturopathy, medical freedom and constitutional and national human rights in the State of California. No other man has shaped public opinion to such extent for Naturopathy as the deceased did."

3345. Seibert, R.R. 1924. A fleshless diet. *Naturopath (New York City)* 29(5):530-32. May.

• **Summary:** What can comparative anatomy teach us about the human diet. Humans have canine teeth; does that mean we are omnivorous? No. Many non-carnivores have canine teeth. The great class of monkeys has very strong and pointed canines. "The anthropoid ape, which is a fruit and leaf eater, can be taken as an example, and from him down the whole family of monkeys is exceedingly well supplied, though most of them are vegetarian in mode of life." Canines, in various forms, are also suited for digging and defense. Address: Naturopath.

3346. Winslow, Emma A. 1924. Food values and body needs shown graphically. *Farmers' Bulletin (USDA)* No. 1383. 36 p. See p. 23.

• **Summary:** The charts of the foods in this Bulletin are arranged into five groups: Vegetables and fruits, efficient-protein foods, cereals and cereal preparations, sugar and sugary foods, and fats and fat foods. The foods in Group II, efficient-protein foods, are all of animal origin, except for two legumes—soy beans and peanuts (p. 5). All foods in this group "contain efficient protein in amounts sufficient to supply at least one-sixth of their total fuel value." The foods of animal origin include "milk, eggs, cheeses, various meats (except the very fattest), poultry, game, fish, and sea foods."

"Food values not shown on the charts" (p. 3-4): The three vitamins now recognized by scientists (A, B, and C) are not shown in these charts. "Cellulose or roughage, an important constituent of food, is not shown in these charts. Only a small proportion of it is digested and assimilated by the body, but it is valuable because it gives bulk to the food mass as it passes through the digestive tract and tends to prevent constipation. Most vegetables and fruits furnish cellulose. So also do the outer layers of the cereal grains which remain in the 'whole grain' products, but have been removed from the more highly milled preparations."

Chart 30 (p. 23) shows the percentages of the total energy (71%), protein (117%), calcium (47%), phosphorus (137%), and iron (61%) needed per man per day which would be furnished by 1 pound of shelled peanuts. Chart 32 and 33 (p. 24-25) give values for 1 pound of "wheat flour (patent roller)" and 1 pound of "graham flour." The superiority of graham flour in every category except energy is clearly shown.

Note: This is the second earliest document seen (Aug. 2002) that arranges foods into various groups for the purpose of nutrition education. Soy is included in one of those groups. Address: Secretary, Committee on Home Economics, New York Charity Organization Society, and Lecturer, Teachers College, Columbia Univ.

3347. Reinhold, Alice M. 1924. The passing of Harry

Ellington Brook, of Los Angeles, California. *Naturopath (New York City)* 29(8):720-21. Aug.

• **Summary:** "On May 5th, 1924, Nature Cure lost one of its ablest writers and best friends. For nearly half a century the brilliant mind and gifted pen of Dr. Brook was devoted to the cause of helping suffering humanity disentangle itself from the evils of drug poisoning, and to educate itself into clean and correct habits of living and eating.

"His contribution of seven columns each week on the subject of Nature Cure, in Los Angeles Sunday *Times*—entitled "Care of the Body"—was eagerly read by thousands. Replying to the vast correspondence with which he was deluged by those readers, kept several stenographers busy, under the Doctor's personal direction, and answers to all letters were dictated by himself.

"A multitude of books and magazines are published in the U.S. dealing with the subject of Health, Diet, and Hygiene, and I am surprised if Dr. Brook missed getting a copy of any one of them. His valuable criticisms and deductions on such literature are well known to readers of his Department. After reading and commenting on the current stacks of such literature, Dr. Brook kindly 'passed them on,' consequently every little while a small library was donated by him to some worthy cause.

"Like many other teachers of health, Dr. Brook attributed his first interest in Nature Cure to his own sufferings add afflictions in early childhood, Which were cause by vaccination 'against Smallpox,' the results of which poison troubled him for years. About the age of 12 he studied health and diet matters for himself; took up physical culture—chiefly walking, and before finishing grade school, he had made of himself a robust, athletic youngster.

"From the age of 17 to 27 he spent most of this time tramping through Europe and America, studying Nature Cure in the different places, and otherwise preparing for his later famous work as a writer on the subject, and a teacher of health, which he faithfully and fearlessly continued to be until the other day, when, at the age of 75, he reluctantly laid down his pen—for ever.

"Dr. Brook's breakdown was really due to overwork. Shortly before his death he wrote me, 'I have for a long time been overworking my brain, and not sufficiently exercising my body, and Nature has at last punished me for it. * * * What I should do, of course, is to take a long vacation and get out into the open. But I see no chance of doing this. I am a slave to my job, which pays so little that * * *.' Well, the groans of sick and suffering ones penned into the pages of his daily mail, were the chains of slavery which unselfishly held the doctor to his job, and kept from him the necessary contact with Nature and outdoors which his soul and body craved for.

"In private life Dr. Harry Brook was one of the most lovable and affable of men. The charm of his personality won him a host of devoted friends. As one of the *Time's*

editors states—"He wrote 'Care of the Body,' but he could have written anything else with just as much interest and fascination. * * * He was a charming, cultured, highly educated gentleman, with the simplicity and tenderness of a great soul. * * * Men live, and do and lie and soon are forgotten, but it will be a long time before the personality of Harry Brook will be forgotten by the thousands who knew and loved him."

"The successor to Dr. Harry E. Brook in 'Care of the Body,' is our young enthusiast Dr. Philip M. Lovell—a Drugless physician and Chiropractor, who modestly states that he is 'stepping into shoes that will be difficult to fill.' He asks for our cooperation to make the subject of Nature Cure increasingly of value and interest to the reading public. Address: N.D.

3348. Gehman, Jesse M. 1924. I let the sun do my cooking: For two years mine has been a raw food diet. I like it and it likes me. *Naturopath (New York City)* 29(9):806-11. Sept. • **Summary:** Two photos show Gehman: (1) In a coat and tie. (2) Bare from the waist up, flexing his muscles. Address: N.D.

3349. Lust, Louise. 1924. Vegetarian regime important in health and disease. *Naturopath (New York City)* 29(9):812. Sept. Address: N.D.

3350. *New York Times*. 1924. Shaw berates all who feed on flesh: Meat diet is dope, he declares, in an election debate—vegetarianism for revolution. Oct. 24. p. 11, col. 1. • **Summary:** G.B. Shaw discusses effect [of vegetarianism] on disposition.

3351. Carqué, Otto. 1924. The naturopathic movement in Southern California. *Naturopath (New York City)* 29(11):1030-31. Nov. • **Summary:** 1900—Dr. Carl Schutz, the pioneer, opened the first Naturopathic Institute and Sanitarium on West Seventh St., not far from Figueroa St. A few years later he moved to Hill Street and later to Fifth Street near Olive St.

1899—Harry Ellington Brook, N.D. starts his "Care of the Body" column in the *Los Angeles Times*. It continued until his death on 5 May 1924. His very able successor was Philip Lovell, N.D.

1904—Otto Carque starts his long career of making and selling natural foods in Los Angeles.

1909—California State Legislature passes the Naturopathic Bill, largely due to the untiring efforts of Dr. Schultz. Other early naturopaths in Los Angeles were Dr. Henry Gross and Dr. P. Olsen. Dr. George Starr White was the author of many valuable books on natural living and healing.

1915—Arnold Ehret arrives in the USA, at the invitation

of Dr. Benedict Lust to visit the Panama Exposition [1915, held in San Francisco] and to examine the fruits raised in California. World War I forces him to prolong his stay. He settles down in Southern California, the land of fruits and flowers.

1917—John and Vera Richter start the first truly raw foods dining room in the United States.

Every year Southern California is attracting more and more people "as a place where an ideal climate, fertile soil and beautiful scenery combine to make this favored spot a practical out-of-door sanitarium." Address: Author of "Rational Diet" [California].

3352. Garden City Pure Foods Co., Ltd. 1924. Soya Milk & Soya Cream (Plain and Malted), Pure Vegetarian Butter Substitute [Margarine], Soya Flour. Garden City, Letchworth, Hertfordshire, England.

• **Summary:** Ad in the *Occult Review* (England). 1924. Nov. 24. "Soya Beans."

"The Garden City Pure Foods Co., Ltd., Letchworth, are now manufacturing Pure Vegetarian Foods from the Soya Bean at their Garden City Works.

"Soya Milk and Cream (Plain and Malted).

"Pure Vegetarian Butter Substitute.

"Soya Flour for bread, cakes, etc.

Various other foods.

"Full particulars from Sole Distributing Agents -

"Firth. Weir & Co., Ltd., Dept. C. "95 Westminster Bridge Road, London, S.E. 1. Tel. HOP 145.

"The Soya Bean is unequalled as a human food, owing to the high percentage of proteins and fats, and the low percentage of Starch, whilst the amount of vitamins in the Soya Bean makes it one of the Most Valuable foods, especially for Vegetarians and Food Reformers.

Note 1. Thomas Penry Evans—who was involved with the company by 1938—was married (first) to Violet M. Firth (aka Dion Fortune). The name of the "sole distributing agents" indicates her parents' interest in the venture. Her parents moved to Letchworth, which was one of England's first Garden Cities.

Firth, Violet M. 1925. *The Soya Bean: An Appeal to Humanitarians*. 55 p. The Foreword (p. 5) begins: "The manufacture of a vegetable milk from the soya bean is a matter in which I was much interested during the war, and I think I may claim to be the first person, in this country at any rate, who succeeded in making a cheese [tofu?] from vegetable casein.

"Shortly after the war [World War I] the company that was making soya milk closed down, the milk was unobtainable, and I lost touch with the matter. During a recent visit to Letchworth, however, I found that the making of soya milk was again in full swing, and I was so impressed with the spirit of service and humane ideals in which the enterprise was being conducted that I suggested

to the managing director of the company that if he would assist me with the necessary technical details, I would like to write a little book on the possibilities of the soya bean, and bring to the notice of humanitarians in general the work that has been going on so quietly in this little country town. All information was freely given to me...

For more about Letchworth, a remarkable, pioneering town, see Wikipedia. As one of the world's first new towns and the first garden city it had great influence on future town planning and the New towns movement. Address: Garden City, Letchworth, Hertfordshire, England.

3353. Hirsch, Fred S. 1924. In memoriam: Arnold Ehret. *Naturopath (New York City)* 29(11):1015-17. Nov.

• **Summary:** "Years may elapse before the world fully appreciates that wonderful message which the great teacher and physician, Professor [sic] Arnold Ehret, left suffering humanity.

"Prof. Ehret's method of healing embraces a much wider field than merely knowing the difference between good and bad foods. He actually tells one what to eat; when to eat and how to eat foods during transition periods. This knowledge, gained by Prof. Ehret through twenty years of actual contact with suffering humanity, is presented in a clear, concise manner in his latest book, 'The Mucusless Diet Healing System.' The sale price of \$1.50 asked for same barely covers the cost of printing and advertising.

"The Mucusless Diet Healing System embraces the teachings of all recognized branches of the Nature Cure. It cannot, therefore, be classed with the works of 'faddists,' for, while the ultimate goal to be reached is a diet composed wholly of fruits and green-leaf vegetables, this cannot possibly be attained without first passing through the necessary transition stages. Persons not acquainted with the Mucusless Diet Hearing System should avail themselves of the first opportunity to secure information regarding this book. Keeping the intestines thoroughly cleaned out and preventing chronic constipation—this is the price of good health. The hard, gluey impactations on the walls of the intestines are disease-producing, and until they are entirely removed it is impossible for anyone to enjoy the vigorous, vital abounding health which we are all so desirous of attaining.

"True happiness is a matter of health. Not the inefficient, 'half alive' condition which ordinarily passes as 'health,' but the abundant, joyous, magnetic vitality of superb manhood and womanhood. Radiant, joyous health is the natural heritage of mankind, and is primarily a result of compliance with Nature's laws.

"Our civilization brings on old age when life should be at its prime. The physical and mental vigor of former years can be again enjoyed in work and recreation, for the primary cause of every ailment—by whatever name it may be called—is one. Indigestion, headaches, nervousness,

boils, gout, rheumatism, catarrh, lumbago, diabetes, or a general rundown condition—can all be directly traced to a clogged condition of the bowels, caused through eating the wrong food of present day civilization. Therefore the utmost precaution must be observed in intestinal hygiene. One so-called regular evacuation each day is not necessary [sic] indicative of a healthy condition. Normal healthy bowels should act as often as food is eaten. Fruit juices and green-leaf vegetables may succeed in loosening some of these incrustations, but due to the weakened condition of the intestines, they cannot eliminate the poisons as rapidly as they are generated. For this reason Prof. Ehret's Innerclean is peculiarly well adapted for assisting Nature in her house-cleaning efforts by removing the noxious poisons and mucus which have accumulated since..."

3354. *Naturopath (New York City)*. 1924. In memoriam: Henry Lindlahr, M.D. 1st March 1862–26 March 1924. 29(11):1009-1014. Nov.

• **Summary:** An excellent two-part tribute: (1) A letter from his son, Victor H. Lindlahr. (2) An obituary and biography by W.M.D. A portrait photo shows Henry Lindlahr, M.D.

3355. Slosson, Edwin E. 1924. Soy. *School Science & Mathematics* 24(8):855-56. Nov. Whole No. 208. [2 ref]

• **Summary:** This article is reprinted from *Scientific Monthly* (Jan. 1924, p. 109, 111).

3356. Alsberg, Carl L. 1924. The effect of scientific food consumption in increasing wealth. *Annals of the American Academy of Political and Social Sciences* 115:57-64. *

• **Summary:** "A national dietary which consisted entirely of primary foodstuffs, that is to say a wholly vegetable diet, would be one that could be produced with a minimum of labor and a minimum of land." Address: Director, Food Research Inst., Stanford Univ., California.

3357. Ebstein, E. 1924. Historical notes on vegetarianism. *Medical Life (New York)* 31:469-72. *

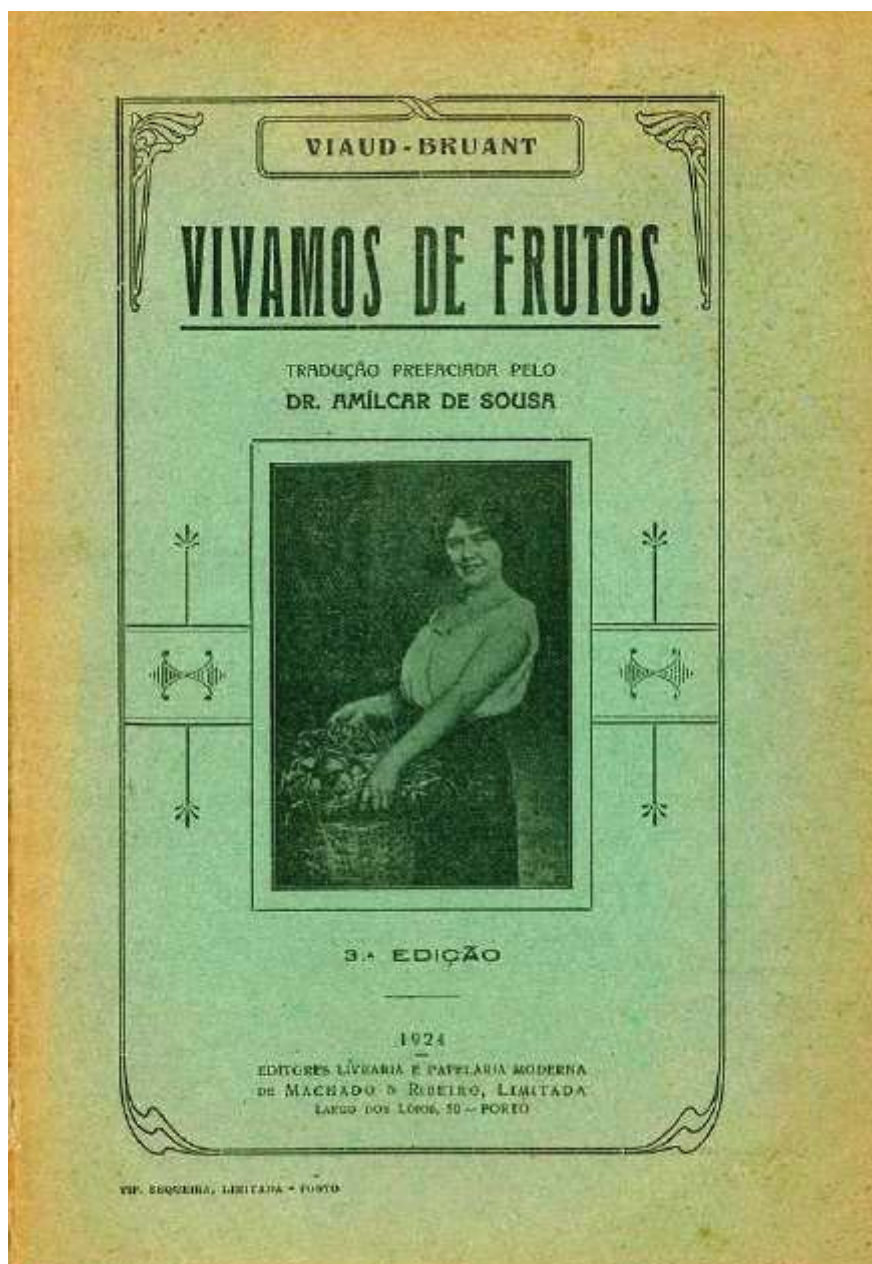
3358. Viaud-Bruant, -. 1924. *Vivamos de Frutos* [Let's live on fruits, 3rd ed., translated by Dr. Amílcar de Sousa]. Porto, Portugal. [Por]*

• **Summary:** See next page. Amílcar de Sousa's books was translated into Spanish: https://es.wikipedia.org/wiki/Am%C3%ADlcar_de_Sousa

"He translated *Vivamos de Frutos*, originally written by Viaud-Bruant (annexed here)." Address: Portugal.

3359. Brandt, Carlos. 1924. The vital problem: The path to health, wisdom and universal peace. New York, NY: Benedict Lust. 219 p. 24 cm. *

• **Summary:** Contents: The basis of morals. Philosophy of vegetarianism. Philosophy of disease. Philosophy of morals.



Universal peace. Moral conduct. The problem of health.

Note 1. The first and second treatises are translated from the author's *El Fundamento del la Moral*, published in 1918. Note 2. The author was born in 1875.

3360. Christian, Eugene. 1924. Uncooked foods & how to use them: A treatise on how to get the highest form of animal energy from food. With recipes for preparation, healthful combinations and menus. New York, NY: The Health Culture Co. 246 p. 19 cm.

• **Summary:** This book on vegetarianism is similar to the 1904 ed. It is not vegan, as it uses milk. Address: 1133 Broadway, New York.

3361. Cooper, Lenna Frances. 1924. The new cookery. 9th ed., revised. Battle Creek, Michigan: The Modern Medicine Publishing Co. 475 p. See p. 76-77. Index. 23 cm.

• **Summary:** The Preface (p. 11-12) states: "Housewives who have been accustomed to providing meat and other high protein dishes for their families are oft times at a loss to know how to prepare a well-balanced meal without these articles and at the same time serve one that is palatable and attractive. This combination of wholesomely prepared and palatable foods constitutes, in a sense, a New Cookery. It is the hope of the author that this volume may be of service to many who need a guide in that cookery which has for its object efficiency of body and mind."

"Approximately one hundred new recipes have been added to this edition. The book contains practically all of the recipes now in use at the Battle Creek Sanitarium and some additional, the latter being recipes that are not practical in large quantity cooking.

"The important feature of the third, fourth and present editions is the addition of a statement of the number of calories in each recipe—a feature found in no other general cook book—and a chapter on food values and menu making.

"The author wishes to express her indebtedness to Dr. John Harvey Kellogg, of the Battle Creek Sanitarium, and to his wife, the late Mrs. Kellogg, both of whom have inspired her with a love for the study of foods and their scientific preparation and have been constant sources of help and encouragement." The author also thanks Miss Clara B. Lambert and Mrs.

Estella F. Ritter.

In the chapter on "Unfermented breads," the recipe for "Soy cakes and waffles" (p. 76) calls for "2 cups Soy flour."

The section titled "Unusual foods referred to in this book" (p. 462-64) states that the following are made by the Battle Creek Food Company, Battle Creek, Michigan: Protose (a meat substitute made from cereal and nuts), Nuttolene (a pure nut product with the consistency of brick cheese), Savita (a pure vegetable meat flavoring), Meltose (malt honey), Meltose Sugar, Sanitarium Cooked Bran (an appetizing food that supplies the necessary roughage, stimulates intestinal activity, and is rich in vitamins), Vita-Wheat (rich in gluten, lime, iron, and Vitamin B—the anti-

neuritic vitamin), Branola (breakfast food that is 2/3 bran and 1/3 wheat), Zo (a body-building, ready cooked cereal breakfast food), gluten flour (contains 44% of wheat gluten), Malted Nuts (“A delicious nut cream—Contains the same nourishing food values as human milk and is even richer in its tissue building elements. It has an appetizing flavor and can be used with excellent results by those with whom cow’s milk is found to disagree. It is excellent for those who wish to gain weight”), Minute Brew (a cereal coffee), Kaffir Tea, B. Acidophilus Culture (Bacillus Acidophilus is the strongest known lactic acid producing organism), Vegetable Gelatine or Agar (Made “from Ceylon moss, a seaweed that grows off the coast of Japan.” It is “a form of cellulose resembling bran in chemical composition but somewhat like animal gelatine in physical appearance”).

Note 1. This is the third earliest Seventh-day Adventist cookbook seen (Feb. 2018) that contains a recipe using soybeans or soy ingredients.

Note 2. The first edition of this book was copyrighted in 1914, the 11th edition in 1929. There is no mention of soya in Mrs. E.E. Kellogg’s *Science in the Kitchen* (revised ed., 1892. Battle Creek, Michigan: Health Publishing Co.), nor in H.S. Andrews’ *Science of Food and Cookery* (1921. Pacific Press Publishing Co.), nor in George Cornforth’s *Good Food* (1920. Review and Herald Publishing Assoc.). Address: Dean of Home Economics, Battle Creek College; formerly, Head Dietitian of the Battle Creek Sanitarium; and later, Supervising Dietitian, United States Army (1918-1919).

3362. Drews, George Julius. 1924. Unfired food and trophotherapy (food cure). 9th ed., revised. Chicago, Illinois: The Apyrtropher Publishing House. 313 + x p. Illust. 23 cm. *
• Summary: This is a broad-ranging book about health. The author (born in 1873) advocates raw foods and a vegetarian diet for physical and spiritual health. A German-language edition, translated and edited by Walter Sommer, was published in 1924 by Walter Sommer in Rendsburg. A 10th ed. was published in Chicago and Los Angeles (by J.T. Richter) in 1927.

3363. Drews, George Julius. 1924. Gems of the wisdom of life. Chicago, Illinois: The Apyrtropher Publishing House. 80 p. Portrait. 23 cm.
• Summary: The author (born in 1873) advocates, in poetic form, a raw food, vegetarian diet for physical and spiritual health.

3364. Drews, George Julius. 1924. Die natuerliche Ernaehrung. Ubers., bearb. und hersg. von Walter Sommer [The natural diet. Translated, edited, and published by Walter Sommer]. Rendsburg, Germany: Sommer. 325 p. Illust. [Ger]*

• Summary: This is a translation of *Unfired Food and Tropho-therapy*. The author (born in 1873) advocates raw

foods for physical and spiritual health.

3365. Ehret, Arnold. 1924. A scientific method of eating your way to health: Ehret’s mucusless-diet healing system. Los Angeles, California: Ehret Literature Publishing Co. 124 p. Index. 21 cm.

• Summary: This therapeutic system, based on fasting and a vegetarian diet, is designed to prevent mucus formation. The author lived 1866-1922. A 3rd edition (134 p., 21 cm) and an 8th edition (196 p.) are also listed as being published in 1924 by this author and publisher (134 p., 21 cm.). The frontispiece is a portrait photo of Ehret. Partial contents: Arnold Ehret: An appreciation and endorsement, by graduates of Class 1921-22. Ehretism, a poem by Arnold Ehret. Introduction, by Fred S. Hirsch. (Prof. Arnold Ehret... was born 26 July 1866. On October 9th, 1922, while still in the very prime of life, while still enjoying a superior state of health known to but few men of present day civilization, he met with an unfortunate accident, suffering a basal fracture of the skull which caused almost instant death.” His father was a veterinarian.) General introductory principles: Constipation. Late, acute and chronic disease no longer a mystery. The diagnosis: Naturopathy, uric acid. Ragnar Berg’s tables (show how much acid a food produces; flesh, fish, fats, and cereal grains are all minus = bad; fruits and vegetables are plus. Soy beans (p. 68) are +26.58). Fasting: Important rules to be studied carefully and memorized.

Ehret, who is a vegetarian, believes fruits, raw foods, and a mono-diet are the most cleansing and best for elimination of poisons / toxins. But he differs from “raw food fanatics” in his belief that food value is not important in a diet of healing (p. 76). He uses peanut butter in a salad dressing (p. 77). He has made four “public scientific fasts” during which he was observed, of duration 21, 24, 32, and 49 days (p. 83). He has developed Innerclean, a harmless herbal laxative.

“The most exact, unerring diagnosis we have is a short fast.” “Lean people can fast easier than fat ones.”

Talk with Gordon Kennedy, an organic farmer from Ojai, California. 1992. Jan. 26. Arnold Ehret was a German who came to America in about 1917-18 to visit the Panama Exposition. He ended up living in Southern California, which he loved for its Mediterranean climate and fruits. When he died he had many followers, some of whom felt he was almost a saint. Fred Hirsch taught him English and translated his books into English. Ehret may have been part of the larger Wandervogel movement, nature lovers and vegetarians with long hair and a love of life close to nature, who migrated from Germany to southern California in the late 1800s and early 1900s. Akin to them during the 1920s and 1930s were Benedict Lust, Bill Pester (a hermit who had a Christlike appearance and lived in the wilds around Palm Springs and Indio), and Eden Jacobson, Al Jacobson’s brother. Address: Los Angeles, California.

3366. Ehret, Arnold. 1924. A scientific method of eating your way to health: Prof. Ehret's mucusless-diet healing system. A complete course for those who desire to control their health. 3rd ed. Los Angeles, California: Ehret Literature Publishing Co. 134 p. Index. 21 cm.

• **Summary:** This therapeutic system, based on fasting and a vegetarian diet, is designed to prevent mucus formation. The author lived 1866-1922. An 8th edition is also listed as being published in 1924 by this author and publisher. Address: Prof., Los Angeles, California.

3367. Ehret, Arnold. 1924. Prof. Arnold Ehret's mucusless-diet healing system. 9th ed. Los Angeles, CA: Ehret Literature Publishing Co. 195 p. Illust. (portrait). 18 cm. *

• **Summary:** Arnold Ehret lived 1866-1922. Talk with Gordon Kennedy of Ojai, California. 2003. April 18. When Arnold Ehret died in 1922, Fred Hirsch was his closest friend and was with him at the time of his death. Ehret spoke fairly good English with a strong German accent, and Hirsch spoke a little German. Hirsch, (whose life Ehret had saved by having him fast for 30 days; Hirsch had lupus of the feet, and his feet were going to be amputated) owned all the rights to Ehret's writings, and he made a very devoted, concerted effort to publish all of them. He established Ehret Literature Publishing Co. at 846 East 6th St., Los Angeles, California, and began publishing Ehret's writings as books and pamphlets. Hirsch was very persistent and was even arrested several times for his publishing activities. Hirsch stayed at this address for many years (until the early 1950s) before he moved his company to Beaumont, California—to get away from the Los Angeles smog. Gordon interviewed Hirsch in 1977. While in his 90s, Hirsch met Alvin Last at a trade show; he sold the rights to all of Ehret's writings to Alvin Last. All of Ehret's books are still available from Ehret Literature Publishing Co., Dobbs Ferry, New York. Or from Nature's First Law at 1-888-RAW-FOODS. Address: Southern California.

3368. Ehret, Arnold. 1924. Método científico practico de curar por medio de dieta de alimentos que no produzcan mucosidades: Un curso completo para todos aquellos que deseen aprender como conservar su salud [A practical scientific method for curing by use of a diet of foods that do not produce mucus: A complete course for all those who want to learn how to preserve / maintain their health]. Los Angeles, CA: Ehret Literature Publishing Co. 169 p. Illust. (1 leaf of plate). 20 cm. [spa]*

• **Summary:** Arnold Ehret lived 1866-1922. A positive review of this book appeared in *Naturopath* (July 1925, p. 589). "This work gives the course of the famous 25 lessons which Prof. Ehret gave and many a doctor paid \$100 for the knowledge contained in this volume." The titles of the principal chapters are given. "The book and other Ehret

literature can be procured from the Naturopathic Supply Office, 110 E. 41st St., New York, Pay \$1.65 for the English and \$2.10 for the Spanish edition, post-paid." Address: Southern California.

3369. Forward, Charles Walter. 1924. "The fruit of the tree." An argument on behalf of man's primitive and natural diet. London: London Vegetarian Society. 150 p. 19 cm. *

3370. Gibbon, Stanley. 1924. Unfired food in practice: With many practical & seasonable recipes, specimen meals, food table and notes. Revised by Edgar Saxon. London: C.W. Daniel Co. 70 p. 16°. *

3371. Reinheimer, Hermann. 1924. Our principal diseases and their remedy. Surbiton, England: Grevett & Co. 15 p. 19 cm. Reprinted from "The Medical Times." * Address: Biologist, England.

3372. Volchert-Lietz, Helene (Frau). 1924. Billige naturkost, lebendige, an chemisch-elektrischer energie reiche, schmackhafte nahrung. 5. verbesserte Auflage [Inexpensive natural foods, tasty nutrition which is living and rich in chemical and electrical energy]. Petershagen bei Berlin: Published by the author. 24 cm. [Ger]*

3373. *London Vegetarian Society Annual Report*. 1924--.. Serial/periodical. London, England: London Vegetarian Society. Frequency: Annual. * Address: London, England.

3374. Richter, Vera M. 1924?. Mrs. Richter's cook-less book: With scientific food chart. Second ed. Los Angeles, California: Los Angeles Service and Supply Co. and Eutropheon (Published by the author). 53 p. Undated. No index. 19 cm.

• **Summary:** A book of raw food vegetarian recipes. Contents: Preface. Vegetable salads. Fruit salads. Dressings. Soups for the toothless. Beverages. Sun-dried breads. Cakes. Pies. Confections. Curative values of natural unfired foods (Food chart).

The chapter on "Confections" (p. 42-44) contains a number of natural-food confections in which the ingredients are rolled out, cut into squares, and served. these include: Carob confection (with pignolias and honey). Coconut-honey caramel. Coconut-raisin caramel. Peanut butter confection (with dates). Figola. Fig-almond confection, etc.

At the back of this book are many ads on unnumbered pages. One of these is titled "For a taste of sunshine try Dr. Richter's Natur-Bits: Unfired confections made of high grade fruits, nuts, honey—Delicious and nourishing. Twelve kinds; \$0.70 a pound." The first three are: Coconut-Honey Squares. Coconut-Raisin Squares. Walnut and Fig Squares. (The Eutropheon, 927½ W. Sixth St., Los Angeles). Note:

These natural confections sound like the forerunners of today's nutrition bars.

The previous ad, titled "The natural food diet courses," shows that John T. Richter, N.D., A.D., gives a series of 7 free lectures at 927½ West Sixth St, Wednesday afternoons at 2:30 and Thursday evenings at 7:30. The public is invited and questions are answered. The 7th lecture includes an examination and certificate of endorsement.

The next ad, titled "What is health," is by The Grist Mill, at Sanitary Market, 251 South Spring St., Los Angeles. Tel. MAin 4874. "Health follows the keeping of natural laws." A few of the company's many products are listed, including whole wheat flour, and soy bean flour.

Two pages later is a price list of 25 products made and sold by the package goods department of the Los Angeles Service and Supply Co. and Eutropheon. These include breads, nut butters, and 12 kinds of confections. Address: 927½ West Sixth St., Los Angeles, California. Phone: BRoadway 0643.

3375. Bauer, A. [Anita]. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(1):23-30. Jan.

• **Summary:** Ehret came to Bauer in a vision at night, singing "I have forgiven you. I now go to rest." He soon discovered, to his great sadness, that his dream had been true; Ehret had been killed in an accident.

"My second thought was: 'Has he met Hilda, his beloved, in the great hereafter?' And then I remembered that once he had said: 'Some day my biography will be written.' But little did I dream that this precious responsibility was to grace me."

Note: This is the first of a long, multi-part biography of Arnold Ehret, starting with the story of how the writer met Prof. Ehret, and Ehret's early life in Europe. To be continued. Address: San Francisco, California.

3376. Hogan, A.G.; Weaver, L.A.; Edinger, A.T.; Trowbridge, E.A. 1925. The relation of feed consumed to protein and energy retention. *Missouri Agricultural Experiment Station, Research Bulletin* No. 73. 42 p. Jan. [8 ref]

• **Summary:** While gaining the first 50 pounds, pigs had to consume more than 4 lb of feed for each pound of gain. The feed requirement increased thereafter until during the interval from 250 to 300 lb, more than 6 pounds of feed were required for each pound of gain. The pigs were fed a mixture of 45% corn, 45% shorts, and 10% tankage. No soy products were used. Address: 1,2&4. Animal Husbandry, Columbia, Missouri.

3377. Viswanathier, P.S. 1925. Ghandhiji's long fast. *Naturopath (New York City)* 30(1):61-62. Jan.

• **Summary:** Mahatma Gandhi has recently decided to start

a 21-day fast "as a penance for removing the Hindu-Moslem tension at present existing in India, especially in the north." Long "fasts like this are not at all dangerous provided that the faster has got the necessary vitality, knowledge, and above all, will-power.

Arnold Ehret, the famous German who wrote about fasting, says that even fasts as long as 60 days will do no harm provided the person has preceded the fast by a number of short fasts of increasing duration, each followed by a non-fasting period during which the person eats only fruit—for at least as much time as the long fast is expected to last. One must also pay careful attention to the way the fast is ended or broken.

Edward E. Purinton says that one can fast for various purposes, such as health, strength, penance, beauty, realization of God, illumination, etc.

Gandhi has been a faithful follower of Adolph Just and Louis Kuhne, the great pioneers of the Naturopathic way. And he is a "staunch follower of the true science of living." Address: Lawyer, Pudukotah [British India].

3378. Bauer, A. [Anita]. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(2):122-28. Feb.

• **Summary:** About Ehret's early life, a Sanitarium in Switzerland, and the devout Hilda, who is unhappily married. Address: San Francisco, California.

3379. Lust (Benedict). 1925. Mucusless-diet healing system, by Prof. Arnold Ehret (Ad). *Naturopath (New York City)* 30(2):177. Feb.

• **Summary:** "4 volumes. \$3.60 postpaid." Address: N.D., M.D., Naturopathic Supplies, 110 East 41st St., New York City.

3380. Lovell, Philip M. 1925. Care of the body. *Los Angeles Times*. March 15. p. L24. Sunday magazine.

• **Summary:** When Commodore Perry visited Japan and created the "open door" in the mid-1800s, he found many interesting things. "For instance, dairy cows were unknown and milk from animals was something not used." When a mother died at childbirth, either a wet nurse was found or "ample substitutes for animal milk were found.

"The article below, reprinted from the *Vegetarian Magazine* [Chicago, Illinois], is especially interesting, not only because it presents a food infrequently used by the American public, but also because it presents a new outlook on the problem of feeding the delicate, keenly sensitized stomach of the tiny baby."

"The American public, almost unawares, witnesses today the tedious process of the advent of a new food. Slowly and laboriously, as was the case with the tomato and potato, the soy bean is fighting its way into popular favor.

"In sustaining 300,000,000 people for 3,000 years the

Chinese have worked out a vegetable diet with the necessary constituents of a meat diet. The soy bean is the backbone. Lack of proteins handicaps a vegetarian diet. Beans and peas are richest in proteins, but not of the sort of proportion found in meats—and needed for muscle building.

“But the soy bean, having no starch, contains 40 per cent of protein and 20 per cent of oil, thus resembling animal foods; moreover, it contains a dozen kinds of proteins found in milk. Some babies thrive better on soy milk than on cow’s milk.”

“Chinese make milk of soy beans, but our Americans are so occupied in making cream puffs, serum, and money that they have no time for making anything but animals to kill and eat.”

“Perhaps some day it [the USDA] will awaken to the fact that soy bean milk having nourished the Chinese centuries before the white man robbed the Indian of his heritage, can more profitably adopt the same product to save the nation. Sander Christensen has produced milk from rice and it was good milk, but has not yet successfully canned it. Americans want everything canned—religion, music, milk. If this inventive man would turn his attention to soy bean milk, we doubt not but we should soon be flowing in soy bean milk and gaining health thereby.”

Note: This is the earliest English-language document seen (Feb. 2004) that uses the word “backbone” in connection with the soy bean. It says: “The soy bean is the backbone” of China’s meatless diet. Address: N.D. [Naturopathic Doctor].

3381. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(3):228-32. March.

• **Summary:** About Ehret’s early platonic loves in Germany—and disappointments. He remained a life-long bachelor. Address: San Francisco, California.

3382. Bogart, Guy. 1925. Lessons from the life of Arnold Ehret. *Naturopath (New York City)* 30(3):210-15. March.

• **Summary:** “Address at the Ehret Memorial Dedication Services at Forest Lawn Cemetery on the 2nd day of the 28th Convention of the American Naturopathic Association, Los Angeles, California” (i.e., Nov. 21, 1924). A good summary. Address: Dr. [California].

3383. *Naturopath (New York City)*. 1925. Notes on the proceedings of the Twenty-Eighth Annual Convention of the American Naturopathic Association. Los Angeles, California, Nov. 20-22, 1924. 30(3):[205]-09. March.

• **Summary:** Summarizes presentations by Dr. Starr White—“The true physician.” Dr. J. Haskel Kritzer—“Iridiagnosis.” Otto Carqué—“The value of fruits.” Dr. Harvey Hazel—“The doctor’s reward.” Dr. James Faulkner—“Unfired foods.” E.C. Burton—“Battle Creek [Michigan] and Dr. John

Harvey Kellogg.” Harry G. Cubbison [husband of Sophie C. Cubbison, health food pioneer in Los Angeles]—“The value of whole wheat.” Dr. C.A. Newcombe [former police surgeon in New York City]—“Treating incorrigible inmates at Sing Sing penitentiary with a vegetarian diet.”

3384. Lovell, Philip M. 1925. Care of the body. *Los Angeles Times*. April 17. p. K24. Sunday magazine.

• **Summary:** The section titled “The folly of cookery” contains a long summary with excerpts of an article by Vera Richter, published in *Health Culture* magazine. “Dr. and Mrs. Richter have been pioneers in this community [Los Angeles] for the raw food idea.”

“During the last decade we have witnessed gigantic changes in the cafeterias of this State as well as others. Where before the raw salad, fruit, and other green was a very incidental dish, the vegetable and fruit counter now occupies a considerable percentage of the entire cafeteria service.” Considerable credit for this must go to the Richters. Address: N.D. [Naturopathic Doctor].

3385. *Vegetarian Magazine and Fruitarian*. 1925-1926/01. Serial/periodical. Chicago: Vegetarian Society of America. Published April 1925 (v. 24, no. 4) to Jan. 1926 (v. 25, no. 1). Monthly. Edited and published by Jean Roberts Albert in Juliaetta, Idaho—a vegetarian colony.

• **Summary:** Continues: *The Vegetarian Magazine* (June 1903–March 1925). The following description is based on the cover of the July 1925 issue (Vol. 24, No. 4). In three horizontal lines at the top, middle, and bottom of the page, in large bold letters, are the following names (from top to bottom): Gandhi, Hesiod, Lambe, Kingsford, Wagner, Plato, Zoroaster, Aristotle, Seneca, Ovid, Plutarch, Pope, Swedenborg, Voltaire, Buddha, Wesley. Written vertically, in smaller bold letters, on two columns at the left and right: Leonardo de Vinci [sic], Thoreau, Ella Wheeler Wilcox, Diana Belais, Maeterlinck, George Bernard Shaw. In the center of the cover is an illustration of a lovely, long-haired maiden in flowing robes, standing by a cornucopia of fruits and vegetables, picking a cluster of grapes from a tall grape vine.

Across the very top of the cover we read: “Take not away the life you cannot give, for all things have an equal right to live.” Across the bottom of the title page, in smaller letters: “An illustrated magazine of better living. An authority on foods, selection, preparation. Discountenances the use of flesh, fish and fowl for food. Upholds the right to life for the whole sentient world. Advocates justice, humanitarianism, purity, hygiene, temperance. Stands for a stronger body, a healthier mentality, a higher morality. Literature of the XXth Century Home. Published monthly.” Departments: Editorials. Poem. Monthly letter from William Howard Hay, M.D. (Buffalo, New York). The vegetarian table (mostly recipes). Essays, letters, and/or news. New

publications (book reviews). Ads on back cover (Most issues have about 2 more pages of ads before the title page or the back cover but no ads in the body of the magazine, intermixed with the text). Each issue contains 28 or 30 pages (22 cm).

Succeeding title: *Vegetarian and Fruitarian*. Address: Chicago, Illinois.

3386. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(4):313-17. April.

• **Summary:** About his five years of sickness and visit to a Kneipp sanitarium in southern Alsace. No cure. Visit to beautiful Lichtenthal by Baden-Baden near the Black Forest. Address: San Francisco, California.

3387. Evans, Newton; Risley, E.H. 1925. High protein ration as a cause of nephritis. *California and Western Medicine* 23(4):437-42. April.

• **Summary:** Rats fed a series of high-protein diets invariably showed kidney damage. The authors urge limited use of meat and increased use of fruits and vegetables in the prevention and treatment of nephritis. Whole soy beans, wheat gluten, peanuts, and meat were among the foods fed to the rats. Address: M.D., Depts. of Biochemistry and Pathology of the College of Medical Evangelists, Loma Linda, California.

3388. Millennial Food Co. 1925. "1000" brand whole treated rice (Ad). *Vegetarian Magazine and Fruitarian* 24(4):28. April.

• **Summary:** "The only Whole Rice upon the world's market in which the Malt Flavor is brought out, hence partly predigested... Shipped in 12-pound cartons."

Note: From the ad in this issue of the magazine on p. 29 we can see that this is a dry rice base for making rice milk. Address: 223 Minna St., San Francisco, California.

3389. Millennial Food Co. 1925. Agents wanted (Ad). *Vegetarian Magazine and Fruitarian* 24(4):29. April.

• **Summary:** "All over America agents are wanted to establish Rice Milk Dairies. Rice milk has been taken up with keen interest and the demand is sharp, but we need live men to promote its further introduction. Chicago [Illinois] has a successful dairy, Palestine [in the Middle East], and the calls coming in to California from stations proves its popularity. For information address Millennial Food Co.,..." Address: 223 Minna St., San Francisco, California.

3390. Millennial Food Co. 1925. Vegetable powder (Ad). *Vegetarian Magazine and Fruitarian* 24(4):30. April.

• **Summary:** "Rich in vegetable fats and containing all vitamins, natural and Balanced for Man. Used instead of milk and eggs in bread making, hot cakes and waffles, in soups and other cooking. Mix with eight times its weight of

water.

"Shipped anywhere in the U.S., 4 pounds for \$1.00 postpaid." Note: This is probably rice flour, which can be used to make rice milk. Address: 223 Minna St., San Francisco, California.

3391. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(5):417-22. May.

• **Summary:** Ehret had studied in Berlin and had investigated spiritual movements [Spiritualism]. He was in Ascona—where he met Hilda's spirit. He learned about fasting from Ferdinand in Wiesbaden. Address: San Francisco, California.

3392. *Science*. 1925. Vegetable diet and the length of life. 61:X, XII. Supplement. June 26.

• **Summary:** A summary of a early experiments by professor James R. Slonaker, Stanford University (California) physiologist, in which rats fed various restricted diets failed to thrive and reproduce. "After experimenting with rats for eight years, Professor Slonaker applies his findings to humans and declares that meat is essential if the human race is to continue."

3393. *Natures Path to Health and Power*. 1925-1927. Serial/periodical. Published in New York by the American Naturopathic Association. Vol. 1, no. 1 July 1925. *

• **Summary:** "Official journal of the lay department of the American Naturopathic Association and other similar societies."

3394. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(7):615-20. July.

• **Summary:** "With the adoption of the Kneipp treatment I had turned my back on medicine and sought healing in nature. My groping was to become entirely well. This I did with strict vegetarianism, eating hardly anything but fruit." He reverts to drinking milk. His false glory lasts about 6 months, then his kidney pains return. He goes to Algiers and fasts until he becomes a mere skeleton. His strength returns after 6-7 days. Exuberant, he lifted up the dresser then rode his bicycle to the city of Blieta, 42 km away. He writes of his fast, goes to Cairo, Egypt, and encourages others to fast. Address: San Francisco, California.

3395. Brandt, Charles. 1925. Vegetarianism and naturopathy in Egypt. *Naturopath (New York City)* 30(7):655-60. July.

• **Summary:** Herodotus, the Greek historian who lived in the 5th century BC (ca. 484 BC–ca 425 BC) said that the Egyptians "are the most healthy people in the world." Address: N.D.

3396. Gehman, Jesse Mercer. 1925. The uncooked diet: Can

one maintain health and strength on the raw food diet? Yes. *Naturopath (New York City)* 30(7):621-27. July.

• **Summary:** “My first impressions on the question of diet were received nearly eight years ago, and since then I have followed devotedly vegetarianism and physical culture. However, it was not until June 1920, that the uncooked diet received my attention.” His first experiment with raw foods was made from June 26 to Sept. 11, 1920. He adopted this diet a few months after recovering from a very severe case of influenza and pneumonia—the effects of which (weak lungs) he was to carry through life, and which caused him to lose 5 pounds. However after the uncooked diet experiment, his weight had risen to 151 pounds, an increase of 6 pounds. On the 6th week of his new diet he ran 10 miles in 70 minutes flat—a good time.

Since the results of this experiment were very pleasing he decided on March 22 to follow a raw food diet for at least one year. At the time of this writing he has followed it for 34 consecutive months—2 months short of 3 years. Throughout this time he has followed a system of wrestling, hiking, and strenuous physical exercise—all to good results. Address: N.D.

3397. *Naturopath (New York City)*. 1925. In memoriam: Dr. Louisa Lust, nee Stroebele. 30(7):[600-01]. July.

• **Summary:** The wife of Dr. Benedict Lust has died. She was one of the pioneers of Naturopathy in the USA. “Her place will not be easy to fill. All the world over there are former patients and guests of Yungborn whose lives were prolonged, thanks to her ability and untiring sympathy. Hers was a labor of love. She was a tireless worker.”

“Mrs. Lust early being a Catholic, the religion of her fathers, and as a true Catholic she administered to the wants and needs of the sick who came under her care, regardless of color, nationality, or religious belief, Jew and Gentile alike.”

“Our sympathy goes forth to her loving husband who labored with her side by side for years for the benefit of mankind.

“Her earthly remains were buried in the burial grounds in Butler, New Jersey, only a little way from her beloved Yungborn, where she worked for many years ministering to the wants of those ailing who were fortunate enough to come under her care.

“Memory of her will ever be dear to her fellow-workers, patients, students, and all men and women who came in contact with her.

“July 10, 1925” [the date of her death].

A full page portrait photo shows Louisa (“Louise”) Lust.

Note: The place of her death is not given. However she died in Butler, Morris Co., New Jersey. She and her husband are buried side by side in Mt. Calvary Cemetery, Butler, Morris County, New Jersey.

3398. *Vegetarian Magazine and Fruitarian*. 1925. Rice milk



all over the world. 24(7):23-24. July.

• **Summary:** “Palestine has already interested itself in our American rice milk, and now the French government has had representatives visiting the California rice milk plant with a view to making contracts for it. Also British representatives are interested and present outlook is that foreign countries will adopt rice milk...”

“Well, bakers are coming to see the value of both rice milk and Vegetable Powder now placed on the market by that wonder worker, Sander Christensen, who invented the rice milk, and has furnished the country with a superior brand of rice, called ‘1000.’”

“When we first learned of rice milk we knew it would revolutionize our present food conditions. Sander Christensen’s name will stand out as a brilliant star among world progressives as having brought to it a value not before known in our history.” Christiansen traces his origins to Denmark.

“Now the warm weather will begin and heat increase in July and August. Begin now to select a cooling diet and when the heated term arrives you can meet it with a cool smile.”

Note 1. This is the second earliest English-language

document seen (Aug. 2013) that uses the term “rice milk” to refer to a commercial product.

Note 2. This is the earliest English-language document seen (Dec. 2020) that contains the term “cooling diet” (or “cooling food”). Address: 223 Minna St., San Francisco, California.

3399. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(8):749-53. Aug.

• **Summary:** With a friend he travels by bicycle in North Africa to Setif, Biska, over the Atlas Mountains, to Tunis. Address: San Francisco, California.

3400. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(9):840-42. Sept.

• **Summary:** Tunis is a wonderful place, cleaner and more genuine than Constantinople (Turkey) or Cairo (Egypt). The Arabs here drink coffee, smoke cigarettes. After eating a piece of unleavened bread and a few dates or oranges, they perform the hardest labor. They taste a delicious Turkish cake and get the recipe for it—barley, almonds, and burned sugar with icing. They take the ship from Tunis to Marsalla, at the southern tip of Sicily. Still traveling on bicycles, they rode northward to Palermo—a holy place. Address: San Francisco, California.

3401. Carqué, Otto. 1925. Natural foods: The safe way to health. Los Angeles, California: Carqué Pure Food Co., Inc. 359 p. Illust. Index. 20 cm.

• **Summary:** This book advocates a natural-food, vegetarian diet, but not necessarily a vegan diet.

Contents: Part I: Fundamental facts about food and health. 1. The old and new conceptions of the cause of disease. 2. Drug medication, vaccination, and serum therapy. 3. Nature’s healing factors: Sunlight, fresh air, exercise, rest, water, the importance of natural foods for life and health, why denatured foods (white flour, refined sugar, candies, etc) are injurious. 4. The constituents of food considered in the light of modern physiology and biology: Proteins, carbohydrates, fats and oils, cellulose, fruit acids are organic acids, organic salts, the alkaline or base-forming elements (iron, sodium, calcium, magnesium, potassium, manganese, and aluminum), the acid-forming elements (phosphorus, sulphur, silicon, chlorine, fluorine, iodine, bromine, arsenic), the vitamins.

5. Rational soil culture essential for the production of superior foods. 6. The conservation of vital force (stimulants, narcotics, elimination of waste, quality of foods, prolongation of life, alkaline and acid-forming foods). 7. Why the calorie theory is misleading. 8. Fruit, man’s best friend (the fruit of the tree, sulphured and unsulphured fruits). 9. Nuts—Nature’s most concentrated foods.

10. Vegetables—Nature’s blood purifiers (Great hygienic value of green leaves, proper soil fertilization most essential to vegetable culture, loss of organic salts in cooking, classification of vegetables—5 classes). 11. Cereals and legumes (Cereals falsely called “The staff of life,” whole grain products are the best, the great waste of food elements by modern milling processes, legumes—an important food). 12. Milk and dairy products (Milk not a perfect food for adults). 13. Meat—the least essential and most expensive of all foods (the vegetarian alternative).

Part II: Practical dietetics. 14. How to live well on less food. 15. The feeding of infants and children (lactation, almond milk, soy bean milk). 16. The rational preparation of foods. 17. Rational food combinations (importance of simplicity of eating, the mono-diet and its advantages). 18. Simple and well balanced menus for all seasons.

Appendix: Tables and statistics. A1. Analyses showing the amount of sodium, calcium and iron in foods. A2. Amount of food materials necessary to supply one ounce of protein. A3. Amount of calories contained in one pound and one ounce of 200 food products. A4. Average time required for gastric digestion of foods. A5. Annual consumption of sugar, soft drinks, salt, spices, coffee, tobacco, drugs, alcohol, etc., in the United States. A6. Regulations for the enforcement of the Food and Drug Act. Important information about chemical preservatives and artificial colors.

The Preface (and the book) begins: “Two powerful superstitions are impeding the welfare and progress of the human race. The one is the conviction that disease is an entity, a mysterious something that attacks us without warning from the outside, either in the form of germs or as inclemency of weather. The other—perhaps the more harmful of the two—is the belief that for each disease specific remedies must be found, such as drugs, serums, vaccines, glandular extracts, etc., and that, when we are afflicted, we have to submit to a specialist’s treatment or even to the affected parts or organs.”

The average individual tries “to shift the responsibility for his sins of omission or commission to some imaginary cause, rather than to hold himself accountable for the violation of nature’s laws.” There is “almost universal ignorance of the fact that disease is merely an effort on the part of nature or the universal life force to restore normal conditions in the organism. Our present system of commercialism has taken advantage of this situation by misleading people through clever advertising to persist in their errors in order to maintain the demand for drugs and serums, proprietary medicines,...

Chapter 11, “Cereals and Legumes,” briefly discusses many types of soyfoods—soy bean sprouts, milk, flour, tofu, soy sauce, and oil (p. 142). Page 196 discusses the use of soy bean milk and almond milk for feeding infants and children.

Chapter 16, titled “The Rational Preparation of Foods,”

contains a long and detailed section on soy beans (266-71), with subsections on boiled soy beans, soy bean milk, tofu, soy sauce, and soy bean sprouts. Home preparation of each is described. Miso, yuba, natto, and hamananatto are also mentioned (p. 268). Soy-related recipes include: Baked soy beans (p. 269). Soy bean loaf. Soy bean croquettes. Soy bean bread (p. 270).

The section titled “Home made cheese” begins: “Man can live well without milk and dairy products, if he makes judicious use of legumes and nuts in various forms, as has been explained in the preceding chapters, but under the present system of agriculture and production of foodstuffs, many people have to make occasional use of milk products... As the commercial cheese are generally heavily salted, preference should be given to home made cheese... Cottage cheese made without salt is the most wholesome of the cheeses.”

Chapter 9 (p. 119-24), about nuts, states: “The making of nut butters is not a difficult process. At present peanuts and almonds are chiefly used for this purpose... The blanching of peanuts and almonds is now done on a large scale by special machinery, and the blanched nuts can be procured in nearly all the larger cities.” Break the blanched nuts into small pieces by running them through the Climax Grater or a food chopper. Put them into a moderately hot oven for a few minutes to make them dry and crisp, then run them through a tightly adjusted nut mill to create a “smooth, palatable nut butter.” A large table (p. 122) compares the composition of various nuts and nut butters (almond butter, peanut butter) with meat, cheese, eggs, cow butter, and whole wheat bread. “The pecan contains the largest amount of fat, about 70%, closely followed by the hickory nut, brazil nut, filbert and pine nut, which all contain over 60% of fat. The pignolia imported from Spain ranks highest in the amount of protein, containing nearly 34%; the peanut comes next with 29.8%; the butter nut, almond, pistachio, all contain over 20% protein, excelling the best cuts of meat in that respect. The almond does not contain any starch as is, therefore, the nut best suitable for infants, especially in the form of almond milk.” Chufa contains 3.5% protein and 31.6% fat.

The section titled “Fruit and nut confections” (p. 212-15) discusses and has recipes for natural candies and confections.

The section titled “How the American people deplete their vitality by their favorite poisons: The tremendous waste of our material wealth” (p. 328-43) discusses (p. 338-43): The amount spent in 1924 on each of 15 “adulterated foods and drinks and of poisonous stimulants and narcotics” (\$5,040 million) compared with the amount spent on foods and vegetables (\$850 million, or 16.8% as much). Refined sugar. Coffee. Tobacco. Condiments, etc. Alcoholic beverages. Drugs. Regulations for the enforcement of the Food and Drug Act (due to untiring efforts of Dr. Harvey W. Wiley, former chief of the Bureau of Chemistry, USDA).

Sodium benzoate and sulphur dioxide. Salt. Saltpeter. Boric acid and borax. Saccharine. Mineral and coal tar dyes. Laxity in enforcement of the Pure Food Law.

On pages 344-47 is information about the Carque Pure Food Company (incorporated 1912) and its founder and owner Otto Carque, including a brief biography of Otto, a list of leading Carque food products, and a full page photo of the company’s new home at 729 Seward St., on 1 Oct. 1925 (2 story brick building).

The food products are arranged by groups: Fruits: Sun-dried and dehydrated, without bleaches or preservatives (Black mission figs, white Smyrna-type figs, prunes, dates, olives, raisins, apricots, peaches, pears). Nuts: Fresh, selected and unroasted (almonds, walnuts, Brazil nuts, pecans, pignolias, pistachios, peanuts). Confections: Of assorted fruits, nuts and honey, without sugar, salt, glucose or preservatives (delectables, fruit nuggets, Kandy-Andy). Stamina and laxative foods (Nut-Fruto, Prunola {prunes and olives}, fruit laxative). Nut butters: Ground from whole nuts, uncooked and unsalted (almond, nut cream, peanut). Cereals and products: Made from re-cleaned whole grain (wheat flour, yellow corn meal, brown rice, breakfast food, crackers). Miscellaneous (olive oil, strained honey, raw sugar, fig-cereal breakfast drink {instead of coffee}). Price list and descriptive circulars on request.

Note 1. This is the earliest English-language document (or book) seen (June 2021) with the term “Natural foods” in the title that also discusses soy.

Note 2. This is the earliest document seen stating that Carque’s company had a new home at 729 Seward St. Address: Los Angeles, California.

3402. *Vegetarian Magazine and Fruitarian*. 1925. Progress of the movement: Report of National Vegetarian Society. 24(9):12. Sept.

• **Summary:** “National Vegetarian Society officers: President, L.J.C. Daniels, Trinity Court, Boston, Massachusetts. Vice President, George Starr White, M.D., 327 Alvarado St., Los Angeles, California. Secretary and treasurer, Jean Roberts Albert, Juliaetta, Idaho. Board of directors: Mrs. Mary Smith Heywood, Chadron, Nebraska. William Howard Hay, M.D., Buffalo, New York. Sara Lee Doyen, Madison, Maine. Dr. Philip G. Peabody, Boston, Mass. Prof. John Orth, Boston, Mass. Alice Park, Palo Alto, California. Otto Carque, 2618 W. Seventh St., Los Angeles, Calif. The society is chartered under the laws of Illinois.

“Membership, 25 cents. Annual subscription to *The Vegetarian Magazine*, \$1.50 in America; Canada and foreign, \$1.75.”

3403. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(10):897-900. Oct.

• **Summary:** Ehret often sang for Mr. Bauer—this time a

beautiful old Neapolitan song. They took an inexpensive ship from Palermo to Naples, where people drink fresh goats' milk. Ehret once lived with a German family near Jerusalem. Above Naples on a mountain stands a cloister named Kamaldoli [Camaldoli]. It is a Benedictine monastic community. He went there, and felt the "soul of the place," with its peaceful life. It is "the most ideal spot on earth. I sat there in the garden under an arbor trying to picture an isle of the blessed, but could not imagine anything better than this place with its ideal beings and its outlook upon the gulf of Naples."

After that they went to Rome. Address: San Francisco, California.

3404. Firth, Violet Mary. 1925. The soya bean: An appeal to humanitarians. London: C.W. Daniel Co., Graham House, Tudor St., London E.C. 4, England. 55 p. Oct. Reviewed in Russian by N.I. Morosoff in Manchuria Monitor. 1930. No. 5. p. 104-05.

• **Summary:** Contents: Part I: An appeal to humanitarians. Introduction. 1. Practical application of idealism. 2. Economic considerations. 3. Milk is not a humane food. 4. The power of humane ideals in commerce. 5. The burden of the animal kingdom. 6. The freedom of the cattle.

Part II: The making of soya milk. 7. The cultivation of the soya bean. 8. Early experiments with soya milk. 9. Process of manufacture. 10. The soya meal [okara]. 11. The soya bean industry. 12. The soya bean in the kitchen. 13. Medical and dietetic aspects. 14. The soya bean in national emergencies.

The foreword begins: "The manufacture of a vegetable milk from the soya bean is a matter in which I was much interested during the war, and I think I may claim to be the first person, in this country at any rate, who succeeded in making a cheese [tofu?] from vegetable casein.

"Shortly after the war [World War I] the company that was making soya milk closed down, the milk was unobtainable, and I lost touch with the matter. During a recent visit to Letchworth, however, I found that the making of soya milk was again in full swing, and I was so impressed with the spirit of service and humane ideals in which the enterprise was being conducted that I suggested to the managing director of the company that if he would assist me with the necessary technical details, I would like to write a little book on the possibilities of the soya bean, and bring to the notice of humanitarians in general the work that has been going on so quietly in this little country town. All information was freely given to me...

"I must express to the Garden City Pure Food Co. my thanks for their assistance and my admiration for the spirit in which their work is being carried on." That company has neither commissioned, nor subsidized this book.

This book is "written in an endeavour to make those who are "earnest for animal welfare realise that the

exploitation of our younger brothers can be prevented more effectually from the commercial aspect than by individual abstention from flesh-food..."

"Over a hundred thousand pounds has been spent in England alone in experiments in making milk from the soya bean... The original company closed down during the post-war trade depression, and the wonderful soya milk was unobtainable; the work on the soya bean has been taken up again by a body of people actuated by philanthropic and humanitarian motives, whose names are well known among workers for human and animal welfare.

"The dearly bought secrets of the soya bean must not again be lost to the world..."

Pages 35-36. Before World War I, the Royal Botanic Society and Mr. North obtained one soybean plant from the agent of a German cultivator. On the plant were 13 tiny soybean seeds. After the War, these seeds were grown and produced 440 seeds.

Pages 38-39: The process for making soymilk was developed in Manchuria [sic, how does she know?]. German scientists went to work to eliminate its horrible taste. "This process in an imperfect form was known in Germany for some years before the war, and was eventually taken up by an English firm, which continued to experiment upon and improve it. [In 1912 they started making Solac]. The writer well remembers visiting the factory and tasting the milk.

It is now an excellent product and is available as fermented soya milk (with lactic bacteria) and in the form of a powder.

Note: The author sometimes writes under the pseudonym of Dion Fortune. Address: Author [England].

3405. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(11):960-62. Nov.

• **Summary:** They traveled around Italy, visiting Florence, the seaport town of Genoa, the island of Capri, where Ehret decided to take a final fasting cure. Address: San Francisco, California.

3406. *Naturopath (New York City)*. 1925. Dr. Benedict Lust—The man and his work. 30(11):943-45. Nov.

• **Summary:** See next page. "By one to whom he gave a lift in life." The article begins: "About once in every fifty years God sets loose a thinker on this planet." This is the first part of Lust's biography—with no dates. The writer first met Dr. Lust in Newark, New Jersey, when he was speaking at a mass meeting launched to protest the anti-drugless attitude of the New Jersey State Legislature. A portrait photo shows Benedict Lust seated.

3407. *Los Angeles Times*. 1925. Swami buys swanky automobile (Photo caption). Dec. 6. p. G3.

• **Summary:** This photo shows Swami Yogananda (the Indian



spiritual teacher, dressed in robes with long hair) standing beside a long dark Packard. He bought the car upon arrival here from E. C. Anthony, Inc.

3408. Bauer, A. 1925. The isle of the blessed: Being the story of Prof. Arnold Ehret. *Naturopath (New York City)* 30(12):1032-35. Dec.

• **Summary:** He fasted for 23 days. "The result of this fast was much better than in Algiers." They returned to Naples than walked through the whole of southern Italy. There he found the blessed isle for which he had always been searching. Address: San Francisco, California.

3409. Halperson, Maurice. 1925. To the memory of Louisa Lust. *Naturopath (New York City)* 30(12):1017-21. Dec.

• **Summary:** Recollections of a remarkable woman. A large portrait photo (p. 1021) shows Louisa Lust.

3410. Armsby, Henry Prentiss; Moulton, C. Robert. 1925. The animal as a converter of matter and energy: A study of the rôle of live stock in food production. New York, NY: The Chemical Catalog Company, Inc. 236 p. [10+ ref]

• **Summary:** The literature contains many reports of feeding trials dealing with the efficiency of farm animals in utilizing feed to produce human food. This book summarizes the results of most of those earlier reports. Address: 1. Director of the Inst. of Animal Nutrition, Pennsylvania State College; 2. Prof. of Agricultural Chemistry, Univ. of Missouri, and Director, Bureau of Nutrition, Inst. of American Meat Packers.

3411. Casanovas, Joaquin. 1925. The diet of happiness. New York, NY: Published by the author. iv + 84 p. 19 cm. *

• **Summary:** About a vegetarian diet.

3412. Chesterton, Gilbert K. 1925. Fancies versus fads. 2nd ed. London: Methuen & Co., Ltd. See p. 35-45. *

• **Summary:** The chapter titled "The meaning of mock turkey" (p. 35-45) critiques the philosophical viewpoints expressed in a vegetarian pamphlet.

3413. Devereux, James Raymond. 1925. Eating to banish disease and to save civilisation. London: C.W. Daniel Co. 146 p. 19 cm. *

• **Summary:** A pleas for a diet consisting of uncooked nuts, fruits, etc.

3414. Finkel, Harry. 1925. Diet and cook book... A vegetarian cook book including recipes and menus that aid in the recovery of every disease. 1st ed. New York, NY: The Society for Public Health Education. 285 p. 23 cm.

• **Summary:** The title page states that this is "A scientific plan of eating for the prevention and cure of disease." The author has also written "Health Via Nature." Address: N.D., D.C [Los Angeles, California].

3415. Finkel, Harry. 1925. Health via nature: The health book for the layman, including a rational system of health culture and the prevention, treatment and cure of disease by natural methods. Also the study of natural dietetics, the preparation and combination of foods for health and disease. Los Angeles, California: Society for Public Health Education. 270 p.

• **Summary:** "Dedication: This book I dedicate to those who have been sacrificed on the altar of science, and to those who have died through lack of understanding of the proper care of their bodies."

Poisons or toxins in the body are the primary basis of all disease (p. 8).

"Dear reader, you are sick because you have disobeyed the laws of nature and abused your body. To correct your debilitated condition you must change your mode of living and remove the cause that is responsible for your physical derangement" (p. 10).

"The time for drugless methods has arrived. Nature cure treatment is spreading like wildfire in all parts of the world, tearing down and sweeping away the false notions of drug therapy" (p. 11).

Chapter 8 begins: "Meat not a fit food for man: From all evidence presented by science meat is not fit for human food." He then discusses human anatomy and physiology (p. 131) and advocates a vegetarian diet (p. 134-35).

Chapter 9, titled "Key to the charts," begins with: "How to select and combine foods" [food combining]. In the chart on p. 151, under Legumes, one of the foods is "Soy beans, dry." They are a Class 1 food with a high degree of toxicity. "All foods are uncooked unless otherwise indicated."

Finkel's three classes of food, defined on page 130, are "based on the degree of toxin usually produced by them in the body." Class 1, the least toxic, contain less than 5% protein. Class 2 contain 5-15% protein. Class 3, the most toxic, contain more than 15% protein. Class 3 foods "are mostly fresh cheese, cream, and most of the nuts and legumes.

“There are other articles generally classed as foods, such as meat, fowl, fish, and aged cheese. These so-called foods are not advisable to be eaten at all because of their extreme production of uric acid toxins in the body and their rapid rate of decomposition.” Address: N.D.D.C., The Society for Public Health Education, 544 No. Rossmore Ave., Los Angeles, California.

3416. Lopez, A.L. 1925. *Cocina vegetariana* [Vegetarian cookery]. Havana, Cuba: Pro-Vida. [Spa]*

• **Summary:** A review of this book in *Naturopath* (Aug. 1925, p. 779) says that the excellent book contains about 500 descriptions of vegetarian meals. The author is the editor of “Pro-Vida” and a leader in the Spanish-American Naturopathic movement. Price: \$1.40 postpaid. Address: Dr.

3417. Olsen, Mahlon Ellsworth. 1925. *A history of the origin and progress of Seventh-day Adventists*. Washington, DC, South Bend, Indiana, and Peekskill, New York: Review and Herald Publishing Assoc. 768 p. Illust. Portraits. Index. 22 cm. Reprinted in 1972 by AMS Press. [31 ref]

• **Summary:** Prof. R. Numbers, in *Prophets of Health: A Study of Ellen G. White* (1976, p. 209), calls this the best history of Seventh-day Adventists written to date. It is widely considered a valuable account of the denomination’s history and activities worldwide into the early 20th century.

The Preface and Introduction state: “The history of a denomination is best understood when viewed in its relation to church history as a whole, and especially to that history in its early stages” (p. 11).

Chapters 8 and 22 are about publishing work and publications. Chapters 11, 31, and 34 are about health and temperance work. Contains a good bibliography and a chronology of key events in the history of the Advent movement from 1831 to 1924. On 1 Oct. 1860 the name “Seventh-day Adventist” was adopted by the denomination. In 1865 the first health publication, titled “How to Live,” was published. It was written and compiled by Mrs. Ellen G. White. On 1 Aug. 1866 the first denominational health journal, titled *Health Reformer*, was published. Later that year, on 5 Sept. 1866, the Health Reform Institute (later Battle Creek Sanitarium, Battle Creek, Michigan) was opened for patients.

W.W. Prescott had general charge of Adventist work in Great Britain from 1897 to 1901. During this time beginnings were made toward a health magazine and a health food factory. Note: The factory was operated by The International Health Association Ltd., founded in 1899; the Association was renamed Granose Foods

Ltd. in 1926.

“The health food factory, situated in Surrey [it began operating in 1899], burned to the ground [in 1907]; but through the efforts of H.G. Butler the business was put on its feet again, the factory moved to Birmingham, and a good patronage built up” (p. 368-69).

Note: In 1907 all SDA institutions in England, including the food factory, were centralized at Stanborough Park, Watford, Hertfordshire.

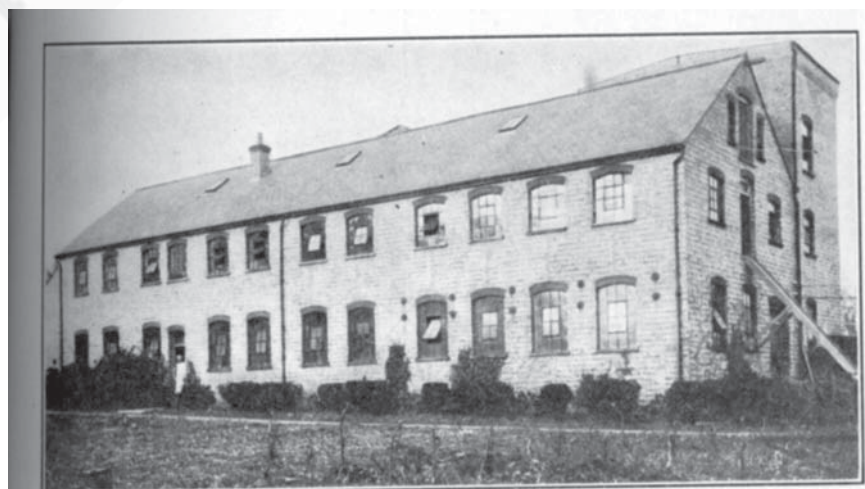
“The Stanborough Park Sanitarium, located on grounds adjacent to the college of that name, was dedicated on July 3, 1912.” A health food factory was also built at Stanborough Park [in about 1907-09]. A photo (p. 377) shows this health food factory.

“An important feature of our medical education is in the operation of our College of Medical Evangelists at Loma Linda and Los Angeles, California. This unique institution, the only one of its kind in the world, was established for the purpose of training medical missionary physicians and other medical evangelists” (p. 648-49).

“Our health food factories are flourishing. With ten food factories, many food stores, cafés, and cafeterias, this feature of our health work occupies a wide field of usefulness. The health food business of the Australasian Union deserves notice. With several factories, a large wholesale depot, many retail stores, and a system of affiliated cafés, it represents an enterprise of widespread usefulness and influence. The food sales of a single year amount to \$750,000. The profits are largely used for the support of church schools.

“Our health work stands distinctly as one of reform... This means to point out the better way of living, make plain the laws of health, and urge obedience to them. It enables us to present these laws as the laws of God, and to point men and women to Him as the healer alike of body and soul” (p. 649).

Mahlon Ellsworth Olsen lived 1873-1952.



THE HEALTH FOOD FACTORY

3418. Richter, Vera. 1925. *Mrs. Richter's cook-less book: With scientific food chart*. Third ed. Los Angeles, California: Los Angeles Service and Supply Co. and Eutropheon (Published by the author). 53 p. 19 cm.

• **Summary:** A book of raw food recipes. Contents: Preface. Vegetable salads. Fruit salads. Dressings. Soups for the toothless. Beverages. Sun-dried breads. Cakes. Pies. Confections. Curative values of natural unfired foods (Food chart).

The Preface states: "To the logical thinker it is plain that a sound body cannot be built of poor material. Of what does the right material for body-building consist? How shall we judge? We read many books, attend lectures, we hear divers theories expounded.

"We must judge by results. 'By their fruits ye shall know them.' A system of living which will take us through life without sickness and without fatigue is sought by all. Taking this as a criterion, the natural food system stands the test. *It gets results*—not only the negative results of freedom from sickness and fatigue, but creates a new feeling of well-being and vigor. However, those who have built their bodies year after year of poor material and too much of it, must not expect to rejuvenate themselves quickly. There are no miracles in Nature. Results of a lifetime of indulgence in cooked food cannot be expected to be eradicated by just a few meals of natural food.

"People who have existed for years on devitalized food, when making the change to natural or uncooked food, sometimes complain of not feeling satisfied on their new diet. This is because their body cells are clamoring for the old stimulants, cooked foods, of which they are built. Such individuals usually do not realize that the artificial energy which they experience for a time on the cooked food diet is but due to a whipping or irritation of the nerves by the poisons with which the system is loaded.

"In cleansing a dirty house dust will arise and inconveniences must be endured. When one resolves to cleanse the physical temple after a long period of wrong living it must be remembered that the eliminations which will occur are preliminaries in the re-building process. Perseverance must be the watchword during these temporary conditions, in the knowledge that the disagreeable symptoms will soon give way to normal and healthy reactions. It will be found that the cleansing period will be shortened if, in addition to natural food, sun and air baths are indulged in, thus encouraging elimination through the skin, also deep breathing and exercising. Remember that 'Nature cures, not the physician', and once the question of the proper care of the body is settled, the natural life may be lived automatically. It isn't necessary to talk and think food ad nauseam, but go about the real business of living, knowing that the body will not intrude upon our attention with the usual train of ills which mankind unnecessarily endures.

"These recipes you will find simple, economical and satisfying to the unpurverted taste—more so with time. They are in use at our Dining Room, the Eutropheon.—Vera Richter."

The chapter on "Confections" (p. 42-44) contains a number of natural-food confections in which the ingredients are rolled out, cut into squares, and served. these include: Carob confection (with pignolias and honey). Coconut-honey caramel. Coconut-raisin caramel. Peanut butter confection (with dates). Figola. Fig-almond confection, etc.

At the back of this book are many ads on unnumbered pages. One of these is titled "For a taste of sunshine try Dr. Richter's Natur-Bits: Unfired confections made of high grade fruits, nuts, honey—Delicious and nourishing. Twelve kinds; \$0.70 a pound." The first three are: Coconut-Honey Squares. Coconut-Raisin Squares. Walnut and Fig Squares. (The Eutropheon, 927½ W. Sixth St., Los Angeles). Note: These natural confections sound like the forerunners of today's nutrition bars.

The previous ad, titled "The natural food diet courses," shows that John T. Richter, N.D., A.D., gives a series of 7 free lectures at 927½ West Sixth St, Wednesday afternoons at 2:30 and Thursday evenings at 7:30. The public is invited and questions are answered. The 7th lecture includes an examination and certificate of endorsement.

The next ad, titled "What is health," is by The Grist Mill, at Sanitary Market, 251 South Spring St., Los Angeles. Tel. MAin 4874. "Health follows the keeping of natural laws." A few of the company's many products are listed, including whole wheat flour, and soy bean flour.

Two pages later is a price list of 25 products made and sold by the package goods department of the Los Angeles Service and Supply Co. and Eutropheon. These include breads, nut butters, and 12 kinds of confections.

Note 1. Vera Richter's life before coming to Los Angeles is a bit of a mystery. She was born in Pennsylvania in 1884. At some point, she married Dr. John T. Richter, a naturopathic physician, who was two decades her senior. By 1917, they had arrived in Los Angeles, and soon opened their first restaurant, the Raw Food Dining Room, at 640 South Olive St. Considered by many to be the first raw vegan restaurant in the world, it was an anomaly in a meat-and-cheese era, according to naturopath Phillip Lovell, who wrote the "Care of the Body" column in the Los Angeles Times. By the March 1926 the Richters had moved, opening several new restaurants, including ones at 833 South Olive St. and 209 South Hill St., Los Angeles

Note 2. A 13th ed. was published in 1925, and 18th ed. in 1945, and a 30th edition in 1948 (the latter by Hale publications). Address: 927½ West Sixth St., Los Angeles, California. Phone: BRoadway 0643.

3419. Thayer, Verna; Thayer, Gilbert. 1925. *The diet of life*. [Lafayette, Indiana]: G. Thayer. 64 p. *

Address: Lafayette, Indiana.

3420. Valeta, A. 1925. El regimen vegetariano [The vegetarian diet]. Montevideo, Uruguay: Biblioteca del Centro Naturista Higiene y Salud. [Spa]*

• **Summary:** A review of this book in *Naturopath* (Aug. 1925, p. 779) says that the excellent book contains about 500 descriptions of vegetarian meals. The author is a leader in the Spanish-American Naturopathic movement. The book is now in its 7th edition [printing]. Price: \$1.00 postpaid. Address: Dr.

3421. Hough, James. 1925? The ethics of diet (Leaflet). London: London Vegetarian Society. 2 panels each side. Each panel: 22 x 15 cm. Undated. Series: The Humane Diet Leaflets, No. 6. *

3422. Kuhne, Louis. 1925? The new science of healing: or, The doctrine of the oneness of all diseases forming the basis of a uniform method of cure, without medicines and without operations. An instructor and adviser for the healthy and the sick. Translated from the 3rd greatly augmented German edition by Th. Baker. Leipsic [Leipzig], Germany: Louis Kuhne. x + 460 p. Index. 23 cm. Undated. [Eng]

• **Summary:** In German: *Die Neue Heilwissenschaft*. This book enjoyed worldwide success, eventually appearing in 24 languages. Louis Kuhne, born in 1853, was the first nature-cure doctor to practice outside the villages in Germany. The frontispiece is a black-and-white illustration of Louis Kuhne. Two pages thereafter is an illustration of the "Louis Kuhne International Establishment for the Science of Healing without Medicines and without Operations." A huge 3-story building, it was established on 10 Oct. 1883, and enlarged in 1892, 1901, and 1904.

In the chapter titled "What shall we eat? What shall we drink? The digestive process" (p. 117-52), he advocates a vegetarian (esp. a frugivorous) diet and gives recipes. He believes that "disease can only arise as a consequence of wrong food." The "most nourishing and suitable foods and beverages are not flesh-meat, eggs, extracts, wine, beer, cocoa, coffee, tea, etc. but only foods as can be quickly and easily digested." He discusses the teeth, digestive system, senses, and breast milk of humans in order to determine, in part, what is the best diet—"a vegetarian diet" (p. 143).

He is strongly opposed to allopathy, "the whole scheme of poisoning patients by medicine." He supports homeopathy. Address: Founder and Director, Louis Kuhne International Establishment...". 15-24 Flossplatz, Leipsic [Leipzig, Germany].

3423. Rowley, Francis Harold. 1925? The cattle traffic (Leaflet). London: London Vegetarian Society. 2 panels each side. Each panel: 22 x 15 cm. Series: The Humane Diet Leaflets, No. 9. *

• **Summary:** Includes a description of sea transport of cattle by W.H. Davies, "the famous poet." Francis H. Rowley was born in 1854. William H. Davies lived 1871-1940.

3424. Landmann, F. 1926. Ein Beispiel vegetarischer Ernahrung [An example of a vegetarian diet]. *Volksernahrung (Die) (Berlin)* 1(5):74-75. Jan. 5. [Ger] Address: M.D., Oranienburg-Eden [north of Berlin, Germany].

3425. *Tennessean (The) (Nashville, Tennessee)*. 1926. Dr. Sutherland to operate Knoxville cafeteria. Jan. 23. p. 2.

• **Summary:** "A vegetarian cafeteria, similar to the one on Sixth avenue, with treatment rooms attached, will be operated by Dr. E.A. Sutherland of the Madison Park Sanitarium, on property at Clinch avenue and Walnut street, Knoxville, purchased last week.

"Dr. Sutherland and his associates already operate similar Institutions in Asheville [North Carolina], Birmingham [Alabama], Memphis and Louisville and Nashville [Tennessee]. In the rooms maintained in connection with the cafeteria, treatment by massage will be given. Purchase price a the property was reported as \$45,000.

"Dr. Sutherland's associates in the Knoxville project who live there are Dr. C.L. Loyal and John Crowder." Address: Nashville, Tennessee.

3426. *Vegetarian and Fruitarian (The)*. 1926-1934. Serial/periodical. Chicago: Vegetarian Society of America; Lewiston, Idaho. Edited by Jean Roberts Albert. Published Feb. 1926-Aug. 1934. *

• **Summary:** Preceding title: *The Vegetarian Magazine and Fruitarian* (April 1925-Jan. 1926). Succeeding title: *Vegetarian-Fruitarian-Humanitarian* (after Aug. 1934).

Ad in *California Health News*. 1933. June 30. p. 3. "Your humaneness, your Christianity, your culture, begin at the dinner table. *Vegetarian and Fruitarian*, Lewiston, Idaho."

Ad in *California Health News*. 1933. Nov. 30. p. 10. "Do you know how to eat for health? Let us show you. For \$1 a year you get 12 issues... *Vegetable and Fruitarian Magazine* (Established in 1896), Lewiston, Idaho."

Ad in *California Health News*. 1935. Jan. 25. p. 12. "Learn how to eat for health. We show you how. Only \$1 a year brings 12 lessons in right living; developing efficiency with fruits, vegetables, herbs. Sample 10¢. Lewiston, Idaho."

Naturopath and Herald of Health. 1937. Jan. p. 12. "On Nov. 11th a special meeting of the Vegetarian Society of New York was held... a glowing tribute was paid to the memory of the late Jean Roberts Albert, editor of the *Fruitarian and Vegetarian* magazine." Address: Chicago, Illinois; Lewiston, Idaho.

3427. *New York Times*. 1926. Vegetarians besiege markets

of London: Lady Fisher's diet cure causes a demand for lemons, oranges, cabbages and onions. Feb. 26. p. 8, col. 2.
 • **Summary:** Vegetarianism receives impetus in England by Lady Fisher's recommendation of fruit and vegetable juice diet as cure for anemia and auto-intoxication.

3428. *New York Times*. 1926. This fad better than some (editorial). March 6. p. 14, col. 6.

• **Summary:** Editorial on Lady Fisher's recommendation of fruit and vegetable juice diet as cure for anemia and auto-intoxication.

3429. Lovell, Philip M. 1926. Care of the body. *Los Angeles Times*. March 7. p. K24. Sunday magazine.

• **Summary:** The section titled "Raw vegetables" notes that Lovell recently spent 2 weeks in and around New York City, which "boasts more vegetarian restaurants, both in number and per capita, than any other city in the world. There are literally hundreds of them."

When dining out, he patronized many of them, but not one of them offered a raw vegetable dish prepared as tastily and deliciously as prepared by his own housekeeper at home in Los Angeles. The hundreds of vegetables and fruits can give tremendous variety, as well as good health, to the diet of any family. Address: N.D. [Naturopathic Doctor].

3430. Eutropheons (The). 1926. Goodbye cooks & disease! Mrs. Richter's Cook-less Book (Ad). *Los Angeles Times*. March 21. p. K25.

• **Summary:** "... means no more sickness, food waste and drudgery in your home. Eat your way to health and youth through the wonderful variety of raw foods described in this book. \$1.00 postpaid.

"The Eutropheons (Raw food dining rooms)." Note: The Richters now own two of these dining rooms. Their first Eutropheon was at 325 West 3rd St. in Los Angeles. Source: *Children of the Sun*, by Gordon Kennedy. They have apparently moved from their 2nd location (since Sept. 1923) at 927½ W. 6th St. Address: 833 South Olive St. and 209 South Hill St., Los Angeles.

3431. Donaldson, Arthur N. 1926. The relation of protein foods to hypertension. *California and Western Medicine* 24(3):328-31. March.

• **Summary:** Blood pressures of vegetarian college students increased significantly within 2 weeks of adding meat to their diet. Address: M.D., College of Medical Evangelists, Loma Linda Sanitarium and White Memorial Hospital, Los Angeles, California.

3432. Eutropheons (The). 1926. Dr. Richter's sun baked breads (Ad). *Los Angeles Times*. April 18. p. K28.

• **Summary:** "Magnetized and vitalized by the life-giving rays of the California sun. Also health drinks, uncooked

soups, fruit, and vegetable salads, fruit-nut cakes and confections—delicious and wholesome—will build and maintain perfect health."

"The Eutropheons (Raw food dining rooms)... Free lectures, 7:30 P.M. Tues. at 209 S. Hill St. and Thurs. at 833 S Olive St. 7 different breads 50¢." In this beautiful little display ad, illustrations show: (1) A rayed sun with a smiling face. (2) A pretty, smiling girl is eating a wafer; in front of her is a food package. Address: 833 S. Olive St. and 290 S. Hill St.

3433. Kellogg, John Harvey. 1926. Biologic living becoming popular. *Good Health (Battle Creek, Michigan)* 61(4):34. April.

• **Summary:** "Every reform movement goes through three stages. The new truth is first derided, perhaps persecuted, then tolerated, and finally applauded and adopted. The idea of... regulating one's conduct in harmony with the requirements of biologic laws, has gone through the first two stages of experience, and is well advanced in the third. In England there is today beginning a strong movement toward a reform in living habits as a necessary means of promoting race betterment. Such well-known leaders as Lord Oxford and Asquith, Ramsey Macdonald and Dr. Arbuthnot Lane, the noted surgeon, are announced as supporters of the movement, which seems to be particularly active among the nobility. The Duchess of Manchester has for some years been an ardent supporter of biologic living (since a visit to the Battle Creek Sanitarium). The following article by the Duchess of Hamilton and Brandon, contributed to the *London Daily News*, recently appeared in several American newspapers:"

A long excerpt follows; as a vegetarian, she regards the "eating of meat as objectionable both from a moral and a hygienic point of view." Address: M.D.

3434. *New York Times*. 1926. World vegetarians gather in London; Their first theme and food is 'nuts.' May 27. p. 4.

• **Summary:** "London. May 26.—The International Vegetarian Union met in London today with delegates. attending from all parts of the world." An English firm is said to make shoes for vegetarians that contain no leather or other animal substance. "One of the delegates wore a derby hat made without silk and another wore vegetarian furs." Many of the articles made without animal sacrifice are listed.

Note: This is the earliest English-language document seen (Feb. 2022) that contains the term "International Vegetarian Union."

3435. *New York Times*. 1926. Let them have their fun (Editorial—Topics of the Times). May 28. p. 20, col. 4.

• **Summary:** The author is critical of vegetarians, who he believes feel themselves to be different from other people and therefore superior. It is absurd to say that because some

of the strongest animals eat only vegetable foods, therefore man needs nothing else. Those animals have a different digestive system than humans. Vegetarianism is unnatural for human beings. Even vegetarians must kill insects with which they compete for food.

3436. *New York Times*. 1926. His logic stopped too soon (Editorial—Topics of the Times). May 31. p. 14.

• **Summary:** The author is critical of vegetarians and of a high medical authority who addressed the International Vegetarian Union in London and “scolded his hearers for compromising with evil to the extent of drinking milk... [He] declared that the drinker of cow’s milk ‘develops the brain and mentality of a cow and is only a cow in human form.’” The writer argues that if the same logic were applied to eating vegetables, the result would be humans with the brain and mentality of vegetables.

3437. Sale, George. 1926. Eat or be eaten. *English Review* 42(211):830-35. June.

• **Summary:** After dinner with a vegetarian friend named Green Sprouts, the author has a dream in which he reads a book titled “Reflections on the expediency of reverting to the use of animal food,” written in A.D. 2000 by Rev. Brussels Sprouts D.D., the great grandson of Green Sprouts. Starting with the work of Colonel Olcott in Japan and the rise of the doctrine of the “sacred nature of all life” spread largely by Japanese Buddhists, the world becomes vegetarian by the year 1950. The leaders of the new movement even held that it was downright sacrilegious to use tallow candles, wear leather boots, eat with ivory-handled knives, make glue from hooves or bones, weave woolen garments or rugs, or utilize the bodies of animals in any fashion. With these changes, by the year 2000, including the end of eating flesh, many traditional industries were threatened with extinction. Numerous herds of domesticated and wild animals and birds roamed the world, competing with human beings for their food supply and threatening the survival of men and women. Humans had to protect their diminishing crops with fences and overhead netting. As a compromise, humans began breeding and releasing carnivores to eat the other animals. But now towns and homes had to be fenced in to protect against the wild beasts, while the law of the jungle ruled outside. The extremism, fanaticism, and strict vegetarianism of humans had led to total chaos. The author awakes and tells his dream to Green Sprouts, who then loses his enthusiasm for vegetarianism.

3438. *New York Times*. 1926. Austrians turning to vegetarian diet: Theatregoers becoming radio fans—male population regaining its pre-war dominance. July 17. p. 6, col. 5.

• **Summary:** “Vienna—Austrians are changing from meat eaters to vegetarians...”

“Meat statistics show how the standard of living has

diminished. Austrians have tightened their belts to the point where they now consume only one-fifth of the amount of veal eaten in 1913. Even the favorite German delicacy, pork, has lost two-thirds of its pre-war popularity, while eggs in the same period have increased 44 per cent.”

3439. Williamson, H. 1926. Appendicitis and vegetarianism (Letter to the editor). *British Medical Journal* ii(3432):714. Oct. 16.

• **Summary:** Dr. Williamson, a surgeon in Burma, writes: “During recent years I have seen many Oriental and relatively few European patients: I have removed many European appendixes but never an Oriental one.”

“Dr. Leonard Williams points out that owing to a largely vegetarian uncooked diet, regular habits, and squatting defecation posture, the savage completely empties his lower bowel every day, and thereby escapes the large group of diseases due to intestinal stasis. It seems logical to suppose that if we were to adopt their habits we should not suffer from appendicitis.” Address: M.D., F.R.C.S., Ightham, Kent [England].

3440. Bragg, Paul C. ed. 1926. Health Center newsletters (Ad). *Los Angeles Times*. Oct. 17. p. K27.

• **Summary:** “‘Jiddu Krishnamurti is a nut.’ That is what thousands of people will be saying of the 30-year-old seer from India who is being hailed by some as the new World Teacher. But he is a healthy nut. When he arrived in Los Angeles recently” he discussed the importance of “bodily cleanliness. Another was that he had never eaten meat, drunk liquor or smoked.”

“Krishnamurti says our goal is happiness. He’s right. And the first ingredient of happiness, to my mind, is health.” Address: Prof., Chief Clinician, Health Center of Los Angeles, 1000 W. Seventh St.

3441. Wilkerson, Clennell. 1926. The vegetarian dilemma. *Outlook (London)* 58:429. Nov. 6. *

• **Summary:** Vegetarians find themselves in a predicament because, despite their protestations to the contrary, they probably still crave meat, and furthermore must deal with the guilt of killing plants for food.

3442. Bircher-Benner, Maximilian Oskar; Bircher, Max Edwin. 1926. Fruit dishes & raw vegetables. London: The C.W. Daniel Co. 52 p. Illust. 12°. *

• **Summary:** A translation of *Früchtespeisen und Rohgemüse*. About vegetarianism. At head of title page: “Sunlight (vitamine) food.” First published: Nov. 1926. Third edition, June 1933 (still 52 pages).

Note: Dr. Maximilian Oskar Bircher-Benner was a world-famous Swiss physician and naturopath. He developed and introduced Muesli, the raw-food equivalent of America’s Granola. He died on 24 Jan. 1939 at age 72.

3443. Kellogg, John Harvey. 1926. Biologic living not a modern idea. *Good Health (Battle Creek, Michigan)* 61(11):40. Nov.

• **Summary:** This article is taken from one of Dr. Kellogg's "Question Box" lectures. He begins with a long quotation from Plato's great book, *The Republic*, in which Socrates and Glaucon, his pupil, discuss how people ought to live. They conclude that eating meat requires lots of land, which increases the likelihood of war. He then talks about Pythagoras, the teacher of Socrates, who taught Plato, who taught Aristotle. Pythagoras was a vegetarian who advocated living biologically. Address: M.D.

3444. Forbes, E.B. 1926. The present and the future food supply. *Industrial Engineering and Chemistry* 18(12):1263-67. Dec. [7 ref]

• **Summary:** Contents: Introduction. Qualitative aspect of food problem (plant vs. animal foods). Data on food production and consumption in the U.S. (largely from Pearl 1920). Factors in local food production. Possible competition between man and animals for food. Relative economic efficiency of different animals. The food supply becomes a chemical enterprise. Conclusion.

"Armsby computed that the farm animals of the United States consume 3.9 times as much food, on an energy basis, as people; that three-fifths of the food given to animals consists of grains; and that this three-fifths, in grains, has an energy value two and-a-third times as great as that of the aggregate human ration... In view, however, of the food which these animals eat is comprised of products which human beings either cannot eat or do not want, it is necessary to consider animal production in a broad and general way, as justified by a great complication of conditions, and especially accomplishing most important food and fertility conservation functions." Address: Inst. of Animal Nutrition, Pennsylvania State College, Pennsylvania.

3445. Shelley, Percy Bysshe. 1926-1930. The complete works of Percy Bysshe Shelley. Newly edited by Roger Ingpen and Walter E. Peck. 10 vols. London: Published for the Julian Editions by E. Benn Ltd.; New York, NY: Charles Scribner's Sons. See vol. VI, p. 335-44. *

• **Summary:** D.L. Clark (1939, p. 70) states that when Shelley died, he left an unpublished essay on the subject of vegetarianism, which appeared in 1929 in this work, volume VI, p. 335-44.

Note: It was also published in a limited edition as a small separate monograph the same year.

3446. Belfrage, Sydney Henning; Yates, Lucy H. 1926. What's best to eat? London: W. Heinemann. xi + 199 p. No index. 22 cm.

• **Summary:** The author is much indebted to the writings

of Sir William Arbuthnot-Lane (1856-1943 of England; he founded the New Health Society in 1925 to publicise his views on healthy diet and life), Prof. Elmer V. McCollum (1879-1967, an American biochemist known for his work on the influence of diet on health), Prof. Henry George Plimmer (1856-1918), and Colonel Robert McCarrison (1878-1960; a Northern Ireland physician and nutritionist, he conducted the very first experiments to demonstrate the effect of nutrition on the epidemiology of disease). In the Introduction (p. 5) is a long quotation from the book *Studies in Deficiency Disease*, by Col. Robert McCarrison concerning his seven years of experience among the people of the State of Hunza in the far north of India, "whose sole food consists to this day of grains, vegetables, and fruits, with a certain amount of milk and butter, and goat's meat only on feast days."

In Part I of this book, Chapter 4, "Proteins" emphasizes the importance of animal protein foods, and especially of milk. For example, pages 44-45 state: "Animal flesh is not strictly necessary, and no one will be the worse who for sentimental or other reasons does not include either butcher's meat, fish or bird in his dietary. Some of the finest races of mankind seldom or never eat flesh foods and practical experience has shown that flesh abstainers are capable of as great or greater endurance than flesh eaters. The worst that can be said about the meatless diet is that it is apt to be dull and unappetising. We shall have more to say about this later.

"Nevertheless, it is necessary that the diet contain some animal, i.e., first-class protein, and we find that most so-called vegetarians include milk, eggs and cheese in their dietary. There are few if any examples of well developed and sturdy races who subsist on vegetable products alone, and it is certainly not a diet to be recommended. If a purely vegetarian diet is selected with the greatest care and considerable knowledge of the food value of the various proteins directly derived from plant life, it is just possible to obtain good nutrition."

"The individual who abjures flesh but takes milk, eggs and cheese is probably on the safest ground. He claims that meat is unnecessary, that it contains the poisonous waste products of the animal which supplied it, that it is generally eaten to excess, that the eating of it is apt to be followed by a lethargic condition, that some of the best intellects and most useful lives have belonged to men who abjured flesh foods and that the eating of flesh is a relic of barbarism. There is much truth in these claims. We may add to them the fact that the raising of meat on economic grounds is grossly extravagant, seeing that the dairy cow is capable of returning at least 18 per cent. of the food value of the food she consumes while the sheep and ox can only return 3.5 per cent. Flesh foods are therefore, as a rule, the expensive foods."

The practical supplement to this book (Part II, p. 139-99), written by Miss Lucy H. Yates, M.C.A., contains numerous recipes for meat, fish, fowls [poultry] and eggs (p.

185-95). Address: 1. M.D. (London), M.R.C.S., L.R.C.P.; 2. M.C.A.

3447. Cairns, Dorothy. 1926. *Your healthy diet*. London: Lutterworths. 37 p. 19 cm. *

3448. Ehret, Arnold. 1926. *Rational fasting for physical, mental, and spiritual rejuvenation*. Los Angeles, California: Health Center of Los Angeles (1000 West 7th St.). 64 p. Frontispiece. 21 cm.

• **Summary:** Contents: Preface. Other publications by Prof. Arnold Ehret. Ad for Innerclean Mfg. Co. (846 East Sixth St., Los Angeles). Part I. 1. The common fundamental cause in the nature of diseases. 2. Remedies for the removal of fundamental causes and the prevention of their recurrence. 3. The fundamental cause of growing old. 4. The preservation of the hair. 5. Increasing longevity.

Part II. 6. Complete instructions for fasting. 7. Rational fasting for physical, mental and spiritual rejuvenation. 8. Building a perfect body through fasting. 9. Important rules for the faster. 10. Rules during fast. 11. Short fasts and the non-breakfast plan. 12. Fasting for spiritual rebirth. 13. Ragnar Berg's tables of food analysis. 14. Menus and recipes.

In Berg's tables, soy beans are mentioned on p. 60. In the category of "Grains, beans," they are the most "Plus [good], acid binding," not "Minus, acid forming."

Note: A 2nd revised edition was also published in 1926. A portrait photo shows Arnold Ehret (lived 1866-1922); beneath it he has written: "Yours for 'Ehretism.' Prof. Arnold Ehret." Address: Prof. [Los Angeles, California].

3449. Forster, Emily L.B. 1926. *Vegetarian cookery*. London: W. Foulsham & Co. 121 p. 16°. *

3450. Freshel, Maud Russell (Lorraine) Sharpe (Mrs.). 1926. *Some reasons against the carnivorous diet as given in the preface to the "Golden Rule cook book."* New York, NY: Vegetarian Society of New York, with the Millennium Guild. 25 p. 21 cm.

• **Summary:** The cover title states: "Preface to the fifth edition and introduction." These are the first 25 pages of the fourth printing, 1926 (copyright 1910) bound as a separate book.

"An illuminating fact is that the newest hospital in New York, now nearing completion, has announced that it will be entirely vegetarian,..."

M.R.L. Sharpe lived 1867-1949. Note: Stanford University (California) is the only library in the world that own this document, according to OCLC. Yet the words "Some reasons against the carnivorous diet" do NOT appear in the preface to the "Golden Rule cook book" (1926).

3451. Freshel, Maud Russell Lorraine (Mrs.). 1926. *The*

golden rule cook book: Six hundred recipes for meatless dishes. Originated, collected and arranged by M.R.L. Freshel. New ed. New York, NY: Dodd, Mead and Co. 323 p. Illust. Recipe index. 21 cm.

• **Summary:** This important, well written, early vegetarian cookbook was first published in 1908 under the title *Six hundred recipes for meatless dishes*. The author's full name was Mrs. Maud Russell (Lorraine) Sharpe; thus her maiden name was Maud R. Lorraine. Born in 1867, she sometimes writes her first name "Emmarel."

This 1926 edition is very similar to the 1908 edition except for four things: (1) There is a new publisher, Dodd, Mead in New York. (2) The copyright page uses the 1910 copyright date, but lists a 4th printing in Feb. 1926. (3) The Preface is titled "Preface to the Fifth Edition." (4) At the end of the Preface we read: "M.R.L.F., New York, Feb., 1926." Address: Providence House, Chestnut Hill, Massachusetts.

3452. Marcuse, Julian; Woerner, Bernhardine. 1926. *Die fleischlose Kueche: Ein praktisches Kochbuch*. 5. umgearb. Auflage [Vegetarian cookery: A practical cookbook. 5th revised ed.]. Munich, Germany: Ernst Reinhardt. 306 p. 21 cm. [Ger]*

• **Summary:** Dr. Marcuse was born in 1862. Address: Doctor of medicine.

3453. Mills, F.E.I. 1926. *Meatless meals made easy*. London: The Theosophical Publishing House, Ltd. 64 p. 16°. *

3454. Mishulow, Abraham B.; Mishulow, Shifrah L. 1926. *Gesunt un speis [Health and nutrition: A book for the study and knowledge of health betterment and correct nutrition]*. New York, NY: The Better Health and Correct Eating Institute. 193 p. 20 cm. Schildkraut's edition. [Heb]*

• **Summary:** This vegetarian cook book is written in Hebrew. The authors are husband and wife team.

3455. Mishulow, Abraham B.; Mishulow, Shifrah I. 1926. *Wegetarische koch buch [Vegetarian cook book: Rational eating. A book of knowledge for the right preparation and combination of natural, vegetarian health foods, according to the latest scientific methods]*. New York, NY: The Better Health and Correct Eating Institute. viii + 213 p. 20 cm. Schildkraut's edition. [Heb]*

• **Summary:** The authors are husband and wife team.

3456. Monteath, Kenneth McLaurin. 1926. *The saving power of vegetarianism, and other essays*. 2nd ed. York, England: A. Brown & Sons, Ltd. 30 p. 12°. *

3457. *Our holy commandments*. By a vegetarian. 1926. London: Morton, Burt & Sons. 80 p. 19 cm. * Address: England.

3458. Powell, Milton R. (Mrs.). 1926. Eating for perfect health: Food reform and meatless cookery. The principles and practice of food reform, simply and clearly explained, including recipes. London: Lutterworth's, Ltd. 156 p. 12°. *

3459. Sommer, Walter. 1926. Die natuerliche Ernaehrung. 2. verbesserte Auflage [Natural foods. 2nd improved ed.]. Hamburg, Germany: Published by the author. 283 p. 23 cm. [13 ref. Ger]

• **Summary:** About vegetarianism, raw food, and nutrition, with vegetarian recipes. Address: Writer on nutrition, Rendsburg, Germany.

3460. Thayer, Gilbert (Mrs.). 1926. Life-giving preparations of food combinations. [S.l. : s.n.]. 63 p. 22 cm. *

• **Summary:** A popular work about natural foods and vegetarian cookery.

3461. *New York Times*. 1927. Vegetarian dogs. Jan. 23. Part 4. p. 18, col. 3.

• **Summary:** Feature article on the village of dogs started in India by A. Lalshet.

3462. *Naturopath (New York City)*. 1927. Schildkraut's vegetarian restaurants and resorts (Ad). 32(1):39. Jan.

• **Summary:** "An eating place for lovers of good health." Five restaurants in New York City. Head office at 6 West 28th St. in New York City. Phone: Caledonia 4079. Resorts: (1) Pine Terrace Estate on the Hudson, Highland Falls, New York. Situated between Bear Mountain and West Point. Open all year. (2) Winter Resort, Lakewood, New Jersey, Clifton Corner 7th St.

This ad also appeared in the March 1927 issue of *Nature's Path* (p. 148). Address: New York City.

3463. Eutropheons—Live Food Cafeterias. 1927. Sun-cooked living foods (Ad). *Los Angeles Times*. Feb. 20. p. K30.

• **Summary:** "—as advocated by all advanced dieticians—appetizingly served in endless variety. Come and revel in the new delights of flavor—Live better, longer and more vitally.

"Free lectures by Dr. J.T. Richter. Tuesdays 7:30 P.M.—209 S. Hill. Thursdays, 7:30 P.M.—833 S. Olive St. Price list of 60 products free."

Note: This is the earliest English-language document seen (July 2021) that contains the term "living foods" (or "living food") or the term "live food" (or "live foods"). Both terms refer to raw, uncooked food. It is also the earliest document seen (July 2021) that contains the term "Live Food Cafeterias" (or Cafeteria). Address: 209 So. Hill St. & 833 So. Olive St. Both: Los Angeles, California.

3464. *New York Times*. 1927. Meatless diet is called best for human growth: Major Paget finds proof in effect of vegetarianism on his own children—suggests use in prisons.

Feb. 20. Part 7. p. 24, col. 5.

• **Summary:** J.B. Paget blames modern diet for physical deterioration in England; urges vegetable regimen in article in *New Health*.

3465. Bragg, Paul C. ed. 1927. Health Center newslets (Ad). *Los Angeles Times*. March 13. p. K27.

• **Summary:** "Did you read that Emile Vandervelde, head of the Belgian Socialist party and Minister of Foreign Affairs, attributes his unusual physical fitness to the 'simple life?' He eats with moderation and in recent years has cut out breakfast and dinner altogether. Bernard Shaw, the famous writer, is another stickler for sane living and careful diet. Nine-tenths of mankind are still eating themselves into a premature grave—but I think they are gradually getting a little sense." Recent government statistics show that U.S. meat consumption has decreased by about 25% during 1926. Address: Prof., Chief Clinician, Health Center of Los Angeles, 1000 W. Seventh St.

3466. Horvath, A.A. 1927. The soybean as human food. *Chinese Economic Journal* 1(3):298-309. March. [24 footnotes. Eng]

• **Summary:** Contents: Soybean milk for food: Introduction. Preparation of soybean milk. Properties (Yu-P'i is Chinese for yuba; Laxa). Market prices. Composition. Nutritive value. New methods in the manufacture of soybean milk (Prof. Laxa in Prague [Czechoslovakia], Li Yu-ying, Soyama). Some dietetical advantages and applications of the soybean milk. Condensed soybean milk and milk powder (Soy Lac soybean milk powder made in America by Chard). Soybean cake, soybean meal and soybean flour as material for soybean milk. Yu p'i and yu ba (yuba; also fu chu).

"In 1905, Li Yu-ying submitted a paper on the subject [of soybean milk] to the 2nd International Milk Congress in Paris, in which he emphasized that the introduction of soybean milk to Western countries 'will be highly beneficial to public health as well as to the budget of the poor.' Also by those who advocate and urge a vegetarian diet, a very strong case can be made for this Oriental substitute" (p. 298).

According to Prof. Laxa: "Soybean milk, supplemented with lactose and inoculated with a culture of yoghurt [yogurt] bacteria, coagulates at 40° C. in 4 hours and gives a curd-like acid mass" (p. 300).

"Market prices. In Peking soybean milk is sold in small bottles in portions of about 200-220 cc. labeled 'Bean milk, a Chinese product, the most nourishing food, made by...' For such a bottle, delivered daily, the big factories of Peking asked in 1925 \$1.00 (Mex.) per month. One liter of such milk costs, therefore, about 15 cts. (Mex.)... A fine soybean milk powder, called *Soy Lac*, has recently been prepared in America by Chard" (p. 300-01). Note: This company (Chard) was first referred to by Piper and Morse in 1916 in *USDA Bulletin* No. 439, "The soy bean, with special reference to

its utilization for oil, cake, and other products.” Soy Lac is mentioned again by Horvath on p. 307.

A table (p. 302) compares the composition of soymilk made in 3 locations (Tsinanfu, China; Peking, China; and Japan) with that of human, cow, and goat milk. Human milk has the lowest protein content (1.25%) and ash content (0.25%); soymilk has about the same protein content as cow’s milk (3.3%) but an ash content (0.40%) which is higher than that of human milk but lower than that of cow’s milk. Footnote: “To supplement the deficiency of the soybean milk in mineral constituents [such as calcium], it is recommended by von Noorden and Salomon to add to it the salt mixture of Pirquet, which consists of: sodium chloride, 0.3 gm.; potassium chloride, 1.1 gms.; calcium glycerophosphate, 1.7 gms.; magnesium lactate, 0.5 gm.; ferrum glycerophosphate, 0.1 gm. This mixture is called *Nemsalz*. If diluted in 1 liter of water it gives the same percentage of salts as in women’s milk” (p. 302).

“In Germany the Soyama factory (in Frankfurt) manufactures soybean fresh milk (mostly from soybeans), soybean normal cream, and also condensed bean milk and cream. Soyama bean milk looks like cow’s milk, contains the same constituents, even in larger amount and in a state of finer dispersion. Only its taste is different. According to Fuerstenberg, Soyama milk can be qualified as a special, very valuable dietetic nutrient. The high lecithin content of this preparation adds to its value too” (p. 306). A table (p. 306, based on the analyses of Dr. G. Popp of Frankfurt) shows the nutritional composition of 6 types of Soyama milk and cream preparations: Normal milk. Milk for diabetics. Milk for baking purposes. Normal cream. Cream for diabetics. Cream extra rich in fat (especially for diabetics). “According to von Noorden and Salomon, Soyama preparations may be kept as long as almond milk and Paranut milk. Soyama milk looks just like cow’s milk. By keeping, cream separates and it must be shaken before using” (p. 306).

“In using Soyama milk and cream preparations, v. Noorden confirms the following statement of Fischer (for vegetable milk in general): ‘1. In the stomach soybean milk gives a much finer flocculent precipitate than does cow’s milk, produced by acid or even rennet. 2. The ingestion of soybean milk results in a feebler (smaller) secretion of gastric juice; the period of secretion is also shorter. 3. The period of stay in the stomach of the finely flocculent precipitate of the soybean milk is shorter than that of the casein-fat coagulum of cow’s milk. 4. The peristaltic motion of the stomach is less after the ingestion of soybean milk and more coordinated than in the case of cow’s milk, as shown by X-ray investigation’” (p. 307).

“On the basis of these observations soybean milk is recommended by v. Noorden in cases of gastric and duodenal ulcer, states of peritoneal irritation, hypersecretory conditions of the stomach, disturbances of the motility of the stomach, uric acid diatheses, kidney disturbances,

conditions with edema where a food poor in sodium chloride is required, Basedow’s disease, cholecystitis, cirrhosis of the liver, diabetes, and in cases where a very nutritious diet is required” (p. 307).

“Soybean milk powder will undoubtedly have a successful future in the Orient as well as in European countries and the United States. Its great advantage in comparison with cow’s milk powders is its cheapness. Soybean milk powder can be easily stored and transported... It is believed that at present some of the commercial milk powders contain an admixture of soybean milk powder” (p. 307-08).

“*Yu P’i* and *Yu Ba* are the Chinese and Japanese names of the pellicula formed on the surface of soybean milk when the latter is gently heated. Good *Yu Ba* has a bright yellow color when properly dried. The best *Yu Ba* is that obtained after the first heating. In repeating the heating of the remaining soybean milk, pellicules of gradually inferior quality and color are obtained. As much as 30 pellicules can be secured from the same portion of soybean milk. In China, a product called *Fu Chu* is manufactured in a way similar to *Yu Ba* (Footnote: See this journal, Vol. VIII, 1926, p. 179). Recently an improved method for the manufacture of *Yu Ba* was patented in Japan, consisting in the use of an electric fan adjusted over the surface of a kettle containing the soybean milk heated to a temperature of 90°C.

“*Yu Ba* has a great nutritive value, as it contains a high percentage of protein and fat...”

A table (p. 309) gives the nutritional composition of five types of yuba: Common yuba, Kyoto yuba, Shimada yuba, Peking yuba, and *Fu chu*.

Note: The values for *Fu chu* are based on those previously reported by Adolph. *Fu chu* contains much more water (53.68%) than any of the other four types of yuba; common yuba contains only 21.85% and Peking yuba only 9.15%. So it is either fresh or reconstituted.

“In Japan, Kyoto and Nikko are noted for *Yu Ba*. *Yu Ba* is in much demand in China and Japan and is used in numerous ways as an essential ingredient in many very palatable dishes. Its price is high and therefore yuba is used only by the rich.”

Reprinted in 1927 as part of an 86-page monograph titled “The Soybean as Human Food” (Peking, China). Address: M.D., Peking Union Medical College, China.

3467. Kellogg, John Harvey. 1927. A vegetarian athlete. *Good Health (Battle Creek, Michigan)* 62(1):32. March.

• **Summary:** Frosty Peters, a rising football star, is a flesh abstainer. When Battling Nelson was knocked out, he blamed it in the extra beefsteak he swiped.

3468. *Nature’s Path (New York City)*. 1927. Pro-Vida [Pro-Vida (Ad)]. March. p. 148. [Spa]

• **Summary:** This small (1 by 3 inch) Spanish-language ad

states: Clinic and naturist [nudist] library with vegetarian restaurant. "Director: Dr. P.J. Valdes. Subdirector: A.L. Lopez. Treatment of all diseases by the most modern systems of rational cure." Address: Neptuno 57, Habana [Havana], Cuba.

3469. Horvath, A.A. 1927. The soybean as human food. *Chinese Economic Journal* 1(4):415-25. April. [34 footnotes. Eng]

• **Summary:** Contents: Soybean curd (tofu) for food: Preparation and types ("The Chinese classical name for *tofu* is *li chi*, probably meaning 'the morning prayer'"), historical, present state (of *tofu* in China), chemical composition, digestibility, utilization (incl. frozen *tofu* and fried *tofu*).

Fermented soybean products for food. Soy sauce: Kibiki and sobiki tamari, composition of various soy sauces. Natto. Miso. Conclusion. Bibliography.

Tofu—Historical (p. 416): "The manufacture of soybean curd (*tofu*) was started in China in 164 B.C., during the reign of the Emperor Han Wen, by a man named Liu An, the duke of Hwai Nan. Liu An was a great friend of the Buddhist monks, and it seems quite probable that he made this bean curd to provide a change or delicacy to break the monotony of the monastic ration (Adolph). *Tofu* was introduced into Japan from Korea for the first time during the Toyotomi government, and Buddhist priests and some other people used it for their daily food among others before it was generally used in Japan.

Tofu—Utilization (p. 418-19): "Both the composition and the digestibility of *tofu*, therefore, prove it to be a very nutritious food material. In the Orient *tofu* forms a very popular and almost indispensable dietary article for the Buddhist priests, as well as the strict adherents to Buddhism, who eat no animal food [i.e., are vegans]. A common saying in some parts of China terms 'bean milk the poor man's milk, and bean curd the poor man's meat.' *Tofu* is also called 'the meat without the bones.'

Note: This is the earliest English-language document seen (Aug. 2016) that contains the phrase "the meat without the bones" (or a similar phrase containing the words "meat" and "bones"); the phrase is used to refer to *tofu*, not to soybeans.

In Indo-China the daily consumption of *tofu* by an adult is about 3/4 of a pound. *Tofu* in its various forms is also used very extensively by all classes of Japanese. In the interior of the country where fish cannot be easily obtained, it is a most important source of protein.

"In the Orient *tofu* is eaten in a fresh condition simply with a little *shoyu*, though it is also frequently cooked in soup. Fried *tofu* is also a very popular article of food. Rape-seed oil, sesame oil or soybean oil are generally used in frying.

"*Tofu* may also be prepared for preservation and transportation. For this purpose fresh *tofu* is cut into smaller

pieces and exposed to severe cold weather, to remove the water by freezing, and is then dried in an oven. As thus prepared it can be preserved for several years. When the *tofu* is frozen the water collects in fine needles of ice distributed throughout the mass. When the ice melts and the water runs out, it leaves the *tofu* porous and it may be easily dried. If it is not frozen, it is difficult to dry and the resulting material is dense and horn-like. The *tofu* also cooks very well if cooked in diluted soy sauce and smoked in the same manner as meat. The resulting product forms in the Orient the basis for the manufacture of various 'artificial meat' preparations.*" Footnote: * "In Germany, the Soyama factory prepared during the Great War [World War I] a meat supplement from soybeans. It was cheaper than beef, contained less carbohydrates and had a nutritive value of about 1500 Calories in 1 kilo."

"In Peking, at the Kai Cheng Bean Products Company, various preparations manufactured from *tofu* may be purchased, such as different kinds of soybean meat, soybean sausages, etc. The company has established a restaurant in Peking (at 86 Morrison Street, the name is written in Chinese characters) where one can get a Chinese dinner of numerous dishes prepared mostly from soybean products (chicken meat, pork, ham and beef, manufactured from *tofu*).

Also discusses: "Dr. Yamei Kin, a Chinese dietitian, has become particularly well-known as an exponent of bean curd on her visits to the United States" (p. 419).

A note at the end of this April issue states: "A reprint of Dr. Horvath's paper in booklet form may be obtained from the Bureau of Economic Information. Price \$1, Peking Currency.—Ed." Thus, these six articles were reprinted in 1927 as part of an 86-page monograph titled "The Soybean as Human Food" (Peking, China). Address: M.D., Peking Union Medical College, China.

3470. *New York Times*. 1927. Diet 'fads' scored at medical session: Mayo Clinic physician says the sick are often "stuffed" with green foods. "Formula eating" decried. Illinois doctor declares that child feeding propaganda has been overdone. May 21. p. 24, col. 1.

• **Summary:** The subtitle continues: "Lists 'cosmetic' fallacies. Dr. Shie of Cleveland [Ohio] asserts tattooing for pink cheeks and bow lips causes disease." W.C. Alvarez assails "fad" [of vegetarianism] in a speech before the American Medical Association.

3471. Eutropheons—Live Food Cafeterias. 1927. Flavors and variety incomparable in Richter's living foods (Ad). *Los Angeles Times*. May 29. p. 27.

• **Summary:** "No cooked meal can compare in variety and delicacy with the wonderful viands served in the tempting style at the Eutropheon Live Food Cafeterias. Try one meal and begin to really live. Price list of 60 products and valuable health hints free on request. 2 inviting places." Address: 833

S. Olive St.; 209 S. Hill St. Both: Los Angeles, California.

3472. *New York Times*. 1927. This familiar human body (editorial). June 1. p. 26, col. 4.

• **Summary:** Editorial on W.C. Alvarez's speech before American Medical Association.

3473. Bragg, Paul C. ed. 1927. Health Center newsletters (Ad). *Los Angeles Times*. Sept. 4. p. L27.

• **Summary:** "Dr. Annie Besant, the world-famous president of the International Theosophical Society, is more healthy and vigorous at 80 than most women at 40. Just now she is completing a lecture tour of the principal cities of Europe and has been doing her traveling... almost entirely by airplane. How many others would be equal to it?"

"The secret to Dr. Besant's remarkable postponement of old age is in her habits of living, particularly as regards diet. She has been a strict vegetarian for years. If you want to stay young eat non-clogging vegetables and fruits.

At Los Angeles' two Health Cafeterias, the innovation of "girls passing around wholewheat muffins during each evening meal is very popular."

The Health Center's bakery has moved to 820 West Sixth Street, from 1607 West 6th. Address: Prof., Chief Clinician, Health Center of Los Angeles, 1000 W. Seventh St.

3474. Damrau, Frederic. 1927. The folly of vegetarianism. *Hygeia* 5:439-42. Sept.

• **Summary:** Contents: Introduction. As the vegetarian reasons. Uric acid theory largely a myth. Does meat make us wild? (Eskimos, the fierce bull, Woodrow Wilson). Thriving on a meat diet (Stefansson lived for 9 years exclusively on meat). Experiments with vegetarian rats. Why some folk become vegetarians.

Vegetarianism is based on myth, superstition, fancy, the unchecked imagination, and is nothing more than a "burlesque on dietetics."

3475. Robertson, T. Brailsford; Hicks, C.S.; Marston, H.R. 1927. A comparison of the utilization of nucleic acids of animal and vegetable origin. *Australian J. of Experimental Biology and Medical Science* 4(3):125-50. Sept. [21 ref]

• **Summary:** An absorption study shows that, for humans, a meat diet is preferable to a vegetable diet if reduced uric acid production is desired. Address: Dep. of Biochemistry and General Physiology and the Dep. of Human Physiology and Pharmacology of the Univ. of Adelaide.

3476. *New York Times*. 1927. A dietetic contest. Oct. 7. p. 26, col. 6.

• **Summary:** In this letter to the editor, dated October 4, 1927, the author suggests a vegetarian diet for Tunney, meat diet for Dempsey, as preliminary to bout to test theory.

Address: Wilton, Connecticut.

3477. Taylor, Alonzo E. 1927. The future food supply of the United States. *Bulletin of the New York Academy of Medicine* 3(11):610-32. Nov.

• **Summary:** "Based on the experiences of other countries, it is possible to adjudge the population-carrying capacity of the United States. On the basis of representative European crop yields, the United States could support some 500 million people on a largely vegetarian diet, in which cereals and legumes would form the chief sources of protein, with only such animal products as could be secured from inedible residues and forage on land not adapted to the raising of primary crops. On a lacto-vegetarian diet, something like 400 million people could be sustained" (p. 624).

This is the Wesley M. Carpenter lecture, delivered before the New York Academy of Medicine. The author admits that his prophesy "is essentially the projection of existing knowledge into the future." He begins by discussing population growth (the U.S. population is projected to be 180 million in 1987; it was actually 242 million, 34% higher than forecast), mechanization, reduction of waste, and per capita daily food requirements (calories 2,800 to 2,900, protein 75 gm, fat 100 gm, carbohydrate 400 gm).

"Vegetal oils may be expected to continue a prominent component of the diet... Americans taste seems to favor bland vegetal cooking oils over animal fats, as illustrated in the preference for vegetal lard substitutes over lard."

Note: In 1928 Alonzo Taylor was a Director of the Food Research Institute, Stanford, California.

3478. Williams, George Albert. 1927. A study of the laxative action of wheat bran. *American J. of Physiology* 83(1):1-17. Dec. 1. [6 ref]

• **Summary:** "The expenses of this investigation were partially defrayed by a grant from the Postum Cereal Company." The article begins: "Ever since the days of Sylvester Graham (1794-1851, physician, vegetarian, and writer on dietetics), pioneer advocate of the wholesomeness of whole-wheat and Graham flour, the presence of bran in the human dietary has been regarded as more or less beneficial. Wheat bran has long been used as a diabetic food because its carbohydrates are apparently poorly utilized by man. However, in the last few years this supposedly indigestible part of the wheat kernel has taken its place on the breakfast table of millions of Americans along with cereals of high food value. The recent popularity of bran in the dietary is due to its reputed excellence as a laxative."

"In 1906 Jordan, Patten and Hart (in this journal, xvi, 268) observed that cattle became constipated when the unwashed whole bran in the ration was replaced by washed bran, and that the constipation disappeared when the washed bran was discontinued and the use of washed bran was resumed. These investigators attributed the constipated

condition of the cattle to the absence of phytin from the washed bran, and the relief afforded by the unwashed bran to the phytin present in the latter. Phytin is very soluble in water..."

"The prevailing idea in more recent years has been that bran owes its peculiar laxative power to the crude fiber it contains."

In this study, various types of bran and substances isolated from bran were fed to adult dogs. Results showed that the laxative effect of bran was due, at least in part, to the crude fiber present in the bran. The crude fiber was laxative even when fed in small quantities corresponding to the crude fiber content of 3 per cent bran. These small quantities caused a marked increase in the number of defecations per 8-day period. Crude fiber also had the power of producing more than its own weight of feces; 1 gm of fiber produced about 3 gm of feces. "In general bran did not possess feces-forming power to this extent."

The article concludes: "The crude fiber of wheat bran is an important contributory factor to the laxative effect of bran, and, gram for gram, is a much more powerful laxative than the bran itself." Address: Lab. of Physiological Chemistry, Yale Univ., New Haven, Connecticut; Physiological Chemistry Lab., Jefferson Medical College, Philadelphia, Pennsylvania.

3479. Shippey, Lee. 1927. Lee side o' L.A. *Los Angeles Times*. Dec. 17. p. A4.

• **Summary:** There are two Eutropheon dining-rooms in Los Angeles. Eutropheon means "uncooked" in Greek. They serve pies, with sub-baked crusts and a filling of dried or fresh crushed fruits. "These restaurants also, of course, serve a great many nuts. But most of the diners we saw looked like extra-intelligent people."

3480. Bois, Désiré. 1927-1937. Les plantes alimentaires chez tous les peuples et à travers les âges. Histoire, utilisation, culture. 4 vols. [The food plants of all people across the ages. History, utilization, culture. 4 vols.]. Paris: Paul Lechevalier. See vol. 1, p. 119-30. Vol. 3, p. 153-55 (shoyu). (*Encyclopedie Biologique*, vol. I, III, VII, XVII. Fourth edition of *Le Potager d'un Curieux* by Paillieux and Bois). Illust. Index + Index of Illust. 25 cm. [12 ref. Fre]

• **Summary:** Vol. I. Phanérogames légumières. The section on the soybean (*le Soya*) (p. 120-130), discusses the history of the plant in various countries, the oil and its uses, the preparation of soybean cheese and soy sauce, the nutritive value of the soybean, the place of the soybean in the culture of various countries including the United States, yields of various varieties, and use as a forage crop.

At its annual lunch on 15 May 1911, following its tradition of introducing new products from little-known plants, the Society for Acclimatization (in France) served samples of various soyfoods (*plusieurs préparations à base*

de Soya) prepared by Mr. Li Yu-Ying, technical director of a factory established on the outskirts of Paris for the preparation of various products from this legume: vegetarian ham (*jambon végétal*), soy cheese (*fromage de Soya*), soy preserves (*confitures de Soya*), soy bread (*pain de Soya*), etc. (p. 126).

Vol. III. Plantes à épices, à aromates, à condiments. The section on shoyu (p. 153-155) describes soy sauce and its preparation. Note: Désiré Bois lived 1856-1946. Address: Prof., France.

3481. Allen, Ida Cogswell (Bailey) (Mrs.). 1927. Vital vegetables, with analyses, menus, and recipes. Garden City, New York: Doubleday, Page & Company. xi + 466 p. Illust. 20 cm. *

3482. Arnold, M. 1927. Art and science of healing (Back to nature for health). St. Leonard's on Sea, England: King Bros. & Potts. 60 p. 19 cm. *

• **Summary:** About vegetarianism. Address: Weymouth, England.

3483. Bell, Ernest. 1927. The humane diet and common sense. London: Animals' Friend Office. 20 p. 22 cm. Series: The "A.F." pamphlet series. *

• **Summary:** Ernest Bell was born in 1851.

3484. Blackmore, M.A. 1927. Vegetable cookery and meatless dishes. Auckland, New Zealand: Whitcombe & Tombs Ltd. 57 p. Undated. Plates. 19 cm. *

• **Summary:** Advertising matter interspersed.

3485. Carbonell, J. Fernando. 1927. El vegetarianismo [Vegetarianism]. Montevideo, Uruguay: Published by the author. [Spa]*

• **Summary:** Note: A book review in *Naturopath* (USA) (March 1927, p. 153) states that Dr. Carbonell is "the foremost authority on nature cure and vegetarianism in South America. Dr. Carbonell has a well known Naturologic Institute in Montevideo and his magazine, *Natura*, is the oldest magazine on nature cure published in Spanish. His book from the theoretical and from the practical point of view, and ends with a series of recipes to prepare delicious vegetarian dishes. The vegetarian movement is increasing very rapidly in South America, but nowhere there is it more conspicuous than in Uruguay." Address: Dr., Montevideo, Uruguay.

3486. Deflacelière, L. 1927. Hygiène et menus de réforme alimentaire: 750 menus d'hygiène gastronomique [Hygiene and menus for food reform: 750 menus of gastronomic hygiene]. Paris: L'Éleveur. 159 p. 12°. [Fre]*

• **Summary:** About vegetarianism. Address: France.

3487. Estes, St. Louis A. 1927. *Raw food and health*. New York City, NY: Estes Raw Food and Health Association. 443 p. Portrait. 20 cm. No index.

• **Summary:** This book also calls for the use of cow's milk, ice cream, cheese, and eggs. Under the author's portrait photo is written: "Discoverer of dynamic breath controls for disease prevention. Father and founder of the raw food movement, and international authority on old age and raw foods."

3488. Fishbein, Morris. 1927. *The new medical follies: An encyclopedia of cultism and quackery in these United States, with essays on the cult of beauty, the craze for reduction, rejuvenation, eclecticism, bread and dietary fads, physical therapy, and a forecast as to the physician of the future*. New York, NY: Boni and Liveright. 235 p. No index. 20 cm.

• **Summary:** Contents: 1. An encyclopedia of cults and quackeries. 2. The cult of beauty. 3. The craze for reduction [of body weight; slenderization]. 4. Rejuvenation. 5. Rejuvenation: The mechanical and glandular methods. 6. Bread and some dietary fads [white vs. whole wheat bread]. 7. The end of eclecticism. 8. Physical and electrical therapy. 9. Psychoanalysis—a cultist movement? 10. Ethics—medical otherwise. 11. The physician of the future.

This is a completely different book from his 1925 book having a similar title. Chapter 1 begins with a definition of healers (a word that Fishbein belittles) and cults—and with these words: "Of all the nations in the world, the United States is most afflicted by its healers." "The scientific medicine of to-day is based on the discoveries made in the fundamental sciences. It holds to no single theory as to the causation of disease and it does not insist correspondingly that the successful treatment of disease depends on the use of any single method of manipulation or administration." Cults criticize the "germ theory" of disease. They have excessive devotion to some person, idea, or thing which they consider a cure-all. Many cults, classed as "non-medical," deprecate the use of medicines. "Many cultist leaders denounce the eating of meat because of some weird notions of body chemistry." There follows an alphabetical list of all the different cults that the author has been able to discover. Among these are chiropractic, Christian Science (which contends that death does not exist), Faith Healing, Homeopathy, Irido-Diagnosis [iridology], Kneipp Cure, Naturopathy [misrepresentations and unfair criticisms], Osteopathy, etc.

Note: Morris Fishbein lived 1889-1976. Address: Editor of the *Journal of the American Medical Assoc.* [and its executive director] and of *Hygeia*, the health magazine.

3489. Gandhi, Mohandas Karamchand. 1927. *The story of my experiments with truth*. Translated from the original in Gujarati by Mahadev Desai. Vol. 1. Ahmedabad, India: Navajivan Press. 602 p. Index. 24 cm. See also Vol. 2, 1929.

• **Summary:** This magnificent autobiography opens with

a sepia photo of Gandhi (lived 1869-1948), dressed only in a dhoti (a long loincloth worn by Hindu men), sitting on the ground and looking contemplatively downward—a characteristically humble pose for such a great man.

Before Gandhi left India for London on 4 Sept. 1888, 1 month before his 19th birthday, as a shy young man to further his studies in law for 32 months, he took 3 vows before his mother to set her heart at ease and to prevent him from violating the rules of his caste: he would not touch wine, woman, or meat (including eggs). The first friend with whom he lived in London persistently pleaded with him to eat meat, but he refused. The next family with whom he lived knew nothing of vegetarian cookery so Gandhi was always hungry—though he never mentioned it.

Finally, after much searching, he found a vegetarian restaurant on Farringdon Street in London. "The sight of it filled me with the same joy that a child feels on getting a thing after its own heart. Before I entered I noticed books for sale exhibited under a glass window near the door. I saw among them Salt's *Plea for Vegetarianism*. This I purchased for a shilling and went straight to the dining room. This was my first hearty meal since my arrival in England. God had come to my aid.

"I read Salt's book from cover to cover and was very much impressed by it. From the date of reading this book, I may claim to have become a vegetarian by choice. I blessed the day on which I had taken the vow before my mother. I had all along abstained from meat in the interests of truth and of the vow I had taken, but had wished at the same time that every Indian should be a meat-eater and had looked forward to being one myself freely and openly some day, and to enlisting others in the cause. The choice was now made in favour of vegetarianism, the spread of which henceforward became my mission.

"My faith in vegetarianism grew on me from day to day. Salt's book whetted my appetite for dietetic studies. I went in for all books available on vegetarianism and read them. One of these, Howard Williams' *The Ethics of Diet*, was a 'biographical history of the literature of humane dietetics from the earliest period to the present day.' It tried to make out that all philosophers and prophets from Pythagoras and Jesus down to those of the present age were vegetarians. Dr. Anna Kingsford's *The Perfect Way in Diet* was also an attractive book"—as the writings of Dr. Allinson [probably Thomas Richard Allinson]" (p. 118-21).

As Gandhi set out to try to play the English gentleman, his vegetarianism occasionally led to awkward social situations but he never broke his vows—except for a brief lapse into eating eggs, which he later regretted.

Chapter 17, titled "Experiments in Dietetics," describes Gandhi's growing awareness of the many facets and implications of a vegetarian diet and of the relationship between humans and animals. He met many kindred spirits in vegetarian restaurants, joined a vegetarian society in

England and subscribed to its journal. Soon he found himself on the Society's Executive Committee. "Here I came in contact with those who were regarded as pillars of vegetarianism, and began my own experiments in dietetics" (p. 137-39).

"Full of the neophyte's zeal for vegetarianism, I decided to start a vegetarian club in my locality, Bayswater. I invited Sir Edwin Arnold, who lived there, to be Vice-President. Dr. Oldfield who was Editor of *The Vegetarian* became President. I myself became the Secretary. The club went on well for a while, but came to an end in the course of a few months. For I left the locality according to my custom of moving from place to place periodically. But this brief and modest experience gave me some little training in organising and conducting institutions." Gandhi's extreme shyness prevented him from expressing himself on any subject, including vegetarianism, throughout his stay in England.

"It is my firm conviction, that man need take no milk at all, beyond the mother's milk that he takes as a baby. His diet should consist of nothing but sunbaked fruits and nuts... Restraint of the sexual and other passions becomes easy for a man who lives on such food. My co-workers and I have seen by experience that there is much truth in the Indian proverb, that as a man eats, so shall he become." But while "engaged in a recruiting campaign in Kheda, an error in diet laid me low, and I was at death's door. I tried in vain to rebuild a shattered constitution without milk. I sought the help of doctors, *vaidyas*, and scientists whom I knew to recommend a substitute for milk. Some suggested *mung* water, some *mowhra* oil, some almond-milk. I wore out my body in experimenting on these, but nothing could help me leave the sickbed." Finally he started drinking goat's milk; the spirit of his vow was destroyed—but he recovered and admitted that his theory had failed him. Nevertheless, he declared his "firm conviction, that for the seeker who would live in fear of God, and who would see Him face to face, restraint in diet both as to quantity and quality is as essential as restraint in thought and speech." (Vol. II, p. 45-47).

Gandhi wrote most of the history of his struggle in South Africa while in Yeravda jail, and finished it after he was released (p. 155). "I was now anxious to observe brahmacharya in thought, word and deed, and I was equally anxious to devote the maximum of time to the Satyagraha struggle and fit myself for it by cultivating purity... Fasting and restriction in diet now played a more important part in my life. Passion in man is generally co-existent with a hankering after the pleasures of the palate. And so it was with me" (p. 157-58). Gandhi first went to jail in 1908. At one point he voluntarily gave up salt and pulses. His wife observed that "all restraint, whatever prompts it, is wholesome for man" (p. 171-74). In 1912 Gandhi, Mr. Herman Kallenbach, and 4-5 Musalmans [Muslims] lived at Tolstoy Farm, a community started by Gandhi in 1910 in Transvaal (22 miles from Johannesburg), South Africa;

all were vegetarians. Gandhi decided to give up milk and cereals, and to live on a diet of uncooked fruit, nuts, and olive oil (p. 180-83).

Note: This is the earliest document seen (Oct. 2010) concerning Gandhi and vegetarianism. Address: India.

3490. Kellogg, John Harvey. 1927. *The new dietetics: A guide to scientific feeding in health and disease*. 3rd ed. Battle Creek, Michigan: The Modern Medicine Publishing Co. 1031 p. See p. 188-93, 322-28. Illust. Index. 24 cm.

• **Summary:** This is an encyclopedia of food, diet, and nutrition. Earlier editions were published in 1921 and 1923. The author, a physician and a vegetarian, lists his credentials on the title page: "Fellow of the Royal Society of Medicine of Great Britain, of the American Medical Association, Member of the American Economic Association, and of the National Geographical Society, Member of the Société d'Hygiene of France, Late Member of the Michigan State Board of Health, Editor of "Good Health," Superintendent of the Battle Creek Sanitarium, President of Battle Creek College.

Table XIV (p. 188) lists soy beans as a food rich in lime (calcium), containing 0.46%. Pages 189-93 discuss "Acids and bases of food—The acid alkaline balance." It begins: "As pointed out by Bunge many years ago, and as further shown by an extensive research conducted by Sherman, of Columbia University, foodstuffs differ in relation to their acid and basic contents. In certain foods, bases or alkalies predominate, while in others the mineral acids predominate.

"The waste products of the body are predominantly acid; consequently it is desirable that the foodstuffs should be predominantly basic. If acids predominate in the ration, and this condition continues for a considerable period of time, the effect will be to disturb the nice balance between acids and bases which is normally maintained in the body fluids and which is essential for life. A deficiency of alkalies constitutes acidosis.

"It is necessary that the alkalinity of the blood should be constantly maintained as the only means by which the acid wastes of the body which are constantly accumulating as the result of all sorts of vital work may be promptly removed." All flesh foods leave highly acid residues. Eggs are also acidic, though less strongly than meat. Cereals and bread are acidic, though much less so than meats. Milk is slightly alkaline. Most fruits, and all green and root vegetables are strongly basic and tend to alkalinize the tissue fluids... Generally it is better to select foods which afford a large basic margin so as to add to the alkali reserve of the body, which always tends toward diminution, especially in old age. A strongly basic diet is especially indicated in cases of arteriosclerosis and disease of the kidneys, in fevers, in pregnant women, in all forms of acidosis, and in old age...

"At the present time all physiologists are agreed that the highest degree of physical vigor and efficiency may

be maintained on a diet which excludes flesh foods and physiologists the world over are unanimous in advising a curtailment rather than an increase in meat consumption.”

Table XVI (p. 192-93) is titled “Excess of acid or alkali in one ounce and in 100 calorie portions of common foodstuffs.” The Soy bean has an excess of base (alkali), 12.0 units per 100 calories or per 1 ounce.

In the chapter on Legumes, pages 322-28 give a detailed and accurate discussion of the soy bean and various soyfoods, including the history and nutritional composition of the soy bean, soy bean milk, to fu [tofu], soy sauce, and soy bean sprouts. On the first page, Dr. Kellogg states: “The soy is the best of all beans.”

In the chapter titled “Infant Feeding,” under “Vegetable Milk” (p. 956), Dr. Kellogg states: “The Chinese have for ages made from the soy bean a preparation which so closely resembles the dairy product that it may not inappropriately be called vegetable milk. A much better preparation is made from walnuts, almonds, and even peanuts... Milk prepared from walnuts and almonds is used in China, the Philippines and throughout the Orient, as a food for nurslings for whom a wet nurse can not be provided. This custom prevails extensively in those Asiatic countries in which cow’s milk is but little used.

“A nut milk commonly known as ‘Malted Nuts’ has been made in this country for more than thirty years and has come into extensive use... These plant protein milks render great service especially in the treatment of infants and invalids who are sensitized to cow’s milk. They are also valuable resources in the treatment of colitis in infants and in cases in which change of the flora is found difficult, so that the suppression of all animal proteins becomes necessary.”

Also discusses quinoa, kaoliang, and the adzuki bean.

Note: This is the earliest English-language document seen (Feb. 2004) that uses the word “alkalinize” to refer to making a food more alkaline. Address: Battle Creek, Michigan.

3491. Leclerc, Henri. 1927. *Les légumes de France: Leur histoire, leurs usages alimentaires, leurs vertus thérapeutiques* [The vegetables of France: Their history, their food uses, their therapeutic virtues]. Paris: Masson et Cie. 257 p. 21 cm. [Fre]*

• **Summary:** The author was born in 1870.

3492. Lovell, Philip M.; Press-Lovell, Leah. 1927. *Diet for health by natural methods: Together with health menus and recipes. Complete instructions for the cure of the sick without the use of drugs.* Los Angeles, California: The *Times-Mirror* Press. xiii + 428 + [7] p. No index. 21 cm.

• **Summary:** Part I: Treatment and diet, by Dr. P.M. Lovell. Part II. The preparation of health foods, by Leah Press-Lovell (recipes, p. 129-428). Some of the recipes in this book first appeared in the “Care of the Body” section of

the *Los Angeles Times*, which Dr. Lovell has edited for the past few years. “This is the pioneer health department of any newspaper in the country, undoubtedly the most widely read and unique, in so far as it advocates drugless, natural therapy” (p. 4). “This book is based on vegetarian principles. Meat recipes... are not included.” Many reasons for this are given. Meat includes fish and fowl (p. 8-9).

Soy-related: “Soy sauce or shoyu is made from soy beans and can be bought at Japanese stores. It gives a tasty flavor to gravies and to cereals” (p. 134). Chop suey (3 types), each served with “Soy bean sauce” (p. 290-91). Soy gravy (with soy—also called soy sauce or shoyu, p. 305). Chapter 14, “Legumes” (p. 366-70) discusses chick peas (Garvanza), lentils, peanuts, and “Soy beans: Best known in China and India. Rich in oil. Contain almost no starch. Require slow cooking to bring out flavors. Hulls are difficult to digest. Therefore remove them by rubbing through a colander.” “About the soy bean: The soy bean is very important in the Orient. When three-fourths grown it makes a nutritious green vegetable [yes] known as ‘bean sprouts’ [no]. Products of soy beans are soy bean flour, soy bean milk, soy bean cheese (tofu), soy sauce, soy bean oil, sprouts, etc. Soy bean products can be bought at Japanese and Chinese grocery stores.” Contains 3 recipes: Soy roll or bread (replace 25% of the whole wheat flour with soy flour in any whole wheat bread recipe). Soy bean porridge (cook 1 cup soy bean flour with 3 cups water for 2 hours in a double boiler. Cool, slice, roll in corn flour and bake with butter or oil to make croquettes). Soy bean croquettes (with “1 cup soy bean porridge”). Soy bean milk (made from soy bean flour, p. 420; also almond milk and cocoanut milk).

Also discusses: Of the general advice given to patients, “the subject of diet occupies the leading position” (p. viii). Agar flakes (vegetable gelatine) are better than animal gelatine (p. 135). Almonds—How to prepare almond milk, cream, and meal (p. 152). Cocoanut—To prepare cocoanut milk. Peanuts—How to prepare raw peanut butter (p. 153). Garvaza [garbanzo] beans and meal (p. 308-09). Nut loaf (Vegetable turkey) (with peanuts, p. 315). Carqué’s unfermented whole wheat bread (p. 351). Carqué’s unleavened fruit bread (p. 351). Recipes using Graham flour (different from whole wheat flour, p. 356-59).

Ads on the last 7 (unnumbered) pages are for: (1) Lovell Health Offices. (2-3) Lovell’s drugless health library (39 titles on diseases and health problems; pocket edition size). (4) Health of the Child, by Dr. Philip M. Lovell. (5) Carqués California Pure Natural Food Products: Fruits—sun-dried and dehydrated without bleaches, fumigants or preservatives (incl. black mission figs), nuts, confections, stamina and laxative foods, nut butters, cereals and products (incl. soy bean flour), miscellaneous. And Carqué Pure Food Co., Inc. (6) Cubbison’s Cracker Co., 3419 Pasadena Ave., Los Angeles. And Cubbison’s Whole Wheat Flaxseed Crackers. Cubbison’s also sells Whole wheat crackers, and Whole

wheat nut bread (See p. 32-33, 104). (7) The Cary Health Cooker (for steaming and baking; Elmer E. Cary Co., Los Angeles).

Note: This is the earliest published document seen (July 2021) that gives the address of Cubbison's Cracker Co. as 3419 Pasadena Ave. Address: 1. Dr., drugless practitioner, Health Offices, 238 Chamber of Commerce Bldg., 1151 So. Broadway, Los Angeles, California; 2. His wife. Phone: WEStmore 8275.

3493. Maurizio, Adam. 1927. Die geschichte unserer Pflanzennahrung von den Urzeiten bis zur Gegenwart [History of our plant foods from prehistoric times until the present]. Berlin: Verlagsbuchhandlung Paul Parey. xx + 480 p. Illust. 25 cm. [20+ ref. Ger]

• **Summary:** Soybeans may be alluded to on pages 87 and 448 as "Dolichos species." Translated into French in 1932 by F. Gidon. Address: Prof. of Botany (Botanik) an der Technischen Hochschule in Lemberg, Ehrenprofessor der Universitaet in Warschau.

3494. Miles, Hallie Eustace (Killick). 1927. Health without meat... 13th edition, revised. London: Methuen & Co. x + 137 p. 19 cm. *

• **Summary:** The British Library Catalogue lists the author's name as "Killick, afterwards Miles (Hallie)."

3495. Thayer, Gilbert (Mrs.). 1927. The Gilbert Thayer cook book: Life-giving preparations of food combinations. Los Angeles, California. 71 p. 23 cm. *

• **Summary:** A popular work about vegetarianism and vegetarian cookery. Ads appear on pages 67-71. Address: Lafayette, Indiana.

3496. Thayer, Gilbert. 1927. Perfect health. Los Angeles, California: G. Thayer. 208 p. Illust. Portrait. * Address: Lafayette, Indiana.

3497. To ministers of Christ. An appeal to the God within to respect the command "Thou shalt not kill," by abstaining from killed food and teaching their flocks accordingly. 1927. London: C.W. Daniel Co. 14 p. *

3498. Wyndham, Hugh. 1927. Everyday food: Its relation to health and fitness. London: C.W. Daniel Co. 48 p. Series: First Aids to Health, no. 26. *

• **Summary:** About vegetarianism. A first edition was published in 1924.

3499. Hirsch, Fred S. ed. 1928. Health Center newslets (Ad). *Los Angeles Times*. Jan. 22. p. K27.

• **Summary:** "450,000 years ago there were intelligent human beings on earth... But they were far cleaner internally than mankind today... If you want to know what it really

feels like to be thoroughly, refreshingly clean inside, take Innerclean Intestinal Laxative. This is not a drug extract but a wholesome compound of dried aromatic herbs and vegetables perfected by Prof. Arnold Ehret,..."

"Nature will keep you clean internally if you give her a chance. But you have to do your part with exercise, proper breathing, and non-clogging foods... fruits and non-starchy vegetables mostly." Discover the Health Cafeteria, 217 West 6th St. (between Spring and Broadway), and 1000 West 7th St., and the Whole Wheat Bakery-Cafe at 820 West 6th St., near Figueroa. The latter is open all day Sunday and specializes in a "wonderful 60 cent table d'hote vegetarian dinner."

"I speak every Tuesday at 8 p.m. in conjunction with Dr. Newcomb, Chief Clinician of the Health Center, and Prof. Barclay Severns has charge of a lecture program every Friday at 8 p.m. Our hall was packed last week. Were you there?"

Note: This is the earliest document seen (March 2007) in which Paul Bragg is *not* mentioned in connection with the Health Center. It is also the earliest document seen (July 2021) that mentions Fred. S. Hirsch or Dr. Newcomb in connection with the Health Center. Fred Hirsch has been Arnold Ehret's manager since about the early 1920s. Newcomb is probably a naturopathic doctor. But does he have any credentials? Note the three addresses given above. Starting on about 15 Jan. 1928, Bragg and his Health Center are at a new address, 840 South Hill Street. What's going on here? Address: D.N.S., Managing Director, Health Center, 1000 West Seventh St. [Los Angeles].

3500. *Volksernaehrung (Die) (Berlin)*. 1928. Kuechenzettel fuer vegetarische Speisen und Schonungsdiaetspeisen [Menu for vegetarian foods and protective diet foods]. 8(3):41-42. Feb. 5. [Ger]

• **Summary:** This menu is divided into two parts: Vegetarian and protective. The protective diet, which is not vegetarian, allows fresh quark, veal, and fish cutlets.

3501. Carque, Lillian R. 1928. Mrs. Carqué's recipe book. Los Angeles, California: Otto Carqué. 32 p. Illust. 15 cm.

• **Summary:** Inside front cover: "Dear Friends: This recipe book has been created to fill a deeply felt human need, namely to emphasize the importance of a fruitarian as well as vegetarian dietary, and to encourage the greater use of nature's most wholesome foods..." Signed, Lillian Carqué (Mrs. Otto Carqué).

This book has no table of contents. However the recipes are divided into "divisions." Fruit & nuts (p. 1-12). Vegetable salads (p. 13-18). Cooked dishes (p. 18-23). Vegetable soups (p. 23-24). Fruit soups (p. 24-25). Fruit cocktails (p. 25). Desserts (p. 25-27). Sandwiches (p. 27-28). Unfired pies [raw] (p. 28-29). Sauces & dressings (p. 29-31). Breads (p. 31). Health confections (p. 32).

Soy related recipes include: Soya bean bread (with 1½ cups Carque's Soya Bean Flour 2 cups whole wheat flour, 1½ cups nut milk, 2 tablespoons Carque's Honey, etc., p. 31).

A photo at the top of many pages shows the dish prepared from the recipe on that page.

The recipes call for many Carque brand products by name—such as: Carque's Almond Butter, Carque's Black Mission Figs, Carque's California Dates, Carque's California Honey, Carque's California Olive Oil, Carque's Celery Salt, Carque's Cracked Wheat, Carque's Deglet Noor Dates, Carque's Dried Apricots, Carque's Fig Paste, Carque's French Dressing, Carque's Gem Peanut Butter, Carque's Granulated Agar, Carque's Lentil Flour, Carque's Natural Whole Rice [brown rice], Carque's Nut Cream Butter, Carque's Nut Fruto, Carque's Nuts, Carque's Onion Salt, Carque's Orange Blossom Honey, Carque's Peanut Butter Dressing, Carque's Peanut Meal, Carque's Pecan Meal, Carque's Pitted Dates, Carque Powdered C-Leaves, Carque's Prunola Dressing, Carque's Raw Hawaiian Sugar, Carque's Ripe Olives, Carque's Savory Nut Loaf, Carque's Seeded Muscat Raisins, Carque's Seedless Raisins, Carque's Shredded Coconut, Carque's Soya Bean Flour, Carque's Thompson Seedless Raisins, Carque's Unsulphured Dried Peaches, Carque's Unsulphured Dried Pears, Carque's Whole Wheat Macaroni.

Lillian R. Carqué was born in 1899. This book was published about 7 years before Otto Carqué's death on 9 Jan. 1935.

According to OCLC (Dec. 2010) Helen Evans Brown was a former owner of this book. It was donated to the Huntington Library by Philip S. Brown. Address: 1016 So. Hill St., Los Angeles, California.

3502. Thoms, Herbert. 1928. William Andrus Alcott: Physician, educator, writer. *Bulletin of the Society of Medical History of Chicago* 4(1):123-30. April. [10 ref]*

• **Summary:** An excellent, scholarly biography of Dr. William Alcott. Address: New Haven, Connecticut.

3503. Wu, Hsien; Wu, Daisy Yen. 1928. Growth of rats on vegetarian diets. *Chinese J. of Physiology* 2(2):173-94. April. [8 ref. Eng; chi]

• **Summary:** Rats, which are omnivores, grew slowly on a strictly vegetarian diet. Address: Dep. of Biochemistry, Peking Union Medical College, Peking, China.

3504. Kellogg, John Harvey. 1928. The rise of bran. *Good Health (Battle Creek, Michigan)* 63(5):36-37. May.

• **Summary:** The article begins: "The rise of bran in public esteem and general use as an article of diet has in recent years been so rapid as to be almost spectacular."

"Of course bran is not a new discovery... All primitive grain eaters... made use of the bran along with the rest of the grain."

"In this country the interest in bran began with the diet reform movement started by Sylvester Graham in the forties of the last century." He lectured widely, "advocating the use of whole meal flour. The graham flour and graham bread, with which everybody is familiar, and the great interest in bran, are the results of his efforts."

Dr Morris Fishbein, editor of the *Journal of the American Medical Association*, and one of the most prolific of modern medical writers, wrote about the importance of bran in the April 1928 issue of *Scientific American*. Hippocrates was also a believer in bran.

3505. Winckel, Max. 1928. Die vegetarische Kueche in der Praxis [Vegetarian cooking in practice]. *Volksernaehrung (Die)* (Berlin) 8(13):203-04. July 5. [Ger]

Address: PhD, Meraner Strasse 1, Berlin-Schoeneberg, Germany.

3506. *Literary Digest*. 1928. America going vegetarian. 98(3):19-20. July 21. [1 ref]

• **Summary:** A writer in *American Medicine* (New York) bemoans the fact that since World War I, vegetarianism has rapidly become more popular in the USA. Though until recently "vegetarian restaurants were the quaint, secret resorts of pale, anemic, queerly drest dyspeptics, who ate etiolated food in silence, and meanwhile registered acute agony facially, to-day vegetarianism pays, and even the healthy and corpulent are vegetarian..."

"In our passion for vitamins and minerals, we may even forget that meat protein is more easily assimilated than vegetable protein, and that it therefore admirably balances a meal. 'We may even be safe in suggesting a decided curtailment of meat consumption. Yet Vilhjalmur Stefansson, the Arctic explorer, lived for nine years on an exclusive meat diet... and emerged in a state of perfect health according to a complete physical examination made soon thereafter.'" Address: USA.

3507. *New York Times*. 1928. Tombs bad for vegetarian: "Go to jail, yes; but what shall I eat?" says Dooniefsky. July 26. p. 12, col. 2.

• **Summary:** S. Dooniefsky, sentenced to jail, objects to meat fare.

3508. Bragg's Health Center. 1928. This advertisement may save your life: Read every word of it (Ad). *Los Angeles Times*. Aug. 5. p. K29.

• **Summary:** A photo at the top left of the ad shows "Prof. Paul C. Bragg: He may save your life," standing in a full-length gym outfit and looking very fit and strong. Discusses: "Know your physical condition: Everyone should have a thorough Physical Examination once a year." Bring this ad and you will be given one for free by "the Chief Diagnostician of the Bragg Health Center." Keep your

“intestines clean and free from putrefaction. Hundreds of folks eat daily at my famous Vegetarian Health Cafeteria.” “Prof. Hall can give you luxuriant hair... the noted hair specialist is doing wonders for folks with falling hair, dandruff, oily, gray, off colored hair.” Call for a free scalp examination. Free lecture by “Betty Brownlee, the Health girl.” Address: 840 So. Hill St. [Los Angeles].

3509. McCoy, Frank. 1928. Health and diet advice. *Los Angeles Times*. Aug. 8. p. A6.

• **Summary:** The section titled “Cheese without pie” notes that cheeses from which the cream [fat] has been partly removed are most easily digested. “Cottage cheese is very wholesome, and is often used by vegetarians as a substitute for meat.”

“Even the Japanese, who are too crowded in their picturesque island islands to raise cows, have a kind of cheese [tofu] manufactured in much the regulation manner by souring soy bean milk.” Note: Tofu is made by coagulating soy bean milk with a salt (such as magnesium chloride and/or calcium sulfate), not by souring it. Address: Dr., author of “The Fast Way to Health”.

3510. *Los Angeles Times*. 1928. Eutropheons to be meet motif. Aug. 14. p. A3.

• **Summary:** “The Eutropheons, who claim the distinction of having originated the only dining-rooms in the world in which no cooked foods are served, will be the guests of Dr. Philip M. Lovell and staff at the dietetic lecture-demonstration this afternoon at 2 o’clock... at 130 South Broadway.

“Dr. Lovell will talk on the preparation of unfired foods, while Mrs. Eva Richter, manager of the Eutropheons, and her assistants will prepare and serve... natural products without any cooking except that done by the sun.

A booth will display more than 50 natural food products and samples of olive bread, nut roll and rhubarb drink will be served.

3511. Mitchell, Helen S. 1928. Nutritive value of the garbanza pea. *Western Hospital and Nurses’ Review* 11(6):26-27, 52-53. Aug. [9 ref]

• **Summary:** The garbanza is also known as the gram or chic pea, and sometimes as the Idaho pea. Artemus, in *The Encyclopedia of Foods and Beverages*, states that it is widely used in Mediterranean countries and was probable the “pulse” of the ancient Hebrews. Today is it a leading article of diet in Spain.

Pages 26-27 show the growth rates of rats fed garbanza pea, soy bean, and casein diets. Address: PhD, Nutrition Lab., Battle Creek Sanitarium [Michigan].

3512. *Literary Digest*. 1928. Tabus and humors of a life bowed down to spinach. 98(9):43-44. Sept. 1. [1 ref]

• **Summary:** Describes some humorous and philosophical aspects in the life of vegetarian Elsie McCormick, who wrote of her experiences in the *New York World*. Her vegetarian doctor told her to try a vegetarian diet to combat digestive problems. The tone of both articles is critical or sarcastic.

3513. Damrau, Frederic. 1928. Eat all the meat you want. *Independent (The) (With Which is Incorporated Harper’s Weekly)* 121(4087):303-04, 312. Sept. 29.

• **Summary:** The beliefs of vegetarians and others that meat is harmful to one’s health are unfounded; the best diet is a mixed one containing both meat and vegetables. “A deep-rooted conviction that meat is intrinsically harmful dates as far back as mythology, wherein we read of the Hyperboreans, a fabulous race of people who were reputed to live a thousand years and longer by the simple expedient of eschewing all forms of flesh...”

“When we seek real proof of the harmfulness of meat, we find nothing but tradition and supposition. It is true that Dr. Alexander Haig, some years ago, wrote a book in which he attributed many human ills to uric acid poisoning. As meats are rich in substances from which uric acid is formed, Dr. Haig advised a meatless but not strictly vegetarian diet in the treatment of the various diseases which he believed to be due to uric acid excess. His ‘theory’—it never really attained the scientific dignity of a true theory—has long since been repudiated. It is now known that uric acid is not harmful, that it merely represents an innocent end product of the body’s activities, and that it is the failure of the body’s furnaces to burn up the food products and the consequent formation of uric acid that causes the real trouble.

“The cause of vegetarianism and subvegetarianism receives a rude jolt when we consider the experience of Vilhjalmur Stefansson. This famous explorer lived for eleven and one half years within the Arctic Circle. During nine of them he ate nothing but meat. Did his health suffer, as the vegetarians would have us believe? No. He never felt better in his life.” Address: M.D.

3514. Bircher, Max Edwin. 1928. Der Einfluss der fruktovegetabilen und vorwiegend rohen Ernährungsweise auf die Viskosität des Blutes, auf dessen Haemoglobingehalt und auf den Blutdruck. I. Der Einfluss... auf die Viskosität des Blutes. II. Der Einfluss... auf den Haemoglobingehalt [The influence of vegetarian diet, predominantly raw, on the viscosity of the blood, the hemoglobin content, and the blood pressure. I. Influence on the viscosity of the blood. II. Influence on the hemoglobin content]. *Schweizerische Medizinische Wochenschrift* 58(40):987-93. Oct. 6. [Ger]

• **Summary:** A vegetarian diet appears to normalize the viscosities of the blood, hemoglobin, and blood pressure.

The original famous Swiss natural doctor was Max Oscar Bircher-Benner, born in 1867. He was head of a sanatorium in Switzerland, where he advocated a raw-

foods vegetarian diet. Address: From the Sanitorium of Dr. Bircher-Benner, Zurich, Switzerland.

3515. Bircher, Max Edwin. 1928. Der Einfluss der fruktovegetabilen und vorwiegend rohen Ernährungsweise auf die Viskosität des Blutes, auf dessen Haemoglobingehalt und auf den Blutdruck. III. Der Einfluss der fruktovegetabilen und vorwiegend rohen Ernährungsweise auf den arteriellen Blutdruck! [The influence of vegetarian diet, predominantly raw, on the viscosity of the blood, the hemoglobin content, and the blood pressure. III. Influence on the arterial blood pressure]. *Schweizerische Medizinische Wochenschrift* 58(41):1010-14. Oct. 13. [20 ref. Ger]

• **Summary:** A vegetarian diet appears to normalize the viscosities of the blood, hemoglobin, and blood pressure. Address: From the Sanitorium of Dr. Bircher-Benner, Zurich, Switzerland.

3516. Health Center. 1928. Are you playing safe when you eat? (Ad). *Los Angeles Times*. Nov. 18. p. H27.

• **Summary:** "There is more truth than folks realize in the statement that many people dig their graves with their teeth." Bad diet is the main cause of disease and suffering. "Highly seasoned foods, such as are served at most restaurants and homes, are bad for a healthy stomach, and if the person who eats them has anything wrong with his digestive system they may be as bad as poison."

"There is just one way to play safe with your diet and that is to eat at a place where the most scrupulous care is taken to avoid dangerous combinations of highly seasoned or otherwise unwholesome foods."

The Health Cafeterias: In Los Angeles there are four Health Cafeterias which are seriously dedicated to the principles of scientific diet. Only such foods as are known to be beneficial are selected. All meats are omitted from the menus. Specially designed cooking utensils insure the maximum retention of the vitamin content and mineral salts which are known to be veritable well springs of health."

Initially, "you may miss the pepper, the vinegar and the other condiments to which you may be accustomed. But the taste of Health Cafeteria food will grow on you, especially after you have noticed a marked improvement in your health and general well being."

"Health is wealth—Why be poor? Patronize the Health Cafeterias at either of the following locations: 217 West Sixth Street, 320 West Sixth Street, 639 South Olive Street, 1000 West Seventh Street."

"The Health Cafeteria at 639 S. Olive St. is open Sundays! Good music every evening."

"More benefits—Less costs at Highland Springs Health Resort." There "you can get the celebrated Arnold Ehret System of Mucusless Diet." Sunbathing, sports, and "entertainment of all sorts." "Enjoy a week end for as low as \$4. Make reservations at any Health Cafeteria..."

Free lectures Monday and Tuesday nights by Dr. C.A. Newcomb and Fred S. Hirsch. Weavever aluminum cooking utensils given away with lecture on "Proper cooking as health insurance."

"Send for a free package of Prof. Arnold Ehret's Innerclean intestinal laxative, from Innerclean Mfg Co., 846 E. 6th St., L.A."

Note: This is the earliest document seen (March 2007) that a Health Cafeteria (or any other health-related organization) at 630 South Olive Street. However Paul Bragg is not mentioned. Address: 1000 West Seventh St. [Los Angeles].

3517. Abbott, George Knapp. 1928. High blood pressure: And degenerative diseases of the heart, blood vessels, and kidneys. Takoma Park, Washington, DC, Peekskill, New York, and South Bend, Indiana: Review and Herald Publishing Assoc. 176 p. Illust. No index. 20 cm. [50+ ref]

• **Summary:** This book, by a Seventh-day Adventist physician, is "the outgrowth of 25 years of medical practice, chiefly institutional, where high blood pressure and degenerative diseases have been an ever-present problem... The problem of so-called essential hypertension had been a baffling and discouraging one until the researches of Sansum and Nuzum gave the added detail of the acid factor [acid-alkali balance], and we have made very definite and precise the rationing in both protein and alkalizing dietary factors" and standardized these into "a simplified system understandable and practical for the use of the patient..." (p. 5).

A poem titled "The fence or the ambulance" humorously encapsulates the debate between prevention and treatment of illness (p. 7).

A table (p. 26) shows the increase in heart disease death rate in the USA from 1900 to 1925, It was 132 death per 100,000 population in 1900 and 186 in 1925, for a 41% increase. Heart disease is the leading cause of death in the USA.

The chapter titled "Strength and endurance" (p. 38-53) discusses: The research of Russell H. Chittenden of the Sheffield Scientific School at Yale University [Connecticut]. He found that a relatively low protein diet helped develop endurance. He was not interested in vegetarianism. "Chittenden's conclusions have never been disproved. No flaw could be found in his experiments." Yet prejudice persists that humans do best on a high-protein diet. Fatigue poisons include uric acid or purine substances. Caffeine and uric acid are nearly alike. Graphs show the effects of caffeine on producing premature muscle fatigue.

The chapter on "High blood pressure and degeneration" (p. 54-66) shows that a low protein vegetarian diet leads to low blood pressure. Three groups of rabbits, placed on high-protein diets, each group on a different type of protein, developed increased blood pressure. These experiments,

lasting for nearly 3 years were conducted at the Potter Memorial Clinic of Santa Barbara, California. In the “Soy bean protein group” (p. 57-58) a group of 12 normal rabbits was fed a diet containing 38% protein, chiefly from soy beans. A graph shows that within 4 months (relatively late) elevation of blood pressure occurred, the range for the first year being 78 to 94—the highest 4 diets graphed. But after 18 months (graph, p. 59) the soy beans diet produced the next to lowest blood pressure. Ultimately the liver diet produced the highest blood pressure. “Not one of the twelve rabbits on the soy bean diet presented arteriosclerosis... but three showed spontaneous sclerosis.” 89% of rabbits on the liver diet showed a kidney disease similar to Bright’s disease found in humans—marked especially by albumin in the urine. 80% of the rabbits on the soy bean diet showed this kidney disease (p. 59-60). The summary (p. 60) states that increased blood pressure appeared latest in those “on a vegetable (soy bean) diet, which kept the urine alkaline.” “The meat and grain protein diets contributed to acidosis, that is, increased acids in the blood. This was not true of the vegetable [soy] protein diet. The acidifying diets, meat and cereal, resulted in hardening of the arteries, while the alkalinizing did not.”

The chapter titled “The food problem” (p. 67-76) discusses Denmark’s food experiment under Dr. Hindhede, who was made “food dictator” during World War I, and the good health that resulted when the entire nation ate a vegetarian diet largely free of dairy products and eggs. They ate all natural “pig food and hen food.”

The chapter on “Hardening of the arteries” (p. 83-94) defines the development of arteriosclerosis and atherosclerosis; It was not present in any of the 12 rabbits “on a soy bean diet, a strongly alkalinizing diet.” “A high protein diet from liver makes a decidedly acid urine with reduction in alkali reserve (carbon dioxide combining power) of the blood” (p. 86-88).

The chapter titled “The unbalanced ration” (p. 122-29) uses the writings of Dr. McCarrison and Dr. Hindhede to argue that simple, primitive diets are healthier than civilized diets.

The chapter titled “The normal diet” (p. 134-60) suggests three basic principles for a healthy diet: (1) Avoid excess protein foods above the normal body requirements of 40-45 gm/day of protein. (2) Avoid excess of acid-ash foods over alkalinizing foods. (3) Avoid excess of total calories (overeating). Soy beans are listed (p. 138) as a high-protein food with an alkalinizing ash. The section on “Complete and incomplete proteins” (p. 140-41) lists soy beans as a source of complete proteins. Meat, although a complete protein, is considered “an inferior food.” The section on “Alkalinizing balance” (p. 143-49) states that acid ash comes from sulphur and phosphorous acids. Alkaline bases are sodium and potassium. The blood and tissue fluids “are normally slightly alkaline. If the blood became even very slightly acid, death would result.” A full-page table (p. 144) ranks many foods

on a scale ranging from acid forming to base forming, with “Foods nearly neutral” in the middle. “Of the legumes, peas and beans are alkaline, the latter very strongly so, while lentils and peanuts are acid in ash. Almonds are alkaline...” Address: A.B., M.D., Medical Director of the Washington Sanitarium and Hospital, Washington, DC.

3518. Ankenbrand, Lisbeth. 1928. *Die Rohkostkueche: Gesundheit durch vitaminreiche Nahrung*. 308 erprobte und bewaehrte Rezepte mit Speisenfolge. Anweisung zur Herstellung von Rohkost. Neuzeitliche Gemuesezubereitung und vegetarische Bratspeisen [Raw food cookery: Health through vitamin-rich nourishment. 308 tested recipes with menu suggestions. Directions for preparation of raw foods. Modern vegetable preparation and vegetarian fried foods]. Stuttgart, Germany: Sueddeutsches Verlagshaus GmbH. 110 p. Illust. 22 cm. Vorword by Dr. Karl Friedrich Keim, Stuttgart. [Ger]

• **Summary:** The author was born in 1885. Address: Germany.

3519. Bell, Ernest. 1928. *Summer school papers: Animal, vegetable and general*. London: G. Bell & Sons. 158 p. *

• **Summary:** The author (born 1851) also wrote many books about animal welfare and against vivisection from about 1893 to 1928. Address: Trinity College, Cambridge, England.

3520. Beston, Henry. 1928. *The outermost house: A year of life on the great beach of Cape Cod*. Garden City, NY: Doubleday, Doran and Co. xv + [2] + 222 p. See p. 25. Illust. (photos). 20 cm. Reprinted in 1992. [1 ref]

• **Summary:** “We need another and a wiser and perhaps a more mystical concept of animals. Remote from universal nature, and living by complicated artifice, man in civilization surveys the creature through the glass of his knowledge and sees thereby a feather magnified and the whole image in distortion.

“We patronize them for their incompleteness, for their tragic fate of having taken form so far below ourselves. And therein we err, and greatly err.

“For the animal shall not be measured by man. In a world older and more complete than ours they move finished and complete, gifted with extensions of the senses we have lost or never attained, living by voices we shall never hear.

“They are not brethren, they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendour and travail of the earth.”

Henry Beston lived 1888-1968. Address: Cape Cod, Massachusetts.

3521. Brupbacher-Bircher, Berta. 1928. *Das Wendepunkt-Kochbuch...* 2. Auflage [The turning point cookbook...

Selected, edited, and compiled by Berta Brupbacher-Bircher. 2nd ed.]. Zurich, Switzerland, and Leipzig, Germany. 195 p. 8°. [Ger]*

• **Summary:** An English-language edition of this vegetarian cookbook, translated by Marguerite Meisner, was published in London in 1934.

3522. Christian, Eugene. 1928. Why die. New York, NY: Eugene Christian. xx + 356 p. 22 cm.

• **Summary:** About vegetarianism, with menus. Many Americans of all ages die because they eat a poor diet. Address: New York, New York.

3523. Freud, John. 1928. Berczeller's soya flour: An economic aspect of the alimentary problem. In: L. Berczeller. 1928. Publications on Berczeller's Soy Flour. Vol. I. 3 p. Unpublished manuscript. [Eng]

• **Summary:** It is very difficult to introduce a new foodstuff into the general diet. "The history of nutrition gives few examples of this kind. In the pre-scientific era, 400 years ago, the potato was introduced in Europe. It took many decades, perhaps a couple of centuries, to make it popular. This is hardly surprising if we just remember that the means available at those times did not allow an exact scientific judgement [judgment] or commercial propaganda in favour of the new product."

Is there any necessity of dietary reform today? A careful review convinces us of the uneconomic way we obtain our food supply. "There will hardly be a possibility of reducing the expenses for vegetable foodstuffs. These contain almost directly the converted energy of the sun. Quite different is the outlook for the animal protein. Here the enormous waste of energy in the process of transformation of vegetable calories into animal calories is plainly visible. A simple illustration of this fact is yielded by the comparison of the prices of one vegetable with one animal calorie... we pay up to ten times as much for the animal calorie as we pay for the vegetable one. Here... the national economic necessity of the food reform is plainly demonstrable... The hygienic possibility of such a reform is the next problem. Medical Science has to reject an indiscriminating vegetarianism. We cannot dispense with the animal protein, without an equivalent substitute. Any of the vegetable proteins, now in general use, cannot possibly compete, in the sense of equivalence to meat, with the *Protein of the Soya Bean*."

The best way to consume soybeans is in the form of Berczeller's Soya Flour. It retails for no more than 3 pence a pound. "The 'food reform' might be perhaps the key to the problem of financial struggle. Let us say to the shortsighted cautiousness that what appears today a private or national economic possibility, will become tomorrow a mathematically inevitable necessity of human nature." Address: Asst. Physiologist, University College, Cork, Ireland.

3524. Hartmann, Arthur. 1928. Rohkost und fleischlose Ernaehrung [Raw foods and meatless diets]. Munich, Germany: J.F. Lehmanns Verlag. 90 p. 23 cm. [Ger]

• **Summary:** Discusses the health benefits of vegetarian and raw foods regimens, gives details on minerals and nutrients in various foods, and presents sample diets and menus. Address: Heidenheim a. Br., Germany.

3525. Harwood, Dix. 1928. Love of animals and how it developed in Great Britain. New York, NY: 381 p. 23 cm. *

• **Summary:** Harwood argues (p. 300) that Dr. George Cheyne and Joseph Ritson were the only two true vegetarians in England in the late 1700s "who practiced what they mildly preached."

3526. Kellogg, John Harvey. 1928. Experience proves the advantages of a meatless diet. Battle Creek, Michigan: Good Health Extension Bureau. 8 p. 16 cm.

• **Summary:** Contents: Introduction. The Battle Creek Sanitarium has excluded meat for more than fifty years. Science demands disuse of meats. A meatless diet helps surgery. A New York hospital adopts a meatless dietary. Address: M.D., Battle Creek, Michigan.

3527. Kellogg, John Harvey. 1928. Filth germs in meat. Battle Creek, Michigan: Good Health Extension Bureau. 8 p.

• **Summary:** Contents: Introduction. Cooking does not protect against meat germs. Meat is not essential. Meats encourage intestinal putrefaction. A beefsteak that killed guinea pigs. Vegetable proteins (nuts, beans) and milk do not encourage putrefaction. Address: M.D., Battle Creek, Michigan.

3528. Kellogg, John Harvey. 1928. Pythagoras on the ethics of diet. Battle Creek, Michigan: Good Health Extension Bureau. 8 p. 16 cm. [1 ref]

• **Summary:** "Pythagoras, the founder of Greek philosophy, was born in the early part of the sixth century, B.C. (586), on the Island of Samos, from which he was driven by the tyrant Polycrates. He and his followers formed a colony at Crotona, in southern Italy, which seems to have been a model health city, where the rules of biologic living were established conventions.

"The philosophy of Pythagoras recognized the blood brotherhood of living creatures and prohibited the taking of life, and hence of eating flesh. Pythagoras and his followers, among whom was Milo, the Greek athlete, dressed in white clothing, and maintained the highest standards in manners and morals. Their virtues were, naturally, a living condemnation of the conduct of most of their contemporaries, who ultimately, by persecutions drove Pythagoras into exile, and one night gathered in a mob and fell upon and massacred the remnant of his devoted disciples,

who were gathered in the house of Milo.

"The following poetical description of the ethical teaching of this great thinker on the subject of diet, was written by the famous Latin poet Ovid, who lived shortly before the Christian Era, and was translated from his 'Metamorphoses,' by the English poet, Dryden."

There follows five pages of quotation from Ovid's Metamorphoses. Address: Battle Creek, Michigan.

3529. Kellogg, John Harvey. 1928. Should an athlete eat meat? Battle Creek, Michigan: Good Health Extension Bureau. 7 p. 16 cm.

• **Summary:** "Science says 'No.'"

"And why?"

"Here is the answer.

"The muscle is a machine, like an automobile.

"When a muscle, works, it burns sugar and makes acids (lactic acid and carbon dioxide).

"Exercise does not use up the muscles, but only the sugar stored in them.

"What an athlete needs, then, to feed his muscles is not muscle meat, but sugar, Vegetable food, chiefly starch, which becomes sugar, when digested.

"Running at top speed, a sprinter makes a dram of lactic acid every second, half a pound in one minute. This acid must be instantly neutralized. If it accumulates, the runner becomes exhausted and his muscles refuse to act. To neutralize this acid, the blood is made alkaline. The more alkaline the blood, the longer the athlete can run or wrestle or row.

"The blood gets its alkaline substances or 'bases' from foods. Some foods, like fruits and vegetables, are rich in bases. Meats are strongly acid foods (phosphoric and sulphuric acids). All meats lessen the alkalinity of the blood. Animals that eat much meat have little endurance. Said Roosevelt, 'A horse (grass eater) with a heavy man on his back, can run down a lion (meat eater) in a mile and a half.'

"Milo, the strong man of history, was a flesh abstainer.

"The famous gladiators of the early Roman arena were trained on a meatless diet.

"Caesar's victories were won by an army fed on wheat.

"A Tarahumara Indian (Mexican) runner carried a government dispatch three hundred miles and back (six hundred miles) through a wild mountainous region, in five days.

"Indian porters in the Andes carry two hundred pounds on their backs thirty miles a day on a diet of bananas.

"A Riffian warrior, sixty-seven years old (vegetable feeder) ran seventy miles in ten and one-half hours.

"Professor Joteyko, of Japan, showed that flesh-abstainers have two or three times the endurance of meat-eaters.

"Prof. Irving Fisher of Yale University made a comparative study of the endurance of flesh-eating athletes

and flesh-abstainers. Of the results of one of the tests, he says (*Yale Medical Journal*, 1907), 'Even the maximum record of the flesh-eaters was barely more than half the average for the flesh-abstainers.' As a matter of fact, the endurance of the flesh-abstaining athletes was nearly nine times that of the flesh eaters in one test (arm holding, arms stretched out horizontal). Professor Fisher says further respecting his experiments:

"The flesh-eaters were largely men in training for athletic contests at Yale; the abstainers were such Yale students as I could find who did not use meat, or used it very sparingly, and nurses and physicians of the Battle Creek Sanitarium...' One of the most severe tests was in deep knee-bending, or 'squatting.' Few of the meat-eaters could 'squat more than three hundred to four hundred times, and it was almost impossible for them to walk down the gymnasium stairs after the test, without falling, so weakened were their thigh muscles. On the other hand, one of the Yale students who had been a flesh-abstainer for two years did the deep knee-bending eighteen hundred times without exhaustion; after which he ran without difficulty on the gymnasium track and walked several miles. Another subject, a nurse at the Battle Creek Sanitarium, did the deep knee-bending twenty-four hundred times; after which he proceeded with his regular work without serious inconvenience. Another nurse has recently accomplished the surprising record of five thousand times. One remarkable difference between the two sets of men was the comparative absence of soreness in the muscles' of the meat-abstainers after their tests.'

"Meat Makes the Athlete Tired: The acids of meat 'make the athlete tired. Said Battling Nelson after being defeated in a boxing bout, 'Twas the beefsteak that done it. I swiped an extra 'beefsteak when my trainer wasn't looking, and it made me tired.'

"Meats are in a state of beginning putrefaction when eaten. The ten per cent residue which reaches the colon undigested, while waiting for evacuation becomes highly putrescent. The poisons produced (skatol and indol) are fatigue poisons (Doctor Herter, Professor Lee, of Columbia). This is the explanation of the results of Professor Fisher's experiments.

"The athlete needs a liberal amount of protein to build up his growing muscles; but he does not need a surplus, and is injured by the excessive quantities usually given him. Meats may be suppressed with great advantage. The best protein for muscle building is found in milk and nuts. A quart of milk a day, plenty of butter, a moderate amount of graham bread, a liberal supply of potatoes, greens, fresh fruits, malt or milk sugar and bran, will put the athlete in the finest possible condition to profit to the fullest degree from muscle training and will give him the maximum degree of endurance." Address: M.D., Battle Creek, Michigan.

3530. Kellogg, John Harvey. 1928. What scientific men say

about meat and meat eating. Battle Creek, Michigan: Good Health Extension Bureau. 8 p. 16 cm. [3 ref]

• **Summary:** “The ‘Meat Board’ says, ‘Eat more meat to save the live-stock industry!’

“Eminent medical authorities say, ‘Eat less meat’ to save yourself from autointoxication, Bright’s disease, high blood pressure, apoplexy, and premature old age.

“Biology says, Eat no meat if you want to live as well and as long as possible.

“Here are the clear-cut, unbiased statements of eminent men of science whose authority cannot be questioned :

“Prof. Alonzo E. Taylor says (*Popular Science Monthly*, 1911), ‘A properly selected and prepared vegetarian diet meets completely the highest requirements of the diet.’

“Dr. Graham Lusk says: ‘If one takes milk with other foods, meat may be dispensed with... Splendid health, both of body and mind, the peasant’s comparative immunity to indigestion, kidney and liver disease, as well as an absolute immunity to gout, is the alluring prospect held out by the following dietary,—graham bread, potatoes, vegetable fat, apples, milk... The question is, Is meat necessary? The description of the Italian dietary answers this in the negative.”

“Professor Tibbles (England) tells us that ‘No long-lived person is a large consumer of meat.’

“Professor McCollum says: ‘I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take.’

“Doctors Gamier and Simon (*Societe de Biologie* of Paris, 1907), showed that meats given to rabbits cause death from degeneration of the liver, the result of an ‘intoxication originating in the intestine.’ Thousands of human beings die annually from the same cause. A flesh diet is no more natural to man than to rabbits.

“Doctor Pezard, a French investigator, showed that an exclusive diet of meat causes degeneration of the genital glands in cocks, and Chalmers Watson (Scotland), showed the same effects in rats on a meat diet.

“Professor Newburgh, of Michigan State University, showed that meat powder mixed with the food of rabbits invariably produces arteriosclerosis, Bright’s disease and death within a few months. Doctor Newburgh finds that a liver diet causes nephritis in mice in ten days.

“Overton and Dennis in their excellent work, ‘The Health Officer,’ tell us that:

“‘The most prolific oyster and clam grounds are located in shallow bays and estuaries where the water is likely to receive sewage from houses and villages. These waters nearly always contain colon bacilli [manure germs], which are derived from the banks of rivers and creeks which flow into them. Oysters feed by extracting bacteria [germs] and other microscopic plants from the water which passes over their gills. The kinds of bacteria that are in the water will

usually be found in the liquor which surrounds an oyster in the shell. Colon bacilli are nearly always found in this liquor.

“Meat Poisons: Roger, an eminent French physiologist, asserts that meats contain real poisons. ‘Dogs fed with extracts of meat die more rapidly than dogs which receive nothing at all... It is necessary to prohibit meat extracts for invalids.’

“Said the late Doctor Gautier, another of the world’s greatest authorities on diet and nutrition, with reference to meat extracts, ‘We must not forget that these bases are poisons.’ According to Gautier, a quart of beef tea contains enough creatin to kill nine guinea pigs.

“Legendre says that ‘Bouillon is a veritable solution of poisons.’ Said the late Prof. Robert Bartholomew, of Jefferson Medical College, ‘Nothing has been more conclusively shown than that beef tea is not a food. It is nothing more than a stimulant. The chemical composition of beef tea closely resembles that of urine, and it is more an excrementitious substance than a food.’

“Diseased Meats: Says Mr. J.R. Mohler, chief of the Bureau of Animal Industry, United States Department of Agriculture, in the *American Journal of Public Health*, May, 1920:

“‘The great need of an efficient meat inspection is shown by the number of animals and the quantities of meats and products which are condemned yearly on account of disease. For instance, on the postmortem inspection alone there was condemned in the fiscal year 1919 a total of 212,245 cattle, sheep, swine, and goats; while organs and parts of carcasses condemned on account of localized disease run into the hundreds of thousands.’

“In view of the above facts, it will be interesting to the meat eater to learn that, according to the Bureau of Animal Industry, fully one-third of all the meat eaten in the United States is eaten without inspection. And it is a well-known custom among meat and cattle dealers to send meats which will not pass inspection to markets where there is known to be no inspection.

“Meat Germs: All meats are contaminated with colon bacteria (manure germs) in the process of slaughtering. These germs grow in lean meat with extraordinary rapidity, spreading through the whole carcass.

“When meats are hung or kept for some time after slaughtering, putrefaction becomes from day to day more advanced. This is the chief factor in the process of ripening, by which meats are made tender. It is, hence, no wonder that germs are found in great numbers in ordinary fresh meats.

“The tender, juicy beefsteaks served at first-class hotels, when received from the butcher, are often so far advanced in decomposition that the chef has to trim off from the surface a thick layer of mold and slime. These bearded beef steaks have a *haut-gout* which is greatly relished by gourmands, and would tickle the palate of a turkey buzzard or a hyena. Such a decayed carcass found in the back alley, would be

removed by the public scavenger. The fact that it comes from the meat shop does not increase its wholesomeness.

“It is instructive to contrast these unnatural and repulsive products with the pure, wholesome foodstuffs with which Nature provides us, the products of the field, orchard and garden—human foods par excellence, on which the race was fed during the long years of its primeval development, the diet to which man’s nearest relatives, the great apes of tropical forests still closely adhere, and the foods which constitute the staple foodstuffs of the great masses of the world’s population. Such legumes as the soy bean and the peanut, with nuts, milk, cheese and eggs, supply protein in every way as good that supplied by meat, while butter and various vegetable oils supply superior fats.” Address: M.D., Battle Creek, Michigan.

3531. Kellogg, John Harvey. 1928. The world’s greatest authorities pronounce meat unnecessary. Battle Creek, Michigan: Good Health Extension Bureau. 4 p. 16 cm.

• **Summary:** Contents: Introduction (The Inter-Allied Scientific Food Commission). The United States Department of Agriculture declares meat to be non-essential. Man not naturally a flesh eater. Milk and nuts better than meat.

“The United States Department of Agriculture Declares Meat to be Non-Essential: The United States Department of Agriculture maintains a department for research in nutrition. A few years ago [probably during World War I] this department sent out a circular in which it was clearly pointed out that meat is not an essential article of diet, the scientific basis of this statement being also given as follows,—‘for it has been determined that all the necessary protein and energy may be obtained from other materials, if one so desires and the diet is so arranged that it remains well balanced.’” Address: Battle Creek, Michigan.

3532. Marquette, Jacques de. 1928. J.A. Gleizès et son influence sur le mouvement naturiste [J.A. Gleizès and his influence on the naturist movement]. Paris: Edition du “Trait d’Union”. 332 p. 23 cm. [Fre]*

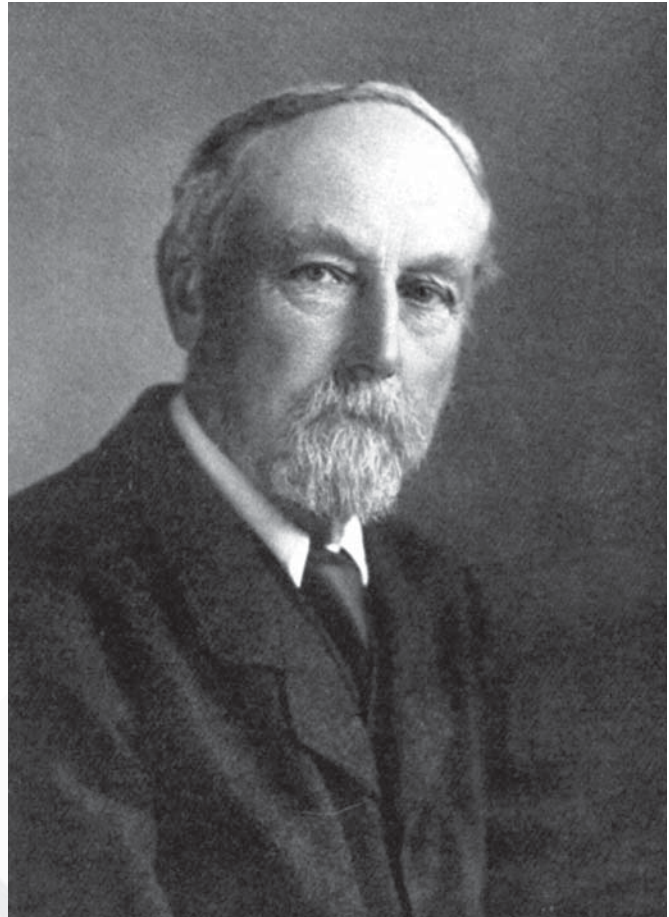
3533. McCurdy, Edward. 1928. The mind of Leonardo da Vinci. London: Jonathan Cape; New York, NY: Dodd, Mead & Co. 360 p. Illust. 21 cm. *

• **Summary:** Discusses the views on vegetarianism and animal welfare of Leonardo da Vinci (lived 1452-1519).

3534. Portrait of Henry Salt (Photograph). 1928.

• **Summary:** Henry Salt (1851-1939) was a vegetarian, a pioneer in the field of animal rights, and a prolific and reform-minded author.

Wikipedia says of Salt (March 2014): “Henry Stephens Salt (20 September 1851–19 April 1939) was an English writer and campaigner for social reform in the fields of prisons, schools, economic institutions, and the treatment



of animals. He was a noted ethical vegetarian, anti-violence, socialist, and pacifist, and was well known as a literary critic, biographer, classical scholar and naturalist. It was Salt who first introduced Mahatma Gandhi to the influential works of Henry David Thoreau.

“Salt is credited with being the first writer to argue explicitly in favour of animal rights, in his *Animals’ Rights: Considered in Relation to Social Progress* (1894), rather than focusing on improvements to animal welfare. He wrote: ‘If we are ever going to do justice to the lower races, we must get rid of the antiquated notion of a ‘great gulf’ fixed between them and mankind, and must recognize the common bond of humanity that unites all living beings in one universal brotherhood.’”

3535. Reichelt, Karl Ludvig. 1928. Truth and tradition in Chinese Buddhism: A study of Chinese Mahayana Buddhism. 2nd ed. Translated from the Norwegian by Katharina van Wagenen Bugge. Shanghai, China: The Commercial Press, Ltd. x + 330 p. Plus 25 unnumbered leaves of plates. Illust. Index. 21 cm. Reprinted in 1968 by Paragon Book Reprint Corp. (New York).

• **Summary:** Vegetarianism is mentioned on pages 13, 91, 113, 165, 167, 228. Vegetarian food on page 295. Vegetarian groups on p. 241. Vegetarian restaurants on p. 288. Address:

1. Nanking, China.

3536. Shupper, Frances. 1928. *Why grow old?* Rockaway Beach, New York: Juvenal Publishing Co. 64 p. 19 cm. *

3537. Battle Creek Food Co. 1928? *Entrées for the vegetarian dinner*. Battle Creek, Michigan. 16 p. Undated. Illust. 17 x 9 cm.

• **Summary:** On the cover of this small booklet is a chef, with white chef's hat and moustache, tasting a spoonful of something. On page 1 is a "Personal letter to chefs," encouraging them to serve Battle Creek Food Co. dinner entrees since "The time is no longer when people demand meat three times a day. Once a day is a good average. Research surveys tell us that the consumption of meat in hotels and restaurants has decreased 45% since 1927... You will find that Protose, Nuttose and Savita help make your vegetable dinners as delicious as the old-fashioned meat and vegetable dinners."

The booklet contains many recipes using Protose and Nuttose like meat, and Savita as a savory vegetarian seasoning in soups, sauces, broths, bouillon, and gravies. All 3 products are canned. One 2-page spread titled "Protose and Savita served from coast to coast" shows menus of many hotels and restaurants where these products appear on the menu. The Busy Bee in St. Louis, Missouri, for example, has a full page of the menu devoted to "Battle Creek Specials." Sales helps and table cards are also available from Battle Creek.

"Savita is an extract of a special yeast plant [i.e. yeast extract] that imparts a delicious mushroom flavor to soups, gravies, sauces, vegetables and bouillons, that makes every chef proud of his cooking."

"Protose is purely vegetable, being made of nuts and grains, yet it looks and even tastes like choice meat. Serve with your vegetable dinners, as well as a special on Fridays and during Lent. Protose dishes generally cost around 7c [cents] per serving. The usual charge for a Protose vegetable dinner ranges from 45c to 75c."

"Nuttose is made from choice nuts, and is most enjoyable in croquettes, salads and nut fillet. It has a rich, meaty flavor, yet is made purely from nuts. A serving costs about 7c." Address: Battle Creek, Michigan.

3538. Bragg, Paul C. 1929. *Cure yourself*. Los Angeles, California: National Diet & Health Association of America. 240 p. Jan. Frontispiece (2 portraits). Illust. No index. 21 cm.

• **Summary:** There are two frontispiece portraits: (1) Portrait of a handsome, confident-looking man, dressed in a coat and tie, with his hair parted in the middle, titled "Professor Paul C. Bragg." (2) Full-body photo in a black one-piece wrestling or swim-suit, with one strap over his left shoulder and his right breast bared—looking rather like Tarzan. Same title.

In the introduction, titled "My message to you," begins: "The world is full of sick people, nervous people, weak ineffectual people, men and women lacking the vital energetic force to become successful and happy." "There is no one alive who cannot be strong and well, full of pep, free from all hampering ailments.

"I have rejuvenated myself from the lowest ebb of vitality. What Nature has done for me, she can do for anyone. I was a hopeless invalid, doomed to death..." The South was his home. "From birth I suffered from chronic catarrh and asthma, which later developed into tuberculosis. At one time my left breast almost caved in. Constipation poisoned my blood stream to such an extent that I was practically blind in the left eye, and for days could not see out of either eye. At [age] twenty I was thirty-five pounds underweight and so crippled with rheumatism that at times I could hardly walk.

"I was taken to Richmond, Virginia, Louisville, Kentucky, Atlanta, Georgia, and Birmingham, Alabama, securing no relief. At a consultation of five physicians in Washington, DC, I was given thirty days to live.

"From this twisted, pain-wracked creature I have rebuilt myself to one of America's leading athletes. In 1918 I won the South Atlantic A.A.U. Wrestling championship at Baltimore, Maryland. In Los Angeles in 1926 I won the Pacific Coast Endurance Championship, having run from Los Angeles to Santa Monica, California and return, a round trip distance of forty miles. At the finish of the race I was declared by physicians to be in perfect condition after a thorough examination of heart and lungs. I am always active in swimming, boxing and wrestling at the Los Angeles Athletic Club."

He is in "the highest and most perfect physical condition. Because I have found this wonderful thing, the Secret of Health; because I have proved, not only in my own body, but in that of thousands of others who have been my patients, that sickness and disease can be banished, that splendid health is impossible to no one; because, if you will listen to me, I can help You, I am writing this book and presenting my information to the world." "You can Cure Yourself through hygienic living, and possess Perfect Health, Strength and Vigor" (p. 13-15).

Why are we sick? Living a civilized life, "we are slowly, insidiously, surely, *making ourselves sick*. When man discovered Fire and first learned to cook his food, the Demon Disease was born. That is when the custom of *preparing* our food instead of eating it as presented to us by Nature, had its beginning, and with it an endless train of human ills."

One section / chapter is titled "There is but one disease" (p. 23-29), and the next is titled "One doctor" (Nature). In "Why vegetarianism has failed" (p. 48-50) he gives two reasons, both based on misunderstandings or fallacies. First, people think they need more protein than they actually do, so they substitute "copious amounts of beans, nuts, eggs, cheese, bread, potatoes, cereals, and so forth, for the meat

they have discarded.” Consuming an over-abundance of these “nourishing” foods is a grave mistake. Second, people misunderstand that eating a healthy, natural diet leads to elimination crises. They think they are getting worse, when they are actually getting better.

Part II is titled “How to cure yourself.” “Whatever is wrong with you, your cure will be through elimination of the poison matter in your body.” There are five factors which bring this about: “Diet, exercise, deep breathing, sunshine, and fasting. All of these factors are essential in a well-balanced program of regaining health.” In the section on “Diet” is a table of “bad foods” (incl. eggs, dairy products, dried peas, dried beans, peanuts) and “good foods” (fresh fruits, raw vegetables, and cooked succulent vegetables only). Natural cereal grain, and nuts are neither good nor bad. The chapter on “Fasting” (p. 147-52) explains that will be part of the best cure for a serious or long standing ailment. Details are given on how to fast, what to expect during elimination, and how to break a fast.

Part III, “Recipes” (p. 199-240), contains many salads, some whole wheat breads, and some baked natural desserts. The “Health ice cream” calls for equal parts fruit (fresh or stewed) and whipped cream.

Note 1. This is Paul Bragg’s first book. An ad for it appeared on 29 Jan. 1929 in the *Los Angeles Times*.

Note 2. For the first time in this book, Paul Bragg reveals something about his life story; yet he never explains three key facts: (1) When and where he was born. In 1976, he told a reporter in Hawaii that he was born in 1881 in Wakefield, Virginia, and that he was now age 94. That means in 1929 he would be age 48. Yet in the two photos he appears to be in his late 20s or early 30s. Actually, he was born on 6 Feb. 1895 in Indiana. So in 1929 he was about age 34. (2) His educational background. (3) When or how or where he became a professor.

Note 3. This is the earliest document seen (Sept. 2011) in which Paul C. Bragg mentions tuberculosis or claims that he suffered from tuberculosis when younger.

Note 4. This is the earliest document seen (Sept. 2011) in which Paul C. Bragg claims that he was once crippled with rheumatism.

Note 5. This is the earliest document seen (Sept. 2008) in which Paul C. Bragg claims that he was once crippled.

Note 6. In one book, facing the first photo, is an inscription, in well-formed script: “Yours for Health Truth, Paul C. Bragg, Denver, Colo. [Colorado], May 22, 1929.” Address: Los Angeles, California.

3539. Carver, G.W. 1929. Re: Preparing peanut milk and soy milk for Mahatma Gandhi. Letter to Mr. [Charles Freer] Andrews, Feb. 24. 1 p. Typed, without signature (carbon copy).

• **Summary:** “My Dr. Mr. Andrews: Our various, previous conversations, marvelous lectures, followed by our

conference this morning, all convince me that a new day is dawning for India. I believe Mr. Gandy’s [sic, Gandhi’s] physical strength can be greatly improved by following out the ideas we discussed in the matter of foods.”

They must have discussed the method for preparing soy milk, for Dr. Carver concludes: “A peanut emulsion can be made in the same way as that recommended for the soy bean, and is a little richer in food nutrients.”

Note 1. Charles Freer Andrews was an Anglican minister who worked with Gandhi, first in South Africa and later in India. See also Carver’s letter to R.B. Eleazer dated 29 Nov. 1930, in which Carver discusses Andrews’ visit in Feb. 1929 and mentions the development of a menu containing soymilk to help Gandhi. Andrews also knew Tagore and Carver and it is apparently he who is referred to in this letter. B. Chaturvedi and Marjorie Sykes, in their book titled *Charles Freer Andrews: A Narrative* (p. 238) note that Andrews visited Tuskegee in Feb. 1929. During his stay of 10 peaceful days, he attempted to establish ties between Santiniketan in India and Tuskegee in America. *The Tuskegee Messenger* of 9 March 1929 reported: “Tuskegee has had a messenger from the East. His spirit was a spirit of simplicity, of repose, of reflection and peace... One of the boys said it was just like Jesus himself talking to us.” For more on Andrews see *C.F. Andrews and India* by Hugh Tinker (Oxford Univ. Press, 1979).

Note 2. This is the earliest document seen (Oct. 2010) that mentions Mahatma Gandhi in connection with with soybeans or soyfoods. Thus George Washington Carver apparently introduced Gandhi to soyfoods. Gandhi first began to write about them, in order to introduce them to India, in Sept. 1935. Address: Dep. of Agricultural Research and Experiment Station [Tuskegee, Alabama].

3540. Yogananda, Swami. 1929. Health recipes. *Nature’s Path* (New York City). Feb. p. 72, 92.

• **Summary:** He advocates a vegetarian diet. “Eating three meals a day is an extremely dangerous habit.” Two meals a day is enough unless you are hungry and working hard. “Fast one day a week. If complete fasting is difficult for you, then fast on orange juice.” “Vegetarians should eat abundantly of bananas, cream or milk, ground nuts, cheese, cocoanuts.”

“Raw food is nature- and sun-cooked food with even temperature. Use it abundantly. But if you eat cooked food, let it be steamed or baked food without loss of the natural juices, which boiling evaporates.” “Milk curd is one of the best substitutes for meat. It is made by curdling one quart of milk, heated in a double boiler, by adding the juice of one orange and one-half a lemon at the time the milk begins to boil. When the milk separates, the solid curd will be found floating over slightly green water beneath. Drain the curd through a cheesecloth and let it drip for a half hour.”

Delicious nut paste pies, filled with almond butter or peanut butter, are a good substitute for meat and far more

wholesome than most pies. A small portrait photo shows Swami Yogananda.

3541. *Tennessean (The)* (Nashville, Tennessee). 1929. Classified ad: Madison methods. March 31. p. 20.

• **Summary:** "Vegetarian cafeteria serves a diet for health. 151 6th Ave., N. Phone 6-0943. Treatment rooms. Using Madison health foods by Madison Food Co., Madison, Tennessee. Phone 3-3445."

Note: This ad also ran in the April 7 issue (p. 22), the April 21 issue (p. 26), and the May 12 issue (p. 25) of this newspaper.

3542. *Madison Survey* (Madison, Tennessee). 1929. Soy-bean products replace dairy products. 11(20):78-79. May 15.

• **Summary:** "For many years we have been warned that the increase of disease among cattle would put an element of danger into dairy products. This set us to studying foods that contain the essential elements of dairy foods with [sic, without] this objectionable feature." Describes the post-graduate work with soybeans done by two of the school's teachers, Miss Frances Dittes (Peabody College, Nashville) and Prof. P.A. Webber (Michigan State Agricultural College, Lansing).

"It is intensely interesting to those who are looking for something to replace dairy products, to see the products of the soy-bean cheese is delicious and capable of many variations in the dietary. One of the latest articles sampled is a loaf of yeast bread in which soy-bean milk was used instead of water. The bread is fine of grain, sweet, light, and with a toothsome crust that will appeal to the taste of the most fastidious."

"The soy-bean with nuts will supply every thing we have been obtaining from milk and flesh foods. And the danger that lurks in the products of diseased animals is entirely eliminated by the use of soy-bean products."

"There is a future for soy-bean products. We expect to see hundreds of our people demonstrating the value of these foods. This is a real missionary work for which Madison is preparing."

3543. Wu, Hsien. 1929. Vegetarianism. I. Introduction. *J. of Oriental Medicine* (S. Manchuria) 10(6):65-74. June. Lecture delivered at the Manchurian Medical College, Mukden, 25-28 Feb. 1929. [5 ref. Eng]

• **Summary:** "Excellent review of vegetarianism."

"Vegetarianism, the practice of living solely on foods of plant origin [sic], is as old as the time of Pythagoras (6th century B.C.). This Greek philosopher taught the doctrine of kinship of all living beings and especially the brotherhood of man and beasts, from which his rule of abstinence from flesh probably originates. The Hindus, Buddhists and others who have for ages observed strict vegetarianism did so out of a regard for the right of animals to live, and out of a sympathy

for all that suffer.

"The beginning of vegetarianism in China is not known, but there is evidence of it before the introduction of Buddhism from India. Certainly it was known as an observance as early as the Hsi Han (2 Chinese characters) Dynasty (206 B.C. to 24 A.D.). Thus we find in Han Su (2Cc) the following passage:

"Prince Chang-Yi, forgot that he was in mourning,... disregarded decorum, and did not use vegetarian diet. He often secretly bought chicken and pork to eat." Again we find in the Life of Wang Mang (2Cc) the following passage:

"Whenever a flood or a famine occurred Wang Mang took to vegetarian diet. The Empress Dowager, having heard of this, sent a message to him, saying; I hear that you practice vegetarianism. You are indeed greatly concerned about the people..." Address: Dep. of Biochemistry, Peking Union Medical College, Peiping, China.

3544. Wu, Hsien. 1929. Vegetarianism. II. General characteristics of vegetarian diets. *J. of Oriental Medicine* (S. Manchuria) 11(1):1-11. July. [11 ref. Eng]

• **Summary:** Table 1, "Amount of protein, fat, carbohydrate, crude fiber, calcium, phosphorus and iron per 3000 Calories of some common vegetable foods" (p. 2-3) lists "Soy beans (dried)" as the most concentrated source of protein.

"Summary: Summing up the general properties of a vegetarian diet, we may say that it is apt to be low in protein, fat, and fat-soluble vitamins. It is rich in vitamin C, and there is no danger of deficiency in the anti-neuritic factor unless highly polished cereals form the bulk of the diet. The anti-pellagic factor [vitamin G] is apt to be low. A vegetarian diet may contain enough calcium for an adult, but for the growing young, it cannot be compared with a milk diet. The digestibility of vegetable foods is lower than that of animal foods. A vegetarian diet is apt to be more alkaline than a mixed diet." Address: Dep. of Biochemistry, Peking Union Medical College, Peiping, China.

3545. *Madison Survey* (Madison, Tennessee). 1929. Food work. 11(33):126-27. Aug. 14.

• **Summary:** "The raising of foods is an interesting and profitable work for students. The manufacture of health foods and the serving of those foods to the public is a close second in educational value. The Madison Food Factory is putting up crackers of various sorts, nut meats, malt honey, soybeans and steamed wheat in cans, and other attractive products. A variety of bakery goods, specializing in whole wheat breads and buns, gives employment to a group of students."

"A group of men and women drive to the city each morning and return each evening. They are the working force of the vegetarian cafeteria, located on Sixth Avenue, just off Church Street, and a short distance from the busiest section of the city. The cafeteria is one of the most attractive projects of the institution. It affords a business training that ought to

be the delight of any active student. A group is training there throughout the year under the direction of Kenneth Sheriff.

"The training of cooks and dietitians is given special attention at Madison... The Dietitian's Course is headed by Miss Francis Dittes."

3546. Kellogg, John Harvey. 1929. Stefansson's tallow-eating stunt. *Good Health (Battle Creek, Michigan)* 64(8):5-6. Aug. [1 ref]

• **Summary:** In a recent issue of the *Journal of the American Medical Association* (6 July 1929), Dr. C.W. Lieb describes an experiment in which arctic explorer Stefansson and Andersen ate a daily diet that provided 2,100 calories of fat and 550 calories of protein. Dr. Kellogg says that they were paid to endure this diet by the Meat Board, and that the diet was not a meat diet but a "tallow diet." He says Stefansson's "diet was four-fifths fat and only one-fifth muscle meat."

Note: On the cover of this issue the subtitle is now: "The Battle Creek Journal of Health and Hygiene."

3547. Wu, Hsien. 1929. Vegetarianism. III. Nutritive value of vegetable proteins. *J. of Oriental Medicine (S. Manchuria)* 11(2):25-38. Aug. [30 ref. Eng]

• **Summary:** A good summary, including the proteins of the soy bean, adzuki bean, yellow lupin, peanut, hemp, etc. Address: Dep. of Biochemistry, Peking Union Medical College, Peiping, China.

3548. Wu, Hsien. 1929. Vegetarianism. IV. Feeding experiments with vegetarian diets. *J. of Oriental Medicine (S. Manchuria)* 11(3):67-84. Sept. [9 ref]

• **Summary:** The soy bean is mentioned as a good source of protein on pages 69, 70 and 71. Address: Dep. of Biochemistry, Peking Union Medical College, Peiping, China.

3549. Wu, Hsien. 1929. Vegetarianism. V. Human experience with vegetarian diets. *J. of Oriental Medicine (S. Manchuria)* 11(4):113-23. Oct. [15 ref]

• **Summary:** Page 122: "We have seen from chemical analysis that certain animal foods are far superior to any vegetable food in respect to the quality of the protein. We have seen from animal experimentation that the best vegetarian diets which we have been able to find can support growth, reproduction and lactation but they cannot be compared with a balanced mixed diet. Comparative anatomy and physiology are not in favor of vegetarianism. Human experience everywhere, though not conclusive, points to the superiority of a mixed diet. The physique of races living on largely vegetarian diets is inferior to those who have more animal food in their diet. Vegetarianism, as a doctrine of nutrition, has no advantage whatsoever except as a corrective of over-eating."

"Vegetarianism has changed its aspects in recent

years. It was a doctrine which inveighed above all things against the use of meat. The modern student of nutrition does not consider meat an ideal food and would use it only in moderation. As far as the evil of excessive meat-eating is concerned, the vegetarian and the modern dietitian are agreed. The modern dietitian realizes the high value of leafy vegetables as sources of vitamins and minerals and would recommend their increased use. In this respect also they are agreed. But what the modern dietitian regards as the most valuable of all foods are milk, eggs and dairy products, and possibly liver and other glandular organs, and it is the exclusion of these foods by the vegetarians, voluntary or involuntary, which is a matter of grave concern to some people.

"Fortunately, voluntary vegetarians are on the decline and there is no danger of an invasion of dietetic practice by vegetarianism as a doctrine. Unfortunately, however, the demand for more food as the result of an increasing population has forced man more and more to farm his land for the greatest yield in protein and in calories—namely, for cereals and legumes. This natural tendency towards vegetarianism cannot be halted by eloquence of argument and it will become stronger and stronger as the human population approaches the limit of the world's capacity to support. If over-population has no other evil, it has at least the one of forcing people to live on diets which, being largely or wholly vegetarian, are not for his well-being." Address: Dep. of Biochemistry, Peking Union Medical College, Peiping, China.

3550. Nayler, John. 1929. The wonderful soya bean. *Vegetarian Messenger and Health Review (Manchester, England)*. Dec. p. 301-02. [1 ref]

• **Summary:** The author begins with a brief discussion of growing world soybean trade, and a discussion of soybean production in the USA, based on articles in *Country Gentleman*. "The soya would not grow in the United Kingdom. To your readers the soya bean is of special interest on account of its high protein ratio, and its lack of starch, and the many uses to which portions of it may be put. It is particularly rich in protein and oil..."

"The commercial chemist has discovered that the bean is useful in the preparation of coffee substitutes, chocolates, soups, baked beans, confection, meat substitutes, vegetarian sauces, vegetable casein, vegetable milk and vegetable cheese."

"The meal prepared from the bean has also a long list of uses. We have mentioned its use to the farmer and his stock. As a diabetic preparation it is supplanting gluten flour, as it has practically a no-starch content. It is used for infant foods, macaroni, breakfast foods, and in certain matters used by specialised trades."

"It appears to me that it is to the soya bean and the use which clever manufacturers may eventually make of it that

the vegetarian may hopefully look forward to the day when really acceptable tasty substitutes will be on the market at a moderate price to take the place of present day dairy supplies, namely, milk, butter and cheese—possibly eggs also. The essentials to be sought for are palatability, a low competitive price, and practical value to the human economy. I am not aware as to how far these points have been realised, so far, but there does not seem any insuperable difficulty in achieving them all.” Address: J.P.

3551. *Vegetarian Messenger and Health Review* (Manchester, England). 1929. The soya bean. Dec. p. 284. [1 ref]

• **Summary:** “Our esteemed contributor, Mr. John Naylor, in a communication appearing on a later page, has done us excellent service in drawing our attention to the potentialities of the soya bean. The vegetarian who bases his practice on the principle of humaneness is aware of his inconsistency when taking milk and milk products. To replace cow’s milk by a satisfactory milk made from the soya bean would be to replace a food that is provided at the cost of suffering with one free from that taint. The vegetarian strengthens his claim to be a humanitarian whenever he uses a vegetable substitute for an animal product and many have made the first forward step by using only artificial leather. The soya bean makes it possible to advance still further by giving us not only milk, butter, cheese and meal, but many by-products which will satisfactorily replace by-products of meat. Statisticians have stated that before the close of the present century land will not be available to grow cattle for the meat and milk required, and Dr. Kellogg, of Battle Creek [Michigan], is of opinion that the soya bean will then become one of the great food staples of the world.

“The Vegetarian Society allows members the use of milk, butter and cheese, and for the majority of vegetarians, during the present transitional period, the use of these animal products is both necessary and convenient. Milk and milk products have been aptly called ‘protective’ foods and it has been demonstrated that they have often made up what was lacking in the dietary of a vegetarian doing hard physical or mental work. The soya bean, however, promises the greatest of possibilities, for by its use the time is brought appreciably nearer when vegetarians will obtain all their food from the vegetable kingdom.” Address: The Vegetarian Society, 39 Wilmslow Rd., Rusholme, Manchester, England.

3552. *Vegetarian Messenger and Health Review* (Manchester, England). 1929. Vegetarian M.P.’s. Dec. p. 284. [1 ref]

• **Summary:** The following is summarized from the *Nottingham Evening Post* 6 Nov. 1929. “Yesterday saw yet another innovation in the House of Commons dining-room, when, for the first time, a separate section of the menus was devoted to the needs of vegetarians. Miss Ellen Wildinon

was unable to secure this during the last Parliament, as the demand was thought to be too small. Now that the ranks of vegetarians have been augmented by many I.L.P. nut-eaters, the experiment is to be tried.”

3553. Ankenbrand, Lisbeth. 1929. *Gesunde fleischlose kuche* [Healthy meatless cookery]. Stuttgart, Germany: Sueddeutsches Verlagshaus GmbH. 152 p. Illust. 22 cm. [Ger]*

• **Summary:** The subtitle states that this book contains “619 tested and approved recipes prepared according to the newest nutritional teachings. Supplement: Menu for each month (lunch and dinner) with suggestions for all types of cures. With fine-art prints. Number 6,000 to 11,000.” The author was born in 1885. Address: Germany.

3554. Baines, Maud; Saxon, Edgar J. 1929. *Complete guide to sound, successful and attractive food reform*. London: The C.W. Daniel Co. 210 p. 19 cm. *

• **Summary:** A book about vegetarianism, with many recipes. A 7th edition was published in 1931 and a 16th edition in 1937.

3555. Brauchle, Alfred. 1929. *Gekocht oder roh?* *Neuzeitliche ernaehrungskunst* [Cooked or raw? The modern art of nutrition]. Leipzig, Germany: P. Reclam Jun. 75 p. 16 cm. [Ger]*

• **Summary:** A 10th revised edition (70 p.) was published in 1949 in Stuttgart by Reclam.

3556. Cooper, Lenna Frances; Hall, Margaret Allen. 1929. *The new cookery*. 11th ed., revised. Battle Creek, Michigan: The Modern Medicine Publishing Co. 493 p. Illust. 22 cm.

• **Summary:** This is a vegetarian cookbook.

Poem facing the table of contents: “No flocks that roam the valley free,

“To slaughter I condemn;

“Taught by that Power that pities me,

“I learn to pity them;

“But from the mountain’s grassy side,

“A guiltless feast I bring;

“A scrip [small bag] with herbs and fruits supplied,

“And water from the spring!”

- Oliver Goldsmith [1728-1774, Ireland]

Contains a recipe for Soy bean muffins on p. 72-73. It calls for “1 cup soy bean flour.” Address: 1. Food Director, Univ. of Michigan; formerly Dean of Home Economics, Battle Creek College; formerly, Head Dietitian, Battle Creek Sanitarium; and later, Supervising Dietitian, United States Army 1918-1919; 2. Consulting dietitian and lecturer on dietetics, Battle Creek Sanitarium and Chautauqua Lecturer.

3557. *Encyclopaedia Britannica* (14th ed.): Vegetarianism. 1929. New York & London: Encyclopaedia Britannica, Inc.

See vol. 23, p. 27-28. [7 ref]

• **Summary:** Similar to the entry for 1911.

3558. Light, Henry. 1929. Common-sense vegetarianism. London: Vegetarian Cycling & Athletic Club. 100 p. 19 cm.

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Address: Vegetarian.

3559. Monteath, Kenneth McLaurin. 1929. The principles of true religion with special reference to food supply. 2nd ed., with supplement. York, England: W.H. Smith & Son. 7 p. 19 cm. *

3560. Muehlemeier, Helen. 1929. Kochbuch fuer heute und morgen [Cookbook for today and tomorrow]. Zurich, Switzerland: Rascher & Cie, a.-g. 146 p. Foreword by Prof. Dr. W. von Gonzenbach. Illust. 8 color plates. 24 cm. [Ger]*

3561. Parkes, Louis Coltman. 1929. Hygiene and public health (Parkes and Kenwood). 8th ed. Revised by Henry R. Kenwood and Harold Kerr. Philadelphia, Pennsylvania: P. Blakiston's Son & Co. xi + 823 p. Illust. Index. 22 cm.

• **Summary:** In Chapter, titled "Food, beverages, and condiments," in the section on "Proteins" we read (p. 268): "Whilst there is not sufficient evidence to prove that vegetarianism, so-called, is more conducive to health or longevity than a mixed diet, there can be but little doubt that the wealthier classes eat too largely and too frequently of meat. During growth a purely vegetarian diet is inadequate, as the vegetable proteins are deficient in the amino-acids so necessary for growth and repair." Address: 1. Kenwood: C.M.G., M.B., Emeritus Prof. of Hygiene and Public Health, Univ. of London; 2. Kerr: O.B.E., Prof. of Hygiene and Public Health, Univ. of Durham. Both: England.

3562. Schweitzer, Albert. 1929. Civilization and ethics: The philosophy of civilization, Part II. 2nd ed. Translated by C.T. Campion. London: A. & C. Black, Ltd. xxiv + 288 p. Index. 22 cm.

• **Summary:** A new translation of the original 1923 edition; in German it was titled *Kulturphilosophie*. The last two chapters are particular interesting.

Chapter 21: The ethic of reverence for life. The basic principal of the moral. The ethic of resignation, an ethic of veracity towards oneself, and an activist ethic. Ethics and thoughtlessness, ethics and self assertion. Man and other living creatures. The ethic of the relation of man to man. Personal and supra-personal responsibility. Ethics and humanity.

Chapter 22: The civilizing power of the ethic of reverence for life. Civilization is a product of reverence for life. The four ideals of civilization. The struggle for a civilized mankind in the machine age. Church and State as historical entities, and as ideals of civilization. The

moralizing of the religious and political community.

In this book Schweitzer is said to have written: "Until he extends the circle of his compassion to all living things, man will not himself find peace." However, we have been unable to find this quotation in this book, or in any other book written by Albert Schweitzer, who lived 1875-1965. Address: D. Theol., D. Phil, D. Med., Strasbourg, Alsace, France.

3563. Shelley, Percy Bysshe. 1929. On the vegetable system of diet, now first printed from the original manuscript. Bungay, Suffolk, England: Printed by Richard Clay & Sons. 14 p. 25 cm. *

• **Summary:** "Twelve copies only printed for private circulation." D.L. Clark (1939, p. 70) states that when Shelley died, he left an unpublished essay on the subject of vegetarianism, which appeared in 1929 in *The Complete Works of Percy Bysshe Shelley*, in ten volumes (edited by Roger Ingpen and Walter E. Peck). This essay is in volume VI, p. 335-44.

3564. Vegetarisch und schmackhaft kochen: Handbuch d. Kochkunst in d. Vegetarierkueche und d. Rohkost als Abwechslungs- und Heildiaet [Vegetarian and tasty cuisine: Handbook of the art of cooking in a vegetarian kitchen, and raw food for variety and a healing diet]. 1929. Leipzig, Germany: Thalysia. 63 p. Thalysia Ratgebet Nr. 2. [Ger]* Address: Germany.

3565. Volchert-Lietz, Helene (Frau). 1929. Vegetarisches Gesundheits-Kochbuch [Vegetarian health cookbook]. Leipzig, Germany: Hachmeister & Thal. 48 p. [Ger]* Address: Dr.

3566. Light, Henry. 1929-. [Pamphlets on vegetarianism]. London. 19 cm. *

3567. Deflacelière, L. 1929? Cures de légumes [Vegetable cures]. A Nemours (Seine-et-Marne), France: Published by the author. iv + 90 p. Undated. [Fre]*

• **Summary:** About vegetarianism and legumes. Address: France.

3568. *Lancet*. 1930. Annotations: Vegetarianism. i(5551):144. Jan. 18. [1 ref]

• **Summary:** The writer uses the term "purely vegetarian diet" to refer to one derived wholly from the vegetable kingdom. Note: He mistakenly believes that "vegetarian diets" are derived wholly from the vegetable kingdom, whereas, in fact, they can include dairy products and eggs, but no flesh foods.

"There is little doubt that health can be maintained in a normal adult on a diet derived wholly from the vegetable kingdom, but there is no evidence that such a diet is better than the mixed diet employed by most races of mankind."

"It may be difficult to find any scientific reason why mankind should regularly include animal flesh in his diet." Address: London.

3569. *Guardian (England)*. 1930. Miscellany: Chemical "meat." Feb. 10. p. 7.

• **Summary:** A correspondent writes: The movements to "Eat more meat" and "Eat more fish" may soon be followed by an "Eat more monosodium glutamate" campaign. "A few years ago this queer chemical, made by hydrolysing gluten [sic] of soy beans with hydrochloric or sulphuric acid, was a mere academic fact."

Lately, however, it has come to be manufactured on a huge scale in China and Japan because of its meatlike taste. In Japan, where it is called "Ajinomoto" (the Element [Basis] of Taste) it has come to be used almost as commonly as sugar or salt. Restaurateurs in China find they can substitute it for meat flavoring or extracts (it is much cheaper) without diners knowing the difference. Perhaps the meatless sausage or the fishless rissole have already begun to appear in our own teashops.

Note 1. This is the earliest English-language document seen (Nov. 2014) that contains the word "meatlike."

Note 2. This is the earliest English-language document seen (Nov. 2014) uses the word "meatless" to describe a meat alternative.

3570. Oldfield, Josiah. 1930. Gandhi as I knew him. *John O'London's Weekly*. March 29. *

• **Summary:** Josiah Oldfield, a well-known British vegetarian writer, became M.K. Gandhi's closest friend during the latter's last year in London (1891). In this account the overpowering of the Mahatma has overlaid the picture of the "young, shy, diffident youth, slim and a little weakly," who called on Oldfield when he was editor of *The Vegetarian*. Oldfield outlived Gandhi.

3571. *Punch (London)*. 1930. A vegetarian snack bar? April 16. p. 433. *

• **Summary:** "A vegetarian snack bar."

3572. *Christian Century*. 1930. Murder, its use and abuse: A parable of Safed the Sage. 47(22):681-82. May 28.

• **Summary:** In this dialogue, a vegetarian seeing a friend consuming a beefsteak admonishes him by saying "Thou shalt not kill." To which the meat-eater replies that the vegetarian is killing even more by destroying the life of 100 beans. They then quibble over the ethics of killing pestilential insects and harmful bacteria, of lambs murdering the grass they eat, etc. The moral: One cannot live in this blessed world without killing. Address: Chicago, Illinois.

3573. Norges Vegetariske Landsforbund [Norwegian Vegetarian Association]. 1930. New vegetarian society. Oslo,

Norway.

• **Summary:** Source: *History of the Norwegian Vegetarian Societies*. 2004. <http://www.ivu.org/history/societies/norway.html>. The website quotes an article from the report of the 1938 IVU Congress, held in Hurdals Verk, Norway: "On the 29th May, 1930, the Norwegian Vegetarian Association (*Norges vegetariske Landsforbund*) was founded, its first president being Mr. Hans E. Andersen... The secretary of the Association and editor of the magazine *Naturlo/egen* [sic] ('The Naturopath') is Dr. H.J. Røglér."

"The Association has branches in Oslo, Bergen and Stavanger. Natural diet is the first point in its programme and it excludes flesh-meats, fish and eggs." Mr. Røglér is later given credit for founding the Association. He also helped to organize and host the 1938 IVU Congress, which was held in Norway.

In 1994 or 1995 the Association joined with a vegetarian youth association to form a new society called *Norsk Vegetarforening*. Address: Oslo, Norway.

3574. *Kokomo Tribune (Indiana)*. 1930. Geo. B. Lane passes away in his sleep: Had come here from Florida to spend summer—Formerly prominent here. July 21. p. 1, 8.

• **Summary:** This front page obituary notes that George B. Lane, age 60, died in his sleep early Monday morning [July 21], in Kokomo. His home is in Orlando, Florida, but he had been residing temporarily at 615 North Wabash avenue. Death was due to heart trouble.

"Surviving are the widow, Lillie Charles Lane; one son, Ovid C. Lane, 901 West Monroe street, a member of the news staff of the Tribune; two daughters, Mrs. K.F. Brown, Battle Creek, Michigan, and Mrs. D.A. Bays, Orlando, Florida; four granddaughters, Myra Janice Lane, Jeanette Bays, and Anita and Bonnie Joan Brown; one brother, Ira B. Lane, 814 West Jackson street, and two sisters, Mrs. William C. Adrian, 1101 South Bell street, and Mrs. Amos Brubaker, residing near Burlington" [Indiana].

"Mr. Lane was born near Point Isabel, Grant county [Indiana], May 16, 1870, the second son of James and Rebecca Lane, both dead several years. The parents moved to the city of Tipton and later to the village of Kempton, while he was still a child. When he was eleven years old the family moved to Kokomo, where he continued to reside until 1919, when he moved to Orlando, Fla., going there on account of failing health. He returned for a period practically every year. He came back several weeks ago and was intending to spend the summer here.

"As a young man, Mr. Lane followed the baker's trade. He was employed at that time in the Zwisler restaurant in Buckeye street [in Kokomo]. Thirty-five years ago [i.e., 1895], he went to Battle Creek, Michigan, where he was employed for several months by the Kellogg Company, and where he made the first peanut butter that concern ever marketed. He also created other new foods for them.

“Returning to Kokomo, he started a health food factory in South Webster street, just north of the Palmer School building. This enterprise was highly successful. It was, however, wiped out by fire and, unfortunately, at a time when the insurance had lapsed. After this disaster, he entered the truck gardening business, here and at Denver, Indiana.”

“In 1915, Mr. Lane entered the real estate business, a line which he followed the remainder of his life.”

“Mr. Lane was a man of intelligence, character and thrift. He was largely self taught, but was well informed on a number of subjects. He was straightforward and square in his dealings, did not hesitate to express his convictions and had the respect of all circles in which he was known. The record he leaves is one by which he will be long and pleasantly remembered.

“Mr. Lane was a member of the Seventh Day Adventist church, and was head deacon in the church of that denomination in the city of Orlando.”

Talk with Bonnie Van Kley, Curator of Archives, Howard County Historical Society, Kokomo, Indiana. 2004. Jan. 13. Bonnie found this important article. She adds: George’s brother, Ira Lane, helped to build the Seiberling Mansion, which is now the Howard County Historical Museum, located in Kokomo.

3575. McClellan, Walter S.; Rupp, V.R.; Toscani, V. 1930. Prolonged meat diets with a study of the metabolism of nitrogen, calcium, and phosphorus. *J. of Biological Chemistry* 87(3):669-80. July. [16 ref]

• **Summary:** This is the earliest known study to show that in humans a diet with a high meat content causes the loss of large amounts of calcium and a negative calcium balance. It analyzes the diet of two arctic explorers who lived for one year exclusively on meat.

Note: This is the earliest document seen (Feb. 2022) concerning minerals in a vegetarian diet. Address: Russell Sage Inst. of Pathology in Affiliation with the Second Medical (Cornell) Div., and the Pathological Dep. of Bellevue Hospital, New York.

3576. *Madison Survey (Madison, Tennessee)*. 1930. Demonstrating health foods. 12(30):119. Aug. 6.

• **Summary:** “As an advertising scheme for the health foods of the Madison Food Department and for other lines which are being handled by Mr. Ralph Meade, this gentleman gave a banquet for the men heading the chain stores of the Atlantic and Pacific Grocery Company, of Birmingham, Alabama. The company of some seventy or eighty business men was entertained in the Vegetarian Cafeteria of that city.

“A group of young people from Madison, and another from Southern Junior College, took part in the program of music and song, and assisted in the serving of lunch.”

3577. Raadt, O.L.E. de. 1930. Waar wordt in het lichaam

het ureum gevormd [Where is urea formed in the body?]. *Nederlands Tijdschrift voor Geneeskunde* 74(2):4323-29. Aug. 30. [23 ref. Dut]

• **Summary:** With a vegetarian diet, most of the urea is formed in the liver, whereas with a meat diet it is formed in the tissues. Address: Oegstgeest, Netherlands.

3578. Lane, Dorothy E.; Bosshardt, Florence H. 1930. Nutrition of children on a mixed and on a vegetable diet. *American J. of Diseases of Children* 40(2):285-97. Aug. [23 ref]

• **Summary:** “Many investigators in the science of nutrition have demonstrated that in certain animals the rate of growth and the size can be influenced through the choice of foods, irrespective of heredity and environment. With the rapid progress in the study of foods along this line, various experiments on the growth of children have been undertaken, and much has been said concerning the ‘normal’ rates of growth.

“Several standards are now employed for these ‘normal’ calculations, but a student of a critical mind must necessarily question the accuracy of the ‘normal,’ since many factors must be involved in drawing a conclusion. Generally and for the most part, the ‘normal’ has been applied merely to the rate of growth in body weight compatible with a given height and age. For a number of years it has appeared to one of us (D. E. L.) that overemphasis has been placed on this phase of ‘normal’ development, for there appear other factors of equal importance...” Address: Berkeley, California.

3579. *Tennessean (The) (Nashville, Tennessee)*. 1930.

Display ad: Fresh vegetables aid in health. Sept. 15. p. 7.

• **Summary:** “You do not wear second-hand clothes. Then why eat second-hand food? That is the question asked by the Vegetarian Cafeteria, 151 Sixth avenue, north, which has for its slogan, ‘Fresh from the Garden.’

“The Vegetarian Cafeteria has a deck beautifully supplied with wholesome foods—vegetables and fruit—that are the best that can be raised.

“There is economy, real economy, in eating at the Vegetarian Cafeteria because:

“It caters to health.

“Health is what you want.

“Health is what you need.

“Health cannot be bought; it must be built.

“With health built very largely on the food that is eaten, good food, freshly grown, well prepared and full of life-giving vitamins is of untold value. Such foods build red blood and that spells health.

“Under the same management as the Madison Rural Sanitarium and the Nashville Treatment Rooms, the cafeteria caters to the health of the people of Nashville. It advocates disease prevention through rational ways of eating and living.

"The Vegetarian is a student enterprise. Young people are the cooks and servers. Meals are scientifically prepared under the direction of a trained dietician. And advice on matters of diet are given freely.

"Business men and women and shoppers as well enjoy having their noon-day meals at the Vegetarian Cafeteria and taking home with them some of the health foods that are sold in wrappers and packages—whole wheat bread, crackers, fruit sticks and canned goods from the Madison Food Factory and factory [sic]. It is located just a few steps south of Church street, on Sixth avenue, south."

At the top of the ad is a large field of a row crop that looks like soybeans. The caption: "Garden products for Cafeteria decks."

3580. Kellogg, John Harvey. 1930. Soybeans as human food. Paper presented to the American Soybeans Grower's Association, Sept. 11. 20 p.

• **Summary:** Dr. Kellogg shows that he has an excellent knowledge of the world literature on soybeans and soyfoods, much of which he summarizes in this speech. "Many years ago (1899), the United States Department of Agriculture, called upon me to undertake the preparation of a vegetable meat. The Assistant Secretary, Dr. Charles Dabney, wrote me, suggesting that the navy bean might be used for the purpose. I found, however, as I expected, that this legume was not suited to the purpose. At that time the soybean was not grown to any extent in this country, I was wholly unacquainted with it, and so naturally sought to find in nuts, especially the peanut, a solution of the problem, and succeeded in producing a vegetable meat, Protose, of which several thousand tons have since been made and consumed. But the introduction of the soybean renders quite unnecessary any other substitute for flesh meats." The author discusses his belief that primitive man subsisted wholly upon plant products (i.e. ate a vegan diet "according to Prof. Elliot of Oxford University, Prof. Ami of Montreal, and other distinguished paleontologists"), and the nutritional value of soybeans and their basic-ash quality. "All meats yield a highly acid ash. The excess of acid in these foods produces a lowering of the alkalinity of the blood and tissue fluids when they are freely used, a condition which is known as acidosis." He also discusses soya sauce (which is now being manufactured in the USA), miso (which like soy sauce has a flavor resembling that of the osmazomes found in meat and meat sauces), roasted soy nuts (resembling roasted peanuts), pressure cooking whole soybeans, adding soy meal (flour) to breads, soy milk (which, in certain parts of China and Japan, "is made in quantities and distributed in bottles like milk in this country"), soy cheese [tofu], and the many health benefits of soy milk described in the medical literature, the many health problems caused by consuming flesh foods.

"Von Noorden, the world famous German physician, has demonstrated that the soy bean is of very great service

in changing the intestinal flora." Note 1. This is the earliest document seen (Nov. 2020) concerning soy and changing the intestinal flora. It is also the earliest document seen (Nov. 2020) that uses the phrase "changing the intestinal flora" in connection with soy.

"In spite of the frantic efforts of vested interests to promote the uneconomic live-stock industry, it will no doubt gradually disappear as a true science of agriculture is developed and the country becomes more densely populated. The conversion of vegetable into animal protein by feeding to steers and pigs, is one of the most wasteful of all human activities. Armsby has shown that 100 pounds of digestible vegetable protein are required to produce 3 pounds of meat protein..."

Discusses Stefansson's absurd so-called meat-eating experiment, which was really a publicity stunt. Stefansson took no more than 20% of his calories in the form of lean or muscle meat. The rest of his diet was fat. "Excessive meat consumption is one of the begetting sins of the people of this country. Our per capita meat consumption is 5 ounces per day, just 5 times that of Italy (1.0 oz.) and ten times that of North China (0.5 oz.), while the average native of South China eats no meat at all, and is one of the hardiest and most industrious of workers."

"Thanks to the efforts of our efficient Plant Introduction Bureau, the soybean is beginning to get a start toward recognition and appreciation in this country; but it is evident that a plant possessed of such superlative values and such astonishing versatility and adaptability should receive far more serious attention than has heretofore been given it by the agriculturalists of this country... There can be no doubt that it is destined to play a large part in the feeding of America's millions..."

Note 2. This is the earliest English-language document seen (Sept. 2021) that uses the term "soy nuts" or the term "roasted soy nuts" to refer to soynuts. Address: Battle Creek, Michigan.

3581. *Afro-American (Baltimore, Maryland)*. 1930. 'Kegee savant makes up menu for Gandhi: Dr. Geo. W. Carver asked to help perfect diet for great leader. Gives lectures. New products shown at Morgan and Hopkins. Nov. 22.

• **Summary:** Dr. Carver is collaborating in formulating a menu for Mahatma Gandhi, who weighs only 94 pounds. The great leader of India is struggling to help India free itself from British dominion. A friend and representative of Gandhi's [Dr. C.F. Andrews] had come all the way to Tuskegee to consult with Dr. Carver about the menu which, it is hoped, would add strength and perhaps years of life in which Gandhi could engage in the cause of his country's freedom. "Dr. Carver made the announcement during the course of a lecture at Morgan College, where he talked on his 202 products obtained from the peanut. In the evening he lectured on the same subject to a group at Levering Hall of

the Johns Hopkins University.”

Carter then said in his unassuming manner: “‘Possibly you would like to know something of the work I am trying to do, the motive power, the spirit that prompts it, how I began, and where I got the idea. I am going to tell you how my discoveries are made,’ he continued. ‘I simply tune in with the creative powers—the Great Creator. There are certain things, however, I must do to tune in.’”

“While not indifferent to the potential commercial importance of his discoveries, Dr. Carver’s primary interest is the pursuit of useful truth. He seeks to find the purpose suggested in Genesis, which he quoted: ‘Behold, I have given you every herb-bearing seed which is upon the face of all the earth. To you it shall be meat.’”

“‘The Creator asks me what I want to know,’ said Dr. Carver, ‘and I tell him I want to know about the peanut. With my knowledge of chemistry and physics I set to work to take the peanut apart.’”

Note 1. Other reports of Carter’s work at this time show that one of the key elements in the diet he developed for Gandhi was a nourishing milk made from soy beans. Note 2. Carver was never able to do anything with his original peanut milk formula, developed in 1919, because he discovered that an Englishman already had a patent that might be in conflict. He didn’t think it was worth fighting the matter out in court, so he let it go.

3582. *Literary Digest*. 1930. A medical slap at the vegetarian gospel. 107(8):26. Nov. 22. [1 ref]

• **Summary:** A review, with lengthy excerpts, of an editorial in the *Journal of the American Medical Association* stating that consumption of meat is not harmful, and criticizing the reasons related to health (such as purines and uric acid) that vegetarians follow their diet. The editorial summarizes a report by Thomas published several years ago showing that 142 Eskimos, accustomed to an almost exclusive meat regimen, were in good health. Moreover a series of carefully controlled observations were conducted in New York on two Arctic explorers, who lived for a year on a diet consisting exclusively of flesh foods. Both ended in good health although they showed negative calcium balances when they were eating meat and fat alone. “The investigators failed to find any ill effects from the prolonged use of the exclusive meat diet.” Address: USA.

3583. Carver, G.W. 1930. Re: Preparing soy milk for Mahatma Gandhi. Letter to Mr. R.B. Eleazer, 409 Palmer Building, Atlanta, Georgia, Nov. 29. 1 p. Typed, without signature (carbon copy).

• **Summary:** For at least ten years George Washington Carver has been working to develop milk-like beverages from plants. “I have made up many menus and offered suggestions to missionaries, etc. I am now cooperating with the Johns Hopkins University, that is with one of the professors who is

very much interested along this line, and is doing some very excellent work with reference to making up food for babies that will take the place of milk, which they do not have in many sections of Africa and some of the other mission fields.

“I have just answered a communication from Miss Elsie M. Irmand [sic, Irland] of the Natal Branch of the Order of the Golden Age, to a milk, made from soy beans, which is very rich and profitable and can be used largely instead of cows milk.

“I have sent out quite a number of these recipes. One hospital has written me that it is working out nicely with them...”

“When Dr. Andrews* was here, we made out a menu for Mr. Gandhi, which included the milk from soy beans.”

* Note: Charles Freer Andrews was an Anglican minister who worked with Gandhi, first in South Africa and later in India. See letter from Carver to Andrews dated 24 Feb. 1929. Address: Director, Agricultural Research and Experiment Station [Tuskegee, Alabama].

3584. *Constitution (Atlanta, Georgia)*. 1930. Carver’s work aid to Gandhi. Dec. 13.

• **Summary:** “Tuskegee, Alabama, Dec. 12.—That the discoveries of Dr. George [Washington] Carver, noted agricultural chemist of Tuskegee Institute, may become a factor in India’s fight for freedom was revealed here recently when it was learned that Dr. Carver, at the request of a close friend of Mahatma Gandhi, has formulated a menu for the great Indian leader, designed especially to build up his emaciated body.

“The request, it is understood, came to Dr. Carver through Dr. C.F. Andrews, a recent visitor to Tuskegee, who for years has been Gandhi’s intimate friend, adviser and associate. The menu prepared, it is said, makes large use of a nourishing milk derived from soy beans. Dr. Carver, it is understood, is co-operating also with a member of the Johns Hopkins faculty in the development of a vegetable baby food that can be used in Africa and other countries where milk is not available.”

3585. Einstein, Albert. 1930. Re: Vegetarianism. Letter to Harman Huth in Berlin, Dec. 27.

• **Summary:** “Although I have been prevented by outward circumstances from observing a strictly vegetarian diet, I have long been an adherent to the cause in principle. Besides agreeing with the aims of vegetarianism for aesthetic and moral reasons, it is my view that a vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind.”

Note: This English-language translation from the German is found in: Calaprice, Alice. comp. and ed. 2005. *The New Quotable Einstein*. Princeton, New Jersey: Princeton University Press. 440 p. See p. 281. Einstein

Archive 46-756. Address: Berlin, Germany.

3586. Francisco, Maria. 1930. Woes of a vegetarian: 'Vegetable platters' terrible things, especially with poached eggs. *New York Times*. Dec. 27. p. 12, col. 6.

• **Summary:** In this letter to the editor, dated, December 23, 1930, the author urges the omission of poached egg from platters. Address: New York, New York.

3587. Kellogg, John Harvey. 1930. Soybeans as human food. I. *Good Health (Battle Creek, Michigan)* 65(12):5-7. Dec. Continued Jan. 1931. Paper first read at the meeting of the American Soybean Assoc., held 11 Sept. 1930 at Urbana, Illinois. [1 ref]

• **Summary:** Contents: Introduction. An age-long esculent. The soybean is richer in protein than beefsteak. An extraordinarily versatile food. The soybean replaces milk and eggs as well as meat in China.

"Many years ago (1899), the USDA called upon me to undertake the preparation of a vegetable meat. The Assistant Secretary, Dr. Charles Dabney, wrote me, suggesting that the navy bean might be used for the purpose. I found, however, as I expected, that this legume was not suited for this. At that time the soybean was not grown to any extent in this country. I was wholly unacquainted with it, and so naturally sought to find in nuts, especially the peanut, a solution to the problem, and succeeded in producing a vegetable meat, Protose, of which several thousand tons have been since made and consumed.

"But the introduction of the soybean renders quite unnecessary any other substitute for flesh meats. As a matter of fact, the protein rich foods of vegetable origin, such as nuts, which the soybean resembles, as Professor Sherman of Columbia University suggests, are not meat substitutes, but are the original meats for which the flesh of animals became a substitute when the glacial cold of the Ice Age drove our prehistoric forbears into the caves and grottoes of Southern Europe.

"The proteins of the soybean are, according to McCollum, distinctly more valuable from the point of view of nutrition than are those of the other legumes. The work of my own laboratory as well as that of others has shown that this bean is almost unique among seeds in its vitamin content." Address: Battle Creek, Michigan.

3588. *Observer (Moultrie, Georgia)*. 1930. Bean milk. Dec.15.

• **Summary:** "Dr. George Carver, noted agricultural chemist of Tuskegee Institute, has been called on to prescribe for Mahatma Gandhi, leader and reformer of India. Gandhi is thin and does not respond to food such as is obtainable in his country. Professor Carver has found in Alabama what he thinks will build up the emaciated body of the noted reformer.

"The request, it is understood, came to Dr. Carver through Dr. C.F. Andrews, a recent visitor to Tuskegee, who for years had been Gandhi's intimate friend, advisor, and associate. The menu prepared, it is said, makes large use of a nourishing milk derived from soy beans. Dr. Carver, it is understood, is cooperating with a member of the Johns Hopkins faculty in the development of a vegetable baby food that can be used in Africa and other countries where milk is not available.

"To date Dr. Carver's contributions to science include 202 products derived from peanuts, 118 from sweet potatoes, a large number from other common plants, and 300 colors and tints from Alabama red clay. Among the latter is a blue stronger than any on the market, said to be identical with the long lost blue used to decorate the tombs of the ancient Egyptian kings. He is now on the trail of another lost color, the famous Egyptian purple."

3589. **Product Name:** Soy Ice Cream (Honey Sweetened) [Strawberry, Chocolate, Vanilla], and Soy Coffee with Soy Cream.

Manufacturer's Name: Scientific Food & Benevolent Association.

Manufacturer's Address: Takoma Park Station, Washington, DC.

Date of Introduction: 1930.

New Product-Documentation: Miami Daily News. 1934. April. "He [Jethro Kloss] exhibited 21 articles made from soy beans" including "ice cream." He invited the public in Miami, Florida, to taste them.

Jethro Kloss. 1935. *Back to Eden*. Page 105 contains a recipe for non-dairy soy ice cream.

Letter from Jethro Kloss, president of this association, to his daughter, Promise. 1936. May 11. The letterhead states that this is "Manufacturers, Jobbers, and Distributors" with "A marvelous line of foods made from the soy bean..." Note: It is not clear when this company was founded, or if it existed in 1930, when Kloss first started making and selling soy ice cream commercially.

Letter from Eden Kloss, son of Jethro Kloss. 1985. Nov. 15. He recalls that in about 1930 he helped his father make soy ice cream (honey sweetened in strawberry, chocolate, and vanilla flavors) and soy coffee with soy cream. They sold it to the public as part of a quick lunch out of a small trailer on Pennsylvania Avenue near the White House.

Note 1. This is the world's earliest known non-dairy soy ice cream.

Note 2. This is the earliest known commercial soy product made in Washington, DC—in the early years of the Great Depression. It is also the earliest known commercial soy product introduced by a Seventh-day Adventist that contained chocolate.

3590. Bragg, Paul Chappius. 1930. Professor Bragg's live

food cook book and menus. Hollywood, California: National Diet and Health Association of America; and, Live Food Products. 170 p. No index. 24 cm.

• **Summary:** About raw food and vegetarianism. Contents: 1. Why I write this book. 2. Our daily food, is it nourishment or poison? 3. There are no meat recipes in this book. 4. Poisonous white sugar. 5. Dairy products not human food. 6. Coffee and tea are drugs. 7. Don't use condiments. 8. Salt—The enemy of life and health. 9. Pure food. 10. Don't use aluminum cooking ware. 11. Gas, indigestion and stomach trouble. 12. Acknowledgment of recipes and suggestions from other health food writers. 13. Salads. 14. Fruit salads. 15. Salad dressings. 16. Directions for making nut butter and nut milk. 17. Relishes. 18. Soups (incl. Carque's nut milk soups, made with his nut milk). 19. Cooked vegetables. 20. Meat substitutes and main dishes. 21. Desserts. 22. Breads and bread foods. 23. Sauces and gravies. 24. Drinks. 25. Health confections. 26. Health sandwiches... 30. Baby's diet from birth to 18 months. 31. Diet schedule for the growing child.

Chapter 1 (p. 11) states: "The drug doctor has been a failure. After hundreds of years of his reign there is still universal sickness and suffering which, instead of abating, is unmistakably on the increase."

Chapter 12 (p. 26) acknowledges: "A few of the recipes in this book were taken from the works of some of the most prominent men in the field of Natural Living. I have considered, in giving a cook book to my people, that they should have, not only my own favorite recipes, but also the best of other men who have experimented along this line. I have therefore included recipes from the books of: Dr. John T. and Mrs. Vera Richter, the leaders of the Raw Food movement in the West. Dr. Philip M. Lovell, distinguished editor of the most widely read Health column in the world, the Care of The Body section of the *Los Angeles Times*. Dr. Henry Lindlahr, the great pioneer Nature Doctor. And Otto Carque, chemist, research worker and crusader in the fight for natural foods."

Chapter 16, "Directions for making nut butter and nut milk," begins with a long passage from *Natural Foods: The Safe Way to Health*, by Otto Carqué (1925). It contains recipes for: Cocomilk. Nut milk (made by mixing 1 level tablespoon nut butter with 1 cup warm water, plus a little honey or sweet fruit juice if desired). Almond milk for infants. Nut cream (made from unroasted nut butter, warm water, and honey). Combination nut butter (peanuts, pignolias, cocomilk). Apple and almond butter. Nut meal.

Chapter 20, titled "Meat substitutes and main dishes" (p. 111-18), contains largely cooked dishes, and makes widespread use of the "Battle Creek Sanitarium product, Protose, being available at most fancy grocers." Vegex and Savita are also widely used in recipes. Soy sauce is used to season Vegetable chop suey (p. 114). It "may be purchased at a Chinese store or any fancy grocers."

The National Diet and Health Association of America is

located at 1109 North Hudson, Hollywood, California.

Note: This is the earliest document seen (July 2021) by or about Paul C. Bragg that mentions soy. No juicer is mentioned in this book. A portrait photo (just after the title page, p. 5) shows handsome "Prof. Paul C. Bragg." Address: Professor, California [Los Angeles].

3591. Carqué, Otto. 1930. The key to rational dietetics: Fundamental facts about the prevention of disease, the preservation of health, the prolongation of life. New, revised and enlarged ed. Los Angeles, California: Published by the author. 151 p. See p. 86. 24 cm.

• **Summary:** The Preface notes: "In this volume the author has condensed the teachings presented in his larger volume 'Rational Diet.'" Discusses the therapeutic and health-enhancing benefits of vegetarian foods, exercise, rest, fresh air, sunlight, and pure water. Though soybeans are not mentioned, the author recommends cooking other legumes in a pressure cooker with baking soda (p. 86). Address: Los Angeles, California.

3592. Ferrier, John Todd. 1930. On behalf of the creatures: A plea historical, scientific, economic, dynamic, humane, religious. London: Order of the Cross. 142 p. 19 cm. [100 ref]

• **Summary:** Contents. Foreword. The records of history. The testimony of science. Some economic problems. The dynamics of natural food. A plea for humaneness. The voice of religion.

The Foreword notes: "It is more than 23 years since the chapters of this little brochure were first published as Letters to the Press, and then in a Booklet in response to many inquiries and requests."

This book, which includes many quotes from prominent scientists, also contains a chapter titled "The Dynamics of Natural Food" (p. 70-90) in which the author strongly advocates a vegetarian diet and abstinence from alcohol. Dr. Cheyne convinced his distinguished friend, John Wesley (the father of the Methodist movement), to experiment with a vegetarian diet in 1735-37 (p. 73-74). In 1747 he wrote to the Bishop of London: "Thanks be to God. Since the time I gave up the use of flesh-meat and wine, I have been delivered from all physical ills."

The goals of the Order of the Cross are "To attain by mutual helpfulness, the realisation of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and service." And to practice pity, compassion, love, devotion, and purity.

3593. Ferrier, John Todd. 1930. What is a Christian? London: Order of the Cross. 60 p. *

3594. Hauser, Benjamin Gayelord. 1930. Food science and health: Including the famous Hauser eliminative feeding

system. New York, NY: Tempo Books, Inc. 120 p. No index. 20 cm.

• **Summary:** This vegetarian book describes how to cleanse and detoxify the body of wastes through a diet of raw fruits and vegetables. Contents:

1. The need for eliminative feeding.
2. The chemistry of the human body.
3. Eliminative foods.
4. The eliminative feeding system.
5. Preparation of eliminative foods.
6. The secret of health.
7. Questions and answers.

Note: Soy is not mentioned.

3595. Hauser, Bengamin Gayelord. 1930. Harmonized food selection: Including the famous Hauser body building system. New York, NY: Tempo Books, Inc. 120 p. No index. 20 cm. *

3596. Huni-Huni, Albertina. 1930. Nouveau livre de cuisine: Santé par la nourriture rationnelle, 500 recettes [The new book of cuisine: Health through rational nutrition, 500 recipes]. Neuchatel, Switzerland: Editions de la Baconniere. 96 p. 21 cm. [Fre]*

3597. Lindlahr, Anna [Mrs. Henry]. 1930. One thousand and one vegetarian recipes: The health cook book. 23rd. ed. revised. New York, NY: Lindlahr's Magazine. 227 p. 19 cm. *

3598. Monteath, Kenneth McLaurin. 1930. The principles of true religion. 2nd edition with supplement. York, England: Yorkshire Herald Newspaper Co. 19 cm. *

• **Summary:** About vegetarianism.

3599. Pitman Health Food Co. 1930. "Pitman" Health Food Co. New factory: Vitaland, Four Oaks: The home of health foods (Brochure). Four Oaks, Sutton Coldfield, Warwickshire, England: Pitman Health Food Co. 15 p. Illust. Portraits. 12 x 15 cm.

• **Summary:** Cover title: A commemorative booklet containing portraits of the founder, James Henry Cook, his managerial staff, and exterior & interior views of the new factory, Vitaland. On each page (except the cover and pages 8 and 9) is a photograph with a caption. The numbers that follow are the page numbers. These photos show: Cover: Illustration of an aerial view of the plant. (2) Portrait, with signature, of James H. Cook, F.I.S.A., "Founder and principal 'Pitman' Health Food Co." (3) "Executive and heads of departments, 1930. Standing [left to right]: Mr. J.B. Lief (Order Dept.); Mr. J. Pickering (Despatch); Miss F.M. Price (Retail Accounts); Mr. A.J. Townley (Engineer); Miss M.M. Hope (Wholesale Accounts); Mr. F.M. Sutherland (Stock Keeper); Mr. R. Roberts (Milling). Sitting: Mr. P.S.

Barber (Secretary); Miss. K.V. Cook (Cashier); Mr. Jas. Hy. Cook (Principal); Miss F.A. Vernon (Statistical Dept.); Mr. R. Turner (Factory Manager)."

(4) Vitaland (view from East). Showing terraces, rockery [rock garden or alpine garden] and flowering shrubs. (5) Vitaland (view from West). Showing lawns, fruit trees and rose beds. (6) Order department With a floor space of 3,200 square feet. (7) Corner of stores. Showing overhead traveling cranes and conveyors.

(10) Wrapping section. Size of open space in main factory, 100 ft. by 160 ft. (11) Machinery bay. Total area of glass covering the six factory Northern lights: 5,850 superficial feet [square feet]. (12) Vacuum plant for reducing liquids at low temperatures (130°F). (13) Wheat mill showing right to left, wheat pit, elevator, mill (without stones or rollers), conveyor, receiver, and sack being filled with flour, as finely ground as ordinary white flour. (14) Mill house with overhead runway. Showing high speed grinders, up to 4,000 revs. a minute. (15) Boiler house showing patent oil fuel burners. (16) Land tennis court, Four Oaks, Warwickshire.

Text on pages 8-9: "Vitaland is undoubtedly the latest, the most modern, the most up-to-date factory in a garden for the production of health-giving Vital Foods. It is built in a green field of 1.5 acres, in rural England with in a few minutes walk of Sutton Park, one of the largest and most interesting natural public parks in England. The park comprises 2,280 acres of unspoiled heather-clad moors, century old woodlands, and lakes that provide unbounded joy and pleasures to thousands of people.

"The factory presents a very pleasing effect with its white cement facing contrasting well with the quaint old pattern red pantiles [interlocking clay tiles] on the roof. The lay-out of the space between the road and front of factory indicates the fact that a sense of beauty need not be destroyed by a factory and its precincts.

"The main entrance opens to a reception hall containing handsome show cases, its walls being hung with portraits of noted Vegetarians and pioneers in the food reform movement. Over the door leading from the reception hall to factory appear the lines from William Blake's poem—"To build a New Jerusalem in England's green and pleasant land."

"On the right of the reception hall are situated the private and general offices. To the left are the raw material stores with receiving deck, overhead travelling cranes and conveyers to facilitate the quick conveyance of goods to any part of the building. On left and back of the reception hall and offices are the stores for manufactured goods, and ordered departments. Extending to the rear is the large open factory with granolithic floor. The machinery and work-tables run parallel with front of the building, under northern lights, ensuring excellent lighting. A broad centre gangway runs from front to back. The power for machinery is transmitted from electric motors, by shafting so arranged as

to make it available wherever required. The tables are served by metal trucks on rubber wheels, each truck capable of holding hundreds of full bottles or other articles, for removal to the stores for finished goods.

“Along the right hand side of the factory are situated the packing department with despatch deck; the mill-house for grinding of wholemeal flour; also separate departments for dry and wet steam-cooking ranges; the baking and drying ovens; the roasting and vacuum plant; and the plant for special chocolate making. The boiler house is also located on the right-hand side of the main building. But as oil is the only fuel used, unsightly chimney stacks are entirely absent.

“The oil is fed to the heating boiler through patent burners, with the flow of oil automatically controlled (according to the degree of heat required in any particular part of the factory) by means of a thermostat. In the same way the desired pressure in the steam-boiler is automatically maintained. Once the controls are set, the oil supply needs no attention as any excess, or deficiency of temperature or pressure at once provides the remedy by cutting out, or continuing (as the case may be) the supply of oil. There is thus complete elimination of dust and grime, inseparable from the usual coal-furnace installation. The boiler house can be accordingly kept as clean as any other part of the building.

“The factory is equipped with most up-to-date machinery and labour-saving appliances. An ample supply of soft water is assured, independent of the public supply.

“On the right of the main building, but separated from it by a paved yard, is the store for bottles and jars. Its position prevents the dirt and dust—connected with straw and packing—entering the factory. Here are also situated dining and cloak rooms and cycle sheds. At the back of the building there is space available for future extension, at present it forms the “Pitman” employees’ sports ground.

“In the planning of the factory, every care has been taken to ensure that working conditions are conducive to absolute cleanliness, and to the comfort and health of workers. It is realized that only under such conditions can a maximum of satisfactory service be rendered.”

Note: This is the earliest document seen (July 2021) that mentions “Vitaland,” formerly ‘Pitman’ Health Food Co. Address: Four Oaks, Sutton Coldfield, Warwickshire, England.

3600. Salt, Henry Stephens. 1930. Company I have kept. London: G. Allen & Unwin, Ltd. 218 p. 22 cm. *

3601. Suzuki, Daisetz Teitaro. 1930. Studies in the Lankavatara Sutra, one of the most important texts of Mahayana Buddhism, in which almost all its principal tenets are presented, including the teaching of Zen. London: George Routledge & Sons, Ltd. xxxii + 464 p. See p. 213. *

• **Summary:** Note 1. A similar work, titled “Self-realization of noble wisdom: A Buddhist scripture based upon Prof.

Suzuki’s translation of the Lankavatara Sutra,” was edited, interpreted, and published by Dwight Goddard (Thetford, Vermont). Note 2. D.T. Suzuki lived 1870-1966.

3602. *Liverpool Vegetarian Annual (England)*. 1930---. Serial/periodical. Liverpool, England: Liverpool Vegetarian Society. *

3603. Morse, W.J. 1931. Visit to Kyuemon Hayakawa Miso Co. in Okazaki, Japan, and soybean oil meal feeding experiments (Document part). In: P.H. Dorsett and W.J. Morse. 1928-1932. Agricultural Explorations in Japan, Chosen (Korea), Northeastern China, Taiwan (Formosa), Singapore, Java, Sumatra and Ceylon. Washington, DC: Foreign Plant Introduction and Forage Crop Investigations, Bureau of Plant Industry, USDA. 8,818 p. See p. 6997-7000. Unpublished log.

• **Summary:** W.J. Morse took notes and photos of his visit to Okazaki on 16 Jan. 1931. He was told by an innkeeper in Okazaki that there are “two factories in Okazaki making the famous Okazaki black miso... We found the Kyuemon Hayakawa Miso Co. factory about 3 miles from the inn. The master of the factory took us through the plant and explained each step of manufacture. Okazaki miso is made entirely from soybeans while other forms of miso are made from rice and soybeans. It takes twenty months to cure black miso. This company sells about 50,000 kan yearly.

“Okazaki miso keeps indefinitely and is used in making soups and preserving vegetables. At breakfast at the inn this morning we had black miso soup and found it had a much better flavor than red miso soup. The black miso is also sometimes used in making forms of soy sauce [tamari] by adding water.

“After our visit too the miso factory we went to Anjo where the main agricultural experiment station of the Aichi Prefecture is located. We met the director, Mr. Shinto Kanai, to whom we had a letter of introduction from Mr. Sato, S.M.Ry. [South Manchuria Railway], Dairen. The work carried on by this station consists of animal husbandry (mostly poultry and hogs), horticulture, chemistry and soils, and rice breeding.

“The station has used soybean oil cake in feeding experiments with cattle, hogs and poultry about ten years. For five years it has cooperated with the S.M.Ry. in soybean oil cake feeding experiments. At the present time quite a lot of work is being done in soybean oil cake feeding experiments with poultry.

“Aichi Prefecture is one of the leading poultry sections of Japan. In Japan there are 46,000,000 head of poultry, of which 6,000,000 are in the Aichi Prefecture. Poultry feed consumed in this prefecture amounts to Yen 18,000,000 yearly, of which nearly 40 per cent is produced locally. About Yen 8,000,000 of soybean oil cake is used in the prefecture but largely for rice paddy fertilizer. However the use of the

cake for cattle and poultry feed is increasing rapidly.

"The station is doing no work with soybeans [edamamé] with are grown only on the edges of the rice paddies by the farmers. The crop is raised for seed which is used in the home manufacture of miso, soy sauce and bean curd. Several varieties are grown by the farmers and Mr. Kanai said he would collect some and send us."

Page 6999: "Negative #46448. Soja max. soybean miso (Black) Okazaki, Japan. Okazaki black miso made wholly from soybeans curing in the large wooden casks or tubs. The material cures in these casks or tubs twenty months before it is ready for use." The cask is held together by many wide braided bamboo hoops. The cask is several feet taller than the miso maker (wearing an apron with a crest symbol or *mon* on the front) standing next to it. The top of each cask is piled high with about 1,200 pounds of stones to weight the miso.

Page 7000. "Negative #46449. Soja max. Black soybean miso curing in casks, Okazaki, Japan, January 16, 1931, D&M.

"Negative #46450. Soja max. Black miso curing in wooden containers at Okazaki, Japan, Jan. 16, 1931, D&M. Okazaki back miso is made wholly from soybeans and cured in large wooden containers as shown here and in the two previous pictures. Black miso is used in soups, and in preserving vegetables. 1200 pounds of stones are used to weight the miso material."

Page 7002 (Sat., 17 Jan. 1931). Tokyo, Japan. "W.J. Morse's notes: On our way to the S.M.Ry. office we stopped at the Dollar Steamship Line Office to see about reservations for San Francisco.

At the S.M.Ry. office, Mr. Matsuda, agricultural engineer, advised that a special conference on soybean oil cake feeding experiments was to be held the coming Wednesday at the Hog Breeding Farm at Tachikawa. He thought it would be well worth our while to collect data on the experiments to be seen and discussed. It was stated that many of the experiments in which excessive amounts of soybean oil cake were used had not turned out very well. We were given some more publications relating to the results obtained in feeding soybean oil cake, soybean curd mash [okara] and soy sauce mash to cattle, hogs, and poultry."

Page 7005-7006 (20 Jan. 1931), Tokyo and Tachikawa, Japan. "W.J. Morse's notes: We called at the S.M.Ry. Office where we met Mr. Matsuda and some other men who were going to visit the Hog Breeding Farm at Tachikawa. Arriving at the farm we were met by the director who first gave us the results of the soybean oil cake feeding experiments up to the present time.

"Four series of feeding experiments with hogs and pigs are being run, using different percentages of boiled rice, barley and soybean oil meal in the standard feeding mash. With young pigs the different variations of mash are given in addition to the mother's milk. With young pigs the feeding

experiments were started when the pigs were two (2) days old.

"From 3-5 weeks the young pigs fed mash with the 40% soybean oil meal made very rapid gains but then began to develop serious stomach trouble (is it any wonder with a 40% bean cake feed?). After four to five weeks all of the pigs had died which were on the 40% bean cake meal feed. Knowing the high content of protein (44-46%) of soybean oil meal, it seems rather a drastic move on the part of the experimenters to start 2-day old pigs on mash containing nearly one-half highly nitrogenous feed.

"In the standard mash used by the station rice bran, barley bran, wheat bran, corn meal, soybean oil meal, fish meal, salt, and calcium carbonate are used. The analysis of this feed is as follows:

"Standard Hog Mash.

"Moisture 10.26%

"Protein 17.13%

"Fat 8.79%

"Carbohydrates 43.60%

"Fiber 7.24%

"Nutritive Ratio 1:5.16"

Page 7007-7008 (21 Jan. 1931) Tokyo, Japan. "W.J. Morse's notes: We visited the Institute of Physical and Chemical Research where we met Dr. U. Suzuki, Prof. of Biological Chemistry at the Tokyo Imperial University and Chief Chemist at the Institute of Physical and Chemical Research, to whom we had a letter of introduction from Mr. Sato, S.M.Ry. Dairen.

"The S.M.Ry. Bureau of Agriculture has a special cooperative relationship with the Chemical Division of the Institute through which Dr. Suzuki is making a thorough study of the utilization of the soybean and its products. The S.M.Ry. is especially anxious to increase the use of soybean oil cake in Japan other than for fertilizing purposes.

"In his work, Dr. Suzuki has been especially interested in the foods of the Japanese people. Next to rice the soybean is the most important food. Ninety-seven per cent of the food of Japanese people is vegetable, two percent marine products, and one per cent meat. Of the vegetables, 12 per cent in protein and 85 per cent carbohydrates, an extremely wide nutritive ratio. Much of the vegetable protein is supplied by beans, especially the soybean.

"Dr. Suzuki has done much experimental work in the use of soy flour from extraction process bean cake or meal. Much of the work has been done in cooperation with Tokyo bakeries. The bakers have not been successful in making a good bread containing more than 20 per cent soybean flour and 80 per cent wheat flour.

"With reference to Soyamint, Dr. Suzuki advised that this is a soy sauce substitute—one-half chemical and one-half fermentation. We were given considerable data on other soybean products and also publications."

Page 7030-7031 (17 Jan. 1931, Tokyo). In a letter to

Dorsett in Peiping, China, Morse comments on the two factories making black miso in Okazaki.

Page 7053 (27 Jan. 1931). Morse notes in a cover letter accompanying two parcels sent from the American Consulate in Tokyo to Mr. K.A. Ryerson, Foreign Plants, B.P.I. [Bureau of Plant Industry], Washington, DC: "Of the products the most interesting is the famous Okazaki Black Miso under [product] numbers 6670 and 6671 which were obtained on a recent trip to Okazaki to learn the process of manufacture. This form of miso is the only one made wholly from soybeans as other forms are made with soybeans and rice. Black miso has been made at the same factory for about three hundred years and no improvements have been made in the methods of manufacture." Address: Agricultural Explorers, USDA, Washington, DC.

3604. Eutropheon (The). 1931. Don't be sick! (Ad). *Los Angeles Times*. Jan. 25. p. L19.

• **Summary:** "Do you want to be free from disease and from that tired, pepleess feeling? Do you want to call back youth and hold it? You can have perfect health and unfailing youth by living in accord with Nature. Mrs. Richter's *Cook-Less Book* tell how. Sent \$1.00, postpaid. Free literature and health hints upon request. The Eutropheon (Raw food dining room)." Address: 833 S. Olive St. [Los Angeles, California]. Phone: TUcker 3156.

3605. Dennoch, -. 1931. Sind Schweitzer und Einstein Vegetarier [Are Schweitzer and Einstein vegetarians]. *Vegetarische Warte* 64(1):20-21. Jan. [Ger]

• **Summary:** Concerning Einstein: In this article is a reprint of a letter that Albert Einstein wrote to Hermann Huth on 27 Dec. 1930. [Note: That letter is in the Einstein Archive (Jerusalem) 46-756]. A translation of Einstein's letter is: Although I have been prevented by outward circumstances from observing a strictly vegetarian diet, I have long been an adherent to the cause in principle. Besides agreeing with the aims of vegetarianism for aesthetic and moral reasons, it is my view that a vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind.

Here is the letter in the original German: "Obwohl ich durch äussere Umstände an der Durchführung einer ausschliesslich vegetarischen Lebensweise verhindert gewesen bin, bin ich doch seit langem der Gesinnung nach Anhänger Ihrer Bestrebung. Abgesehen von der Billigung dieser Bestrebungen aus ästhetischen und moralischen Motiven, bin ich der Ansicht, dass die vegetarische Lebensweise durch ihre rein körperliche Wirkung auf das menschliche Temperament das Schicksal der Menschen in sehr glücklicher Weise zu beeinflussen vermöchte."

Note 1. This article is in the journal of the German Vegetarian Society. The journal's subtitle is *Monatsschrift fuer naturgemaesse Lebensweise und Gesundheitspflege*:

Organ des Deutschen Vegetarier-Bundes.

Note 2. This article was obtained by Christian Koeder of Germany from the university library of the University of Marburg, Germany. Address: [Germany].

3606. Wan, Shing; Chen, Tung-Tou. 1931. Growth of vegetarian rats on omnivorous diet. *Chinese J. of Physiology* 5(1):71-78. Feb. [2 ref. Eng; chi]

• **Summary:** The first 3 weeks of the rat's life were found to be of great importance in determining the future growth rate and the ultimate size of individual rats. That is to say, the food supplied by the mother is a greater determining factor than the diet upon which the animals are placed after weaning. Address: Dep. of Biochemistry, Peiping Union Medical College, Peiping, China.

3607. *New York Times*. 1931. Eliminating old Adam. April 5. Part 9. p. 2, col. 7.

• **Summary:** Discusses the effects of vegetarianism on character.

3608. *New York Times*. 1931. 20,000 Danes see vegetarian lose to beef eater in test race. June 8. p. 6, col. 3.

• **Summary:** A. Randrup, beef-eater, wins bicycle race against F. Nadsen, vegetarian, in Copenhagen.

3609. Wakeham, Glen; Hansen, Louis A. 1931. The basal-metabolic rates of vegetarians. *Science* 74(1907):70-71. July 17. Reprinted and abridged in *American Journal of Public Health*. 1931. 21:1157. Oct. [1 ref]

• **Summary:** Average basal metabolic rates for 5 girls who had been life-long vegetarians was 14% below the normal Du Bois rate, whereas 10 girls who were vegetarians for at least 5 years had an average basal-metabolic that was 4% below normal. These rates, compared with those of short-term vegetarians, show that "a long period of vegetarianism is necessary of the rate is to be noticeably reduced." Address: Univ. of Colorado, Boulder, Colorado.

3610. Samtlaben, Runalt. 1931. Amerikanische Ehrungen [American honors]. *Vegetarische Warte* 64(8):192-93. Aug. [Ger]

• **Summary:** A few months later we read the following memorandum in the *Berlin Boersen Courier*: Einstein and the mutton. Professor Einstein and his wife were in America a short time ago, and every city which they visited was very ambitious in honoring the great German physicist. One day Frau Einstein was asked by a journalist what her husband's favorite food was. Surprised by this question, and as he had no particular preference, she replied, after some hesitation, that he ate the meat of mutton.

After a few weeks, Albert Einstein and his wife were in San Francisco [California] at the time, they were reminded of this question most admirably. In the hotel there was a formal

procession. The chief of the hotel followed, followed by the cook, then some waiters who carried half a mutton on a huge plate. Einstein had to use this mutton. It was a very special mutton—an English mutton, and its particular delicacy was that the Prince of Wales himself had eaten a piece of this roast. Then this mutton, which had enjoyed such high honors after its death, was packed in ice, and sent by means of a ship, a train, and an airplane, to Einstein's immediate abode, in the quickest possible way. America has special methods to honor his greatest guests. Einstein could not say no nicely.

Note: Einstein traveled to the United States in 1930-1931, and he emigrated to the USA in Oct. 1933 as a refugee fleeing Nazi Germany. He worked as a resident scholar at the Institute for Advanced Study near Princeton University, in New Jersey, and lived with his 2nd wife (and cousin), Elsa. Address: [Germany].

3611. Horvath, A.A. 1931. Soya flour as a national food. *Scientific Monthly* 33(3):251-60. Sept. [51 ref]

• **Summary:** During the past two decades a breakfast that used to be based on meat has been replaced by one consisting of cereals, sugar, milk, and fruit. "The experience of the Chinese people is a good example that even an entirely vegetarian diet is adequate in every respect if supplemented by the use of soybean products."

In Italy extensive studies feeding soybean bread to men were conducted by Prof. Ducceschi of the Committee for the Study of Soya, which was founded by order of Mussolini.

Before World War I, the bakeries in Hamburg, Germany, used around two tons of solvent extracted soybean flour (made by the Hansa Mill in Hamburg) to make bread. And since 1920 in Hamburg a bread containing 10% soybean flour has been supplied to hospitals, asylums, and other public establishments. Prof. Neumann, director of the governmental Hygiene Institute in Hamburg (the largest institute of its kind in Germany) stated in 1928 that "The heads of the hospitals were unanimous in their praise of this bread..." The manufacture of a similar soybean bread was begun in 1920 in the coal mining and industrial districts of Bochum, Dortmund and Duesseldorf in the Ruhr (Germany).

Also discusses at length Prof. Berczeller's Soyolk flour, which contains 42.5% protein and 20.24% fat. "Berczeller made a noble gesture in making a gift of his patented procedure in Hungary to the Children's Welfare Society of that country. At present, factories manufacturing Berczeller's flour are also established in Austria, Germany and England, and the introduction of Soyolk flour has met everywhere with great success. In the United States the building of a Soyolk factory is under way."

"Professor Moll, of the State Institute for Mothers and Children in Vienna (Austria), has obtained very satisfactory results with Soyolk flour for weak and tubercular children."

"In Vienna, Mrs. Hess, the head of the Federal Institute of Home Economics, undertook the study of the application

of the Soyolk flour to cooking. Soon a large number of recipes were produced, the principal of which were soy-soups, meat dishes, cakes, fish salads, pancakes, etc."

Note: This is the earliest document seen (May 2010) by Dr. A.A. Horvath with the term "soya flour" (or "soy flour") in the title. Address: M.D., Former head of the Soybean Research Lab. at Peking Union Medical College, then with Rockefeller Inst. for Medical Research, Princeton, New Jersey.

3612. Shryock, Richard Harrison. 1931. Sylvester Graham and the popular health movement, 1830-1870. *Mississippi Valley Historical Review* 18(2):172-83. Sept. [30 footnotes]

• **Summary:** Also discusses: Bathing, Mary Grova, Paulina Wright, Dr. William Alcott, Amos Bronson Alcott, Dr. T.H. Trall, hydropathy or "water cure," Battle Creek, Michigan.

The "faddist fringe of the reformers' theories" are "displayed in their views on vegetarianism" (p. 181). "In the long run, however, the popular health movement accomplished good rather than ill" (p. 182).

Note: This is the earliest English-language document seen (Oct. 2004) that contains the term "health movement." Address: Formerly Dep. of History, Duke Univ. [North Carolina].

3613. Shryock, Richard Harrison. 1931. Sylvester Graham and the popular health movement, 1830-1870. *Mississippi Valley Historical Review* 18(2):172-83. Sept. [30 ref]*

• **Summary:** An excellent treatment of America's first health reform movement.

3614. *Madison Survey (Madison, Tennessee)*. 1931. A valuable but neglected food. 13(41):163. Oct. 21.

• **Summary:** "About half of the people of the world obtain their protein from the soybean. The soybean protein is complete and superior in some respects to the protein in milk and flesh foods. The protein of a pound of soybeans is equal in nutritional value to two pounds of beef and costs much less. It contains none of the objectional [sic, objectionable] features found in the protein of meat. The broken-down, worn-out dead matter—the result of metabolism—of flesh foods is injurious to the liver, kidneys, and blood vessels."

"The Madison School family is enjoying the milk made from soybeans. Already the medical profession is realizing the value of this milk for infant feeding. The milk and cheese of the soybean is a wholesome, delicious food."

"It has been discovered that the average per cent of tuberculous milk in the great cities of England is 7.36. There are over a million tuberculous milk cows in England and Wales. And there are only four hundred dairies in all England and Wales that produce an A-grade milk."

3615. Kellogg, John Harvey. 1931. The soybean vs. beef. *Good Health (Battle Creek, Michigan)* 66(10):35-36. Oct.

• **Summary:** This editorial is a summary, with long quotations, of the following article: Horvath, A.A. 1931. "Soya flour as a national food." *Scientific Monthly* 33:251-60. Sept.

The editorial concludes: "There is abundant reason for believing that the soybean will gradually win its way to popular favor in this country and that as its use increases, the consumption of meat will gradually decrease. For nearly five thousand years it has supplied the protein needs of the people of China so completely that the average Chinaman eats less meat in a year than the average American eats in a week. The soybean is the roast beef, beefsteak, veal, pork and sausage of China and in due time may likewise supplant these unwholesome disease-breeding comestibles in this country." Address: M.D., editor.

3616. Webber, P.A. 1931. Facts concerning the soybean. *Madison Survey (Madison, Tennessee)* 13(45):177-78. Nov. 18; 13(46):181-82. Nov. 25.

• **Summary:** "The soy bean is the only seed, as far as we know, which contains both the water soluble and the fat soluble vitamins."

"In 1917 during the World War, a special committee appointed by the Department of Agriculture, while searching for a cheaper source of protein for human consumption, discovered the soy bean. Shortly afterwards, soy bean in the form of flour was manufactured and this has been on the market now for some time. The entire soy bean ground into flour contains double the amount of protein and calories present in beefsteak."

"The soy bean is also very rich in lecithin. It has been clearly shown the soybean oil contains fat soluble vitamins A, D, and E."

A soybean milk can be prepared "in the same way as almond milk... Many tests have been made in the pediatrics departments of various universities in the United States showing that soybean milk can be used as the only source of protein in the nutrition of young infants." Also gives details on tofu. "In the Orient, 'tofu' forms a very popular and almost indispensable dietary article. This 'tofu' can be used in many different dishes, taking the place of meat or eggs. It is delightful as a constituent of roasts, omelets, etc."

"In Russia the soybean is taking prominence in the dietary of the people there. 'Plant soybeans and you plant meat, milk, egg omelets,' is the newspaper cry. A Soy Institute was recently organized in Moscow as well as a special exhibition of soy foods at which one hundred thirty varieties of soy dishes, including cutlets, pastry, salads, candy, and beef were shown. There is every reason to believe that the United States will become the leaders in introducing the soybean in the daily diet of the white race."

"The following are a few of the ways in which it is being prepared and used in the United States at the present time: Soybean flour is being used by large bakeries as a constituent

of bread, rolls, pastry for pies, cakes, etc. Baby foods are coming on the market containing certain percentages of soybean milk. Chocolate malted milk containing a good per cent of soybean products is now manufactured and sold by several companies. For some time, manufacturers of diabetic foods have been placing on the market productions made largely from the soybean. The soy sauce, otherwise known as Oriental 'Shoyu' has been popularized by the Chinese chop suey restaurants, and is now being used in many dishes made in the home. The bean curd is being canned and manufactured in various other ways and sold on the market. Powdered soybean milk has become a commercial product."

"For several years the Health Food Department of the Nashville Agricultural Normal Institute has been experimenting with this most interesting legume, and is now offering two basic products which may be used in many nutritious and appetizing dishes: the soy cheese and soybean flour. These two products have been used in scores of recipes tested out at the Madison Rural Sanitarium, the Nashville Vegetarian Cafeteria, and other health food places. Just recently several different recipes for the use of soybean flour bread, rolls, and cakes have been perfected. These with other recipes, will be sent free to those who inquire for them."

"A move to substitute vegetable proteins for animal proteins is a move in the right direction, and there is no plant so promising as the soybean. A soybean research foundation has been suggested. Large space at the coming World's Fair in Chicago [Illinois] will do much to bring this important but neglected food to the attention of the American people."

Note 1. This article was reprinted as a little 8-page booklet (15 x 9 cm, undated) by T.A. Van Gundy of La Sierra Industries. This shows that Van Gundy was aware of the pioneering work of Madison Foods at an early date. On the last page of Van Gundy's booklet is the following paragraph which does not appear in P.A. Webber's original article: "For some time the founders of La Sierra Industries, Arlington, California, have been experimenting with this most interesting legume and are now prepared to offer a number of products which may be used in many nutritious and appetizing dishes: canned soys, soy soup, soy flour, soy cheese, soyco (a coffee substitute), smoein (vegetable smoked meat), soy breakfast food and soy-loaf." What a shame that this little booklet is not dated! At least we know it was printed after November 1931.

Note. 2 This is the earliest English-language document seen (Dec. 2015) that contains the term "soyco." In this case it refers to a "soy coffee."

Note 3. This is the earliest document seen (Oct. 2020) that contains the term "soybean research foundation." Address: PhD, Madison, Tennessee.

3617. Gandhi, Mohandas Karamchand. 1931. The moral basis of vegetarianism. Paper presented to the London Vegetarian Society, 20 Nov. 1931. 6 p. Reprinted in Harijan,

20 Feb. 1949, and in "The Moral Basis of Vegetarianism" (1959 booklet). [25 ref]

• **Summary:** "I discovered that for remaining staunch to vegetarianism a man requires a moral basis. For me that was a great discovery in my search after truth. At an early age, in the course of my experiments, I found that a selfish basis would not serve the purpose of taking a man higher and higher along the paths of evolution. What was required was an altruistic purpose. I found also that health was by no means the monopoly of vegetarians."

"What I want to bring to your notice is that vegetarians need to be tolerant if they want to convert others to vegetarianism. Adopt a little humility. We should appeal to the moral sense of the people who do not see eye to eye with us." Vegetarianism "is for the building of the spirit and not of the body."

"I think that what should do is not to emphasize the physical consequences of vegetarianism, but to explore the moral consequences." Address: Bombay.

3618. Kellogg, John Harvey. 1931. The bran bugaboo. *Good Health (Battle Creek, Michigan)* 66(11):5-6. Nov.

• **Summary:** More than 80 years ago [about 1837], "Sylvester Graham, a highly cultured college professor and lawyer, became convinced that the fine flour bread that was then in general use was unwholesome because it represented only part of the grain, the mineral part, the bran and the germ being lost in the bolting process. He set out on a campaign to convince the public of the superiority of bread made from the whole grain meal. He was so able a lecturer that he soon had a great number of followers, and bread made from wheat meal in a few years became popular in many places, and was known as graham bread. In recent years, this wholesome bread has become so widely used its name is spelled with a small *g* instead of a capital, and probably few people know its origin.

When patent flour made by the rolling process came into fashion, the millers soon discovered that the growing popularity of whole meal bread was not at all in the interest of their business, and so began a campaign of opposition. Very soon articles began to appear in the papers about the injurious effects of bran and of whole meal bread." It was said that bran irritates the stomach and intestines. "Those who listened to this teaching soon found themselves suffering from distinct forms of constipation, which created a demand for mineral waters and laxative pills of many sorts."

"Very nearly thirty years ago [in the early 1900s] I suggested that sterilized bran be put up in packages ready for use. The idea was laughed at as being very absurd. I was often advised that intelligent people would never be induced to use bran, but as I had for years been prescribing it, I had frequently found difficulty in obtaining clean bran in fit condition for food." Note: By 1908 Dr. Kellogg's company was selling sterilized wheat bran.

Today, probably "more than ten million people in this country alone are making daily use of bran... Thousands of drug stores have become cafeterias and are selling more foods than drugs.

"While the popularity of bran has thus been increasing from year to year, the opponents of its use have continued their efforts but with little success..." The doctor advises taking psyllium seed with bran to help move it through the intestines. Address: M.D.

3619. Lane, Dorothy Engelhard. 1931. The nutrition of twins on a vegetable diet during pregnancy, the nursing period and infancy. *American J. of Diseases of Children* 42(6):1384-1400. Dec. [35 ref]

• **Summary:** The writer contends that while cow's milk has many advantages, it also has disadvantages" which are then summarized.

She arranged an experiment with an expectant mother who gave birth to healthy twins. The twins were nursed with mother's milk, supplemented at first by lactic acid cow's milk. A little orange juice and cod liver oil were given at each feeding. Gradually a vegetable milk was substituted for that from the cow and became the only milk used. This artificial milk was prepared by grinding unblanched almonds to make three level tablespoonfuls, and unroasted peanuts to make half a tablespoon. To these were added one half tablespoonful of wheat flour, one-fourth tablespoonful of shorts, one tablespoonful of soy flour, and one half tablespoonful of corn starch. Vegetable water was prepared from celery, chard carrots, string beans and lettuce according to season. One tablespoon of dextri-maltose and a little salt were added. The milk was rubbed through a fine purée sieve, so that it could be fed from an ordinary nursing bottle. A twenty-four hour supply could be prepared in half an hour.

At the age of two years and eleven months, they have made sturdy physical and mental progress. Their great endurance and strength call for special comment. Note: This vegan diet proved satisfactory in all respects for the nutrition of the mother during pregnancy and for her twins. Address: B.S., Berkeley, California.

3620. Aninskaia, T. 1931. Vegetarianskaia kukhnia [Vegetarian cooking]. Kaunas, Lithuania: "Literatūros" Knygyno Leidinys. vii + 201 p. 23 cm. [Rus] Address: Lithuania.

3621. Carton, Paul. 1931. Simple vegetarian cookery, translated from the French by Mrs. Elizabeth Lucas. London: G.G. Harrap & Co., Ltd. 299 p. 20 cm. *

• **Summary:** A translation of "La Cuisine Simple."

3622. Dygert, Natta (Fisher). 1931. The perils of food deficiency and nature's healing bounty. Boston, Massachusetts: The Christopher Publishing House. 64 p. 21

cm. *

3623. Fleischhack, Marianne (Holze). 1931. Gesunde neuzeitliche ernährung fuer die werdende mutter, fuer saeugling und kleinkind, ein praktischer ratgeber mit speisenfolgen und erprobten rezepten [Healthy modern nutrition for the woman about to become a mother, and for infants]. Stuttgart, Germany: Suddeutsches Verlagshaus G.M.B.H. 116 p. Illust. 23 cm. [Ger]*

3624. Klewitz, F.; Habs, H. 1931. Die Rohkost [The raw food diet]. *Sitzungsberichte der Gesellschaft zur Befoerderung der Gesamten Naturwissenschaften zu Marburg* 66:13-35. [13 ref. Ger]

• **Summary:** Discusses the composition and nutritional significance of a raw vegetable diet of six vegetarians [vegans]. This lecture was presented at the session on 13 May 1931 at the Medizinischen Universitäts-Poliklinik, Marburg, Germany.

3625. Lin, Kuo-Hao. 1931. Nutritive value of vegetarian diets from economic standpoint. *National Medical J. of China (Shanghai)* 17:200-09. [7 ref. Eng]

• **Summary:** Rat feeding experiments show that the cost of a milk-wheat-vegetable diet in China is four times that of a legume-cereal-vegetable diet. Soy beans and soy bean oil are among the items fed to rats. Table 2 (p. 206) lists the prices (in dollars per 1,000 gm) of foods used in these experiments: Klim (whole milk powder) 3.304, Vitamilk (whole milk powder) 2.937, soy bean oil 0.485, rice 0.233, soya bean (dried) 0.166, whole wheat 0.124. Address: Dep. of Biochemistry, College of Medicine, National Central Univ., Woosung, Shanghai.

3626. Lindlahr, Henry; Lindlahr, Victor Hugo. 1931. The practice of nature cure. New York, NY: Nature Cure Library. 226 p. Illust. *

• **Summary:** Henry Lindlahr lived 1862-1924. Victor H. Lindlahr lived 1895-1969. Address: Dr., Chicago, Illinois.

3627. Malek, Leona (Alford). 1931. Meatless meals, by Jean Prescott Adams. Chicago, Illinois and New York, NY: Laidlaw Brothers. 192 p. Illust. 22 cm. *

• **Summary:** A vegetarian cookbook. The author was born in 1878.

3628. Miles, Hallie Eustace (Killick). 1931. Health without meat... 14th edition, revised. London: Methuen & Co. x + 137 p. 19 cm. *

• **Summary:** The British Library Catalogue lists the author's name as "Killick, afterwards Miles (Hallie)."

3629. Reinheimer, Hermann. 1931. Deliverance from cancer: A vindication of food reform and nature cure. London: Rider

& Co. 192 p. 19 cm. No index.

• **Summary:** About the ability of a vegetarian diet to help cure cancer. The author was born in 1872.

3630. Scholes, Percy Alfred. 1931. Some æsthetic & everyday reflections on the vegetarian system of diet. London: London Vegetarian Society. 19 p. The Arnold F. Hills Memorial Lecture for 1931. Reprinted from "The Vegetarian News." 25 cm. *

• **Summary:** The author wrote mostly about music.

3631. Segre, Dino. 1931. I vegetariani dell'amore [The vegetarians of love. 2nd ed.]. Milan, Italy: Sonzongo. 308 p. 20 cm. [Ita]*

• **Summary:** The author (whose pseudonym is Pitigrilli) lived 1893-1975.

3632. Segre, Dino. 1931. Los vegetarianos del amor [The vegetarians of love]. Buenos Aires, Argentina: Editorial "Las Grandes Obras." [Spa]*

• **Summary:** The author (whose pseudonym is Pitigrilli) lived 1893-1975.

3633. Takenobu, Yoshitaro. ed. 1931. Kenkyusha's new Japanese-English dictionary. 2nd ed. Tokyo: Kenkyusha. iv + 2280 p. 19 cm. Title also in Japanese: *Shin Wa-Ei Daijiten*.

• **Summary:** Food words that are not related to soy:

akameshi: see sekihan.

amanatto: sugared red beans [a very popular snack of cooked azuki beans coated with sugar].

ama-zake: sweet liquor (made from fermented rice).

an: bean jam. [an no haitte iru]: stuffed with bean jam.

[an o ireru]: to stuff (a cake) with bean-jam. [an ni kurumu]: to cover (a cake) with bean-jam.

anko: bean-jam = an.

azuki: a red bean; an India bean. [azuki-iro no]: reddish brown, russet. [azuki meshi] = sekihan.

beni-shôga: not listed.

goma: a sesame; a gingelly (plant); *Sesamum orientale*; a sesame seed. [goma abura]: gingelly oil. [goma-suri]: a flatterer, a toady, a sycophant. [goma o suru]: to pound sesame seeds; to flatter.

gomashio: not listed.

kaiseki: not listed (at least not using modern characters).

kaisô: seaweeds, marine plants; algae.

kombu: a tangle; a tang; a devil's apron. *Laminaria*.

konbu: not listed.

mochi: rice-cake. [mochi-tsuki]: rice-cake making.

[mochi o tsuku]: pound boiled [glutinous] for rice-cake.

[mochi ni tsuku]: cannot manage (handle); do not know what to do with. [mochitsuki saichû-datta]: we were in the middle of pounding [rice to make] mochi. [mochi wa mochi-ya]:

Every man has his forte = Every man to his trade.

nankin-mame: a groundnut; a peanut; a monkey nut.

nori: laver, sloke. [hoshi (ajitsuke) nori]: dried (seasoned) laver.

okowa: not listed.

sekihan: rice boiled together with red beans [azuki beans].

sembei: a cracknel [of wheaten flour]; a rice-cracker; a wafer.

senbei: not listed.

shiruko: red-bean soup with rice cake. [shiruko-ya]: a *shiruko* shop.

shôjin (3): abstinence from animal food; religious abstinence; lenten fare; vegetable diet; maigre food. [shôjin ryôri]: a vegetable diet. [Nihon no sôryo wa taitei shôjin o suru]: Japanese priests usually eat vegetarian food. [Uchi de wa kinyôbi wa shôjin de gozaimasu]: At my home we eat vegetarian meals on Friday.

soramame: A broad bean; a horse bean; a straight bean.

wakame: *Undaria pinnatifida*.

zôni: rice-cake boiled with vegetables. [zôni on iwau]: take the New Year's breakfast of rice cakes boiled with vegetables [to celebrate New Year's Day with zoni (mochi soup)]. Address: General editor, Japan.

3634. Castro, José. 1931? La nueva ciencia de comer y Tratado completo de cocina vegetariana eutrofologica. 2. ed. [The new science of eating and a complete treatise on eutrophological vegetarian cookery. 2nd ed.]. Barcelona, Spain: Casa Editorial Maucci. 413 p. Undated. Illust. Series: Biblioteca naturo-eutrofologica. [Spa]*

• **Summary:** "Contains 581 plates showing cooked vegetables, prepared eutrophologically. The most modern vegetarian cookery, by Prof. Dr. José Castro." By eutrophological vegetarian cookery, the author probably means by a method which reduces the number of nutrients removed from the food during the cooking process. Address: Author on vegetarianism, Spain.

3635. Lovell, Philip M. 1932. The care of the body. *Los Angeles Times*. Jan. 3. p. K20-23. Sunday magazine.

• **Summary:** The section titled "The soy bean" begins: "If you are worried about the proteins when you consume a vegetarian dietary, you should realize that there are about a dozen foods which not only make up for the protein you do not get when you go off the flesh food diet but which sometimes contain as much as two or three times the quantity there is in meat."

Whereas typical lean beef contains 17-20% protein, the soy bean contains well over 40%. "It is a food with which we should be better acquainted." We should use more sprouts made from soy beans.

Concludes with three recipes from Lovell's 1927 book *Diet for Health*: Soy roll or bread (with "soy flour"). Soy bean porridge (with "soy bean flour"). Soy bean croquettes (with soy bean porridge). Address: N.D. [Naturopathic

Doctor].

3636. Wan, Shing. 1932. Chemical composition of bones of vegetarian and omnivorous rats. *Chinese J. of Physiology* 7(1):23-34. Feb. [15 ref. Eng; chi]

• **Summary:** Omnivorous rats were larger than vegetarian rats, but there was little difference in the chemical composition of the bones of the rats on the two diets. Roasted soybeans were used in both the omnivorous and vegetarian diets; soybean oil was used in the vegetarian diet.

Note: This is the earliest document seen (Feb. 2022) concerning vegetarianism and the skeletal system. Address: Dep. of Biochemistry, Peiping Union Medical College, Peiping, China.

3637. Lovell, Philip M. 1932. The care of the body. *Los Angeles Times*. March 13. p. J20. Sunday magazine.

• **Summary:** The section titled "Salts" notes that England has an active and vigorous health food and physical culture movement. In London, Lovell ate at "several extraordinarily fine vegetarian restaurants where nothing but whole grain breads were served," along with a variety of vegetarian, raw, cooked and baked foods. Address: N.D. [Naturopathic Doctor].

3638. Lovell, Philip M. 1932. The care of the body. *Los Angeles Times*. March 27. p. K20. Sunday magazine.

• **Summary:** The section titled "Tropher club" states: Those of you who want to hear and discuss everything and anything concerning diet, "raw foods versus cooked foods,... for for your mother-in-law and food for thought,..." there is no better place than at the Tropher club. They usually meet at the "habitat of the raw food brigade—the home of the diet reformists, the religious vegetarians and the how-to-be-healthy vegetarians—none other than Dr. Richter's Eutropheon, located at Olive street between Eighth and Ninth." Its a rare treat and the public is invited. Address: N.D. [Naturopathic Doctor].

3639. Shippey, Lee. 1932. Lee side o' L.A. *Los Angeles Times*. April 13. p. A4.

• **Summary:** This entire long column is about Trophers—people who eat raw food. "'Trophers, Trophers, raw, raw, raw!' This is the college yell of the Trophers Club." They think their athletes "can out-swim, out-hike, out-tennis any Cook's tour party that ever was—for they do it all on raw food."

Trophers say they take their name from *eutropheon*, a "Greek word meaning an eating place in which nothing is cooked by fire." They have no dishes to wash, no pots or pans to scour after a meal. They just "throw the nutshells in the fireplace, the banana peels, apple cores and vegetable tops in the garbage can, and they're all set to enjoy themselves. So they go to their gymnasium, their clubhouse

or out for a lark in the mountains or at the beach while we carnivorous animals” stay home and wash the dishes.

There must be thousands of trophers in Los Angeles, for they have a clubroom [and restaurant] “at 833 South Olive street, publish a weekly newspaper and have a couple of get-to-gether every week.” Every weekend they take a trip, usually to the mountains or beach, for hiking, swimming, sun bathing, or athletic sports. Laughter “is one of the standard medicines among Trophers.” At one of their upcoming meetings, “Dr. Philip M. Lovell, to whom the California fruit, vegetable, and nut growers ought to erect a monument, is to speak.”

Clif Sherwod, chess editor of *The Times*—who isn’t a Tropher but who likes the crowd—says: “These Trophers are as fine looking a lot of men and women as I have ever seen in bathing suits. I train with them because they are always having such good times, and go in for the physical exercise I need. It isn’t just a fad with them, its a religion—outdoors, sunshine, hardening of their bodies to the elements and the belief that nature will take care of you if you give it a chance. They take delight in simple pleasures... A great many of the Trophers are young people who hardly know the taste of cooked food.”

Trophers say the original Eutropheons were Greeks during the Golden Age, and “that Greece owes much of its classic grandeur and greatness to them.” Contains 4 cartoons of Trophers.

3640. Lovell, Philip M. 1932. The care of the body. *Los Angeles Times*. April 24. p. I20. Sunday magazine.

• **Summary:** In the section titled “Soy bean” (p. 21) the following letter is reprinted in full: “Torrance, California. Dear Dr. Lovell. In the health section of the *Los Angeles Times Magazine* several weeks ago I read an article about soy beans.

“As a Japanese farmer I raised and used soy beans for many years but since coming to this country I have not seen soy beans grown. I believe this is too bad, as I believe soy beans are a valuable crop.

“For many centuries the people in Japan used this product for their main supply of protein. They also used it for nitrogen for their lands.

“Contrary to common belief, the Japanese have not used much fish for their diet and no animal meat at all, for Buddhism does not recommend its followers to kill and eat their fellow animals.

“Many due to Buddhism or the difficulty in transporting fresh fish, did not use much fish. The only thing they could depend upon for the protein was a cake made of soy beans, called tofu. We also make a sauce of the soy beans [soy sauce].

“In the Orient this is a staple crop. The farmers raise it as one of the rotating crops. I should really like to see more soy beans raised here but on account of the lack of popular

usage there is not much demand for them.

“Could you give me more information about the use of this product which would appeal to the popular taste? I would appreciate it very much.

“Sincerely yours, Tatsuo Inouje [Inouye].

Lovell responds that, as he has stated before, 80% of the people worldwide are “vegetarians, either by religion or economic necessity.” The Japanese are a progressive race. What they have accomplished during the past 70-80 years is “a miracle of the century. Yet they have done it essentially on a vegetarian diet.”

The soy bean has replaced animal protein for the Japanese and for most followers of Buddhists and Confucianism. “It is the roast beef of the Orient. It contains twice as much protein as the richest of meats. It is a very fine food indeed. The health food stores are slowly building up a sale for it. Recently I ran across a soy bean bread. I believe the average health food store can procure it.” Address: N.D. [Naturopathic Doctor].

3641. *Literary Digest*. 1932. Less energy from vegetable food. 113:23. June 25. *

3642. Forbes, E.B.; Voris, LeRoy. 1932. The economy of conversion of food energy into milk energy by the dairy cow. *J. of Nutrition* 5(4):395-401. July. [1 ref]

• **Summary:** Nine Holstein Fresian cows transformed 20.96% of their feed energy into milk energy during a period of lactation averaging 313 days in length; and transformed 18.68% of their feed energy into milk energy during the calendar year. The most efficient cow converted 23.35% and the least efficient cow 18.04% of her feed energy, into milk energy during the period of lactation. Soy was fed in the form of soy bean meal.

Note 1. This is the earliest document seen (Dec. 2020) concerning the efficiency if animals in converting feeds into human foods.

Note 2. In Sept. 1928 this peer-reviewed, scientific periodical began to be published by the American Society of Nutrition. Address: Inst. of Animal Nutrition, Pennsylvania State College, State College, PA.

3643. Wakeham, Glen; Hansen, Louis O. 1932. The basal metabolic rates of vegetarians. *J. of Biological Chemistry* 97(1):155-62. July. [6 ref]

• **Summary:** The average basal metabolic rate of 20 lifetime vegetarians was found to be 11% below Du Bois normals. Average basal metabolic rates dropped after 6 to 8 years in subjects consuming vegetarian diets. “The significance of these results is not at all clear... Perhaps it may be tentatively suggested that the cells of the organism, confronted over a long period of time with a low supply of amino acids, gradually adjust their metabolic processes in such a way as to increase the mechanical efficiency of the body as a

heat engine and thus enable the organism to carry on its normal functions with less loss of the total potential energy of the food in the form of heat. It should be stated that the sublingual temperatures of forty-two of the subjects—all of the cases in which this factor was observed—were always between normal limits, 36.7-37.2°.” This research was done in cooperation with the Boulder-Colorado Sanitarium-Hospital. Note: It was largely conducted at the Stanborough School, run by Seventh-day Adventists in England. It was the first experiment in Great Britain on the basal metabolism of vegetarians. International in scope, it involved vegetarians from 7 different countries. Address: Dep. of Chemistry, Univ. of Colorado, Boulder.

3644. *Vegetarian Messenger and Health Review* (Manchester, England). 1932. The “Pitman” Health Food Company: Vitaland, Four Oaks, Warwickshire. Aug. p. 223-25.

• **Summary:** The company’s model factory, Vitaland, is located only a few minutes’ walk northeast of Sutton Park, about 10 miles northeast of Birmingham. “Vitaland had its beginning in 1898 in the centre of Birmingham, but in 1908 it was found necessary to take larger premises, to meet the demands of a growing manufacturing business, and a move was made to Aston, a densely populated suburb, 2-3 miles northeast of central Birmingham. In 1930 the final move was made to Four Oaks. Mr. James H. Cook, the principal of the “Pitman” Company, looked upon the building at Aston as a step toward his long-cherished idea of a ‘factory in the country’ and Vitaland is a ‘dream come true.’

There follows a description of the large, spacious, well-lit factory. Photos show: (1) The Order Department with a floor space of 3,200 square feet. (2) Machinery Bay. “The total area of glass covering the six northern lights is 5,850 superficial feet [square feet].

“On the day following his visit to the factory our representative joined the ‘34th Annual Staff Outing’ [apparently starting in 1899] when a party of 70 journeyed by motor coach to Ludlow and Church Stretton and spent a thoroughly enjoyable time.”

“Food reformers who are interested not only in the composition of the food they eat, but also in the conditions in which they are manufactured are invited to visit Vitaland.”

Note: The statement that “Vitaland had its beginning in 1898” seems slightly misleading. According to “The First Century of Health Foods,” by Kathleen Keleny (the daughter of James H. Cook) (1996): “In the summer of 1898 the first Vegetarian hotel in England, called the Pitman Vegetarian Hotel, was opened and I was made manager of that too” (p. 7). The vegetarian meals were an immediate success, hundreds of people were soon enjoying lunch at the hotel daily, and many of the hotel’s visitors became vegetarians. “The customers started asking for foods which they could take home with them... I produced simple and appetising

foods from nuts, cereals, fruits and vegetables to take the place of meat, lard, butter, cheese and jelly made from animals...” So Mr. Cook, probably with his staff, made these vegetarian foods in the hotel’s kitchen. There is no indication that they were labeled or packaged; so they were more like “take out” dishes than commercial products.

In 1902 he started a health food store “and the manufacturing side was increased. “I realised that it was not economical to run a factory in the centre of Birmingham, so I bought a site in Aston where I could build the first factory” [in 1908] (p. 8).

But what products did he sell at his health food store starting in 1902? Many were probably made by the International Health Association at a real health food factory in Redhill, Surrey, starting in 1899. In his very carefully researched and documented book, *The Seventh-day Adventists in the British Isles, 1878-1933*, Gideon David Hagestotz, PhD, explains: In 1899, near Redhill, Surrey, the International Health Association purchased Harley Mill, which it enlarged and called Salford Mill before starting production of health products. The management imported some of the machinery and purchased the remainder in England. The products resembled the noted Kellogg and Post health foods; in fact the association had procured the ‘rights’ to make Battle Creek foods in England.

“Early in 1900, just after the factory gave promise of developing into a profitable industry, fire destroyed the plant... With the undamaged machinery as a nucleus for a new start, the Association leased property in Birmingham [far to the northwest, between London and Manchester] the following November [1901] where it functioned as a stock holding company under British law. Unfavorable conditions in the form of high rent and improper location” led to “a financial loss of £1,500 at the end of the first year of operation.” Thereafter “each year the plant showed a profit in spite of some competition created by substitutes for the commodities it produced.”

In short, the Seventh-day Adventists started the first health food factory in England in 1899. In 1926 the rapidly expanding International Health Association (I.H.A.) was renamed Granose Foods Ltd.

3645. *Madison Survey* (Madison, Tennessee). 1932. The food factory. 14(45):179-80. Dec. 7.

• **Summary:** “For many years, as one of the campus industries at Madison, a health food factory has been operated. It has furnished foods for the college cafeteria, for the sanitarium diet kitchen, and for the Nashville Vegetarian Cafeteria, and has sold much to the outside trade. Recently more than usual interest is being shown in health foods. Quotations from a few letters written by those representing and those using our food in other places will be of interest to many of the Survey readers.”

Popular products include Vigorost, Soy Cheese [tofu],

Soybean Dixie Fruit Crackers, and Soy Bread.

Dr. E.A. Ruddiman, in charge of Soy Bean Research at the Henry Ford Laboratory in Dearborn, Michigan, wrote that he took home the samples of Vigorost and Soy Cheese and enjoyed them very much; his wife made some croquettes from the Soy Cheese.

Dr. A.A. Horvath of the Bureau of Mines in Pittsburgh, Pennsylvania, ordered 12 small cans of soy cheese. "Dr. Horvath is an expert on the soy bean and our correspondence with him is most interesting.

"Dr. Harvey Holmes of the Severance Chemical Laboratory, Oberlin College [Ohio], writes: 'I am very anxious to try the "tofu" (soy cheese) and learn the various ways of serving it. I would like to obtain a sample of the Soybean Dixie Fruit Crackers.'"

3646. Anderson, Hans Steele. 1932. *Science of food and cookery*. 6th ed. Mountain View, California: Pacific Press Publishing Assoc. 298 p. Illust. Index. 23 cm. [7 ref]

• **Summary:** This book, by a Seventh-day Adventist, advocates a vegetarian, natural foods diet. "Natural foods, just as they come from the garden, field, and orchard, furnish the elements best suited to the harmonious development and functioning of all the tissues and organs of the body..." (p. 11). It discourages consumption of cane sugar (which is not digested by saliva, p. 14) and encourages consumption of cellulose and bran (p. 15).

Chapter 4, titled "The natural food of man" (p. 37-52) has sections on: True food satisfies hunger. Vegetarian diet and longevity. Vegetable and flesh foods contrasted. Vegetarian diet and endurance. Flesh eating a cause of disease. Ethics of flesh eating. Cruelty of flesh eating.

Recipes include: Gluten bread (p. 112). Diabetic bread (strong in gluten, p. 112). Gluten biscuit (p. 112). Homemade Nuttose (incl. nut butter, flour, tomato pulp, p. 134). Stewed soy beans (p. 156). Rice and soy bean loaf (with soy bean purée, p. 156). Rice and soy bean patties (p. 156). Favorite soy bean coffee (p. 281).

In the chapter on "Diet and disease" is extensive information and tables about acid-forming and base-forming foods (p. 237-39).

A 5th edition (same publisher, number of pages, and size) was published in 1929, and a 7th edition in 1938. Address: Dietitian.

3647. Baines, Maud. 1932. *Vegetarianism for beginners: Food reform for slender purses*. 1st ed. Manchester, England: The Vegetarian Society. 58 p. 19 cm. *

• **Summary:** A 3rd edition (66 p.) was published in 1933. The *Vegetarian Messenger* (Dec. 1946, p. 240) notes that over 80,000 copies of this book have been sold since publication of the first edition in 1932.

3648. Bartlett, Jenny. 1932. *Healthful cookery*. Warburton,

Victoria, Australia: Signs Publishing Co. 95 p. Illust. Index. 21 cm. *

• **Summary:** This is a Seventh-day Adventist cookbook. Address: Australia.

3649. Bell, Ernest. 1932. *The wider sympathy, etc.* London: G. Bell & Sons. 158 p. 19 cm. *

• **Summary:** This is a reissue of *Summer School Papers* (1928).

3650. Besant, Annie. 1932. *Vegetarianism in the light of Theosophy*. 3rd ed. Adyar, Madras, India: Theosophical Publishing House. 27 p. 19 cm. Series: Adyar Pamphlets, no. 27. *

• **Summary:** The author (née Annie Wood, an English Theosophist, who lived 1847-1933) explains the relationship of humans to the physical and spiritual order of the universe; she generally views humans as a disorderly element in nature. Explains that she had been deeply depressed by the experience of coming into Chicago, Illinois, by train because she began receiving reproachful astral messages from countless millions of beasts that had been slaughtered in the city's stockyards.

Though originally published in 1932, this document appeared as a souvenir presented at the First National Vegetarian Convention in Bombay, India (1964, p. 29-39).

3651. Boulder-Colorado Sanitarium. 1932. *Vegetarian cook book*. Boulder, Colorado: The Boulder-Colorado Sanitarium. 52 p. *

3652. Cottington-Taylor, D.D. comp. 1932. *Subtle seasoning 1932: A little book of recipes*. 5th ed. Worcester, England: Lea and Perrins Ltd. 70 p. Illust. Recipe index. 20 cm. 1st ed. Feb. 1926.

• **Summary:** A booklet of recipes advertising Lea & Perrins' Worcestershire Sauce. The sauce bottle, with its distinctive orange label, is shown on the front cover.

Contents: Subtle seasoning: Introduction. Domestic details: Cooking terms explained, menu making, marketing guide, table appointments, hints on entertaining, a lesson in frying, cooking temperatures, some facts on Lea & Perrins' Sauce. Recipes: Soups, fish dishes, vegetarian dishes, meat dishes and entrées, rechauffé [reheated] dishes, sauces, salads, snacks meals and sandwiches, sandwiches and rolls. Lea & Perrins' Mayonnaise. Lea & Perrins' Salad Cream. Handy household hints. Address: Director of Good Housekeeping Inst. [England].

3653. Graves, Lulu Grace. 1932. *Foods in health and disease*. New York, NY: The Macmillan Co. ix + 390 p. Illust. Index. 23 cm. [150+* ref]

• **Summary:** Contents: I: Foods in Health.

1. Food Elements: Classification. Carbohydrates. Fats.

Proteins. Mineral Salts. Vitamins.

2. Function of Food and Factors Which Influence Nutrition: Tissue Building. Energy Producing. Calorie. Nitrogenous Equilibrium. Metabolism. Food Selection. Care of Food. Cooking. Habits of Eating. Habits of Living.

3. Vegetables: General. Root. Stem. Leaf and Flower. Seed and Fruit, including Cereals.

4. Fruits. General. Pome. Drupe. Citrus. Melons. Banana Pineapple. Berries. Grapes. Figs. Avocado. Olive Pomegranate. Prickly Pear. Mango. Jujube. Breadfruit. Roselle. Cashew. Prunes and Raisins. Dates.

5. Sugars: Cane Sugar. Maple. Honey. Molasses. Saccharin

6. Nuts: General. Walnuts and Butternuts. Hickory. Pecan. Almond. Brazil. Paradise. Peanut. Chufa. Filbert. Chestnut. Beechnut. Acorn. Pine. Pistachio. Lichi. Ginkgo. Cashew. Coconut.

7. Animal Foods: Meat. Fish. Poultry. Game. Eggs. Milk. Milk Products. Ice Cream and Cheese.

8. Fats and Oils: Oils. Lard. Butter. Margarin. Mayonnaise

9. Beverages: Coffee. Tea. Chocolate. Cocoa. Yerba Mate. Carbonated Waters. Unfermented Fruit Juices.

10. Food Accessories: Baking Powder. Soda. Yeast. Gelatin. Algae.

11. Preservation of Foods: Refrigeration. Sterilization. Dehydration. Preservatives, Harmless and Harmful. Section II: Foods in Disease. Therapeutic Diets.

12. Overweight and Underweight.

13. Infectious Diseases: Colds. Tuberculosis. Typhoid Fever. Undulant Fever.

14. Nephritis-Gout and Arthritis-Epilepsy.

15. Gastro-Intestinal Diseases. Gastro-Intestinal Ulcers. Constipation. Diarrhea. Celiac. Sprue. Diseases of the Liver. 16. Diabetes.

17. Deficiency Diseases: Rickets. Tetany and Osteomalacia. Beriberi. Pellagra. Scurvy. Dental Caries. Pyorrhea.

18. Diseases of Circulation: Hypertension. (High Blood Pressure). Arterio Sclerosis. (Hardening of the Arteries). Anemia.

19. Infant Feeding.

20. Food Allergies and Food Infections. Appendix. Table of household measurements.

Table of vitamins.

Table of edible organic nutrients. A bibliography is found at the end of each chapter.

The author of this text on nutrition was co-founder (with Lenna F. Cooper) and first president of the American Dietetic Association. She comments (p. 36-37, in the chapter on vegetables): "The vegetarian diet has been the subject of discussion, more or less violent, for years. As yet no definite scientific deduction can be made for its use with man because of insufficient data. Observations to be

of value would have to begin in the early childhood and be followed through successive generations. The average diet of the Chinese is the nearest approach to it—but whether their small stature as a race is due to their diet is an unanswered question. Americans eat more meat than they need.

Soy is mentioned on several pages in this book:

In the chapter on vegetables: Page 52: In Japan, udo is seasoned with soy bean sauce. Page 73: Legumes, sometimes called pulses, include the navy, kidney, lima, string, soy and frijole. Dried beans, especially kidney, navy and soy, are rich in vitamin B and contain a small amount of vitamin A, but no vitamin C.

Page 74: The many beans of the tough pod variety include soy beans.

Page 75: "The soy bean is high in proteins, but, unlike other beans, it is high in fat and low in carbohydrates. The amount of starch present varies with the degree of ripeness when harvested, the thoroughly ripe beans being practically starch free. The soy bean flour is helpful in the diet for diabetes, tuberculosis, and other conditions of malnutrition. Because of the high fat content, it has a strong flavor, and breads or muffins made from it are not as light in texture as those made with other flours.

"A synthetic milk is made from soy beans which is similar to cow's milk both in chemical and physical properties. It is used by the Chinese in making a highly salted cheese called the Chinese Roquefort [fermented tofu], which may be found in Chinese restaurants in this country. It is good with salads, vegetables, meat combinations, and with bread. Soy bean sauce, a salty brown liquid sauce with a piquant flavor, is a favorite dressing with the Chinese."

Page 95: In China and Japan, soy bean is used in combination with rice.

Note 1. Lulu Grace Graves was born in 1874.

Note 2. The title of this book is very similar to "Nutrition in Health and Disease," by Lenna F. Cooper, Barber and Mitchell, published in 1928—four years earlier. The later became famous; its 16th edition appeared in 1976, yet it is cited only once, in the chapter on vegetables (p. 101) in this book. Address: Consultant in Nutrition and Diet Therapy; Formerly Prof. of Home Economics, Cornell Univ.; Formerly Assoc. Prof. of Home Economics, Iowa State College; Formerly Chief Dietitian at Michael Reese Hospital, Chicago, Lakeside Hospital, Cleveland, and Mt. Sinai Hospital, New York; Honorary President, American Dietetic Association.

3654. Kellogg, John Harvey. 1932. How to have good health through biologic living. Battle Creek, Michigan: Modern Medicine Publishing Co. vii + 498 p. See p. 88-89, 209-10. 21 cm.

• **Summary:** For Dr. Kellogg, biologic living includes a vegetarian diet (which includes dairy products and eggs). A section titled "The soy bean and the peanut, high quality

proteins” (p. 88-89) states: “The soy bean and the peanut are notable exceptions to other legumes. Their proteins are of the same high quality as those of eggs and milk.”

The next section, titled “Proteins of animal origin” (p. 89) starts by noting that animal proteins are “of the complete or balanced sort.” It concludes: “Lean meat is protein more or less saturated with blood and with a small admixture of fat. Such fat may constitute as much as one-half or more of fat meats. Meat contains uric acid urea, and other waste products. Newburgh has shown that toxic products constitute about one-fourth of lean meat solids.”

A section titled “Soy milk” (p. 209-10) notes: “Soy milk is in some respects superior to cow’s milk and its use in this country should be encouraged. Three quarts of excellent milk may be made from a pound of soy beans and the food value of the residue [okara] will be greater than that of a pound of beefsteak. A pound of wheat and a pound of soy beans will supply energy sufficient for a laboring man, and at a cost of less than three cents a day. Soy milk protein is of the superior quality necessary to supplement that of cereals and is of the basic or alkaline-ash type, and so corrects the acid-ash effects of cereal proteins.

“Soy milk is of special value in helping to change the intestinal flora. A very superior quality of acidophilus milk may be prepared from it*.” (Footnote: *”For information, address Battle Creek Diet Service, Battle Creek, Michigan.”).

“To fu [tofu], a curd prepared from soy milk, in China and Japan serves as the basis for a great number of meat-like and most delicious dishes.”

Note 1. This is the earliest document seen (Sept. 2012) that mentions an “acidophilus milk” made from soy milk or that discusses Dr. Kellogg’s work with it (one of two documents).

Note 2. This is the earliest English-language document seen (March 2022) that uses the term “animal origin” in connection with vegetarianism. Address: Battle Creek, Michigan.

3655. Lea & Perrins, Inc. 1932. Success in seasoning. New York, NY: Lea & Perrins. 49 p. Illust. (color). Index. 17 cm. Reprinted in 1934 and 1936.

• **Summary:** Recipes for using Lea & Perrins’ Worcestershire Sauce. Contents: The art of serving appetizing meals. Appetizers. Soups. Fish. Meats. Eggs and cheese. Entrées. Sauces. Spaghetti and rice. Vegetarian dishes. Garnishes. Stuffings. Salads and salad dressings. Sandwiches. Bridge party and Sunday night supper dishes. Vegetables. Hot dishes for cold days. Relishes. Dishes men like. Items—Small but important [kitchen tips].

The inside front cover states: “Nearly a century ago, Lea & Perrins of Worcester, England, compounded a sauce from the recipe of an English nobleman, who had spent many years in India. They began production on a large scale, and its local importance was followed by ever increasing

demand.

“Where the flag of civilization went, Lea & Perrins Sauce, the Original Worcestershire, followed. Scarcely a ship left Britain without a supply among its stores. Soon the great hostelrys at the ports of call featured in their menu attractions. Branch distributing houses were established in all parts of the world, thus making it available at even the remotest points.”

Note: Lea & Perrins, Inc., New York, NY, also issued the following leaflets and booklets, all of which are owned by the Texas Woman’s University Library (Denton, Texas) and cataloged as Title: “Recipe leaflets collection. Corporate author: Lea & Perrins, Inc. Publication: New York, NY: Lea & Perrins, Inc. Year: 1934.

Success in seasoning (1934).

Success in seasoning (1936).

The secret of seasoning (1946).

Dishes men like (1952).

A guide to tempting dishes (n.d. [no date = undated]) [about 1950s].

Exciting ideas cookbook (n.d.) [about 1960s].

Light & elegant (n.d.) [about 1980s]. Address: 241 West St., New York, NY.

3656. Marson, G.C. 1932. Attractive meals without meat. London: George Routledge & Sons, Ltd. 120 p. 19 cm.

3657. Maurizio, Adam. 1932. Histoire de l’alimentation végétale depuis la préhistoire jusqu’à nous jours [History of vegetarian diets from prehistoric times until the present. Translated by Dr. Ferdinand Gidon]. Paris: Payot. 663 p. With 82 illust. 23 cm. [Fre]*

• **Summary:** A translation of *Die Geschichte unserer pflanzennahrung von den urzeiten bis zur gegenwart* (1927, Paul Parey, Berlin).

3658. Winsch, Wilhelm. 1932. 50 Jahre Vegetarier! Erlebtes und gedachtes [Fifty years a vegetarian! Lived and considered]. Warnsdorf [Varnsdorf], Czechoslovakia: Reformverlag Warnsdorf. 38 p. 18 cm. [Ger]

• **Summary:** Pages 10-13 give a brief history of vegetarianism in Germany. In 1832 vegetarianism came from England to Germany. The first German vegetarian was a man who was very well known at the time, Gustav von Struve, a member of the Frankfurt Parliament. From him came the first German vegetarian book, *Mandaras Wanderungen*, which describes the journeys of a young Hindu named Mandaras. The second vegetarian in Germany was Wilhelm Zimmermann, who was in the seminary at Weissenfels. He was surprised to discover that he felt much better after a 4-week diet without meat. He authored the second German vegetarian book, *Der Weg zum Paradies*. The most significant promoter of vegetarianism in Germany was the former theologian, Eduard Baltzer, whose great work *Die*

natuerliche Lebensweise (The Natural Way of Life) was often called the vegetarian Bible. Also discusses Rudolf Virchow, Richard Wagner, Arthur Schopenhauer, and Leo Tolstoy.

Varnsdorf (German: Warnsdorf) is in Czechoslovakia, 58 miles north of Prague, near the East German border. Address: Doctor of Medicine.

3659. *California Health News (Hollywood, California)*. 1933. Here we are! 1(1):2. Jan. 30.

• **Summary:** Clarke Irvine explains why he has started a new newspaper. "Greetings from California. We hardly need say that this is the first issue of the *California Health News*. We hope that the future will be as inspiring as the work on this edition. "Old Man World is sick today. The year 1933 will hear much moaning before the big-head of *super-prosperity* drops to normal.

"And yet people are sick, suffering, dying—but today, *glorious 1933*, the world is becoming health-minded, and looks to its diet, care of the body—and pocketbook.

"Our purpose is to spread the knowledge of health, tell of the happiness that results from right living and the economic advantage thereof—so valuable today.

"This ideal is the culmination of ten years belief and practice of healthful living; a desire to turn a lifelong news training into more constructive lines; to sing of the exuberant life that all may live, here and now!

"This time is ripe for a frequently and regularly published health journal." Address: [Founder, editor-in-chief, and publisher].

3660. *California Health News (Hollywood, California)*. 1933. Hike dates. 1(1):2. Jan. 30.

• **Summary:** "Organizations holding regular hikes are invited to use this column for announcements. *Sundays*. L.A. Health club (Bragg group), starts 9:00 a.m., foot of Mt. Hollywood, Western avenue entrance to Griffith park. *Sundays*. Trophers club (Richter group), announced at Wednesday night meetings (see Lectures). Auto trips to distant points."

3661. *California Health News (Hollywood, California)*. 1933. Meetings. 1(1):3. Jan. 30.

• **Summary:** Wednesday, 7:30. Trophers club, 833 S. Olive [Richter's Eutropheons—Live Food Cafeterias]. Everybody welcome. Sunday hike announced here.

Wednesday, 8 p.m. Dance. L.A. Health Club, Goldberg ball room, Venice Blvd. at Flower, members 25¢.

Saturday, 6 to 8 p.m. 833 S. Olive. All invited to come and relax, rest, dine and express ideas or ask questions on any timely subject. No fees. Dining optional.

3662. *California Health News (Hollywood, California)*. 1933. Lecture dates. 1(1):4. Jan. 30.

• **Summary:** "Daily afternoon. Various doctors at United Health Service, Fourth and Broadway. Free. *Tuesday*. Dr.

Richter, 209 S. Hill, music 6:30, lecture 7:30. Free. *Tuesday*, 8 p.m. Dr. Rotondi, 1633 N. Argyle. Free. *Thursday*. Dr. Richter, 833 S. Olive, music 6:30, lecture 7:30. Free. *Friday*, 8 p.m. Dr. Rotondi, 1633 N. Argyle. Free."

3663. *California Health News. A National Journal of Better Living (Hollywood, California)*. 1933--.. Serial/periodical. Clarke Irvine, Editor and Publisher. 4647 Russell Ave., Hollywood, California. Vol. 1, No. 1, Jan. 1933 (4 p.). Biweekly.

• **Summary:** This was the first consumer magazine focusing on the young, but rapidly growing, health foods movement in and around Los Angeles, California, but also giving good coverage to events nationwide. It was one of America's earliest and most influential health periodicals.

The masthead for Vol. 1, No. 1 (30 Jan. 1933) states: "Free. Independent. Frank. Officially endorsed and recognized as the spokesman of Western health activities. Clarke Irvine: Editor and publisher. Marguerite Irvine: Business manager... dedicated to health, happiness, beauty, and economic security; and stands for freedom of thought, speech and action. Issued on the 15th and 30th of each month at 1255 N. La Brea, Hollywood, California, U.S.A. Telephone HEMPstead 2434. Price: 3¢. One year, one dollar. Accepts advertising only for items beneficial to health. Health lectures for schools, churches, clubs, shops, stores, etc. may be arranged through this office without cost." The top of page 1 states: Complimentary copy, Circulation: 5,000 this issue. "The only independent health journal on the Pacific Coast." At the bottom of page 1 in big bold capital letters: "Editors please note! Contents not copyrighted. Two copies mailed to you. Clip and use freely. Two copies mailed to you. Clip and use freely. Credit appreciated—Editor."

The masthead on 25 Jan. 1935 states: "Established 1933. 4647 Russell Ave., Hollywood. Phone No. 9017. Published fortnightly on Friday. Clarke Irvine, editor and publisher. Marguerite Irvine, business manager. Jack Silver, advertising manager. Accepts advertising only for items beneficial to health."

In. Feb. 1937 (Vol. 5, No. 4), some 7,000 copies of each issue were published fortnightly (once every two weeks) on Friday. A year's subscription was \$1.00; each issue was 5 cents. It was edited and published by Clarke Irvine, who wrote a column titled "Tomorrow" on page 1.

Starting with the issue of 17 Sept. 1937, the title was shortened to *Health News*. In 1939 each issue sold for 5 cents. The masthead on 14 March 1941 gives the address as 1702 N. Vermont, Hollywood. Tel. NOrmandy 9017. Clarke Irvine, editor and publisher. Tom Gaines, assistant editor. But by 23 May 1941 the address had changed to 4657 Hollywood Blvd.—with everything else the same.

On 15 May 1942, it became *Let's Live*, which still sold for 5 cents an issue—although the price had doubled to 10 cents by June 1945. In August 1988 the magazine celebrated

its 55th anniversary. In December 1999 it boasted “more than 2 million readers worldwide.” As of Nov. 2003 *Let's Live* (which see) is published by Franklin Publications in Santa Monica, California. Phone: 310-445-7504. They still have almost all back issues (except the year 1938), in excellent condition! Address: Hollywood, Los Angeles, California.

3664. Battle Creek Sanitarium. 1933. Menu. Breakfast, Tuesday, April 18 1933. Battle Creek, Michigan. 1 p.
 • **Summary:** At the bottom of each typed menu is a space for the dietitian's name. “Good morning!” is printed near the top of the menu, which is in the form of a table with 8 columns. Col. 1 are the menu items divided into main types: Fruits, cereals, entrees, breads, beverages. Cols. 2-8 give, for each menu item, the weight, the calories from protein, fat, and carbohydrates, and the total calories. Cols. 7-8 give the reaction of the food (acid or basic).

Only vegetarian foods are offered. These include soy milk, soy acidophilus [cultured soy milk], cereal coffee, whole wheat toast melba, cooked whole wheat cereal, bran flakes cereal.

3665. Poucel, J. 1933. Le naturisme et al vie; la joie d'être sains [Naturism and life: The joy of being healthy]. *Journal des Debats* 40(2):65-68. July 14. [Fre]*

3666. *California Health News* (Hollywood, California). 1933. Free health lectures. Tuesdays, 8 p.m. Dr. Pietro Rotondi (Ad). July 30. p. 7.

• **Summary:** This small ad states: “Questions answered. Free advice. Refreshments. No collection. Hours 2 to 5 and by appointment. Residence calls.” A small portrait photo shows Rotondi.

Note: This is the earliest document seen (Sept. 2004) concerning Pietro Rotondi. He later wrote extensively about vegetarianism and soyfoods. Address: 1633 N. Argyle (near Hollywood Blvd.), Hollywood [California]. Phone: GRanite 4492.

3667. Wartenweiler, Marion J. 1933. The bean in ancient and modern times. *Good Health* (Battle Creek, Michigan) 68(7):20-21, 26. July.

• **Summary:** Beans were not widely consumed in Egypt. Herodotus wrote that the priests regarded beans as unclean. Pythagoras, “although a vegetarian, forbade his disciples to eat beans. Borrowing the superstition from the Egyptians, he believed that they stupefied [dulled] the mind.”

Today there is a noticeable increase in the use of soybean flour in the United States and in Europe. “It has a strong and characteristic, although quite delicious flavor. Moreover, only recently Henry Ford has announced that the paint on his next model Ford will be compounded with oil developed from the soybeans raised on the Ford farms.”

3668. Lief, Stanley. 1933. Diet reform simplified. London: Health for All Publishing Co. 63 p. Sept. 19 cm. *

3669. Lovell, Philip M. 1933. Care of the body. *Los Angeles Times*. Oct. 1. p. G21. Sunday magazine.

• **Summary:** The section titled “Raw food” contains some raw food recipes “submitted by Mrs. Vera Richter, the local leader of the adherents of the raw food idea.” There are recipes for: Vegetable soup (with ½ pound unroasted, unsalted peanut butter). Nut roll (with crushed pignolias). Mock cheese (with ½ pound unroasted peanut butter). Avocado soup. Address: N.D. [Naturopathic Doctor].

3670. Lovell, Philip M. 1933. Care of the body. *Los Angeles Times*. Oct. 1. p. G21. Sunday magazine.

• **Summary:** The section titled “For raw fooders” begins: “There are thousands of persons in the city of Los Angeles who subsist entirely on raw fruits, raw vegetables, nuts and whole grains. Many of them give thrilling testimonials of their cures, of their physical regenerations, due to diets of this sort.

“As a matter of dietary policy, I am, personally, in hearty accord with the idea of incorporating a considerable quantity of raw fruits and raw vegetables in the dietary—at least, to the tune of 50 per cent.

“In no other diet do we get as many unchanged vitamins, mineral salts, and all the precious food substances exactly as nature wants you to have them.”

He then discusses and recommends “a recent book published by that grand pioneer of the raw food theory—John T. Richter. The book is called ‘Nature—The Healer.’” Address: N.D. [Naturopathic Doctor].

3671. *California Health News* (Hollywood, California). 1933. Otto Carque works for finer, healthier race. 1(21):1, 14. Nov. 30.

• **Summary:** Editor and publisher Clarke Irvine writes: “I am indebted to Otto Carque. He helped me regain my health, along with McFadden, Hauser, Marden, Lindlahr, Bragg, Ehret, Richter, and teachers of this decade. It was the benign Mr. Carque who first awoke in my drowsy mind the necessity of eating natural foods; given in poignant but brief instructions with his unsulphured, sundried fruits. He has helped thousands of others. I salute!”

Carque, who is nearing age 67, popularized the black mission fig. “This season he celebrates 25 years of health-building business, and almost one year at his new location for wholesale exclusively.

“Pioneer and staunch advocate of natural foods, he has unswervingly dedicated himself to the task of offering for public consumption foods as wholesome and undenatured as are possible to provide through commercial distribution. Otto Carque's first problem was to offer California fruits without sulphur. Apricots, pears, peaches, nectarines and white

figs are usually bleached with sulphur dioxide to improve their appearance at the cost of their wholesomeness. So Mr. Carque eliminated chemical treatments and processes and devoted himself to perfecting sundrying and dehydration.

“Otto Carque’s life story lacks drama—there is no period of outraging health, then a breakdown, followed by a slow, grim struggle back to health. On the other hand his story has the charm of intelligence, altruism, as well as a rare ability to apply to his being, nature’s immutable laws. An idealist, a man of vision, science and practical training in commercial life, the quality and purity of the nation’s food supply have always been his deepest concern.

“Otto Carque was a personal friend of the late Dr. Harvey W. Wiley, ‘father of the pure food and drug act of 1906,’ who often commended him for the good work he was doing. When on a lecture tour some years ago, he enjoyed the privilege of having Dr. Wiley introduce him to a large audience in Washington [DC] as one of the few men in America who practically carried out the spirit of the law.

“He attributes his health and endurance to a diet of simple, natural foods, mostly fresh fruits and vegetables, with some nuts, nut butters and occasionally legumes, whole grain and dairy products. He believes that simplicity in diet is the key to health and longevity; moreover that the building of a sound and healthy body and mind should only be a means to an end.

“‘It enables us to more efficiently discharge our duties towards ourselves and our fellowmen,’ he says.”

A portrait photo shows Otto Carque, balding with white hair, a large white mustache, wearing a two-piece suit with tie and a flower on the left lapel. The caption: “He popularized Black Mission Fig.”

3672. Hickman, Russell. 1933. The Vegetarian and Octagon settlement companies. *Kansas Historical Quarterly* 28(4):377-85. Nov. www.kancoll.org/khq. [39* endnotes]

• **Summary:** Begins with a brief history of vegetarianism in America, including Sylvester Graham, Amos Bronson Alcott, Henry Wright, Charles Lane, Fruitlands (a cooperative vegetarian community in Massachusetts, June 1844 to Jan. 1845. Fruitlands never numbered over eleven individuals), Henry S. Clubb.

The Vegetarian Kansas Emigration Company was established by Clubb in 1855 to establish a communal home for vegetarians. On 16 May 1855 the first meeting of the company was held in New York. It was organized on the joint-stock principle. Charles H. DeWolfe of Philadelphia [Pennsylvania] was made president. At the first meeting 47 signed an agreement to emigrate and 26 more said they would probably go. Individual investments varied from \$50 to \$10,000. Dr. John McLauren was sent to Kansas to find a suitable location. In Jan. 1856, upon returning, he appeared before the company and advocated an octagon settlement near Fort Scott, on the Neosho River. The organization of the

company was then completed. A constitution was adopted; its preamble (which is quoted) begins: “Whereas, The practice of vegetarian diet is best adapted to the development of the highest and noblest principles of human nature...” Each member was then called on to pay \$10 to a fund to buy provisions.

“Whatever their motives, Clubb and his colleagues decided to organize a second company... to be known as the Octagon Settlement Company.” The members would be those who followed “strict temperance principles” but they were not required to be vegetarians. The three officers were the same.

In late March 1856 a pioneer group, composed of members of both companies, proceeded up the Missouri River. Two more parties would follow in April. On 1 May 1856 Clubb reported at length on the progress of the colony. After the town of “Nesho City” it enjoyed a brief boom, with land values increasing almost five-fold. The majority of emigrants arrived from April to June of 1856. “The project thus brilliantly begun ended in complete failure.” By the spring of 1857 hardly a trace of the settlement remained.

The later history of vegetarianism in the USA was more successful in terms of colonization. “In 1890 [sic, Jan. 1889, with Vol. 1, No. 1] Henry S. Clubb, then president of the Vegetarian Society of America, became editor of *Food, Home, and Garden*, which in 1900 was united with *The Vegetarian Magazine*, published by The Vegetarian Company at Chicago” [Illinois].

Footnote 38: “The Vegetarian Magazine, Jan. 1900, p. 12.” “Besides promoting the vegetarian faith, The Vegetarian Company also sold various products at that time: peanut butter, Kunghphy (a substitute for coffee), Vegetarian soap, Ko Nut (a butter made from cocoa nut oil), Graham flour, etc. Compare the other Kellogg and other trade products of to-day. Vegetarianism thus became highly capitalized.”

“Clubb was then very active in promoting vegetarian colonies throughout the country and made personal tours to locate favorable sites. *The Vegetarian Magazine* and its successor, *The Vegetarian and Our Fellow Creatures*, published many accounts of such colonies during the first quarter of the twentieth century. In 1920 the place of publication of this magazine itself was moved to one of these colonies, in Idaho.”

Footnote 39: “Vegetarianism in America was always closely allied with prohibition. Clubb was the author in 1858 of *The Maine Liquor Law* (New York, 1856), a history of prohibition and of its leading advocate, Neal Dow. Clubb also wrote a serial ‘History of Vegetarianism,’ 1907. A likeness of Clubb also appears in the frontispiece of *The Vegetarian Magazine* for Feb. 1900. The John Crerar Library of Chicago has an incomplete file of *The Vegetarian Magazine* and its successors. The Kansas State Historical Society has documents and other information illustrative of the Kansas venture.”

3673. *Nature's Path* (New York City). 1933. Fall activities of vegetarians under way. Dec. p. 391.

• **Summary:** On Oct. 19, the Vegetarian Society of New York started its fall activities with a meeting at the Hotel New Yorker; about 150 people attended. One of the speakers was Benedict Lust, "America's leading authority on natural living," who spoke about "Vegetarianism in relation to the natural life."

The second meeting of the Society was held Nov. 13. On Nov. 30, the Society will hold a Thanksgiving Dinner at Schildkraut's Vegetarian Restaurant, 4 West 28th St., New York City. At least 125 participants are expected, because the society is planning a "very unique feature," which is being kept secret.

3674. Cubbon, W. 1933-1939. Bibliography of works relating to the Isle of Man. 2 vols. Isle of Man: Published by the author. 1500+ p. *

• **Summary:** This is basically the card index of the Manx National Library compiled by the first librarian of the Manx Museum. The first volume (topics A-G) was published in 1933.

Note that G.W. Wood was the great collector of Manx related material whose collection formed the nucleus of the Manx Museum's Library; it was acquired in 1924 while Wood was living in London. Address: Isle of Man.

3675. Baines, Maud. 1933. *Vegetarianism for beginners: Food reform for slender purses*. 110 recipes, 24 salad combinations. Why flesh meat is not desirable, simple rules for health, a salad a day, how to cook vegetables conservatively, etc. 3rd ed. Manchester, England: The Vegetarian Society. 68 p. 19 cm. *

• **Summary:** Advertising matter, p. 1-6, 63-68.

3676. Braune, Julius. 1933. *Ueber fleischlose Kost* [On the meatless diet]. Ebd. 27 p. 19 cm. [Ger]*

• **Summary:** The author was born in 1909.

3677. Carqué, Otto. 1933. *Vital facts about foods: A guide to health and longevity with 200 wholesome recipes and menus and 250 complete analyses of foods*. Los Angeles, California: Published by the author. 208 p. Index. 24 cm. [20+* ref]

• **Summary:** This manual of food reform discusses the importance of a simple vegetarian diet of natural foods, sunlight and sunbaths, fresh air, pure water, exercise and rest. Also talks about acid and alkaline foods, the influence of mind on health, the failure of synthetic foods, why refined sugar is injurious, the dietetic value of sea plants, table salt is unnecessary and harmful, fruit is man's best food, sulphured and unsulphured fruits, nut butters, food preparation, and the treatment of disease.

"Dedicated to my dear wife, Lillian, who through her

sincere and earnest spirit of cooperation has greatly assisted the author in his work of food reform."

The germ theory of disease has not been proven since potentially harmful germs are omnipresent yet often fail to harm healthy individuals (Pasteur was a chemist and laboratory worker, not a physician. Germ action is always secondary; "when germs invade a living organism it is a sign that the organism is enervated and its chemistry perverted." p. 114-15).

The section titled "'Meat substitutes' not essential" (p. 130) states: "Those persons who want to adopt a meatless diet should not look for artificially prepared meat substitutes as a source of protein. A food constituent required in such a limited amount as protein is easily supplied by the various products of the vegetable kingdom. Such combinations as 'roast vegetable turkey' or 'vegetarian steak' seem to be the result of the belief that meat is a necessary food and must be replaced in some form. Indeed, vegetarians, who live largely on foods in which the protoplasmic cells have been more or less disorganized by prolonged cooking, have very little advantage over mixed eaters.

"All other factors being equal, a judiciously selected meatless diet is far more conducive to health than the usual mixed diet, consisting, for the most part, of animal and starch-bearing foods deficient in alkaline elements. We should understand that the proteins of fruits and vegetables, supplemented by a small amount of the proteins of nuts, legumes (especially soy beans), or dairy products, are fully able to maintain health and efficiency. It is entirely feasible to live on an exclusive diet of fresh ripe fruits and green-leaf vegetables for many weeks and months, thereby purifying the blood and greatly improving the keenness of our senses. In fact, in many pathological conditions such a restricted diet is more helpful than an absolute fast.

"Among the legumes which contain a large amount of protein, the soy bean takes first place. Its protein content, nearly 40%, is higher than that of any other food. Moreover, this protein is of excellent quality, as valuable as the casein of milk; it contains all the essential amino acids. It contains a sufficiency of vitamins A and B, and in this respect it is superior to all seeds. It contains very little carbohydrate, only about 6%, and is practically free from starch. The soy bean fills the place of meat as well as milk in the dietary of many millions of sturdy Orientals; it is destined to become one of the great food staples, not only of this country, but of the world. A number of recipes for the preparation of the soy bean are given in Chapter XXI."

The section titled "Fruit and nut confections" (p. 133-35) begins: "Fruit and nut confections made without refined sugar and glucose should take the place of candies." These "sweet-meats"... "should be the only kind of confections allowed to growing children, which have a natural craving for sweets." Recipes include stuffed dates, date caramels, nut fruitose, carob confection, raisin-nut balls, and honey

cocoanut balls. For Nut fruitose: Mix dates, figs, raisins, almonds and walnuts. "Run through a food chopper twice. Press the mixture into a flat pan in a layer about 1 inch thick, let stand overnight, and cut into convenient sizes." Note 1. Carque was a pioneer in the development of healthy, natural treats. The last recipe could be considered a forerunner of the less-healthful "nutrition bar" of the 1990s.

The next section, titled "Nuts and nut butters," states that "salting and roasting greatly impair the nutritive value of nuts and prevent their proper assimilation. The proteins become coagulated by roasting, and the fats split into glycerine and free fatty acids, while the vitamins are destroyed. Nut butters made from salted nuts should, therefore, have no place in our dietary." Rather, the peanuts or almonds should be blanched (scalded or parboiled in water or steam). "Since few people, on account of defective teeth, can masticate nuts well enough to be acted upon by the digestive juices, the mechanical emulsification of nuts by means of nut butter mills is quite dispensable."

The section titled "Melba toast" and "Melbettes" (p. 156) states: "These are delicious dextrinized whole wheat products made by the Cubbison Cracker Co., Los Angeles." Melbettes are also made from whole rye. "Calavo Melba Toast is another tasty whole wheat product; it contains the natural fruit fat of the California Avocado or Alligator Pear as shortening."

The section titled "Natural whole rice" (p. 156) notes: "Whole rice, also called brown rice, contains the bran, cuticle, and germ of the cereal. In milling nothing has been removed but the husk and dirt."

The section titled "The Soy Bean, a Remarkable Food" (p. 158-61) discusses boiled soy beans, soy bean milk, tofu ("it is called by the Chinese 'the meat without a bone...'"

Note 2. This is the earliest English-language document seen (Aug. 2016) that refers to tofu as 'the meat without a bone.'

"Other preparations of the soy bean, which are but little known in this country, are *natto*, *hamananatto* [*hamanatto*], *Yuba* and *Miso*. The principal use of miso, which is a slightly [sic] fermented mixture of soy beans and rice or barley, is for making soups and for cooking vegetables"), soy sauce, soy bean sprouts, and various recipes.

Under "Boiled soy beans" we read: "The dry beans are best soaked in soft water over night or for at least 20 hours and then cooked with sufficient water in a waterless cooker or Pressure cooker until tender. This may require as much as 2 hours or more, according to the variety of beans used. The best results are obtained if the beans are allowed to simmer rather than boil quickly. Onions, tomatoes, celery, parsley and other seasoning vegetables increase the palatability of the soy bean. A fireless cooker may also be used in preparing soy beans for the table."

Under "Ready made soy bean products" (p. 161) we read: "As the preparation of the soy bean in the average

household is often not convenient, the author has arranged to supply the following products at reasonable prices: Canned Soy Beans, Soy Bean Spread, Soy Bean Stew, Soy Bean Loaf, Soy Vegetable Onion Soup, Soy Bean Vegetable Bologna, Soy Bean Tasty Lunch, to which others will be added in the course of time. These products have met with ready approval, as they fill a long felt want for tasty, nutritious and wholesome vegetable protein foods to substitute meat and dairy products."

The author's signature appears at the end of the Preface. Address: Los Angeles, California.

3678. Finkel, Harry. 1933. Seven day trial on natural food diet... containing a week's recipes and menus for breakfast, lunch and dinner: Also natural food sandwiches and health drinks. 2nd ed. Los Angeles, California: The Society for Public Health Education. 182 p. Index. 23 cm.

• **Summary:** The author, a vegetarian, is now listed on the title page as "Dr. Harry Finkel, N.D., D.C., One of America's well known drugless doctors and dietitians, author of *Health Via Nature* and *Diet and Cook Book*." The Society is located at 425 North Larchmont Blvd. in Los Angeles.

The book contains a 4-page chapter titled "The Soya Bean" (p. 178-82), containing details on its nutritional benefits plus ten "Soya Bean Menus." "Like many leading scientists who believe in the great food value of the Soya bean, so does this author share the same opinion. It is for this reason that he desired to familiarize the public with the many advantages of this nutritious and valuable food."

Page 183 contains a full-page black-and-white ad for Gud Fud Soya Beans and 6 related soybean products, prepared in the laboratories of California Food Kitchens, Los Angeles, California.

Page 185 contains an ad for Hollywood Cup Coffee Substitute, made by Hollywood Cup, Inc., 823 Traction Ave., Los Angeles, California. It is "Made from figs, bran and barley." It is "different because it is not merely 'Figs and Barley,'" but a scientific mixture of California figs and various grains skillfully blended." Address: N.D., D.C., Los Angeles, California.

3679. Freshel, Maud Russell (Lorraine) Sharpe (Mrs.). ed. and comp. 1933. Selections from three essays by Richard Wagner, with comment on a subject of such importance to the moral progress of humanity that it constitutes an issue in ethics and religion. Rochester, New Hampshire: Millenium Guild. 184 p. See p. 19. Jan. 24 cm. *

• **Summary:** "Quotations and extracts against vivisection, including selections from Wagner."

3680. John, Joseph. comp. 1933. Gandhi as others see him: A collection of articles, opinions, speeches, sermons, etc. Colombo, Ceylon: W.E. Bastian & Co. xii + 96 p. Portrait. 18 cm. *

• **Summary:** Josiah Oldfield, a well-known British vegetarian writer, became M.K. Gandhi's closest friend during the latter's last year in London (1891). "We lived in the same diggings, shared the same tables, sat on the same committees, wrestled with the same social problems and were faced with the same temptations of youth..."

3681. Salt, Henry Stephens. 1933. The logic of vegetarianism: Essays and dialogues (Revised and abridged edition). London: London Vegetarian Society. 54 p. Illust. 19 cm.

• **Summary:** This book is written partly as a dialogue between a vegetarian and those opposing his views. See detailed summary at 1st edition, 1899. Contents: 1. Purpose. 2. Structural evidence (teeth, anatomy, etc.). 3. Appeal to natural law. 4. The humanitarian view. 5. A chat with father Christmas: A dream story. 6. The aesthetic sense. 7. Palliations and sophistries. 8. Ox in a tea cup: A colloquy. 9. The consistence trick. 10. Difficulties and doubts. 11. Kith and kin. 12. Conclusion.

The London Vegetarian Society is located at 8 John St., Adelphi, W.C.2, London, England. Address: England.

3682. Schweitzer, Albert. 1933. Out of my life and thought: An autobiography translated by C.T. Campion. New York, NY: Henry Holt and Company. 288 p. Portrait. 22 cm. *

• **Summary:** Page 124: "Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed through my mind, unforeseen and unsought, the phrase, 'Reverence for Life.'"

"Affirmation of life is the spiritual act by which man ceases to live unreflectively and begins to devote himself to his life with reverence in order to raise it to its true value. To affirm life is to deepen, to make more inward, and to exalt the will to live."

"Truth has no special time of its own. Its hour is now—always."

Note 1. The revelation of Reverence for Life came to Schweitzer in Sept. 1915. "When the phrase came to him, it was not of Christianity that he thought, not of Goethe, not even of Jesus. His mind went eastward, to Buddha. The antecedents of his great idea were worldwide" (Brabazon 1975, p. 242).

"From this moment on, almost everything that Schweitzer did, almost everything that Schweitzer wrote, led back in some way or other to Reverence for Life" (Brabazon 1975, p. 143).

Note 2. The author was born on 14 Jan. 1875 in Alsace-Lorraine, at that time part of the German Empire. He died on 4 Sept. 1965 in Lambarene, Gabon, Africa. He was a German citizen from 1875 to 1919 and a French citizen from 1919 to 1965. In 1919 Alsace-Lorraine went from being part of the German Empire to being part of France. In 1952 Dr. Schweitzer won the Nobel Peace Prize. Address: Strasbourg,

Alsace, France.

3683. Shipway, G.W. 1933. Why are folk so bovine? Haslingden, England: Haslingden Printing Works. 1 p. 19 cm. *

• **Summary:** A tract on vegetarianism.

3684. Whitaker, Sydney Morgan. 1933. Man's natural food: An enquiry. Manchester, England: The Vegetarian Society. 27 p. *

• **Summary:** "Man's dietetic history indicates fruit, nuts, green leaves and roots as the foods to which he is mainly adapted. Further, a study of man's food customs, though of less value than other lines of enquiry, indicates the vegetable kingdom as the main source of his food."

"Comparative anatomy and physiology indicate fresh fruit and vegetables as the main food of man." Address: M.R.C.S., L.R.C.P.

3685. Madison Food Co. 1933? Madison soy cheese. Madison, Tennessee. 6 p. Undated.

• **Summary:** Contains a brief introduction to tofu with 8 American-style tofu recipes. "The principal protein of the Soybean is much like the protein casein of milk, and when the bean is properly treated a milk quite comparable in appearance, taste, and food value can be manufactured from it. From this milk, when allowed to become acid, or when a slight amount of a precipitating agent is added, a cheese can be prepared in consistency much like cottage cheese. This vegetable cheese (tofu) has been one of the principal articles of diet in the Orient for many centuries.

"In order that the people of America may have this most important food as an article of diet, a method of manufacturing and preserving has been perfected at the Madison Food Factory.

"For several years it has been used as a daily article of diet in the Madison Rural Sanitarium, Nashville Vegetarian Cafeteria, and many other Good Health places. It has proven its value as a diabetic food, and as a splendid meat substitute."

Tofu recipes include: Soy cheese salad. Stuffed egg with soy cheese. Tomato soy sandwich. Soy sandwich filling. Soy croquettes. Soy cheese loaf. Soybean omelet. Soybean cutlets.

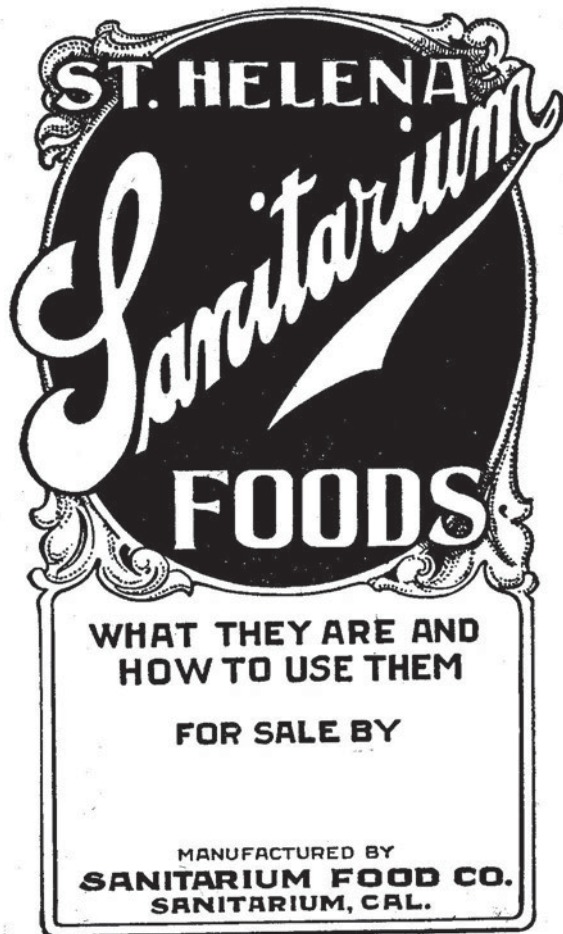
On the back panel is a list of "Health foods manufactured and distributed by Madison (Sanitarium) Food Company, Madison, Tennessee: Nut Meat, Vigorost, Peanut Butter, Fruit Sticks, Sterilized Bran, Psyllium Seed, Cereal Drink, Soy Flour, Soybeans (Dry), Malta (Malt Syrup), Soy Fruit Crackers, Soybeans (Canned with Tomato Sauce), Madison 3 Minute Breakfast Wheat, Sanitarium Baked Beans, Steamed Whole Wheat, Malted Breakfast Crisps, Whole Wheat Fruit Crackers, Sweetened Whole Wheat Crackers, Soybeans (Canned Plain), Soy Cheese (Bean

Curd), Madison Fruit Candy, Regulose (composed of Lactose and Dextrine). Write for descriptive literature.”

Note 1. The company is now named “Madison Food Company.”

Note 2. Many of Madison’s publications about its foods are undated; this makes it very difficult to determine when a specific food was first made and sold commercially. Address: Tennessee.

3686. St. Helena Sanitarium Food Co. 1933? St. Helena Sanitarium Foods: What they are and how to use them. Sanitarium, Napa Co., California. 14 p. Undated. 16 cm.



• **Summary:** Contents: Foreword. Brief description of each food product: Fruit nuts. Granola. Caramel cereal coffee. Peanut butter. Nut-Cereol. Nut loaf. Malted nut meal. Granose Flakes. Granose biscuit. Crackers (incl. Graham Crackers, Graham Sticks). Zwieback. Gluten. Olive oil. Grape juice. Sanitarium flour. Cooking oil (cottonseed). Choice food recipes (34 vegetarian recipes). Mail orders. Price list.

The descriptions of several of these products are especially interesting: “Fruit nuts: A scientific combination

of grains, fruit, and nuts thoroughly baked by a slow process to dextrinize all the starch, then ground to a coarse meal. It is slightly sweetened by the malting of the grain but contains no artificial sugar. The most perfect breakfast food.

“Granola: Similar in appearance to Fruit Nuts but without the sweet.” Therefore, Fruit Nuts was like today’s sweetened Granola, whereas this Granola was unsweetened.

“Peanut butter: We [Seventh-day Adventists] were the originators of Peanut Butter.”

On the last page is a directory of “Restaurants and Sanitariums on the Pacific Coast where these foods are used. Vegetarian restaurants: 435 Geary Street, San Francisco. Fifth and A Streets, San Diego. 259 South Hill Street, Los Angeles. 319-321 West Eighth, Los Angeles.

“Sanitariums: St. Helena Sanitarium, Sanitarium, Napa Co., California. Glendale Sanitarium, Glendale, California. Loma Linda Sanitarium, Loma Linda, California. Portland Sanitarium, Mt. Tabor Sta., Portland, Oregon. Paradise Valley Sanitarium, National City, California. Walla Walla Sanitarium, College Place, Washington.”

On the back cover is an ad for the St. Helena Sanitarium, with a photo of the 5-story building.

On the inside front cover: “Something to drink? Caramel cereal coffee. Something to eat? Fruit nuts. Nothing better. Nothing just as good.” Address: Sanitarium [St. Helena], Napa County, California.

3687. *Naturopath and Herald of Health* (New York City). 1934-1944. Serial/periodical. Published in New York City by Benedict Lust, M.D. of the American Naturopathic Association.

• **Summary:** Preceding title: *The Naturopath*. This is Lust’s professional magazine; *Nature’s Path* is his popular magazine.

The bottom of the title page (Jan. 1934) begins: “A monthly magazine devoted to Naturopathy, the art of Natural Healing, and the Science of Physical and Mental Regeneration on the basis of Self-Reform, Natural Life, Clean and Moral Diet, Hydrotherapy (Preisnitz, Kneipp, Bilz, Kuhne and Just Systems), Osteopathy, Chiropractic, Mechano-Therapy, Heliotherapy (Sun, Light and Air Cure), Diet, Phytotherapy, Physical and Mental Culture.

Subscription per year \$5.00 to all parts of the world, single copy, fifty cents; back copies of ‘Naturopath,’ 1902 to 1927 per volume, cloth bound, \$10.00. Back volumes ‘Nature’s Path.’ 1925 to current per volume, cloth bound, \$6.00.”

Note: This magazine was not published from June 1927 to Dec. 1933. This title starts with Jan. 1934 (Vol. 33, No. 1). This magazine is now published in a larger 8½ by 11 inch format, with fewer issues per issue and per volume.

Kirchfeld & Boyle. 1994. p. 208. The “Naturopathic Societies were served by *The Naturopath and Herald of Health*, which became the official publication of the

Naturopath

And HERALD of **HEALTH**

Official Journal of the American Naturopathic Association and other
Societies of the Biological Healing Arts

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Edited and Published by Dr. Benedict Lust
236 E. 35th Street, New York, N. Y.

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SUBSCRIPTION per year \$5.00 to all parts of the world, single copy, fifty cents; back copies of "NATUROPATH," 1902 to 1927 per volume, cloth bound, \$10.00. Back volumes "NATURE'S PATH," 1925 to current volume per volume, cloth bound, \$6.00.

Responsibility for Contributed Articles—The Editor does not assume any responsibility for signed articles. It is the desire of the Editor to give the widest possible latitude for discussion to those who may have different ideas concerning Nature Cure matters, and who shall in consequence submit articles from time to time with which we may differ radically. Original articles of interest to the profession and laity, without any compensation from us, are solicited. No anonymous letters or distourteous communications will be printed.

Apply for agents' territories. Advertising rates on request. Joseph Brennan, Advertising Manager. Application for entry as second class matter is pending.

PROPERTY OF NATIONAL COLLEGE
OF NATUROPATHIC MEDICINE

American Naturopathic Association.” Note that this periodical had this title previously from 1902-1915.

Note: The National College of Natural Medicine (NcNM in Portland, Oregon) has an excellent set of this magazine. Address: 236 E. 35th St., New York City (in Jan. 1934).

3688. *Naturopath and Herald of Health* (New York City). 1934. Ninth International Vegetarian Congress. 33(2):58. Feb.

• **Summary:** The 9th International Vegetarian Congress will take place at Zurich, Switzerland, in 1935.

3689. *Naturopath and Herald of Health* (New York City). 1934. “Pro-Vida” naturopathic institution (Ad). 33(2):58. Feb.

• **Summary:** “Head physician: Dr. Enrique A. Valdes. Naturopathic secretary: A.L. Lopez. Treatment of disease by physical, natural agents and vegetarian diet, scientifically combined. There is a monthly magazine published under the name, ‘Pro-Vida,’ written in Spanish, very noteworthy, which spreads the Natural and Social Sciences. Subscription for one year: \$2.” Address: Neptuno 57, Habana [Havana], Cuba.

3690. The wonder of the 20th century. Come and hear Dr. Kloss astonishing and interesting free lectures (Poster). 1934. Dr. Jethro Kloss, 500-44th St., N.W., Miami, Florida. 1 p.

• **Summary:** “Dr. Jethro Kloss of Washington, D.C. food chemist and scientist...” Dr. Kloss will show how to make soy bean milk and soy bean bread at the Miami School of Applied Arts, 406 N.E. 2 Avenue. These 2 exceptional food demonstrations have never yet been given to the public. “Dr. Kloss is one of the best informed chemists on the soybeans, which is fast coming to the front in food lines.

“Dr. Kloss makes more than 20 palatable edible table foods from the soybeans, they are very inexpensive and can be made in any home by a simple, practical method of which Dr. Kloss is the originator...”

“Dr. Kloss’ demonstration is truly amazing when one knows and considers that the soybean is a perfect food, and contains a high quality protein. Soybeans and their products perfectly take the place of meat, milk, and eggs. Soybean roast is better than the best beefsteak... Soybeans furnish the most economical supply of protein to be found, also contains all the other necessary elements of nutrition.

“Dr. Kloss’ classes in the preparation of these foods will begin, Thursday afternoon, March 28 at 2:30 p.m.” Address: Miami, Florida. Phone: Edgewater 1128-J.

3691. Humphrey, Fred. 1934. The philosophy of diet. *Naturopath and Herald of Health* (New York City) 33(4):101, 122. April.

• **Summary:** “Lincoln told Douglas in their great debates over slavery that no question was ever solved permanently

until it was settled philosophically. The same thing can be said about diet.”

3692. *Naturopath and Herald of Health* (New York City).

1934. Home study of Naturopathy for students and practitioners: For your convenience we offer the preparatory course in natural medicine. 33(7):212-17. July.

• **Summary:** Lesson X: Dietetics—Part III (p. 212-14). Nuts (“The queen of all foods”). Animal foods (“Second-hand foods” Unnecessary and undesirable). Milk diet (“Cow’s milk, raw, not pasteurized, is the most perfect food known”). Eggs (“The white of an egg is indigestible. The yolk only should be eaten by those who are sick” and should be cooked). Condiments (Should not be used, except for a sparing use of salt). Tea, coffee (Contain “caffein [caffeine], which is a poison capable of producing high blood pressure, heart trouble, and uric acid”). Medical dietetics (Errors of diet are the basic cause of the overwhelming majority of chronic ailments. Constipation is the main evil and consuming bran is the best way to prevent it). Diet to increase weight. Fasting. Specific diets: Reducing diet, diet for colitis, diet for hyperactivity, diet for gastric ulcer, diet for diabetes, diet during pregnancy, diet in fevers, diet in surgical cases.

Lesson XI: Massage.

3693. Dunlap, Knight. 1934. A possible dietary predisposition to stammering. *Science* 80(2070):206. Aug. 31.

• **Summary:** The author posits that a vegetarian diet predisposes children to stammering and stuttering, and that a meat diet alleviates these conditions. “Further survey of stammering cases,... has strengthened my suspicion that an insufficiency of meat in the diet is a predisposing factor in a great many cases.”

“Since a surprisingly large number of adult stammerers are relative vegetarians, however, it would seem possible that a meat diet would be advantageous to many of these cases.” Address: The Johns Hopkins Univ., Baltimore, Maryland.

3694. Wishart, George MacFeat. 1934. The efficiency and performance of a vegetarian racing cyclist under different dietary conditions. *J. of Physiology* (London) 82(2):189-99. Sept. 19. [9 ref]

• **Summary:** “Summary: The results are recorded of ergometer experiments carried out on a first-class long-distance racing cyclist who subsisted on rigidly controlled vegetarian diets of different protein content. The best performance was obtained on high-protein diets although the gross efficiency was then slightly lower than on diets poorer in protein.

Diet No. IV consisted of 1 lb “Soyolk” [whole soy flour], 3½ lb bananas, 5 oz tapioca, 6 oz sugar, and ½ lb apples. This was a very high protein that was “rigidly

vegetarian" (i.e. vegan, since it contained no animal products). This diet caused the cyclist "acute discomfort." The experiment with this diet "had to be abandoned owing to the extreme flatulence caused by this bean-meal food."

The cyclist (initials C.F.D.) now age 48, has lived on a vegetarian diet for the past 23 years. From 1910 until 1926, when he gave up racing, he secured many records and prizes. He competed in the Olympic Games in 1912 and 1920.

Note: This is the earliest English-language document seen (March 2022) that uses the term "rigidly vegetarian" to refer to a vegan diet. Address: Inst. of Physiology, Glasgow Univ., Glasgow, Scotland.

3695. Reichelt, Karl Ludvig. 1934. Truth and tradition in Chinese Buddhism: A study of Chinese Mahayana Buddhism. 4th ed., revised and enlarged. Translated from the Norwegian by Katharina van Wagenen Bugge. Shanghai, China: The Commercial Press, Ltd. xii + 415 p. Illust. Index. 23 cm. Reprinted in 1968 by Paragon Book Reprint Corp. (New York). [110* ref]

• **Summary:** The words "vegetarian" or "vegetarianism" appear on pages 80, 152, 154, 223, 234, 275, 293, 305, 310, 322. Includes a substantial bibliography on Buddhism worldwide.

Karl Ludvig Reichelt lived 1877-1952. Address: Tao-Fong Shan.

3696. *Naturopath and Herald of Health (New York City)*. 1934. State news: The Vegetarian Society of New York... 33(10):309. Oct.

• **Summary:** "... presented Dr. B. Liber in a lecture entitled 'Man and Nature' on October 2nd, which was very well attended and highly interesting. Dr. Liber needs no introduction as he is a well known speaker on Vegetarianism. He has just completed a book entitled 'Shall We Eat Flesh?' On November 29th, the Vegetarian Society will celebrate Thanksgiving Day with a Vegetarian Dinner."

3697. *New York Times*. 1934. Vegetarians have own feast. Nov. 30. p. 13, col. 6.

• **Summary:** Vegetarian Society of New York holds Thanksgiving Day dinner without meat.

3698. Baker, Ivan. 1934. Meet for the meatless: Four hundred meatless entrées, lunch and supper dishes. London: Ivor Nicholson & Watson Limited. xii + 340 p. 19 cm.

• **Summary:** In the chapter titled "Beans," the author notes that "the new Soyolk, fine meal of the soya bean, is now obtainable at all health food stores" (p. 143). Address: London.

3699. McCay, Clive Maine; Crowell, Mary F. 1934. Prolonging the life span. *Scientific Monthly* 34:405-14. Nov. [7 ref]

• **Summary:** This article begins: "In this day when both children and animals are being fed to attain a maximum growth rate, it seems little short of heresy to present data in favor of the ancient theory that slow growth favors longevity."

Roger Bacon (1214-1294), a scientist and monk of the middle ages, and Lord Francis Bacon (1561-1626) both wrote with great insight about the prolongation of human life. Lord Francis Bacon believed "that a spare and almost Pythagorean [vegetarian] diet, such as is prescribed by the stricter orders of monastic life or the institutions of hermits, which regarded want and penury as their rule, produces longevity" (p. 407).

The "life span of the rat is extended if the animal is retarded by inadequate calories and if an adequate intake of other essential nutrients is insured." Address: Animal Nutrition Lab., Cornell Univ.

3700. Carqué, Otto. 1934. Vital facts about foods: A guide to health and longevity with 200 wholesome recipes and menus and 250 complete analyses of foods. 2nd ed. Los Angeles, California: Published by the author. 208 p. Index. 24 cm. [20+* ref]

• **Summary:** This so-called 2nd edition is identical to the first edition (1933) except that: (1) Two lines on the 2nd page of the Preface have been moved to the first page; both pages are unnumbered. (2) Two paragraphs, titled "Preface to the second edition" have been added to the end of the Preface and dated "November, 1934." The author's signature again appears at the end of the Preface.

Note: The first 5,000 copies were exhausted in about a year. Address: Los Angeles, California.

3701. *Vegetarian-Fruitarian-Humanitarian (The)*. 1934?-1941. Serial/periodical. Chicago: Vegetarian Society of America. Published 1934? to Aug. 1941. *

• **Summary:** Preceding title: *Vegetarian and Fruitarian*. Superseded by *Human Culture Digest* (Dec. 1941 or Jan. 1942). Address: Chicago, Illinois.

3702. *Health and Life (London)*. 1934-1967. Serial/periodical. London, England. Edgar J. Saxon, Editor. 1(1934)-52(1967, Aug.).

• **Summary:** Issues for 1934?-Jan. 1966 called No. 1-373. Frequent irregularities in numbering. Subject: Naturopathy and vegetarianism. Address: London, England.

3703. Battle Creek Food Co. 1934. Healthful living. Battle Creek, Michigan. 64 p.

• **Summary:** The top one-third of the front cover contains a photo of the Battle Creek Sanitarium, with the tall twin towers. The bottom third is a table of contents.

The section titled "Nut butters" (p. 13) contains a description of the company's products with a photo of a jar

of peanut butter; in the middle of the label is written “The Original.” “Peanut butter—We were the originators of peanut butter, which we first made for the Battle Creek Sanitarium in 1892. We at first roasted the nuts, but found that roasting destroyed some of the fine qualities and rendered the product hard to digest. After much experimenting, we discovered a new process whereby a far more delicious and entirely wholesome product could be made without roasting. The roasted nut butter is difficult for some people to digest.

“Our peanut butter is prepared from choicest nuts. A most excellent fattening food. Capital for use in sandwiches and salads.

“Almond butter—Prepared by our own process from the finest quality of sweet almonds. Thoroughly cooked and emulsified, it dissolves readily in water, and until opened will keep indefinitely in any climate.

“Almond butter may be prepared for table use by mixing with an equal amount of water and adding salt. This makes delightful sandwiches. Mixed with equal parts of lemon juice and salt to taste, you have a sour salad dressing. Makes delicious nut cream and nut milk.”

The price list (p. 64) gives the prices for 132 foods—including various sizes. Among these are Agar (flaked), Almond butter (8 oz jar, \$1.35), Bran biscuit, Bran-cooked, Bromose—Nut, Dietetic bran (starchless), Gluten bread in tin, Gluten biscuit—40%, Gluten flour (5 lb sack), Granola, Meltose, Kaffir tea, Malted nuts, Meltose sugar (malt sugar), Nuttolene, Nuttose, olive oil, Peanut butter (8 oz jar, \$0.40), Protose vegetable meat, Savita, Soy beans baked (11 oz tin, \$0.18), Soy bean biscuit (package, \$0.60), Soy flour (14 oz tin, \$0.35; 5 lb tin, \$1.25), Soy gluten bread (\$0.35), Vegetable gelatin, Whole wheat flour (100%, 5 lbs, \$0.55), Whole wheat wafers, Yogurt tablets, Zwieback. Address: Battle Creek, Michigan.

3704. Branch, Edward Douglas. 1934. *The sentimental years, 1836-1860*. New York, NY: D. Appleton-Century Company, Inc. xiii + 432 p. Illust. 23 cm. *

• **Summary:** This book is “A social discussion of the first generation of the American middle class.” It covers the period from Andrew Jackson’s descent from the presidency to Abraham Lincoln’s accession. In the chapter titled “The Pure Sciences and Some Others” the author discusses vegetarianism, Mrs. Lydia Pinkham and her patented remedies, Vincenz Priessnitz (the Silesian founder of the “water cure” or hydrotherapy, which filtered into the USA at the beginning of the 1840s), Lewis Hough (a fruitarian), the physiological reformers, Sylvester Graham (discussed at length; he began his active years in propaganda as general agent of the Pennsylvania Temperance Society in 1830), and the dress reformers (especially Amelia Bloomer). Orthodox medicine was torpid, but because of the national zest for formal education, many new colleges of medicine were founded between 1835 and 1860. The one conspicuous

advance in medical technique was in the field of anaesthetics. Dr. Crawford W. Long first used ether while performing a surgical operation in Georgia on 30 March 1842.

Note: This book was re-issued in March 1965 by Hill and Wang, New York, as part of the American Century Series. It bears the new subtitle “A Social History.”

3705. Brupbacher-Bircher, Bertha (Frau). comp. 1934. *Health-giving dishes*. London: Edward Arnold & Co. xvi + 239 p. Foreword by Florence Petty. 20 cm.

• **Summary:** This vegetarian cookbook was translated by Marguerite Meissner from *Das wendepunkt-kochbuch* (The Turning Point Cookbook). At the head of the title page is M.O. [Max Oskar] Bircher-Benner. He was born in 1867. Address: Manageress of Dr. Bircher-Benner’s Sanatorium, Zurich, Switzerland.

3706. Charpentier, Maïa. 1934. *La bonne cuisine végétarienne. Recettes pratiques* [The good vegetarian cooking: Practical recipes]. Paris: Editions de “La Caravelle.” 297 p. Preface by Prosper Montagné. [Fre]*

• **Summary:** With a dedication by the author, in French. A later edition was published in 1936.

3707. Cubbon, William. 1934. Thomas Edward Brown, the Manx poet, 1830-1897. A bibliography. Being a section taken from Vol. II of *A Bibliographical Account of Works Relating to the Isle of Man, etc.* Douglas, Isle of Man: Manx Museum & Ancient Monuments Trustees. 64 p. Octavo. *

• **Summary:** Contains details about vegetarian and temperance periodicals published on the Isle of Man, mostly after 1836.

3708. Ferrier, John Todd. 1934. *The inner meaning of the food reform movement*. London: Order of the Cross. 11 p. 19 cm. *

3709. Hamilton, Nelly Louise; Hamilton, Edward Lee. comps. 1934. *The Havenhurst vegetarian recipe book*. Sierra Madre, California: Havenhurst. 32 p. Illust. 20 cm.

• **Summary:** Havenhurst appears to be a health retreat in Sierra Madre, California. A photo showing the retreat appears opposite the Introduction. Address: Sierra Madre, California.

3710. Hauser, Benjamin Gayelord. 1934. *Here’s how to be healthy*. New York, NY: Tempo Books, Inc. 48 p. 19 cm.

• **Summary:** A vegetarian cookbook about “health cocktails,” the new international sensation made from raw fresh fruit and vegetable juices—with recipes. Instead of eating vegetables, you now drink them. Gives therapeutic uses of fruit and vegetable juices.

3711. Liber, Ben Zion. 1934. *Shall we eat flesh?* New York,

NY: Rational Living. 242 p. Illust. 14 cm. *

• **Summary:** Subtitle: Newest vegetarian ideas—vegetarism: what it is and what it is not—vegetarism and social economy—revolutionary vegetarism—discussion from all angles—the practical side of vegetarism—foods—answers to questions. For friends and opponents—for those who agree and for those who disagree.

3712. MacKirdy, Mary. 1934. Eat more vegetables and keep healthy. London: Collins' Clear-Type Press. 8 p. *

3713. Mueller, Gertrud. 1934. Vegetarische Volkskost: Ein Rezepte-buch fuer die Zubereitung billiger und gesunder Speisen mit Beruecksichtigung der heimischen Feld- und Gartenprodukte [Vegetarian food for the people: A recipe book for the preparation of less expensive and healthier foods, with consideration for domestic field- and garden products]. Warnsdorf, Germany: Reformverlag. 87 p. 18 cm. [Ger]

• **Summary:** A vegetarian cookbook from Bohemia [which, together with Moravia and Slovakia, declared independence from the Austrian Empire in 1918, then became part of Czechoslovakia in 1945]. Address: Staatlich gepruefte Fachlehrerin fuer Kochen und Hauswirtschaft.

3714. Reinheimer, Hermann. 1934. The tragic folly of our meat-consumption. Kingston-on-Thames, England: Published for the author by Messrs. Bentalls Ltd. 14 p. 19 cm. *

3715. Rose, Mademoiselle. 1934. Cent façons de préparer les plats pour végétariens [One hundred ways to prepare dishes for vegetarians]. Paris: Flammarion. 92 p. 16 cm. [Fre]*

3716. Senn, Charles Herman. 1934. Meatless dishes; or Meals without meat. London: Ward, Lock & Co., Ltd. 160 p. 18 cm. *

• **Summary:** First published under the title *Meals without Meat*. The author lived 1862-1934.

3717. Weber, G.M.; Alsberg, C.L. 1934. The American vegetable-shortening industry: Its origin and development (Continued—Document part III). Stanford University, California: Food Research Institute. xii + 359 p. See p. 106-22. Fats and Oils Studies No. 5. [200+ ref]

• **Summary:** (Continued): War-time [World War I] and post-war developments: By 1914 the production of compound had reached industrial maturity. Although animal fats and ingredients continued to be used as ingredients in a considerable fraction of compound output, vegetable oils constituted by far the greater part of the raw material used, with cottonseed oil heavily predominating (p. 106).

During the War, bakers were required to use vegetable shortening exclusively in bread to allow lard to be exported

to northern Europe, where the people were not accustomed to using compound. Thus, many bakers used and learned to use compound for the first time, discovering that it was a quality product (p. 111).

After World War I, three types of compound were manufactured (p. 114): In the period from 1925-1931 vegetable shortening accounted for 63 to 73% of all compound. Raw materials: Through the war and postwar periods, cottonseed oil was by far the predominant ingredient in compound, accounting for an estimated 92% of the total materials in 1912-14 and 80% in 1920. Among animal ingredients, oleostearin and edible tallow were the two most important.

In 1912, peanut oil was the major type of oil used in compound. The first record of soy bean oil being used in compound dates from 1914, when it accounted for 0.1% of the total compound ingredients (p. 125). That year 1,585,000 lb of soy bean oil were used in lard substitutes. Soy oil rose to a peak of 4.6% of total ingredients in 1918, then fell to less than 1% between 1921 and 1933. The maximum amount used in one year after 1920-1933 was 41.5 million lb, and the average annual usage for 1921-1929 was under 20 million lb. High import tariffs on soy bean oil in 1921 and low U.S. production kept it out of shortening until the mid-1930s. In shortening, "Soy bean oil is not so satisfactory as cottonseed oil because it is difficult to refine to make it permanently white and bland in flavor" (p. 130). Soy got a boost in May 1933 with the passage of the Agricultural Adjustment Act, which called for a considerable reduction in cotton acreage and hog numbers.

Coconut oil was less expensive than cottonseed oil, but it was not widely used in compound because it causes foaming during deep frying. In margarine, it accounted for 65.7% of fats in 1930-31 and 70.1% in 1931-32.

The production of compound from its earliest years was divided between two groups of companies: those engaged primarily in production and marketing of animal products (in the early years slaughterers, meat packers, and independent lard refiners) and those engaged in the crushing and refining of cottonseed oil. From 1914 to 1925 the first group produced about 40% of all compound, but their proportion decreased to 33% by 1931. Since 1925 the majority has been produced by the vegetable shortening industry. During the period 1920-1923 some 54-59% of compound was made entirely of vegetable oils; this increased to 63% in 1925, 69% in 1927, and 79% in 1929, dropping to 73% in 1931 (see Table XIV). However if meat packers had been included, these figures would have been less.

In 1916 the cottonseed oil manufacturers (led by Procter & Gamble) made about 50% of the total compound, and the Big Five packers (led by Swift & Co.) made 42.5%; other slaughterers made 7.6%. Total output was 839 million lb. Of the total output of refined cottonseed oil that year, the five larger refiners (led by P&G) had 52.2%, the Big Five packers

(led by Swift) had 31.8%, and others had 16%.

In the late 1800s the production of compound was concentrated largely in Chicago [Illinois], but by the early 1900s there was a definite drift southward and soon the South, with its cottonseed oil became the industry's center. By the leading 1920s, leading compound producing states were Texas and Tennessee. Competition between the Cotton Belt (with its output of cottonseed oil), and the Corn Belt (with its output of corn-fed hogs and lard) ceased when soy oil passed cottonseed oil in 1944 as the leading oil in shortenings.

Why did Europe not develop a large compound industry? The people had a preference for lard, inexpensive margarine was widely available, and Europe did not grow a lot of oilseeds.

In the early days, vegetable shortening manufacturers found it necessary to make shortening as much as possible like lard in appearance and texture, but by the 1930s lard was finding it advantageous to adopt some of the characteristics of shortening: uniformity, a refined and deodorized taste (removing the characteristic lard flavor and making it bland) and brand names. Vegetable compound developed new markets, some of which were not open to lard or lard compounds: Jews, Moslems, vegetarians, and industrial users like bakers and confectioners.

Terminology used for lard compounds and shortenings by the Census of Manufacturers: 1914-19-Lard compounds and substitutes. 1925-29-Lard substitutes and cooking fats. 1931-Shortenings, other than lard. Note: This is a very early use of the word "shortening."

Table XVIII (p. 339-40) shows the amounts of various animal fats (edible tallow, oleostearin, oleo oil, pork fat and lard, and fish oils) and vegetable oils (peanut oil, soy bean oil, corn oil, coconut oil, and other oils) used in the manufacture of compound in selected years from 1912 to 1933. (Continued). Address: 1. Formerly Research Associate, Food Research Inst; 2. Director, FRI.

3718. Wood, Francis. 1934. A reply to Dean Inge's defence of flesheating. London: The C.W. Daniel Co. 64 p. 19 cm.

• **Summary:** Contents: 1. Examination of the first argument. 2. The adequacy of a natural diet. 3. Examination of the second argument. 3. Some further criticisms. 5. The slaughtering system in the light of religion.

Rev. Wood supports both vegetarianism and humane treatment of animals. "Dean Inge" refers to William Ralph Inge, born 1860. His thoughts on this subject are given on pages 56-57 of the Second Series of *Outspoken Essays*. Chapter 1 begins: "Dean Inge is one of the outstanding and influential personalities of our day. He is eminent alike by his great ability, his ripe learning, and his abounding energy. He is an able and eloquent speaker and preacher, an extensive and versatile writer, and a tireless worker. An especial characteristic is his width of outlook, the variety of

his interests. Although by profession an ecclesiastic, he is quite a man of affairs; while deeply concerned with theology and philosophy, he is also alive to all the practical and ethical interests of men. On social, national, and many other issues he has his own individual ideas, and is eager and outspoken in the expression of them.

"It was to be expected that such a man would, sooner or later, find himself facing the many questions arising out of our relations with the myriad other than human denizens of this world, questions of cruelty to animals, of Blood Sports, of Big Game Hunting, and other such."

Note: This is the earliest English-language document seen (March 2022) that uses the term "flesheating" to refer to eating meat. Address: Rev.

3719. Claunch, B. Stanford (Mrs.). 1934? Natural food recipes. San Francisco, California: 47 p. 18 cm. *

• **Summary:** On the cover: "Gift A.W. Bitting Oct. 6, 1934." Emphasizes raw foods.

3720. Live Food Products Co. 1935. At last! The perfect vegetable juicer arrives from Europe (Ad). *California Health News (Hollywood, California)*. 3(1):13. Jan. 11.

• **Summary:** Contents: Drink your way to health. Put life into your blood. Live Food Juicer no toy. "Famous health specialist endorses juicer. Paul C. Bragg, nationally famous health lecturer, says 'It's the greatest invention that has come to the health world in 150 years. Send for free booklet and health cocktails. Machine sent postpaid on receipt of \$5.95.'" A photo shows the hand-turned juicer, with a stalk of celery in the hopper and many vegetables on the table. It looks and works quite like a hand-turned meat grinder.

Note: This is the earliest English-language document seen (July 2021) that contains the term "vegetable juicer" used generically (see title). This is also the earliest English-language document seen (July 2021) that mentions the "Live Food Juicer" or that uses the word "Juicer" in the brand name of a commercial product. Address: P.O. Box 428, Burbank, California.

3721. *Argus (The) (Melbourne, Victoria, Australia)*. 1935. Adventists in camp: Rise early, dine cheaply. Jan. 18. p. 11.

• **Summary:** "Seventh Day Adventists in camp at West Preston are early astir. The rising bell is run at 6 a.m."

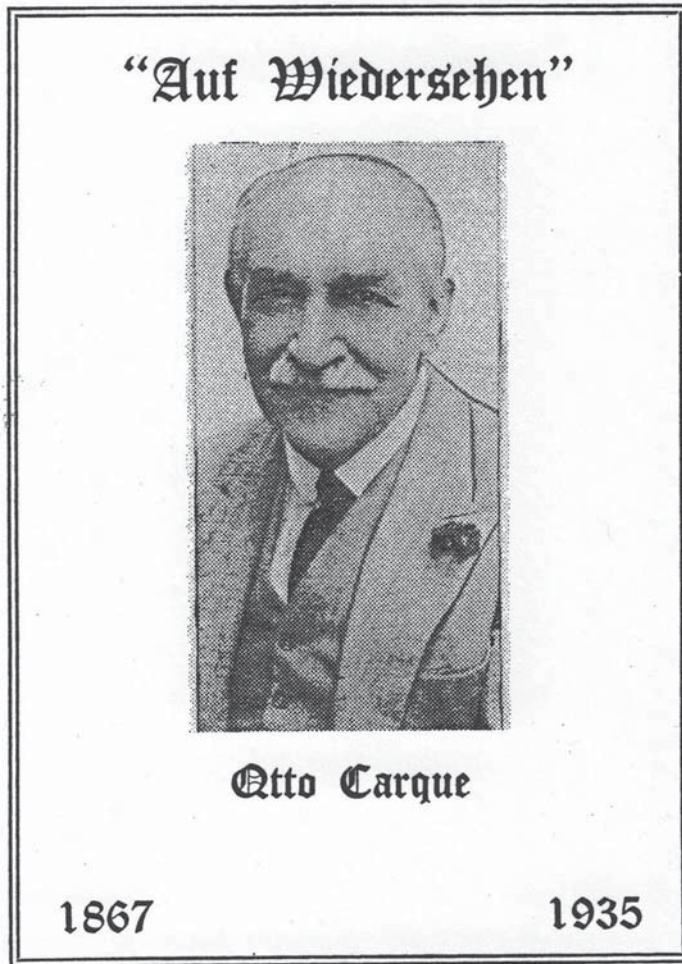
"Meals are cheap. Foods are obtainable at 1d. and 2d. a portion and a good dinner may be purchased for 9d. There is no meat and no tea in the diet. A typical menu is as follows—Savoury soup, macaroni, and nut meat, potato pie roast and mashed potatoes, cabbage, parsnips, and parsley sauce, beetroot, soja beans, steamed bread pudding, and creamed rice."

3722. *California Health News (Hollywood, California)*. 1935. Vegetarians increase. 3(2):5. Jan. 25.

• **Summary:** As the standard of living rises the vegetarian tendency increases, according to a recent survey of meat preferences covering 16 representative American cities.

"The census disclosed that two thirds of the native white population has beef first on its marketing list, with pork, lamb, and veal in order. About 5 per cent use no meat at all, it seems that as intelligence increases mankind uses less flesh food, to his advantage, of course."

3723. *California Health News* (Hollywood, California). 1935. In memory of our beloved friend. 3(2):6. Jan. 25.



• **Summary:** In the center of this full page memorial is a large portrait photo of Otto Carque (1867-1935) titled "Auf Wiedersehen" [Goodbye]. Surrounding it are the names (and usually addresses) of 77 companies and individuals involved with health foods who wished to say goodbye. These include (listed alphabetically): Alvita Products, American Health Food Stores, Lima and Soya Bean Products (Mr. and Mrs. Bill Baker), California Food and Health Service (5 entries), California Health Food Store, California Health Hotel, Lillian Carque, Cubbison Cracker Co., Inc., Dr. Harry & Lucy Finkel, Defensive-Diet League of America, Health

Cafeteria, Health Foundation of California, House of Better Living (Mildred Lager, 1207 West Sixth), Hygienic Food Co., Dr. Philip M. Lovell, Dr. Benedict Lust and staff, Oakland Health Food Store, The Old Mill, Paradise Health Resort, Martin W. Pretorius, Richter's Live Food Cafeterias, Rosenberg's Original Health Food Store (San Francisco), Santa Monica Health Food, Sexauer Natural Food, Vegetarian Cafeteria and Bakery (San Diego) [San Diego's Health Food Center, C.A. Thompson, proprietor; 1125 Sixth St. Phone F. 2744 {see p. 15}].

Note: This is the earliest document seen (July 2021) that contains a directory of health food stores and individuals in the United States.

3724. *California Health News* (Hollywood, California). 1935. Hundreds of tributes sing Carque praises. 3(2):12. Jan. 25.

• **Summary:** "The truth is that really great men are never justly honored until after their passing is graphically illustrated in the death of Otto Carque. Mrs. Carque and *Health News* have received hundreds of letters and a few telegrams from all over the country extolling the virtues of this humble man who spent over 30 years in an endeavor to make life safer and better for all mankind..." Here are a few:

In a letter to "Dr. and Mrs. Harry Finkel, Dr. Benedict Lust, editor of *Nature's Path*, said: 'There is one man who had no enemies.' He well remembered the day Carque landed from Mannheim, Germany, in 1887. He was associated with Dr. Henry Lane, in New York, father of iridiagnosis in this country. He mentioned how Carque worked hard, overcame many struggles, published his first book, 'Foundation of Food Reform,' later challenging Arthur Brisbane on vegetarianism, and became nationally known—but never mentioned it.

"In 1915 we raced on the beach at Venice,' he wrote, 'and Otto won. He was always in fine shape. I loved him like a brother. Please express to all out west the sympathy of his many friends in the movement in New York.'"

"Bengamin Gayelord Hauser (from the platform)—Otto Carque was always at my lectures and we miss him tonight—all of us. He inspired me and you. When I came here he said, 'I am for you—you're just what America needs, you tell them.'"

3725. *California Health News* (Hollywood, California). 1935. Natural foods saved Carque: But unnatural living took him off prematurely at only 68. 3(2):17. Jan. 25.

• **Summary:** "Like many healthmen, Otto Carque worked for the emancipation of man; sought his release from machines, stores, offices; worked always to help man back to the land, away from unnatural foods and modes of life, and strangely enough, although his life was preserved through natural foods and living habits, it was an unnatural death, a tragic

accident, a violent death that ended his career of good work.

"In any company Carque was the healthiest individual around—yet he ate less, remained a vegetarian, used no liquor, tobacco, drugs or stimulants, and retained his buoyancy of mind and body until the very end.

"His boyish body was like a trim organic machine with few spare parts; usually bronzed, hard and enduring like the sturdy mountains that he so dearly loved to climb.

"Born in Germany near the French border, of French blood, Carque lived half his years with a smile on his face—no wonder he always beamed. Handicapped with a weak physique, he early took up physical culture. It restored him, along with right living and natural foods, which he found remedied his acute constipation. When quite young his mother died—"because of the doctors," he claimed, causing him to reflect upon health, disease and death, which in time wrought the mighty brainpower that carried him down through the years in his work for humanity.

"At 28 he was a vegetarian, lived 15 years on raw foods, then fresh fruits and vegetables, varied occasionally with eggs, cheese and nut butters, unroasted, sustained him in arduous endeavors."

3726. *California Health News (Hollywood, California)*. 1935. Dr. Pietro Rotondi (Ad). 3(2):17. Jan. 25.

• **Summary:** This tiny ad states: "Hours 2 to 5 and by appointment. Residence calls: GR. 4492. Free health lectures. Mondays. 7:45 P.M." A small portrait photo shows Rotondi. Address: 1633 N. Argyle, Hollywood [California].

3727. Richter's Live Food Cafeterias. 1935. Health and beauty for you in living foods (Ad). *California Health News (Hollywood, California)* 3(2):19. Jan. 25.

• **Summary:** Gives a list of products sold or served: "Delicious salads—26 varieties. Nut rolls. Vegetable nut loaf. Nutritious soups of vegetable juices. Fresh fruit pies with date-nut crust. Sun-dried breads of whole grains, dried fruits and nuts." "All unchanged by excess heat and harmful condiments." "Since 1917." Address: 833 S. Olive St.; 309 W. 2nd St. Both: Los Angeles, California.

3728. *Naturopath and Herald of Health (New York City)*. 1935. Otto Carque [obituary]. 40(2):35. Feb.

• **Summary:** "In the passing of Otto Carque of Los Angeles, the health food movement loses one of its pioneers.

"Late on the night of January 5th as he was leaving a health food store, he was struck by an automobile and dragged about 15 yards." He was taken to General Hospital, where he died on Jan. 10th. "Otto Carque was one of life's noblemen. Kind and considerate to all with whom he came in contact, no man was ever as genuinely and universally beloved as this aristocrat of our movement. He started making health foods long before the present generation of professional men and health food manufacturers were set out

of their cradles."

"Otto Carque, unlike most men who devote their lives to business, was a scholar. His books were among the first to be written on foods and through the years enjoyed a wide circulation. He 'knew whereof he spoke' for they were the result of long and arduous research and experimentation.

"We knew and loved Otto Carque and we shall miss him very much. May his soul rest in peace."

3729. Morgan, Agnes Fay. 1935. Shall we eat meat. *Woman's Home Companion* 62:65, 70. March. *

• **Summary:** Discusses the advantages of meat in the diet.

3730. *California Health News (Hollywood, California)*. 1935. Memorial for Carque in N.Y. April 5. p. 12.

• **Summary:** "New York—A large memorial meeting was held here at Hotel Imperial, on March 21, under auspices of the League for Health Education, to Honor the late Otto Carque of Los Angeles as one of the outstanding leaders of the health movement.

"Guest speakers were Dr. John Maxwell, Chicago [Illinois], chairman; Dr. Benedict Lust, Ralph E. Sunderland, George E. Harter, president Defensive Diet League of America; Dr. Sidney E. Smith, Max Warmbrand, Samuel Rosenbloom, J.E. Sidimus, Vegetarian society" [of New York].

3731. Crawford, Aird. 1935. San Francisco Bay and vicinity. *California Health News (Hollywood, California)*. April 19. p. 10.

• **Summary:** The section titled "Health show success" states: "San Francisco—Over a thousand health fans attended the health show put on by the Vegetarian society, which cleared a profit while exhibitors had satisfactory sales. They plan a show for Civic auditorium next year. It lasted ten days, with Drs. Bowen, De Latorre, Sykes, Burke, and Murphy making regular talks. Music was by Fraternal fellowship orchestra. Exhibitors were: Malvitose, Pleiner's store, Dr. De Latorre products, Dr. Gould's, Fagley Supreme Cooker, Fraternal Fellowship Anti-Vivisection societies, and others."

Note: Next to the small article is a directory of health food stores in San Francisco Bay and Central California: San Francisco (5 stores), Oakland (2), San Jose (1), Santa Cruz (1).

3732. *Naturopath and Herald of Health (New York City)*. 1935. Maimonides. 40(4):112. April.

• **Summary:** A biography of Moses Maimonides, the greatest physician of the Middle Ages. "Maimonides, a great Jewish scholar and philosopher, as well as a mathematician, astronomer and physician, was born in Cordova, Spain, on March 30, 1135. Persecution of both Jews and Christians by the Moslem rulers of Spain caused him, his brother and his father to flee Cairo, Egypt and there he rose to fame, first as a

great Jewish teacher and rabbi, later as a physician.

“So great was his fame among the Jews of his day that they called him ‘the second Moses.’

“His skill as a physician grew rapidly, and in time he became the physician to Saladin, the great and powerful ruler of the Moslem world, who defeated King Richard the Lion-Hearted in his attempts to wrest Jerusalem from Moslem control.”

He summed up his theory of health in two simple rules: (1) “A man should not eat too much, nor should he give up exercise.” (2) “If a person took as good care of himself as he does his domestic animals he would avoid many diseases.”

He also wrote: “In minor ailments, nature cures the body without the need of medical remedies if the patient only follows certain dietetic regulations.”

3733. Dittes, Frances Linda. 1935. *Food for life: The art and science of preparing food*. Madison, Tennessee: Associated Lecturers, Inc. xii + 332 p. Spring. Recipe index. 23 cm.

• **Summary:** This early Seventh-day Adventist vegetarian cookbook contains more soyfoods recipes than any published up to this time. The author, a soyfoods pioneer born in 1891, first attended Madison College in 1910 and joined the faculty in 1912. She did her graduate work in nutrition, specializing in soyfoods nutrition, at George Peabody College for Teachers (in Nashville, Tennessee), from which she received her MA degree in 1929. This book was printed by the “Rural School Press” (Madison College’s school press) and published in the spring of 1935.

Contents: Part I: Food and nutrition. Milk. The acid-base balance. Fruit acids. Balancing the food. Measuring food values. Menu planning. The art and science of food preparation (preceded by this quotation: “Food will be the medicine of the future”—Harvey W. Wiley). Food combinations. Condiments. Suggestions for flavoring. Garnishings. Measurements. Part II: Recipes (listed by recipe type such as breads {some recipes call for Crisco shortening}, soups, salads, desserts, etc.). One chapter titled “Dishes to take the place of flesh foods” (p. 149-65) contains many interesting recipes such as: Preparation of gluten. Gluten pot pie. Gluten loaf. Glutose (with 5 cups ground cooked gluten, plus potatoes, eggs, and cream). Cold sliced Nut Meat or Vigorost (Nut Meat is sold in 2-lb cans, Vigorost in 14 oz cans). Peanut roast. Chow mein (with soy cheese or Nut Meat). Boiled peanuts. Soy-related recipes are given below. Another chapter is “Nutritive value of the soy bean. Soy bean dishes” (p. 166-86).

Appendixes: A. Classification of carbohydrates. B. Canning. C. Sample menus. D. 100 calorie portions of foods. E. Approximate servings and values of a few common foodstuffs. F. Protein, calcium, phosphorus, and iron in 100 calories of food material. G. Ash constituents of foods in percentage of edible portion.

The author uses the term “soy cheese” to refer to tofu.

Soy-related recipes include: Soy bread (20% soy flour and 80% white wheat flour; p. 96). Soy gems (18-20 muffins using soy flour; p. 108). Tomato-soy sandwich (with grated soy cheese; p. 114). Soy noodle soup (with grated soy cheese browned in butter; p. 122). Jellied soy salad (with grated soy cheese; p. 138). Potato soy salad (with grated soy cheese; p. 138). Tomato and soy salad (with soy cheese). Waldorf soy cheese salad (with grated soy cheese; p. 139). Lentil-soy loaf (with soy bean puree; p. 157). Savory soy loaf (with soy cheese). Soy souffle (with grated soy cheese browned in butter; p. 159). To fu chi (deep-fried soy cheese stuffed with rice and seasoned with soy sauce). Soy gravy (with 3 parts soy flour and 2 parts white wheat flour).

The chapter titled “Nutritive Value of the Soy Bean” (p. 167-86) discusses the general nutritional composition, then gives details on protein, fats (including lecithin), minerals (including tofu made with magnesium chloride or calcium sulphate). Recipes are given for: Cooked soy beans. Soy milk (after soaking 1 lb of Mammoth variety soy beans overnight in water, “Wash several times in hot water to remove undesirable taste.”). Soy milk no. 2. Soy acidophilus milk. Soy bean cheese [tofu, curdled with calcium sulphate]. Soy bean cake [okara] loaf. Browned soy cheese. Green soy beans. Escalloped green soy beans. Dried soy beans. Baked soy beans. Soy beans southern style. Roasted soy beans. Soy beans in tomato sauce. Chop suey (with soy cheese). Sauce (with soy sauce). Soy bean omelet. Lentil soy bean loaf (with soy bean puree). Soy bean loaf. Soy bean pie (with soy bean pulp). Soy bean meat.

Note 1. This is the 2nd earliest English-language document seen (June 2013) that calls for okara as an ingredient in a recipe.

Note 2. This is the earliest English-language document seen (June 2013) that uses the term “Soy bean cake” to refer to okara.

* = made with soy bean flour. Soy bean muffins*. Soy muffins*. Soy biscuits*. Soy bread*. Soy nut bread*.

Escalloped onions with soy cheese. Baked rice with soy cheese. Escalloped potatoes with soy cheese. Spaghetti and soy cheese. Stuffed pepper with soy cheese. + = with soy cheese. Left-over croquettes+. Soy croquettes+. Soy cheese with rice. Stuffed baked potato with soy cheese. Soy fritters+. Soy cutlets+. Savory soy loaf+. Spanish chop suey+. Soy souffle (with grated soy cheese browned in butter). Cream of soy soup. Soy noodle soup+. Soy soup+. # = made with soy milk. Soy cream of tomato soup#. Soy cream of pea soup#. Soy cream custard#. Jellied soy salad+. Waldorf cheese salad+. Potato soy salad+. Stuffed egg with soy cheese. Soy bean salad. Soy bean sprout salad. Soy Vegex sandwich+. Tomato-soy sandwich+. Egg and soy sandwich+. Soy and cucumber sandwich+. Celery and soy sandwich+. Banana soy sandwich+. Scrambled egg and soy cheese sandwich. Diabetic crackers (with soy meal). Diabetic pie crust (with soy meal). Diabetic soy bean mush*.

Vegetables: Soy cheese sauce (with grated soy cheese and soy sauce, p. 195). Steamed cucumbers with soy cheese (grated, p. 201). Escalloped onion with soy cheese (p. 204). Spinach with soy cheese sauce (and Vegex, p. 207).

Desserts (p. 215-36), Cakes (p. 237-53), Pies (p. 255-60), Cookies (p. 261-68), and Ice creams and sherbets (p. 269-74). Some of these sweet recipes use agar-agar, gelatin, Malta (malt syrup), Health Koko, and Crisco. Some desserts call for 1-2 cups sugar per 4 servings and 1 pound of sugar is used in an icing for pound cake (p. 242). No soy is used in any sweet recipes. Note: It is surprising that Ms. Dittes and Madison had not discovered the use of tofu or soy milk in ice creams, other desserts, or dressings. Nor is peanut butter mentioned.

The chapter titled "Milk" (p. 17-21) states: "Since milk is an important food constituent, especially for children, those responsible for planning dietaries should see that each child has one quart of clean milk or its equivalent each day; adults, about one pint... *Grade A* is a raw milk from cows free from disease, having a bacteria count of not more than 100,000 per cubic centimeter at the time of delivery. *Grade B* must be pasteurized and the bacteria count must not exceed 1,000,000 per cubic centimeter. It must also come from cows free from disease." All other milk is *Grade C*.

The chapter titled "The acid base balance" (p. 23-24) states: "Most foods when burned in the body leave an ash in addition to the carbonic acid which is thrown off by the lungs. This ash may be either alkaline, neutral, or acid in reaction. The principal base-forming (alkaline) elements are calcium, potassium, magnesium, and sodium, while the chief acid-forming elements in foods are sulfur, phosphorus, and chlorine... A neutral or slightly alkaline condition will produce a feeling of buoyancy, health, vigor, and clear mental activity... In general, all fruits and vegetables (with a few exceptions) are potent in producing alkaline ash. Meat, eggs, breads, and cereals are acid-formers."

The chapter titled "Condiments" (p. 51-52) states: "Spices, such as mustard, ginger, pepper, horseradish, curry, and cloves, are among the most irritating of the seasonings used. It would be better if these exciting substances were not added to the food... Vinegar contains acetic acid which is burned in the body with difficulty. Citric acid as found in the lemon juice is more easily oxidized in the tissues. Lemon juice, therefore, makes a good substitute for vinegar, both as to ease of oxidation and flavor." Address: Director, Food and Nutrition, Nashville Agricultural Normal Inst., Madison Rural Sanitarium and Hospital, Madison, Tennessee.

3734. Gandhi, M.K. 1935. Soya beans. *Harijan* 3(33):263-64. Sept. 28. [1 ref]

• **Summary:** "As soya beans are claimed to possess high nutritive value, I reproduce the following from pamphlet No. 7 published by the Bombay Presidency Baby and Health Week Association to enable the food reformer to make

experiments."

Much of the pamphlet is published. It discusses: The introduction of the soybean to Europe by Kaempfer in 1712 and by Haberlandt from 1873. Soybean botany, regions of adaptation, and nutritional composition and value. Utilization of soybeans in diabetic diets and for the production of soya bean coffee, soya bean milk, and soya bean flour. For details see Bombay Presidency... 1935.

Note: The author is Mohandas Karamchand "Mahatma" Gandhi. This is the earliest publication seen in which Gandhi discussed soya beans or attempted to introduce soya beans to India. Address: Maganwadi, India.

3735. Bombay Presidency Baby and Health Week Association. 1935. Pamphlet No. 7. Bombay, India. *

• **Summary:** Discusses the introduction of the soybean to Europe by Kaempfer in 1712 and by Haberlandt from 1873. Soybean botany, regions of adaptation, and nutritional composition and value. Utilization of soybeans in diabetic diets, as whole dry soya beans, and for the production of soya bean coffee, soya bean milk, soya bean flour, and tofu.

"The soya bean is one of the most important articles of diet. It contains far more protein than any grain or pulse seed known so far. It has as much as 40 per cent. protein, i.e. twice as much as pulses and beans, three times as much as wheat, and five times as much as rice. Its proteins are of high biological value, as they contain all the important amino-acids... In fact, the protein of soya bean is similar to that found in cow's milk and animal foods... It is a boon to vegetarians, as its protein resembles animal protein. Soya bean oil contains a large amount of Lecithin and Vitamin A & D, and in this respect it resembles butter. Lecithin of soya bean is identical with that of yolk of eggs.

"Soya bean is one of the few seeds containing three Vitamins A, B & D, which are indispensable in a staple food consumed by mankind."

Note: Mohandas K. (Mahatma) Gandhi reproduced this pamphlet in the 28 September 1935 issue of his popular periodical *Harijan*. Address: Bombay, India.

3736. Live Food Vegetable Juicer Co. 1935. Build radiant health—with vegetable blood (Ad). *House of Better Living (Newsletter, Los Angeles)* 1(2):1. Oct. 11.

• **Summary:** "Science has at last found an amazing new way to put the vegetable mineral salts and health-giving vitamins into the body! The greatest utensil of the age.

"Food specialists and doctors agree that fresh, raw vegetable juices are builders of rich, red, healthy blood. With this new Live Food Vegetable Juicer you can take a carrot, put in juicer, turn the handle, out comes the life-giving carrot juice."

An illustration shows the hand-turned juicer. Note: This company is owned by Paul C. Bragg. This ad appeared in almost every subsequent issue of this newsletter, until at

least June 1939. Address: Box 428, Burbank, California; 126 Liberty St., New York, NY.

3737. Desai, Mahadev. 1935. Dietetic experiments. *Harijan* 3(36):281, 283. Oct. 19. [1 ref]

• **Summary:** “The reader must have seen the difficulty of procuring clean, wholesome, unadulterated ghee... It was partly with a view to getting rid of this eternal problem of getting good ghee that Gandhiji has been casting about for a substitute of milk and ghee. The high protein and fat content of soya beans and their procurability on the premises, combined with the successful experiment of Sjt. Narhar Bhavé, encouraged Gandhiji to start the experiment in Maganwadi last week. Oil and ghee and part of the wheat ration was cut out of the dietary of those who joined the experiment and substituted by a soya bean ration equal in dietetic value. It is difficult yet to say anything about the results of the experiments, but one might safely say that it is no longer the bugbear that it once used to be because of the unpleasant taste of soya bean milk. We soak the beans for a few hours and steam-cook them and serve them whole... Let the reader also know that we have grown soya beans on our own ground plenty enough for our experiments.”

Also summarizes an article on soybeans from the *Far Eastern Survey* of Sept. 11. discussing the current rapid growth of soybeans in the USA, used for industrial products (paints, soaps, linoleum, etc.). “An impressive number of foods—flour and flour products, candy, milks, oils, meat, and margarine—in which it is used suggests a steady increase in its dietary use because of its high protein, fat, and vitamin contents.”

Note: The introduction to the 1973 edition of *Harijan: The Journal of Applied Gandhism, 1933-1955* states: “*Harijan* made more news than it reported. Its inception in 1933, the impact of its suspension in 1940, the drama of its complete suppression in 1942, and its resumption of publication in 1946 were events of historical moment.”

“*Harijan* was not a party organ, yet it became the most influential journal involved in the movement for Indian independence... The journal provided the medium of moral instruction through which congressmen learned what Gandhi expected of them.”

“The word *harijan* literally means God’s people. It was the name coined by Gandhi to designate the so-called untouchables of India. The journal *Harijan* reflects the many social and individual concerns which were a part of Gandhi’s complex and continuing analysis of the human predicament. *Harijan* is indeed a highly political journal, and that is so because Gandhi directly related the concerns expressed throughout its pages to the political fact that the India which gave rise to the founding of *Harijan* was a subject nation. Freedom as Gandhi perceived and publicly pursued it, begins with the individual.”

“Mahadev Desai, whose initials, M.D., appear after so

many columns in *Harijan*, has been described as more than a mere Boswell and not only a faithful chronicler of Gandhi’s life and work. He was a peerless interpreter of Gandhi, gifted with a keen sense of humor and a penetrating intellect. Following his death (on August 15, 1942) Pyarelal took his place at Gandhi’s side to continue the distinguished tradition which ‘M.D.’ had established.” Address: India.

3738. Gandhi, M.K. 1935. Soya beans. *Harijan* 3(36):287. Oct. 19.

• **Summary:** “It has been found that soya beans can be cooked whole and eaten like any other beans. Shri Narhar Bhavé of Baroda, who has given his three gifted and gentle sons, Vinoba, Balkrishna and Shivaji to national service, is himself a careful observer, 61 years old. He is living almost wholly on milk and 6 ounces of soya beans and is keeping perfect health and strength. He is of the opinion that soya beans help him to avoid constipation which milk alone or milk taken in combination with cereals and vegetables could not do. Soya beans have in his opinion helped him also to avoid flatulence which other pulses or milk produced. He has come to this conclusion after an unbroken experience of over ten months. I may add that Shri Bhavé used to suffer from gout and corpulence and had a trace of diabetes. He got rid of this triple disability by mere careful dieting. In imitation of Shri Bhavé the inmates of Maganwadi including me have been trying soya beans for the last few days... Put these beans in boiling water and cook for fifteen minutes on a quick fire. No salt or soda to be added while cooking. Salt may be added after. At Maganwadi we steam them for two hours.

“Let those who are interested in food reform from the poor man’s point of view, try the experiment. It should be remembered that soya beans are a most nutritious diet. It stands at the top of all known articles of diet because of its low percentage of carbohydrates and high percentage of salts, protein, and fat. Its energy value is 2,100 calories per lb. against 1,750 of wheat and 1,530 of gram. It contains 40 per cent of protein and 20.3 per cent of fat against 19 and 4.3 respectively of gram and 14.8 and 10.5 of eggs. Therefore no one should take soya beans in addition to the usual protein and fatty foods. The quantity, therefore, of wheat and ghee should be reduced and dal omitted altogether, soya beans being themselves a highly nutritious dal. We are just now trying the Manchurian variety. The Baroda beans we have not tried. Maganwadi has its own crop of soya beans. I hope to report the quality of Indian varieties from a layman’s point of view as they come under my observation. Those who have Indian varieties are requested to send me samples with prices.” Address: Maganwadi, India.

3739. Gandhi, M.K.; Desai, Mahadev. 1935. A talk to village workers: The menu. *Harijan* 3(38):301-02. Nov. 2.

• **Summary:** This is the gist of a talk given on 22 Oct. 1935.

"Milk is an essential article of diet. Your menu contained half a pound of milk, but you must have seen that I gave you no ghee. I hope, however, that you did not miss it. For I gave you soya beans and oil. Soya beans are rich in oil (20 per cent) and proteins (40 per cent). Groundnuts also are rich in oil, but they have the disadvantage of containing too much starch from which soya beans are comparatively free. Milk with soya beans give us almost all that we need in the shape of fats and there is no need for ghee at all..."

"Our menu has cost us a little more than 6 pice [192 pice = 1 rupee]. It was a full meal and the other meals need not be so heavy as this. They, therefore, need not cost more than an anna or so. Milk may be omitted for the other meals. Wheat *bhakra*, soya bean and chatny should be quite enough." Address: Maganwadi, India.

3740. Gandhi, M.K. 1935. Soya beans. *Harijan* 3(39):312. Nov. 9.

• **Summary:** "Inquiries are being made as to where soya beans are to be had and how they are to be sown and in what ways they are to be cooked."

"The leaflet published by the Bombay Health Association [Bombay Presidency Baby and Health Week Association] was condensed in these columns only recently [Sept. 28]. I now give below a free translation of the main parts of a Gujarati leaflet published by the Baroda State Food Survey Office. Its cost is one pice" [192 pice = 1 rupee].

There follows a 1-page description of the soya bean plant and how it is grown. "So much for the crop. Now a word as to the results of the experiment being made at Maganwadi... The weight of the inmates has kept constant... Ghee has been stopped since the close of the first week. One ounce of oil is being issued instead. The ration of beans has been increased for the current week from two ounces to three per head. The bean is being served both morning and evening. They are soaked for some hours and then cooked well. Water in which it is steamed is strained out and tamarind and salt added to it. It makes a very popular soup. To the beans after straining are added linseed or *til* [sesame] oil and salt making a tasty dish. In the morning the bean is served with *chapati* or *bhakra* and in the evening with rice. The bean requires to be chewed well. No ill effect has yet been reported."

"The bean is obtainable in Bombay and Baroda. Negotiations are being carried out for a reduction in the price. Meanwhile small quantities can be had from Maganwadi at three annas per pound, railage extra. This price is prohibitive... Godrej and Co. (Parel, Bombay) supply the beans in Bombay and the Baroda Food Survey Office in Baroda." Address: Maganwadi, India.

3741. *Priroda i Nauka (Nature and Science, Bulgaria)*. 1935. Izlojbata na soia [Soya exposition. Editor's note]. 6(3):46. Nov. [Bul]*

• **Summary:** Editor's note states: "The pioneer in popularizing soya in Bulgaria is Dr. A. Zlatarov, who has been trying for many years to publicize the importance of soya. Now he is able to see the fruits of his work."

Rosen L. Paskalev (1986) adds that this soya exposition, organized in Oct. 1935, was supported by the Bulgarian Agricultural Bank, which was very interested in supporting soybean production and utilization. It had been proved in 1933 that soybean culture would be very profitable for export but its use as food was not widespread in Bulgaria. For this reason foods such as soy flour, biscuits, bread, cheese, and soymilk, and some industrial products, were displayed at the exposition. A soyfoods kitchen was organized at the expo and soyfoods were served at a special vegetarian restaurant throughout the exposition. Soy oil was even demonstrated as a fuel for a diesel engine. Address: Bulgaria.

3742. Baines, Maud; Saxon, Edgar J. 1935. Complete guide to sound, successful and attractive food reform. 14th ed. London: C.W. Daniel Co. 218 p. 8°. *

3743. Bragg, Paul C. 1935. Paul C. Bragg's personal health food cook book and menus. Burbank, California: Published by the author. Printed by Aetna Printing Co., Los Angeles. 201 p. No index. 24 cm.

• **Summary:** The Introduction to Chapter 22, titled "Meat substitutes or main dishes" states (p. 112): "Variety is the spice of life... Many people can live a vigorous, active, healthful life on a strictly vegetable diet, particularly those who are not engaged in a hard mental occupation. Even then, vegetable proteins, such as soy beans and nuts, can be substituted for meat. To take the place of meat there are the vegetables rich in protein—peas, soy beans, lima beans, kidney beans, Mexican beans, and lentils, and there are on the market many meat substitutes made of nuts and grains. The Battle Creek Sanitarium [Michigan] product, 'Protose,' is available at most fancy grocers and health-food stores. 'Savita' is a seasoning which gives a delicious meat-like flavor to all vegetable cooking. 'Vegex' is a product similar to 'Savita,'..."

"The vegetable diet is a very alkaline diet, and should be used three or four times a week by everyone. Vegetable foods are porous, furnish bulkage to the intestines, and enrich the body with valuable organic minerals that are very necessary to maintaining perfect health."

"Soy beans are a marvelous source of vegetable protein, and should be fed to the family several times a week, and they furnish a rich source of energy-building food. They can be soaked over night, and then baked in tomato sauce, with a small amount of onion and chopped mushrooms. The soy bean is a food that the American public has not yet cultivated." Surprisingly, neither this chapter nor this book contains any soy bean recipes! However Vegetable shop suey (p. 116) is served with Savita Gravy or Soy sauce.

Bragg urges his readers to eat “real, natural, live food” (including whole wheat bread—the staff of life) to eat simply with a small number of foods at each meal, only when hungry. Do not worry about combining foods. Avoid white sugar, coffee and tea, salt, seasonings and spices, aluminum cooking ware, alcohol, preservatives, dyes, and white flour. He believes that eating meat (rare and unfried), fish, and eggs are important for building perfect health. Note 1. The 1930 edition of this book contained no recipes using meat or dairy products.

Chapter 11 acknowledges the use of recipes and suggestions from several health food writers and men in the field of Natural Living: (1) Dr. John T. and Mrs. Vera Richter, the leaders of the Raw Food movement in the West. (2) Dr. Philip M. Lovell, distinguished editor of the most widely read health column in the world, the Care of the Body section of the Los Angeles Times [Sunday Magazine. Note 2. The section contained many fascinating ads]. (3) Dr. Henry Lindlahr, the great pioneer Nature Doctor. (4) Otto Carque, chemist, research worker and crusader in the fight for natural foods. (5) Fannie Merritt Farmer’s *The Boston Cooking School Cook Book*.

The last three pages each contain a full-page ad for mail-order products available from Bragg at Box 428, Burbank, California: (1) Bragg Dextrinized [sic, Dextrinized] (Toasted) Meal with Wheat Germ will keep your energy high and your weight right. 60 cents for a 2 lb. box. (2) “Drink health.” An illustration shows a hand-turned Live Food Juicer. Also mentions a large new book titled *Health Cocktails*, by Paul C. Bragg, “nationally famous Health Lecturer.” The book “is full of live juice treats.” Send \$5.95 for both, postpaid to Live Food Products Co., Box 428, Burbank, California. (3) O.K. Lax is a marvelous laxative for relief of constipation and cleansing agent for internal sanitation. 50 cents for one package. Address: P.O. Box 428, Burbank, California.

3744. Braune, Julius. 1935. Ueber den Einfluss fleischloser Kost auf die Geistestätigkeit des Menschen [On the influence of a meatless diet on the spiritual activity of people]. Berlin: R. Schoetz. 26 p. 19 cm. [Ger]*

• **Summary:** The author was born in 1909.

3745. Cooper, Lenna Frances; Hall, Margaret Allen. 1935. The new cookery. 12th ed. Battle Creek, Michigan: The Modern Medicine Publishing Co. 493 p. Illust. Index. 22 cm.

• **Summary:** A vegetarian cookbook.

Poem facing the table of contents: “No flocks that roam the valley free,

“To slaughter I condemn;

“Taught by that Power that pities me,

“I learn to pity them;

“But from the mountain’s grassy side,

“A guiltless feast I bring;

“A scrip [small bag] with herbs and fruits supplied,
“And water from the spring!”

- Oliver Goldsmith [1728-1774, Ireland]

Soy-related recipes include: Soy bean muffins (p. 72, with 1 cup soy bean flour).

Gluten- and bran-related recipes include: Scotch bran brose (p. 50, with 1 cup Sterilized bran. Note: *Webster’s Dictionary* defines brose {a term first used in 1515} as “a chiefly Scottish dish made with a boiling liquid and meal”). Gluten mush (p. 51, with 20% gluten meal). Granola fruit mush (p. 52). Bran and Zo mush (p. 52, with 1 cup each Sterilized Bran and Zo—a body-building, ready cooked cereal breakfast food). Branola (p. 52, with 1 cup Branola). Gluten bread (p. 65). Bran griddle cakes (p. 74). Gluten griddle cakes (p. 75). Gluten puffs (p. 87, with 40% gluten flour). Gluten bran puffs (p. 87-88; If used by diabetic patients, Diabetic Bran should be used).

Note: *Webster’s Dictionary* defines Chautauqua (pronounced shuh-TAW-kwuh; a word first used in this way in 1873, after a lake in western New York) as: “an institution that flourished in the late 19th and early 20th centuries providing popular education combined with entertainment in the form of lectures, concerts, and plays often presented outdoors or in a tent.” Address: 1. Food Director, Univ. of Michigan; formerly Dean of Home Economics, Battle Creek College; formerly, Head Dietitian, Battle Creek Sanitarium. Supervising Dietitian, United States Army (1918-1919); 2. Consulting Dietitian and Lecturer on Dietetics, Battle Creek Sanitarium and Chautauqua Lecturer.

3746. Haussleiter, Johannes. 1935. Der vegetarismus in der antike [Vegetarianism in antiquity]. Berlin: Verlag von Alfred Toepelmann. viii + 427 p. 25 cm. Series: Religionsgeschichtliche Versuche und Vorarbeiten, vol. 24. [Ger]

• **Summary:** Includes a detailed discussion of Pythagoras and the Pythagorean school. The author was born in 1893. Address: Dr., Halle a. Saale, Germany.

3747. Hindhede, Mikkil. 1935. Gesundheit durch richtige und einfache ernahrung; gekurzte detusche ausgabe von Lothar Meyer [Health through right and simple nutrition. A condensed German edition. Edited and translated by Lothar Martin Bernhard Meyer]. Leipzig, Germany: J.A. Barth. x + 196 p. Diagrams. 24 cm. [Ger]*

3748. Hindhede, Mikkil. 1935. Sund, billig og velsmagende kost [Healthy, inexpensive, and tasty food]. Copenhagen, Denmark: Gyldendal. 73 p. 20 cm. [Dan]*

3749. Kloss, Jethro. 1935. Back to Eden. Takoma Park, DC: Published by the author. 189 p. Mimeographed. 28 cm. Staple-bound (not saddle stitched).

• **Summary:** This treasury of herbal lore and vegan cookbook

(it uses no dairy products or eggs, replacing them with soy products) is one of the most creative and original sources of early soyfoods recipes, and one of the two earliest Seventh-day Adventist cookbooks to contain many soyfood recipes (see also Frances L. Dittes' *Food for Life* published in the spring of 1935). The predecessor to the popular published edition of *Back to Eden*, it has a dark imitation leather cover and contains many Biblical passages. This book has no title page, copyright page, publication date, or table of contents. The first page (verso) states: "Send orders for 'Back to Eden' to the author, Jethro Kloss, Takoma Park, Washington, D.C., U.S.A., when you cannot secure it from dealers in your locality. Special Notice: This book is now being revised. Some things may be eliminated, and many new things added. I have a regular experimenting outfit, and I am experimenting all of the time. No doubt there will be many new recipes made from soy beans in the Revised book... This Revised edition will be printed in Regular Book Form. Just as this book is being closed up, another most excellent article has been perfected, a Soybean, Whole Wheat Noodle. Send all orders for this product to The Royal Cookie Co., Takoma Park, Washington, D.C.... This book is now being copyrighted. All rights reserved."

Underneath the copyright notice, Doris Gardiner has written "Copyright Jethro Kloss 1935." She does not recall where she got that information. No publisher is listed. Note: Takoma Park is now in Maryland, 6 miles north of Washington, DC.

This book is largely about herbs and natural healing. It contains many Biblical quotes.

Soy-related recipes include: Unleavened bread (with soy bean meal, p. 94). Gems (with soy bean flour). Soy bean bread (5:1 whole wheat flour to boiled soy bean meal, p. 97). Soy bean buns or cinnamon rolls (with soybean meal and soybean milk, p. 98). Soy bean cheese (fermented, with raw peanut butter, soy bean milk, and tomato puree, p. 104). Nut cheese No. 1 and 2 (made with raw peanut butter, water, and salt, p. 105). Can be made from different nuts; tastes like cream cheese made from whole milk). Ice cream (made with soy bean milk, dextro sugar, corn starch, and crushed fruits to taste, p. 105). Malted nut cream. Nut milk (with raw peanut butter and Soothe-a-lac {made with cocoa fat}). Soy bean milk (p. 106). Buttermilk (made from soy bean milk, p. 106). Malted nuts (with raw peanut meal), non-dairy butters (with ground peanuts and cocoa fat, p. 107). Nut sauce (made from Vegetarian meat). Peanut butter No. 4. Noyonnaise (with peanut butter and vegetable oil, p. 108). Canned soy beans (using soybeans sprouted about half an inch, p. 111). Soy beans and rice (using sprouted soy beans, p. 112).

How to sprout soy beans, lentils, and grains (p. 112). "Cover 1 pint of soy beans with water and let stand over night. Pour off water. Keep them moist. Rewash daily and keep moist for approximately three days until well sprouted. Allow to stand until sprouts are about ½ inch long. Lentils do

not take as long as soy beans.

"Sprouting of any bean or pea turns the protein into peptogen to a very great extent and the starch into dextrose or maltose and the sprouts are very high in vitamins,..."

Original meat #1 and #2 (using gluten and peanuts, p. 112). Granola #3 (with only whole wheat flour and soy bean flour, p. 116). Soybean coffee (p. 118). Note that Kloss has no recipes using whole dry soybeans in an unprocessed or unsprouted form.

"Loma Linda Food Company, Loma Linda, California, Manufacturer of Health Foods," has an ad on p. 189. They list their products, but no soy products are mentioned. Nature's Original Food Co. in Muirkirk, Maryland, is listed on pages 196 and 198. They make or sell strictly vegetarian pure health foods, incl. "Fine grade soy bean flour."

One interesting section is titled "Aluminum utensils for cooking purposes" (p. 80-84); Kloss strongly advises against their use, presenting much convincing but anecdotal evidence describing health problems that both he and other people have had after using aluminum cooking utensils. For example, Kloss bought a tea kettle which was constantly standing on the stove with some water in it. He would drink 2-3 cups of this water each morning, then some more about an hour before dinner. He developed terrible bowel trouble. He tried all kinds of remedies but nothing worked. The conditions grew steadily worse until finally he said to his wife, "Unless something helps me, I will surely die." One day he described his condition to a man, and the man said that the symptoms were similar to those that aluminum poison would cause. He began to research the subject by reading various books and found that "every one who had any practical experience in it condemned aluminum cooking utensils." Yet Kloss does not say that when he stopped using aluminum utensils his health problems disappeared. Kloss then includes a 3-page statement by Dr. Chas. T. Betts of Toledo, Ohio, on the dangers of using aluminum cooking utensils. Dr. Betts became very ill soon after his family began using aluminum cooking utensils. He too investigated the subject in depth and regained his health within 8 weeks after he stopped using aluminum cooking utensils. He has enjoyed good health for the past 17 years. While studying the subject in Washington, DC. he found that the U.S. government had made a thorough investigation of the matter from 1920 to 1925. The Federal Trade Commission Docket 540 contained more than 4,000 pages of closely typewritten testimony from 158 witnesses during the 5 years, after which an official report was made by Edward M. Averill. "Many of the witnesses above mentioned were professors, deans, biologists, and toxicologists from many colleges, some of which are the highest schools of learning in America." Averill's report noted. "The evidence in this record does not prove that they are harmless... It does prove that there are substantial grounds upon which to predicate an honest opinion that they are harmful."

Doris Gardiner notes (Oct. 1990) that “in the revised 1939 edition of *Back to Eden*, Jethro Kloss eliminated many Biblical texts. He didn’t want to turn off anyone that was not religious. He wanted to help everyone.” Kloss moved to Brooke, Virginia, in 1920. From there, in the early 1930s (by Sept. 1932), he and his family moved to Takoma Park. Address: Takoma Park, DC.

3750. Nelson, Charles W. 1935. Soynut spread from soybeans. BSc thesis, Chemical Engineering, Iowa State College, Ames, Iowa. 22 p. 28 cm. [12 ref]

• **Summary:** Contents: Acknowledgments (to Dr. Frank C. Vilbrandt, Professor in Charge). Introduction. Historical. Experimental: Materials, method of procedure (processing the soybeans for odor removal, roasting the soybeans, grinding the soybeans, mixing the soybeans with oil, addition of peanuts to modify the flavor, separate compounding of soynut spread to peanut butter, use of salt as a flavoring additive), results (effect of roasting soybeans Goesselized [oil-roasted] in lard, effect of roasting soybeans Goesselized in Crisco, effect of addition of peanuts, effect of addition of peanut butter, effect of addition of salt). Discussion. Conclusions. Summary. Literature cited.

The object of this work is to prepare a substitute for peanut butter and to prepare a suitable spread composed of soybeans and peanuts. The section titled “Historical” shows that the author is interested in “an entirely vegetarian diet” such as that long used by the Chinese.

The best “soynut spread” was made as follows: Goesselize the soybeans by heating them in lard and then in Crisco at 100°C for 5 minutes. Drain, then centrifuge for 8 minutes to remove the oil. Roast the soybeans in an oven at 160°C for 20 minutes; while in the oven, stir frequently. While still warm, grind the soybeans with or without peanuts. For the best flavor, grind equal weights of roasted soynuts and peanuts together. Before grinding, add a small amount of salt to improve the flavor. The professor in charge of this research was Dr. Frank C. Vilbrandt.

Note: This is the earliest English-language document seen (Dec. 2012) that contains the word “Soynut” or the term “Soynut spread.” Address: Iowa State College, Ames, Iowa.

3751. Salaparuta, Enrico Alliata di (Duke). 1935. *Cucina vegetariana e naturismo crudo. Manuale di gastrosofia naturista...* 3. ed. ampliata [Vegetarian cookery and raw naturism: Manual of natural gastrosofia. 3rd ed. enlarged]. Milan, Italy: Hoepli. xliii + 392 p. [Ita]*

3752. Salt, Henry Stephens. 1935. *The creed of kinship*. London: Constable & Co. Ltd. ix + 118 p. Index. 19 cm. [20 ref]

• **Summary:** Contents: Preface. 1. Kinship a reality. 2. Between man and man. 3. Sex questions. 4. How crime will cease. 5. Between nation and nation. 6. When wars will

cease. 7. Two similar pastimes. 8. Between human and sub-human. 9. Sacerdotalist and scientist. 10. Man’s mistake. 11. The sanctity of life. 12. Our relations with animals. 13. A free religion. 14. The sentimentalists. 15. Sensibility. 16. Civilisation: a phrase. 17. One who understood. Address: England.

3753. Battle Creek Food Co. 1935? *Appetizing health food recipes and menus*. Battle Creek, Michigan. 25 p. Undated. Illust. 15 x 17 cm.

• **Summary:** On the cover of this booklet is a 3-panel illustration of a family seated at the table enjoying a meal; the daughter is in the left panel, the wife and husband (with suit and necktie) in the center, and the young son (also in suit and tie) in the right panel. The booklet promotes and shows how to use the vegetarian food products made by Battle Creek Food Co.

Contents: The story of Battle Creek Health Foods (and its free diet service). Where these recipes are triple tested (the company’s modern test kitchen). Dinner menus and recipes (p. 4-7). Luncheon and tea menus and recipes (p. 8-11). Breakfast menus and recipes (p. 12-15). Reducing menus and recipes (p. 16-17). Wholesome diabetic foods (p. 18). Brawn-building menus and recipes (p. 19). A brief description of Battle Creek Health Foods (p. 20-21). Health candies (p. 22).

On almost every page of recipes is an illustration of one of the company’s products in its container/package, and in a prepared dish, followed by a description of each product on p. 20-21. The only two soy-related products are “Soy Biscuits—Best bread for diabetics. Contains less than 2% starch but is rich in protein and strength-building elements. (Also furnished in the form of a meal).”

Other products are: Agar (made from Japanese seaweed). Almond butter. Bran biscuits. Cooked bran (from wheat). Bran gluten flakes (crispy toasted breakfast cereal). Branola (hot cereal). Fig and nut bromose (with malt honey). Brose (hot cereal with dates, figs or raisins, and cream). Sanitarium canned fruits and vegetables. Chocolate nut bar. Cooked whole wheat. Fig bran. Fig bran flakes. Food ferrin (supplies dietary iron from green vegetables). Fruit crackers. Gluten bread (Low in starch, shipped in air-tight cans, ready to eat. A healthful reducing food). Gluten biscuit (40%, containing less than half the starch of ordinary bread; fine for diabetic patients). Gluten flour. Graham crackers. Health chocolates. Health koko. Kaffir tea (caffeine free). Lacto dextrin. Laxa (a biscuit with bran and agar). Malted nuts (increases the flow of milk in nursing mothers). Marmalades. Meltose (a malt sugar made from grains). Minute brew (A caffeine-free cereal beverage). No-fat (for use in place of butter). Nuttolene (“A nut meat product having the consistency of cream cheese. Makes healthful croquettes, cutlets, and stews”). Oatmeal wafers. Paralax with agar. Paramels. Peanut butter (made from steamed rather than

roasted peanuts to make it easier to digest). Preserved figs. Protose ("The vegetable meat—makes savory sandwiches, salads, meat pies, and roasts. Rich in iron, lime and protein for body-building"). Psylla. Ripe olives. Savita ("A vegetable [yeast] extract with a rich, meaty flavor, excellent for soups and gravies, Rich in vitamins, and wonderful for blood-building"). Sal-Savita (A vegetable seasoning with a meat-like flavor). Savita-yeast (new yeast with a rich meaty flavor). Starchless bran. Toasted rice flakes. Tomato soup. Vegetable gelatin. Vegetable soup. Vitamet (A savory vegetable meat that is rich in Vitamin B and food iron). Vita wheat (creamy hot cereal). Whole wheat cream sticks. Whole wheat flour. Whole wheat wafers. ZO ("The vitamin breakfast food, ready to eat with cream and sugar. Made from whole wheat and barley and enriched with Savita... Supplies the daily vitamins and minerals"). Zwieback.

On page 23 is an ad for a 64-page booklet titled *Healthful Living: Fundamental Facts About Foods and Feeding*. Address: Battle Creek, Michigan.

3754. Battle Creek Food Co. 1935? How to make savory roasts, steaks, croquettes without meat: Protose—A vegetable meat (Leaflet). Battle Creek, Michigan. 4 panels each side. Each panel: 16 x 8½ cm. Undated.

• **Summary:** Printed with brown and light orange on white. Contents: A brief history of Battle Creek Sanitarium Health Foods. Protose: A substantial food around which you can build your menu (2 panels; "Here is one of the most interesting of all the Battle Creek Health Foods..."). Six recipes using Protose. About Savita with 1 recipe. Send for "Healthful Living" (60 p. book).

Photos show: (1) On the front panel: A young lady in a white apron slicing a casserole containing Protose. (2) Three prepared Protose dishes. (3) A can of Protose. (4) Inside: The huge Battle Creek Sanitarium. (5) The huge Battle Creek Food Co. (5) The front cover of a 60-page book titled *Healthful Living*.

"A brief history of Battle Creek Sanitarium Health Foods: Battle Creek Sanitarium Health Foods were first made in 1899 for patients at the Battle Creek Sanitarium. Such Satisfactory results were obtained that soon outside demand made it advisable to stock them in leading grocery, drug, department and health food stores.

"At present there are over 100 Battle Creek Health Foods, including several groups covering almost every phase of diet—tasty vegetable meats, whole grain cereals, health confections, foods for the reducing diet and laxative diet, others for blood building, with a large assortment for diabetic and other conditions.

"Protose: A substantial food around which you can build your menu. Here is the most interesting of all the Battle Creek Health Foods.

This leaflet was apparently printed for an exposition in San Diego, California. At the bottom of the back panel is printed in large bold letters: "Vegetarian cafeteria. Battle Creek Section. California Pacific International Exposition. San Diego, USA. Palace of Foods and Beverages."

Note: This Exposition was held in 1935-36 at San Diego's Balboa Park. It opened on 29 May 1935 and closed on 9 Sept. 1936. Address: Battle Creek, Michigan.

A BRIEF HISTORY OF BATTLE CREEK SANITARIUM HEALTH FOODS



The Battle Creek Sanitarium

BATTLE CREEK SANITARIUM Health Foods were first made in 1889 for patients at the Battle Creek Sanitarium.

Such satisfactory results were obtained that soon the outside demand made it advisable to stock them in leading grocery, drug, department and health food stores.

At present there are over 100 Battle Creek Health Foods, including several groups covering almost every phase of diet—tasty vegetable meats, whole grain cereals, health confections, foods for the reducing diet and laxative diet, others for blood building, with a large assortment for diabetic and other conditions.



The Battle Creek Food Company

Here are foods of highest quality supported by recognized authority and having a background of forty years' use that has met every test.



PROTOSE LOAF

1 pound Protose	$\frac{1}{2}$ cup crumbs
1 onion	1 tablespoon Savita dissolved
2 eggs	in $\frac{1}{2}$ cup hot water
Cheese — yellow	

Mash the Protose, stir all ingredients together, roll into loaf and place in pan. Place thin strips of yellow cheese across the top. Bake in moderate oven until brown. Serve with Savita Brown Gravy.

ROAST PROTOSE WITH BROWN POTATOES

1 pound Protose	12 boiled potatoes
1 quart brown gravy	Butter

Remove Protose from can by first removing both ends of can. Cut the Protose in half lengthwise and make eight slices of each half. Arrange in buttered pan and cover with Savita Brown Gravy. Dip boiled potatoes in melted butter and arrange around the Protose. Bake in hot oven until potatoes are nicely browned.

PROTOSE VEGETABLE SALAD

$\frac{1}{2}$ cup chopped carrots	$\frac{1}{2}$ cup chopped Protose
1 cup chopped celery	Salt
$\frac{1}{4}$ cup chopped green pepper	Mayonnaise

Mix the chopped vegetables and add the Protose. Fold in the mayonnaise.

3755. Basu, Kali Pada; Mukherjee, Satiprasad. 1936. Enzymic digestibility of pulses: Action of salivary and pancreatic amylase and of the proteolytic enzymes pepsin and trypsin. *Indian J. of Medical Research* 23(3):827-30. Jan. (Chem. Abst. 30:2997). [4 ref]

• **Summary:** Pulses are a basic ingredient in the daily diet in India. "For vegetarians, they form the chief source of proteins." The food value of pulses depends in part on the rate of their digestibility. This paper contains the results of *in vitro* experiments on the digestibility of the most common pulses: "Green gram (*Phaseolus mungo*), lentil (*Lens esculenta*), peas (*Pisum arvense*), gram [chickpea] (*Cicer arietinum*), and also of two varieties of soya bean, the black and the white." The soya beans "were kindly supplied by the Economic Botanist to the Government of Bengal."

Table 1 shows the "variation in the digestibility of six different pulses, plus non-polished and polished rice, by the

proteolytic enzymes, pepsin and trypsin at temperature 40°C. and at pH 2 and pH 8.5 respectively during 1 or 3 hours. The digestibility of the two soya bean types was about average.

Table 2 shows the "variation in the digestibility of different pulses by the salivary as well as the pancreatic amylases" during 4, 8, or 15 minutes.

"Discussion: The pulse proteins, it will be seen, are more readily hydrolysed by trypsin than by pepsin. Towards pepsin, gram is the least and lentil the most readily digestible, whereas green gram and lentil are the least and most digestible respectively in case of tryptic digestion."

"The rate of digestibility of soya bean proteins is of the same order as that of the pulses studied. Our investigations show that soya bean contains a very high percentage of proteins, 46.10 per cent... Thus a more extensive use of the soya bean as a food-stuff, especially by the adult people in this country, can be recommended. The nutritive value

PROTOSE

A SUBSTANTIAL FOOD around which YOU can build Your MENU

HERE is one of the most interesting of all the Battle Creek Health Foods, and it deserves a place on every table because of its goodness. It is different from so many others in that it is a protein food serving the same purpose in the diet as meat, milk and eggs. Protein is that part of the daily food supply which contains the needed building material. It is essential for growth and replaces the tissue wear which results from one's daily work. The growing boy or girl, the laborer, and all who indulge in vigorous exercise need an extra measure of protein. With a few cans of Protose in your pantry, the protein part of the daily bill of fare is assured. It is a most delicious food with flavors which appeal to everyone, and at the same time

lends itself to the preparation of a great variety of dishes.

Protose is made from the grains of choice nuts. It may be served cold just as it comes from the can but more often appears in the form of roasts, steaks, salads or a filling for sandwiches.

Protose is a substantial food containing materials needed for the heavier part of the diet. While it is easily digested and can be managed by the indoor worker of sedentary occupation, it supplies at the same time the sturdy staying qualities required by those leading a strenuous, active life.

Protose is an excellent food for those who cannot use meat.

You will enjoy the rich, meatlike flavor of Protose, and will find it a welcome addition to your regular food supply. Its convenience, wholesomeness and economy will appeal to you. It is not only a dependable source of protein but stands high in food minerals containing double the amount of iron found in meat dishes, five or six times as much lime, with appreciable amounts of vitamin B.

• P R O T O S E • A VEGETABLE MEAT

of the soya bean is under investigation in this laboratory.”
Address: 1. D.Sc. (Dacca), Ph.D. (Munich); 2. M.Sc. Both:
Biochemical Section, Chemical Laboratories, Dacca Univ.
[Dacca, British India].

3756. *Naturopath and Herald of Health* (New York City).
1936. Mail bag: Mahatma Gandhi turns raw fooder and reads
book published by an American Naturopath, “The unfired
food diet simplified” (Letter to the editor). 41(1):30. Jan.
• **Summary:** This is an undated letter written to Dr. James
H. Faulkner, Cincinnati, Ohio. “Dear Friend: I thank you for
your letter and the booklet. A friend had shown it to me some
time ago. I cannot be satisfied that starchy vegetables and
grains can be taken raw without injuring oneself.

“We have not yet been able to find a proper substitute
for milk, much as I would like to do so. The Soya Bean
is supposed to have such properties. A friend is making

cautious experiments but he still combines milk with it.
Sincerely yours, M.K. Gandhi.

When this book was published in 1923, Dr. Faulkner
had an order or two from India; one copy went to a medical
library in Delhi. One of these copies, no doubt, was showed
to Gandhi by his friend.

3757. *California Health News* (Hollywood, California).
1936. Sexauer store moves: Serves health meals. 4(4):9. Feb.
21.

• **Summary:** “Santa Barbara—Moving across the street to 14
West Anapamu, Sexauer’s Natural Food shop is in fine new
quarters, is offering real health meals, served by Hoag and
Baker. These people have served Montecito with vegetable
juices for several months. Hoag became a health-minded
vegetarian five years ago largely through the influence of
Sexauer, vegetarian for 30 years, who is doing a fine work

here in educating people to the health regime. Lectures are to be held here soon.”

3758. Kanga, D.D. 1936. The soya bean: An ideal foodstuff for India. *Vegetarian News* (London). Feb. p. 46-49. [3 ref]
• Summary: Discusses the many food and industrial uses of the soya bean. “Millions of people in India live on a purely vegetarian diet.” “Hardly one person in a thousand even amongst our educated people has heard about this important foodstuff, much less seen or handled it.”

“From several experiments made in private families, and public institutions like the Sir Ratan Tata Industrial Home and the Bengali Girls’ School, and from the fact that soya bean preparations were made at the Soya Bean restaurant in the H.O.H. Fête held in Bombay and sold to the visitors, it seems that a number of table preparations can be easily made from the soya beans and soya bean products suitable to the varied tastes of our countrymen, such as coffee, cocoa, chocolates, biscuits, cakes, pastry, sandwiches, custard, pudding, soup, bread, milk, cheese, sauce, salad, macaroni, margarine, all sorts of sweets, *puri, ganthia, sev, bhajis, papads, vada, chevdo*, etc.”

“If Mother India wishes to have a race of strong, healthy and virile sons and daughters she must see that soya bean is grown most extensively in the different parts of our country* and that it becomes a household word in every home and is included in the dietary of every family.” (Footnote: *)It is gratifying to note that experiments carried out in Sindh, Poona, etc., show that the soya bean can be successfully grown in our country. It is also gratifying to note that the Saurashtra Seva Samiti Ranpur, Kathiawad, is doing some good solid work in popularising and distributing soya beans among the cultivators of its own province. It is equally gratifying to note that the Baroda State has also begun the cultivation of the soya bean in its territories.—Footnote in the ‘Indian Humanitarian’”).

Note 1. This article was reprinted from the Silver Jubilee Number of the *Indian Humanitarian* (Bombay). Note 2. *The Vegetarian News* was published by the London Vegetarian Society from 1921 to 1958. Address: Gujarat College, Ahmedabad, India.

3759. Lust, Benedict. 1936. Adolf Just. *Naturopath and Herald of Health* (New York City) 41(3):69, 87. March.
• Summary: One of the founders of the strict Nature Cure movement, Adolf Just passed away on 20 Jan. 1936. “When he opened his first ‘Yungborn’ Natural Life and Nature Cure Resort at Post Stapelburg, near Eckertal, Germany, nobody thought that he had laid the cornerstone of a new period of Nature Cure.”

His book *Return to Nature* was first published in 1896. He was a great teacher and a great humanitarian. Benedict Lust visited Adolf Just and his “Yungborn” in 1906 and 1926; both were an inspiration to him. A photo shows Adolf

Just.

3760. *California Health News* (Hollywood, California).

1936. Small ad brings old Carque books. April 3. p. 8.

• Summary: “Health News classified ads are result-getters! A small ad asking for out-of-print copies of the late Otto Carque’s ‘The Folly of Meat-Eating,’ printed 32 years ago, brought three replies in a hurry.

“One copy came from Skipper Clarke Irvine of Santa Monica, another from Los Angeles, a third from Lewiston, Idaho. What the beloved Carque had to say about meat three decades ago is still true today. ‘The health and welfare of nations depends on rational nutrition.’ When people stop killing animals to eat meat ‘then the shadows of disease, famine, murder and war will disappear from our planet,’ the book intimates.”

3761. *California Health News* (Hollywood, California).

1936. Raw food cook book now in 15th issue. April 3. p. 9.

• Summary: “Indicating an ever-widening interest in health foods, the 15th edition of Mrs. Richter’s ‘Cook-less Book’ has just been issued it is announced at the Live Food Cafeteria, 325 W. Third [Los Angeles]. This little volume is internationally famous for its unfired soups, salads, drinks, natural desserts, etc. Many of the tempting dishes offered at the cafeteria are included.

“Since the two cafeterias of Hill street and West Third were combined, business has more than doubled, the Richters report. Lectures almost every night, banquets, and special events have made the cafe a unique gathering place for the health-minded students of the new age.” Address: Ojai, California.

3762. *New York Times*. 1936. Vilhjalmur Stefansson, Arctic explorer (Photo caption). April 19. p. XX4.

• Summary: This photo, by Times Wide World, shows Stefansson looking at a huge globe. The lower caption states that he “proved in a year’s test that a man can live exclusively on meat and remain in perfect health. Cancer and tooth decay are unknown among meat and fish-eating Eskimos, who have never eaten white men’s food, he told the chemists.”

Note: In 1913, Vilhjalmur Stefansson, lead an expedition to the Canadian Arctic to study Eskimos, make geological surveys, explore uncharted Arctic waters, and find new islands to claim for Britain. But his ship was crushed by pack ice and, inexplicably, Stefansson abandoned his crew. Of the 25 men who sailed on the *Karluk*, 11 perished of disease, malnutrition, or by suicide. It was a year before the survivors were rescued. William Laird McKinley, a survivor of the tragic and ambitious expedition, wrote an account of what happened but never published it. Extensive use of McKinley’s manuscript was made in the book *The Ice Master*, by Jennifer Niven (Hyperiod, 2000).

3763. Guy, Ruth A. 1936. The diets of nursing mothers and young women in Peiping. *Chinese Medical Journal* 50(4):434-42. April. See p. 440. [9 ref]*

• **Summary:** Dr. Guy has found little evidence that Peiping women have ever used soybean milk to feed their children. She notes that though the drink was available through street vendors, it was generally drunk by “old people in place of tea.” Home preparation was difficult and laborious, and therefore avoided.

Note: This citation is further complicated by the fact that the next issue has the same information: vol. 50, April 1936, no. 4. Address: 1. M.D., First Health Station, Peiping Municipality, China.

3764. Health Book Service—Life Culture Center. 1936. Books on nature cure and natural living (Ad). *Naturopath and Herald of Health (New York City)* 41(4):129. April.

• **Summary:** A full-page ad with the bold banner title across the top. The books are divided into categories: Nature Cure. Diseases. Diet. Cooking. Hygiene. Child feeding. General books.

Note 1. This ad also appeared in the May 1936 issue (p. 161).

Note 2. The address is the same address as the Original Health Food Store. Address: 343 Lexington Ave., New York City.

3765. Siegmeister, Walter. 1936. Are vegetarians suffering from lecithin and vitamin deficiency? *Naturopath and Herald of Health (New York City)* 41(4):101, 120-21. April.

• **Summary:** Vitamin D and lecithin, essential for good health and sound teeth, are both present in the soy bean. “After over 15 years experimentation on various vegetarian, fruitarian, fruit-and-nut, raw food diets—living for several years at a time on each in turn, the writer was still in great uncertainty as to the nature of the best diet for physical and mental health. At this time, he first came across the soybean. At first he was somewhat prejudiced against this bean, as he was against all other legumes, believing that it formed uric acid in the system as peanuts and other legumes have a tendency of doing. But after eating some soybean bread, cheese, and soybean milk powder, he observed that there was something present in these foods which his body craved.”

Note: Talk with Gordon Kennedy of Ojai, California. 2002. Oct. 18. Walter Siegmeister also wrote under pen name of Raymond Bernard, especially in his works about eugenics. He was also interested in longevity. Address: PhD.

3766. Kloss, Jethro. 1936. Re: Trip from Houston, Texas, to San Francisco. Letter to his daughter Promise Kloss, May 11. 1 p. Handwritten, with signature on letterhead. Facsimile printed in *Back to Eden*, 1981 ed. center insert section.

• **Summary:** This letter is of interest both for its contents—it

shows a loving and caring father—and for its letterhead, which states in large letters: “Scientific Food & Benevolent Association.” Below that, next to a photo of Kloss is typewritten: Jethro Kloss, President. Herbalist, Public Lecturer, Food Scientist and Demonstrator. Manufacturers, Jobbers, and Distributors. Home address: Takoma Park Station, Washington, D.C. A typed description of the Association continues at the bottom of the page: “Distributors of non-poisonous herbs for medicinal and culinary purposes. A very practical course in nursing, including hydrotherapy. Scientific feeding for every purpose. Unexcelled substitutes for meat, eggs, cow’s milk and butter—cooking, canning, baking and health foods. How to live better on less money. A marvelous line of foods made from the soy bean, and their cultivation. Send for description of new book ‘Back to Eden’ (revised edition) revealing astounding truths on prevention of disease and revolutionary food and health methods not published before.” Address: 913 Yale St., Houston, Texas.

3767. Desai, Mahadev. 1936. Report of the A.I.V.I.A.—II (b). Diet. [All India Village Industries Assoc.]. *Harijan* 4(16):119-20. May 23.

• **Summary:** The present diet of villagers in India is very inadequate both because the people cannot afford adequate food and because milling in villages depletes cereals of key nutrients. “Soya beans were being experimented on in various parts of the country, and farmers have been induced to cultivate them. In some cases, seeds were distributed to farmers. At the Headquarters Soya beans were grown with quite good results, the beans being even larger than the Manchurian variety... Soya beans were also tried as diet at both morning and evening meals by those who reside at the Headquarters. Other articles of protein food such as *dal* and ghee were completely stopped, and wheat in the form of *rotis* was reduced in quantity. The weight of persons experimenting with Soya beans was taken from week to week, and after three months of this experiment it may be said that while in a few cases increased weight was recorded, the evidence from weight was on the whole against such diet. Medical opinion confirmed this result, for on further enquiry we were told by chemical and diet experts that Soya beans should not be taken as the sole source of protein, but was valuable only when taken in comparatively small quantities in addition to cereal proteins as it efficiently supplemented in a vegetarian menu the lack of proteins from animal food and made up such deficiencies in them.” Address: India.

3768. Faulkner, James. 1936. Carque’s little “black bag” symbol of future doctor. *California Health News (Hollywood, California)* 4(14):14. July 17.

• **Summary:** “When I came to California in 1920, Otto Carque was the first health food man I called on. I had heard of him back East and wanted to meet the man. As

I remember, he, Richter and Van Houten, were about the only ones here dealing exclusively in health foods. What a contrast now!

It was Carque who helped to develop and popularize the black mission fig, and he, perhaps more than any other man in California is responsible for the place this wonderful food holds.

“Otto was industrious, honest and at work all hours of the day and night spreading health methods. I soon learned that whatever meeting I attended pertaining to health he was sure to show up, many times late. And always with him he carried a black bag, a symbol of a new order of physicians. It carried black figs, nuts and other health goodies. from his supply store, and health literature—instead of drugs and sharp knives. This bag served as his lunchbox too, which he often referred to when sitting under an overly long or dry lecture—and at times I too had the pleasure of sharing the goodies.

“To him this health food movement was a work of art—he lived and preached his ideal and it is such men as he who laid the foundation for the rapid progress we now see all over the country. I am glad to have known Otto Carque as a personal friend.”

A photo shows Carque standing on the peak of Mt. Hollywood, which he often climbed (1,652 feet above sea level). “This shows it in the old days when the cross was there. He was a great outdoors lover.”

Note: “Richter” refers to Dr. John T. Richter N.D., A.D., who with his wife, Vera, came to Los Angeles in 1917 and started the first raw-food restaurant, named The Eutropheon. “Van Houten” refers to Van Houten’s Health Food Store located (in Aug. 1923) at 323 So. Hill St., Los Angeles, California. Address: Dr.

3769. Live Food Cafeteria. 1936. Health Ice Cream (Ad). *California Health News (Hollywood, California)* 4(14):6. July 17.

• **Summary:** “From soy bean milk, fresh fruit, honey. A refreshing food. We make it. Delicious salads from garden to you. Send for free literature and health hints.”

Note: This ice cream was served in the Richter’s raw-food cafeteria; we have no evidence that it was a commercial product, sold elsewhere. Address: 325 West Third St., Los Angeles, California.

3770. Webb, H.A. 1936. Review of the book *Food for Life*, by Frances Dittes. *Banner (Nashville, Tennessee)*. July 26. Magazine section. Summarized in *Madison Survey*. March 3. 1937. p. 33-34. *

• **Summary:** “This book makes a real contribution to the literature of cookery and nutrition from at least two standpoints: First, it is written by a Southern author who knows the Southern taste in sickness and in health; second, it is the vegetarian school, whose life work consists in administering foods as a true medicine to those who seek

for health.” Address: Head of the Chemistry Dep., Peabody College.

3771. Siegmeister, Walter. 1936. Soy beans. *Nature’s Path to Health (Melbourne, Australia)*. Aug. 15. p. 25-26.

• **Summary:** “Soy Beans contain a Complete Protein which can replace the proteins of meat, eggs, and milk.

“The verdict of modern biochemistry is that the alkalinity of the blood is the basis of physical and mental health, while a rise in acidity means lowered vitality and increased susceptibility to disease. Therefore it is of the highest importance to keep the blood alkaline. To do so, we must avoid acid-forming foods, consume those with an alkaline ration, and above all, thoroughly oxygenate the lungs with pure oxygen. Unless carbon dioxide is removed as quickly as it forms, there will be a rise in the carbonic acid content of the blood which means increased acidity.

“Chief among the acid-forming foods are meats, fowl, fish, eggs and grains. Flesh foods putrefy readily and hence are causes of constipation and intoxication... The soy bean is highly alkaline (as are potatoes and bananas)... It is one of the few vegetable proteins with a full biological value equal to that of meat, eggs, or milk. Soy bean powder [flour] dissolved in water makes a milk which has been found by experiments to be able to replace cow’s milk in the feeding of infants.”

“Butter is acid-forming; so are most vegetable oils. Soy bean oil is the only oil found to be alkaline in reaction and to contain vitamin D...”

Note: This is the earliest document seen (Feb. 2022) concerning a vegetarian diet and mental health. Address: PhD.

3772. Brewster, Clara M. 1936. The Soya bean: A four-star food. *Horizon (Tempo Books, New York City)* 1(3):9, 26-27. Aug.

• **Summary:** “Like the Fountain of Youth, the Perfect Food is a myth. There is, however, a well-nigh ideal substitute. It is 5,000 years old, yet fully appreciated only so recently that it can well be called the food of tomorrow. This food is the Soya bean—a four-star tiny seed, with one star for its exceptionally fine and healthful chemical composition, one star for its cheapness, one star for its taste, and the final star for its adaptability, which makes it a blessing to every health-minded housewife!

“In the Orient, the Soya bean takes the place of meat, eggs, milk, cheese, butter and wheat. Over its supply wars have been fought. On a diet of it entire races have been nourished and thrived. To approximately half the population of the world, it is food and drink day in and day out.

“And it is no wonder. An analysis of the chemical composition of the Soya bean shows that it is composed of 40% protein, 20% fat, and the rest is balanced carbohydrates and minerals. Also, research has shown that the Soya bean

contains all the vitamins, both the fat-soluble and the water-soluble."

"The Soya bean is a complete vegetable protein containing all of the amino acids in assimilable form; one pound of Soya beans equals the protein value of two pounds of beef, which is much more expensive. Also, quite the opposite of meat, which is highly acid forming, the Soya bean is alkaline, possessing more than twenty times the alkalinity of cow's milk."

From Soya beans we can make Soya bean milk, oil, "a perfect substitute for lard and other kinds of indigestible shortening," a substitute for fresh butter (when the lard substitute is colored with a bit of carrot juice and seasoned with a little Nu-Vege-Sal), a delicious flour (good for use in pancakes, soups, etc.), toasted soya bean (which resemble peanuts in flavor and texture), coffee substitutes and chocolate substitutes (from toasted soya beans—alkaline in reaction and minus all harmful stimulants), toasted soya flour (which has a nut-like flavor), sprouted soya beans, green vegetable beans (picked when the plant is three quarters ripe; they are easy to shell after boiling in the pods for five minutes), tofu (one of the most popular foods made by the Chinese from soya beans, it is a cheese resembling our cottage cheese but pressed into cakes), the curds used to make soya cheese (use in salads or other recipes calling for cottage cheese).

"There are 250 varieties of soya beans. Recipes are given for: Soya beans a la Hauser (boiled [whole dry] soya beans, seasoned with Nu-Vege-Sal and made into a casserole). Raw soya bean salad (with sprouted soya beans). Soya milk. Clabbered soya milk ("The pulp [okara] strained out of the milk may be used in a multitude of ways..."). Mock oyster patties (with 1 cup soya pulp). Soya muffins (with 2 cups toasted Soya Flour). Soya waffles (with soya flour). Soya fiddle sticks (with soya flour, raw sugar, dates, and nuts). Soya flour fruit cake. Soya sand tarts (with soya flour).

Note 1. Nu-Vege-Sal ("Nutrofed salt") is made by Modern Health Products (Milwaukee, Wisconsin), which has a full-page ad in each issue and also makes Swiss Kriss (natural herbal laxative), Sym (formerly called "Slim"), Vitana (ripe banana food), Santay Swiss Teas, Santay Meatless Bouillon, Sea Greens ("sea vegetables" in tablet form), Sipp (drink instead of coffee), and Aydee Vitamin Tablets.

Note 2. This stylish, spiral bound, quarterly magazine, edited by Bengamin Gayelord Hauser, began publication in early 1936. It is published by Tempo Books (580 Fifth Ave., New York City), the publisher of Hauser's many books with titles like *Eat and Grow Beautiful*, *Food Science and Health*, *Harmonized Food Selection*, *New Health Cookery*, *Types and Temperaments*, *Dictionary of Foods*, *Child Feeding* (written for mothers), *Health Day* (*Gesundheitstag*), *Here's How To Be Healthy* (sensational "health cocktails"). Focusing on

"Health, beauty, vitality," it emphasizes that all are related to a good diet. Hauser (whose full-page, dapper photo appears near the front of issue no. 1) "has been called into consultation by the world's most beautiful women, stars of the stage, screen and opera; and for the past two summers he has been Dietetic Director of Elizabeth Arden's exclusive 'Siesta' in Maine." Hauser appears to advocate a vegetarian diet (though he does not say so); he makes no mention of meat, fish or poultry in the text or recipes in the first four issues.

3773. **Product Name:** Roberts Soy-Wheat Macaroni.

Manufacturer's Name: Roberts (F.G.) Health Food Products.

Manufacturer's Address: 430 St. Kilda Road, Melbourne, S.C.2, Victoria, Australia.

Date of Introduction: 1936 August.

How Stored: Shelf stable.

New Product—Documentation: Ad in *Nature's Path to Health* (Melbourne, Australia). 1936. Aug. 15. p. 8. "Look for the name on the packet. Health Brand (a logo illustration shows a stylized portrait of F.G. Roberts wearing a bow tie). 12 ozs. Nett. "Obtainable at all Health Centres." Note: It is not clear who manufactured this product, and where it was made.

Ad in *Nature's Path to Health* (Melbourne, Australia). 1937. Sept/Oct. p. 34. "The perfectly balanced food. Made by and obtained at Roberts Health Services throughout the Commonwealth." Address: 40 Chapel St., St. Kilda. Same ad in Nov/Dec. 1937 issue, p. 14 and in the Christmas 1937 issue, p. 19 and 28. However on p. 28 we read: F.G. Roberts, N.D., D.O. [Doctor of Osteopathy], 430 St. Kilda Road, S.C.2.

Note: This is the earliest known commercial soy product made in Australia. In fact, F.G. Roberts Health Food Products, which made only vegetarian food products, launched the first twelve commercial soy products in Australia. The first soy product introduced by Sanitarium Health Food Co. in Australia was launched in 1954. It was named "Soya Beans in Tomato Sauce."

3774. Desai, Mahadev. 1936. Soya bean as a substitute for meat. *Harijan* 4(33):259. Sept. 26. [1 ref]

• **Summary:** Reprints parts of a review from "Vegetarian News" of a book titled *All About the Soya Bean* by Dr. Lieut. Col. Gray. Address: India.

3775. Lust, Benedict. 1936. The First Humanist-Naturist Vegetarian Colony. *Naturopath and Herald of Health* (New York City) 41(9):278. Sept.

• **Summary:** "Yesterday we had a visit from Dr. Juan Amon-Wilkins in regard to the Pan American Epicure Tropical Colonization project, known as the First Humanist-Naturist Vegetarian Colony, in the Isle of Pines, Cuba.

"We are fully in accord with this movement which is to be a genuine natural life colony, modelled after similar colonies in Germany, Switzerland, Brazil and in other parts of the world."

The philosophy and basis of this Colony is the same as laid down by the teachings of Dr. Benedict Lust's College of Naturopathy, and "by the fathers of natural life and Nature Cure such as Priessnitz, Schroth, Rickli, Louis Kuhne, Henry Lahmann, Father Kneipp, Adolf Just, Arnold Ehret and August Engelhardt, and American authorities such as Dr. Juan Amon-Wilkins himself in his Nature Cure books on natural living...

"We print herewith the fourteen Conscious Declarations for all members and adult associate members." No. 6 is "That I will not eat the flesh of any creature as long as I can be supplied with food from vegetation."

"By the way, Dr. Wilkins is also very much concerned about the deplorable situation in regard to the rights of the people in New York State to select their choice of healing methods." Note: "Naturist" is a non-pejorative word for nudist.

3776. *Time*. 1936. "Little honorable plant." Oct. 12. p. 76, 78, 80. [1 ref]

• **Summary:** "Last year 'the little honorable plant' put \$35,000,000 into the pockets of U.S. farmers, outranking in value rye and barley. Soybean trading had grown so active that the [Chicago] Board of Trade could no longer overlook it as a potential source of commissions. First futures transaction in soybeans in the Pit this week was 5,000 bu. sold by Archer-Daniels-Midland Co. to Bartlett-Frazier Co. at \$1.20 per bu..."

"A Yankee shipmaster brought the first soybeans to the U.S. in 1804... Yet no more than 500,000 acres were planted to soybean in the U.S. in any one year until 1917."

"In the U.S. some 600,000 farmers grow soybeans in 27 states." Illinois produced more than half the total U.S. crop last year.

"Food. Soybeans are ideal for diabetics because they contain little sugar, no starch. They do, however, contain more than three times the protein of wheat or eggs, more than twice that of lean meat. Soybean vitamins are A, B-1, B-2, D, E. For vegetarians and diabetics, the bean is converted into cheese, soup, butter, salad oil, macaroni, breakfast food milk (from grinding the beans in water). To bakers soybeans mean a new bread which is expected to break sales records. Last year vegetable shortenings and other lard substitutes required no less than 52,450,000 lb. of soybean oil, compared to a 1934 consumption of 2,735,000 lb."

"Factory. Each ton of soybeans yields 30 gallons of oil and 1,600 lb of meal. Industry takes the oil and the meal, uses one or both to make glue, paints, combs, candles, radios, buttons, axlegrease, paper size, explosives, linoleum,

oilcloth, printer's ink, billiard balls, rubber substitutes, cigaret holders, Christmas tree ornaments. Last year U.S. manufacturers consumed 91,166,000 lb. of soybean oil, of which 2,550,000 lb. went into soaps, 4,800,00 lb. into linoleum and oilcloth, 13,000,000 lb. into paints and varnishes."

"Ford & Future... The number 1 U.S. soybean man is Henry Ford. His reason: 'If we want the farmer to be our customer, we must find a way to be his customer.' Henry Ford began investigating the beans in 1930, spent more than \$1,000,000 in the next few years growing them, finding out how they could be used. Few months ago the River Rouge works got a \$5,000,000 addition in the shape of a soybean processing plant. Into Ford cars at present go the product of some 60,000 acres of soybeans. The oil goes into glycerine for shock-absorbers, enamel for body finishes [paints], binder for foundry cores. The meal, turned into plastics, rolls off the assembly line as horn buttons, gearshift knobs, window-trims, distributor cases.

"Said Mr. Ford few months ago: 'You will see the time when a good many automobile parts will be grown.'"

A portrait photo shows Henry Ford with the caption, "Motormaker Ford. A bean's best friend."

Note: This is the earliest document seen (Nov. 2013) that mentions the "assembly line" in connection with Henry Ford. Mass production was pioneered on the Ford moving assembly line in April 1913 at the Highland Park plant—and with it began the rise of the consumer economy.

3777. Lust, Benedict. 1936. State news: New York. *Naturopath and Herald of Health (New York City)* 41(10):306-07. Oct.

• **Summary:** "Another visitor who graced our home and table during August [1936] was the well-known editor of the California Health News, of Hollywood, California, Mr. Clarke Irvine, known to his intimates as the 'skipper.' It was a genuine pleasure to have this interesting and charming man with us..."

"Mr. Irvine is an advocate of natural foods and a believer in strict vegetarianism. He has to his credit the formation of the California Academy of Health and the Health Food Dealers Association. He is dead set against smoking and was particularly disgusted with the manner in which restaurants and theatres in New York and elsewhere have their air polluted with the smoking of men and women."

3778. *Nature's Path to Health (Melbourne, Australia)*. 1936. Remarkable dietary properties of the soybean. Nov. 15. p. 8.

• **Summary:** Gives a brief history of the soybean and an overview of its nutritional benefits. "For 5,000 years the Soy Bean has replaced meat, eggs, and milk in the diet of millions of vegetarian Chinese. It has also been used for food in Japan, Indo-China, Siam and India. The Chinese make practically no use of dairy products, and use very little meat,

yet they have lived for centuries in a state of prolific vigor on what appears to be a remarkably well-balanced diet by the use of the Soy Bean." Mentions soy bean flour and soy bean curd.

"Dresden, Germany—Dr. Ragnar Berg, famed city hospital food scientist, who wrote the Dictionary of Foods, recently conducted fundamental researches on protein requirements and found that Soy Beans are a splendid source of protein."

"Due to its content of lecithin and phosphorus, the Soy Bean is a nerve and brain food which is especially valuable in cases of neurasthenia for increasing nerve and brain energy."

3779. Schweitzer, Albert. 1936. The ethics of Reverence for Life. *Christendom* Winter. p. 233. *

• **Summary:** "Ordinary ethics seeks to find limits within the sphere of human life and relationships. But the absolute ethics of the will to live must reverence every form of life, seeking so far as possible to refrain from destroying any life, regardless of its particular type. It says of no instance of life, 'This has no value.'"

3780. Heiden, Konrad. 1936-1937. Adolf Hitler: Eine biographie. 2 vols [Adolf Hitler: A biography. 2 vols.]. Zurich, Switzerland: Europa Verlag. 22 cm. [Ger]*

• **Summary:** Says that Hitler was not an absolute vegetarian but only a partial abstainer.

Note: An English-language version was published in New York in 1936 by A.A. Knopf. Translated from the German by Winifred Ray. "First American edition."

3781. Friedmann, R.; Raab, W. 1936. [Behavior of the circulatory organs in vegetarians and in alcoholics]. *Zeitschrift fuer Klinische Medizin* 130:505-34. [Ger; eng]*

• **Summary:** A diet excluding meat, but not eggs and milk, did not prevent arteriosclerosis, but did tend to normalize blood pressure. Alcoholism did not promote arteriosclerosis or high blood pressure.

3782. 500 meatless dishes. 1936. England: Success Publishing Co. 92 p. *

3783. Adams, Jean Prescott [Mrs. Leona Alford Malek]. 1936. Meatless meals. Chicago, Illinois: Albert Whitman & Co. 192 p. Illust. 22 cm. A Laird & Lee publication. Rev. ed. 1943.

• **Summary:** A vegetarian cookbook. The author was born in 1878. Address: Home Economic Lecturer and Editor.

3784. Baker, Ivan. 1936. The meatless menu book. London: H. Joseph Ltd. 256 p. 19 cm. *

3785. Carqué, Otto. 1936. Vital facts about foods: A guide

to health and longevity. 3rd ed. Los Angeles, California: Published by the author. 208 p. *

• **Summary:** Note: Since this "3rd ed." has the same number of pages as the 2nd ed. (Dec. 1934) the contents are probably the same. Address: Los Angeles.

3786. Charpentier, Maïa. 1936. La bonne cuisine végétalienne. Recettes pratiques [The good vegetarian cooking: Practical recipes]. Paris: Editions de "La Caravelle." 290 p. Preface by Prosper Montagné. [Fre]*

• **Summary:** A previous edition was published in 1934.

3787. Forster, Emily L.B. 1936. Vegetarian cookery. London: W. Foulsham & Co. Ltd. 14 cm. *

3788. Hagstotz, Gideon David. 1936. The Seventh-day Adventists in the British Isles, 1878-1933. Lincoln, Nebraska: Union College Press. 231 p. Index. 23 cm. [611 ref]

• **Summary:** Chapter 1 begins with a historical sketch of the early Seventh-day Adventist church in the United States, plus general organization, work and doctrine: 1831-1844—William Miller of Low Hampton, New York, delivers his famous prophetic lectures concerning Christ's return to earth in 1844 (based on Daniel 14 in the Bible). 1844—The "disappointment" when Christ fails to appear, and attempts to predict another date (based on Revelation 14:6-14). Ellen Harmon experiences her first "vision" at age 17. 1845 (about)—A new religious movement is started by Captain James Bates, James White, and Ellen G. White; they follow the Ten Commandments, start to keep the Sabbath on Saturday, and preach the word of God for the "cleansing of the sanctuary" in heaven.

1848 Oct. 30—Ellen Harmon and Elder James White (a Methodist) are married. 1849—A newspaper titled *Present Truth* is published in Middletown, Connecticut, largely under the aegis of James White. "Shortly after this time Mr. and Mrs. White moved their headquarters to Rochester, New York. 1855—They relocated in Battle Creek, Michigan, which later became the SDA denominational headquarters. 1860 Oct.—The name Seventh-day Adventists is adopted at a conference held in Battle Creek. 1863—There are now about 3,500 Seventh-day Adventists having about 125 churches. 1873—There are now about 5,875 Seventh-day Adventists. 1893—The number of the SDAs has increased to 37,404. 1903—The SDA denominational headquarters is moved to Washington, DC, from Battle Creek.

Chapter 2 is "Organization of the British Union Conference," and Chapter 10 is "Medical Work and Health Food Factory." A merged chronology follows: From 1878 "until 1 July 1902, when the British Union Conference came into existence, the General Conference of Seventh-day Adventists located at Battle Creek, Michigan, directly controlled the denominational mission program in the British

Isles.” The headquarters was in London.

1898—Definite denominational medical endeavors began when Dr. D.H. and Dr. Lauretta Kress arrived in England under the auspices of the General Conferences of SDAs.

1899—These physicians began to publish a magazine devoted to healthful living titled *Life and Health*. They also “started a small ‘health home’ in Dunedin, a country villa Meadville, near Redhill Surrey, which they reported full to capacity by November of the first year.”

1899 (about, p. 146)—“The first venture at manufacturing health foods by the Seventh-day Adventists in England began in conjunction with the Sanitarium work of Dr. D.H. and Dr. Lauretta Kress near Redhill, Surrey. Here the International Health Association purchased Harley Mill, which it enlarged and called Salford Mill before starting production of health products. The management imported some of the machinery and purchased the remainder in England. The products resembled the noted Kellogg and Post health foods; in fact the association had procured the ‘rights’ to make Battle Creek foods in England.

“Early in 1900, just after the factory gave promise of developing into a profitable industry, fire destroyed the plant... With the undamaged machinery as a nucleus for a new start, the Association leased property in Birmingham [far to the northwest, between London and Manchester] the following November [1901] where it functioned as a stock holding company under British law. Unfavorable conditions in the form of high rent and improper location” led to “a financial loss of £1,500 at the end of the first year of operation.” Thereafter “each year the plant showed a profit in spite of some competition created by substitutes for the commodities it produced.”

In the spring of 1900, Dr. and Mrs. Kress had to leave England. But before they left, Dr. A.B. Olsen and his wife, also a physician, had arrived in England to replace them. The first magazine was discontinued.

1901 Oct.—A new health journal, *Good Health*, appears on the market thanks to a gift of \$300 from Dr. J.H. Kellogg and \$400 worth of advance subscriptions. By Feb. 1902 this periodical had reached a circulation of 30,000. Note: It advocated a vegetarian diet.

1902 Aug.—During the Bank Holiday the SDA food factory’s products were served as refreshments at the Salvation Army gathering at the London Country Athletic Grounds, Herne Hill; they were widely praised.

1903 March—Dr. Olsen completes the purchase of a small hydropathic institution in Caterham, Surrey, 18 miles south of London. The new property is named Caterham Sanitarium and Surrey Hills Hydropathic. The Sanitarium as soon thriving.

1906—A company named the Seventh-day Adventist Union Ltd. was created at the annual meeting to care for SDA property and transact all legal business with dispatch. “After some negotiations the company purchased an estate

known as The Stanboroughs for £8,250. This property, located near Watford, England, about 15 miles northwest of London, included fifty-five acres, a large residence and stables all surrounded by timber. Here the British Union Conference located its publishing plant, food factory, college, and sanitarium.” In Dec. 1906, when the Union Conference gained possession of the property, the denominational headquarters was moved to here from London, where it had been located since 1877.

1907 Oct.—The SDA food factory closes in Birmingham and starts to operate at Watford, 15 miles northwest of London. From 1907 to 1914 the SDA health food factory liquidated a deficit of \$7,000 and indicated a yearly profit of \$3,000 to \$400.

1908 Dec. 31—Organizations owned by the British Union Conference include “The International Health Association Limited, The Good Health Association Ltd., and Stanborough Park Training College...” (p. 28).

1913—The International Health Association recorded a net profit of \$3,930. Then came World War I and hard times, but business continue to improve.

1918—By the end of this year “the factory could no longer supply the demand, although operating on a twenty-four hour schedule with forty employees.” Assets totaled \$28,800 whereas liabilities were only \$5,400.

1926—The International Health Association is renamed Granose Foods Ltd. By year’s end the company had no more liabilities.

Note 1. Seventh-day Adventists appear to have been the first to make health foods in the UK, starting in 1899. In 1896 or 1897 a vegetarian restaurant opened in a new building on Corporation Street in Birmingham. James Henry Cook was appointed the manager. The landlord asked the consortium of businessmen funding the restaurant if they would like to use the whole seven story building and convert the upper five stories into a hotel. They agreed to do so. Thus, in the summer of 1898, the Pitman Vegetarian Hotel, the first Vegetarian Hotel in England, opened in Birmingham, again with James Henry Cook appointed manager. In about 1902, James Henry Cook opened a health food store either in the hotel or nearby, and some time after that he began to manufacture health foods in Birmingham. The manufacturing company was initially named the Pitman Health Food Co., but in about 1929 it was renamed Vitaland. Unfortunately the last two dates are not known. (See Ray Hill. 1998. *The Health Food Store* (p. 10-11). Also Kathleen Keleny. 1996. *The First Century of Health Foods*).

Note 2. This book is very well documented with 515 footnotes and 96 bibliographical references from both primary and secondary sources. Gideon David Hagstotz was born in 1896. Address: PhD.

3789. Heiden, Konrad. 1936. Hitler: A biography. Translated from the German by Winifred Ray. New York, NY: A.A.

Knopf. 390 + x p. 23 cm. *

• **Summary:** Says that Hitler was not an absolute vegetarian but only a partial abstainer. Translated from the German by Winifred Ray. "First American edition."

3790. Kale, F.S. 1936. Soya bean: Its value in dietetics, cultivation and uses. With 300 recipes. Baroda State, India: F. Doctor & Co. xxxi + 375 p. Illust. Index. 22 cm. 2nd ed. 1937. [75 ref]

• **Summary:** Contents: Preface. 1. Deficiencies in the Indian diet and soya bean as a means to rectify them. 2. History of the origin and growth of soya bean. 3. The use of soya bean. 4. World trade in soya bean. 5. Botany of the soya bean plant. 6. Classification of soya bean. 7. Cultivation of soya bean. 8. Diseases and pests of soya bean. 9. Cultivation of soya bean in India. 10. The constituents of soya bean. 11. Soya bean milk. 12. Soya bean flour. 13. Industrial uses of soya bean. 14. Enriching soil by addition of nitrogen and use of soya bean as fodder. 15. Food requirement of the human body. 16. European and American soya bean recipes. 17. Diabetic dishes, Mahatma Gandhi's experiments at Magan Wadi and opinion of scientists on soya bean. 18. Chinese and Japanese soya bean dishes. 19. Indian soya bean dishes: Hindustani dishes, Moglai dishes, Gujarati dishes, Maharashtrian dishes, Bengali dishes, Goa dishes, Tanjore dishes. Appendix.

For a more detailed table of contents and summary of the work, see the 2nd edition (1937).

Photos on unnumbered pages show: (1) Color photo (at front of book just before the Preface) His Highness the Maharaja Sir Sayaji Rao Gaekwad of Baroda, Royal Farmer, who takes keen interest in Soya Bean. (2) H.H. the Maharaja Gaekwar of Baroda the first Indian ruler to inaugurate the soya bean planting ceremony in his state—24 Nov. 1933. (2) H.H. The Maharaja of Baroda, seated in a chair, lecturing on the dietetic and industrial importance of soya bean. (3) The mature soya bean pods of Mammoth Yellow variety grown in Baroda territory. (4) Map of Baroda state showing areas of soya bean cultivation. (5) Map of Baroda state showing local distribution of soya bean. (6) A field of soya bean in rows grown by Patel Hargovan Bavabhai of Achisara Baroda District (with two white bullocks) who has been awarded the first prize for his good cultivation.

(7) Bavabhai B. Patel, a farmer age 65 who is interested in cultivation of soya bean; dressed in white, he is standing in a field of soya beans behind two large white bullocks. (8) The author's own child, three months old, fed on soya bean milk.

(9) Mahatma Gandhi who uses soya bean at Maganwadhi; he is seated in a chair reading.

Note 1. This is the earliest English-language document seen (Sept. 2006) that uses the term "soya bean" in a new way—as a singular noun, like the words "corn" or "wheat," not preceded by "the." Examples: "2. History of the origin and growth of soya bean. 3. The use of soya bean. 4.

World trade in soya bean... 6. Classification of soya bean. 7. Cultivation of soya bean. 8. Diseases and pests of soya bean." This usage originated in developing countries.

Note 2. This book was written as the princely state of Baroda was studying the possibility of growing the soya bean plant for food, feed, and fodder. It looked promising, but little headway was actually made in either production or utilization.

Note 3. The author's name is pronounced KAL-ay, not KAYL (rhymes with sail or tail). Address: Food Survey Officer, Baroda State, India.

3791. Kaunitz, Hans. 1936. Transmineralisation und vegetarische Kost [Transmineralization and a vegetarian diet]. *Ergebnisse der Inneren Medizin und Kinderheilkunde* 51:218-322. [336 ref. Ger]

Address: Aus der I. medizinischen Klinik der Wiener Universitaet [Vienna, Austria].

3792. Richter, John T. 1936. Nature—The healer. As edited by Henry Winfred Splitter, M.A. (Univ. of Wisconsin). Los Angeles, California: Published by the authors. 433 + [6] p. Illust. Index. 21 cm.

• **Summary:** John T. Richter was born in 1864. He earned his Doctor of Chiropractic and Naturopathy in Minnesota, but he did not practice "since coming to California. The management of his restaurants and educational work connected with the live-food movement have demanded his entire time." This book is dedicated to "to humanity whom we serve."

Perhaps the most interesting part of this book is the Biography (on unnumbered pages at the front). "My father was a country physician of the conventional medical type. He also owned a drug store in the little North Dakota town of Fargo" in which I was raised. He wanted me to be a medical doctor, just as he was; but, as it happened I had worked as a young man, for nine years in his drug store, and had had plenty of experience in the compounding of inorganic and organic drugs. I had observed their effects on my father's patients. He decided to send me to the Rush Medical College in Chicago [Illinois], and he thought it was strange when I showed no desire to fulfill his wishes."

He did go to Chicago and earned some type of diploma from an unnamed "institute" that taught the "'movement-cure' in which the general theory and practice of vegetarianism of the cooked food type was incorporated.

When he returned home, his father, upon seeing his degree said it was "quack." John drove with his father on rounds to see his patients. Some 20-30 were incurable charity patients. John offered to take all these from his father. Soon he had cured them all. "Notice all that all these cures were accomplished under the Battle Creek system of diet-cooked food vegetarianism, with a considerable amount of green vegetables and fruits. The results I had obtained were

marvelous.”

“After having lived for 15 years largely on a cooked-food diet (no meat, of course). I noticed that something was physically wrong with me. My kidneys were not functioning properly. I seemed to lack recuperative energy.” He often felt tired. He then read an article in a naturopathic magazine “describing how a certain Dr. Lust had been invited by Dr. George Drew of Chicago to partake of an uncooked food dinner.” He decided to give the new diet a trial. “Dr. Drew came to Minneapolis to teach me as well as the class I had organized for him.” After 9 months he felt much better. Tests showed his blood had changed from acid to alkaline. His weight, which began at 145 pounds, dwindled to 123, but eventually returned to 145 plus a little more. “For 25 years now I have lived according to this [raw food] system.” He was in his late 40s when he started. “Today, at age 72 (I was born in 1864), I can do more work, can do it more accurately, than I could when I was 35.”

This book consists of a number of health conditions / problems, foods, and stimulants, arranged in alphabetical order, and his advice concerning each. For example: Abscesses, acidity, adenoids, adhesions, alcohol, aluminum, anæmia, apoplexy, appendicitis, appetite, arthritis, asthma, auto-intoxication, bacteria and germs, etc. Other interesting sections include drugs and drug poisoning, eggs (forbidden), fasting, food-cooked, meat, milk, patent foods, philosophy of live food, sex, tobacco, vaccination, vegetable and olive oils, and vegetables and legumes.

He repeatedly advises people to “eat natural foods” and to live naturally. Richter was opposed to alcoholic beverages, coffee, cooked foods, dairy products, meat, salt, sugar, tobacco, and vaccination. He advocated conservation of bodily energy through continence—except for the purpose of reproduction. A full page portrait photo (frontispiece) shows John T. Richter.

Note 1. The index is largely useless, since it simply lists health conditions in alphabetical order.

Note 2. Despite the bibliography, this book contains relatively little information about John Richter’s life. When and where did he earn his “Doctor of Chiropractic and Naturopathy”? How long did it take him to complete the course? When did he move to California (by 1917) and when did he start each of his living food Eutropheon restaurants there (by Sept. 1923)? When and where did he meet his wife (who was very active in his restaurants and educational work)? When and where were they married? Address: 2844 Avenel St., Los Angeles 26, California.

3793. Shryock, Richard Harrison. 1936. The development of modern medicine: An interpretation of the social and scientific factors involved. Philadelphia, Pennsylvania: University of Pennsylvania Press; London: H. Milford, Oxford University Press. xv + 442 p. Illust. 24 cm. [500* ref]
• **Summary:** A very interesting and carefully researched

history of medicine. The author lived 1893-1972. The Thomsonians in America (1820s) exploited the rising tide of protest against excessive purging with calomel by using only vegetable drugs (p. 252-53). Priessnitz and water cures (p. 254). Sylvester Graham and vegetarianism (p. 254-57). Mary Baker Eddy and Christian Science (p. 257). Improved hygiene (p. 255-56).

“It was inevitable that some of the health sects, arising as they did in a romantic era, should be invested with the halo of humanitarian reform. This was the distinction of a small but articulate hygiene cult which flourished in the United States between 1830 and 1860. Its founder, Sylvester Graham, was a sincere reformer who believed that if the doctors could find no way to save mankind, it was high time the laity did so. Inspired by the temperance movement, Graham inquired why this should be limited to drink? After all, the most thirsty could not live by liquor alone. Were not men made gross, even diseased, by intemperance in food as well? Vegetarianism and the use of whole-grain cereals were recommended, and the latter program is still recalled when one refers to ‘Graham bread’ or ‘Graham crackers.’ Once aroused, the reformer naturally discovered that the problem was more serious than at first supposed. The American people were apparently headed straight for physical destruction, and physicians were doing little to stop it.”

“Widely as they varied among themselves, all the medical sects and health cults had one thing in common. This was their disdain for regular [medical] practice. Homeopaths, Thomsonians, osteopaths, hydropaths, Grahamites, and Christian Scientists all agreed that regular medicine was futile and even dangerous” (p. 257-58).

The chapter titled “The triumphs of modern medicine” (p. 273+) focuses on the history of bacteriology. “The possible significance of micro-organisms was never entirely forgotten after 1670... As is well known, Plenciz of Vienna [in today’s Austria] carried on the work begun by Leeuwenhoek, and worked out (1762) a well-rounded ‘germ theory’ of disease causation” (p. 273). During the early 1800s the American public lost faith in medicine. But this was recovered after the 1880s. “The discovery and isolation of specific organisms causing a certain disease provided, for the first time, a rational basis on which to build a real knowledge of the immunizing process.” Pasteur isolated the organisms he thought responsible for chicken cholera, then he “proceeded to prove this (1880) by injecting them into healthy fowl. The latter promptly died and the organisms were recovered from their bodies.”

3794. Van Gundy, Dorothea. 1936. La Sierra recipes. Campus and Maitland, Ontario, California: Published by the author. 47 p. 19 cm.

• **Summary:** Most (but not all) of the recipes in this book call for soy-based ingredients. Contents: Dedication. “This book is lovingly dedicated to the memory of my father.”

Foreword: "Due to the increase of disease in the animal kingdom, the diet should be as free as possible from these elements, including meat, eggs, and milk." Approximate composition for La Sierra Products: Soy butter [soynut butter] (27.6% protein, 47.1% fats). Soy breakfast food. Soy flour. Cooked soy beans. Soy loaf. Milk. Bean sprouts. Soy cheese [tofu]. Soy spread. Soy bologna. Dry soy beans.

1. The soy bean as a human food: Nutritional value, varieties of soy beans, flour, soy milk, soy milk from flour, soy milk from raw beans, soy cream (made by homogenizing / blending equal parts of soy milk and soy oil or other vegetable oil), soy cheese, soy bean sprouts, soy sauce.

2. Soups: Incl. Soyament bouillon. Many use Soyament (Soy Sauce), soy milk, or soy cream. 3. Entrees. Recipes incl. Soy croquettes (with Soy Bean Pulp and Smoein). Walnut Loaf (with Smoein and soy milk). Soy protose (with soy butter and Mamenoko flour). Gluten patties (with Smoein). Soy cheese with tomato sauce. Soy cheese croquettes. Soy cheese and Soyament sauce. Baked macaroni with La Sierra Vegetable Bologna. Soy loaf. Soy loaf a la king. Baked soy noodles. Chow mein (with La Sierra Soy Cheese). Lentil patties (with Smoein).

4. Sauces and gravies: Many use soy milk, Smoein, or soy sauce. 5. Vegetables. Incl. Creamed vegetables (with soy milk). 6. Salads and salad dressings. Soy recipes include: Carrot and soy cheese. Tomato and soy cheese. Pineapple and soy cheese. Stuffed celery (with soy cheese). Soy loaf salad. Cabbage and banana salad (with soy mayonnaise). Head lettuce (with soy butter dressing). Salad dressing (uses soy milk in place of eggs). Soy mayonnaise [Note: This is the earliest recipe seen for a soy mayonnaise]. Tomato mayonnaise (tomato juice beaten into soy mayonnaise). Thousand island dressing (with soy mayonnaise). Parsley and olive dressing (with soy mayonnaise; uses ¼ cup chopped olives, not olive oil). Soy cream dressing. Soy butter dressing [with soynut butter]. Cream golden dressing (with soy cream). French dressing (with soy oil or any vegetable oil).

7. Desserts. * = with soy milk. + = with soy cream. Cream rice pudding*. Rice pudding+. Blanc mange*+ [Blancmange]. Orange cream pudding+. Lemon fluff+. Fruit fluff+. Cream tapioca*+. Frozen pudding*+. Vanilla Ice Cream*+. Almond cream [Almond ice cream] (incl. 1 cup chopped almonds)*+. Strawberry sherbet+. Raspberry sherbet+. Butterscotch chiffon pie+. Lemon pie+. Banana cream pie*+. Pumpkin pie without eggs*. Soy pastry with soy flour. Soy cookies+.

8. Bread: Soy bread (with 4 cups entire wheat flour and 1 cup soy flour). Entire wheat bread (with 2 cups soy milk). Entire wheat sticks (with 3 parts wheat flour and 1 part soy flour). Corn meal crisps (with 4 parts corn meal, 3 parts wheat flour, and 1 part soy flour). Short cake (with 2 parts soy milk, 5 parts wheat flour, 1 part soy flour). Waffles (with 12 parts wheat flour, 2 parts soy flour, and 7 parts soy milk).

9. Sandwiches: Soy bean filling. Vegetable bologna. Soy delight filling (with soy[nut] butter). Soy cheese and raisin sandwiches. Soy butter (soynut butter thinned with tomato juice). Soy butter and honey. Soy cheese and olive [chopped green olives]. Soy spread [Made by La Sierra]. Sandwich salad (with many soy possibilities).

10. Beverages: "A very fine coffee substitute is made [by La Sierra] from the Soy Bean, and tastes remarkably like Coffee. It is particularly fine from an alkaline standpoint, and is particularly excellent to be used in connection with high alkaline diets." Soy-co (Beverage) Add 1 rounding teaspoon to 1 cup of water. "Percolate or boil until desired strength. Serve plain or with Soy Cream." Also delicious iced. Soy-co (Made with soy milk). Soy milk shake. Soy banana drink. Mamenoko drink (uses 3 tablespoons Mamenoko, which is processed soy flour). Soyament cocktail ("A very refreshing beverage may be made by using 1 to 2 tablespoons Soyament sauce to 1 cup of water").

11. Healthful confections: Beanut brittle (2 cups each Soy Beanuts and brown sugar). Victoria fudge (with "3/4 c Soy Milk").

Use of soy beans in the diet: Outline for 3 meals. Suggestion for 3 days' menus, using soy products.

La Sierra Industries manufactures the following 14 foods from soy beans: Canned soy beans, plain or with tomato sauce. Soy loaf. Soy vegetable bologna. Soy milk. Soy breakfast food. Soy butter [like peanut butter]. Soy-co (beverage) [coffee substitute]. Smoein (smoked meat flavor). Soy spread. Soy flour, raw and processed. Soy beanuts (parched soy beans).

Soyament brand bean sauce. This soya bean sauce is "prepared from soya beans by splitting up the bean protein by a special process which thoroughly decomposes it into Amino Acids. A number of Amino Acids, each possessing a sweet taste, is the most remarkable feature of the Soyament Sauce and makes it different from many of the so-called soy sauces... On sale at all grocery stores or write to Soya Bean Products Co., 3522 East Third St., Los Angeles."

In the section on "Soy milk" (p. 8) is a long quotation from Dr. [Walter] Siegmeister: "So well has the Soy bean served as a source of vegetable milk, that the records tend to show that it has proven superior to cow's milk in certain important respects. The most marked of these is the almost complete absence of rickets in China, which is quite probable in view of the fact that not only is the Soy bean rich in Vitamin D, but also in Calcium and Phosphorous, the chief requirements for healthy bone development."

Note: This is the earliest document seen (Dec. 2003) that mentions a soy-based shake. It is also the earliest English-language document seen (Dec. 2003) that uses the term "Milk Shake" to refer to a non-dairy soy milk shake or that contains the term "Soy Milk Shake" (p. 41). The recipe with that title states: "Soy Milk may be mixed with any of the fruit juices and beaten with a small amount of chipped ice.

It fluffs up and is very palatable. Soy Milk and orange juice combine splendidly.” Address: Dietitian, Box 203, Ontario, California.

3795. Vander, Adrianus [pseudonym]. 1936. *Cocina vegetariana racional y enseñanza de una alimentación sana* [Rational vegetarian cookery and teaching of a healthy diet]. Santiago, Chile: Ediciones Ercilla. 135 + 2 p. 19 cm. [Spa]
 • **Summary:** Part I is about the nutritional value and benefits of a vegetarian diet for the healthy and the ill. Part 2 contains 300 vegetarian recipes. Page 89 gives a recipe for “Purée de soja” (Soy Purée) which states: To make soy purée, it is sufficient to have soy which has been soaking for a while. Boil it and pass it through the machine. Have prepared fried onion and tomato, add it to the purée and stir, increasingly fast, and if it remains thick, add some vegetable broth. Address: Ex-Director-Médico del Sanatorio de Medicina Natural, Leipzig [Germany] [Ex-Medical-Director of the Sanatorium of Natural Medicine, Leipzig].

3796. When was the Nashville Agricultural and Normal Institute (NANI) in Madison, Tennessee renamed “Madison College”—according to *The Madison Survey* (Overview). 1936. Lafayette, California. 1 p. Compiled by William Shurtleff of Soyinfo Center.

• **Summary:** This is a hard question to answer since the new name was gradually phased in between 1934 and 1937, and the old name (NANI) was finally abandoned in April 1947.

First we should note that all issues of *The Madison Survey*—which started in 1919—have now (as of May 2017) been digitized and are available online at: http://centerforadventistresearch.org/madison/wp-content/uploads/b167106_17_1919_V01.pdf

In 1933, Vol. 15, the term “Madison College” does not appear.

In 1934, Vol. 16, the term “Madison College” appears for the first time in the March 14 issue, in an article (p. 31) that also mentions Madison Foods and soyfoods, and has two photos showing Madison’s soyfoods in cans and boxes.

In 1935, Vol. 17, the term “Madison College” appears twice, on pages 94-95, and on page 143.

In 1936, Vol. 18, the term “Madison College” appears 36 times, all after April 22, and the masthead on page 1 changed with the issue of 29 April 1936, p. 69, to include the words “Madison College.”

In 1937, Vol. 19, the term “Madison College” appears 116 times, and the masthead of all issues continues to bear the term “Madison College.”

In conclusion, we believe it is fair to say that the name of the organization was changed to Madison College by April 1936. However, in the first issue of 1938, Vol. 20, the masthead is changed to read: “Published by

“Madison College

“[Nashville Agricultural Normal Institute].”

The words Nashville Agricultural Normal Institute”—in square brackets—remain on the masthead until April 20, 1947. This issue bears a new masthead, which remains. Likewise, the announcement on the last page of each issue which used to state “Published semi-monthly by Madison College, formerly Nashville Agricultural Normal Institute. Entered as second-class matter February 8, 1939, under act of August 24, 1912, at Madison College, Tennessee,” is now also gone.

Therefore we think it fair to say that the Changeover had been completed by 20 April 1947. It was very gradual and conservative, taking about 13 years and 1 month. Address: Soyfoods Center, P.O. Box 234, Lafayette, California 94549.

3797. Irvine, Clarke. 1936? *Health! With remedies and recipes: The book of the new race*. Hollywood, California: Clarke Irvine. 78 p. Undated. No index. 18 cm. [1 ref]

• **Summary:** Filled with mostly wise and practical advice. On the title page of this 9th edition published in Hollywood we read: “Evolved from the author’s original card ‘Eleven Rules for Health,’ published in 1924. First edition was three years in writing; printed in Auckland, New Zealand, 1927. In loving dedication to all little children; also to our dear mothers and fathers—they did the best they knew. No copyright; please credit. Published by the author in an effort to help suffering humanity.” Facing the title page is a large portrait photo of “Skipper” Clarke Irvine. Above it: “Health is wealth.” Below: “This book has helped you; buy another and pass it on.”

Contents: Introduction. 1. Breathe. 2. Drink. 3. Sleep. 4. Eat (vegetarian natural foods, uncooked, in season, especially fresh fruits and juices). 5. Eliminate. 6. Exercise—work. 7. Play. 8. Think. 9. Improve. 10. Examine. 11. Love. Remedies. Recipes.

Concerning soy: “Soy bean milk is replacing animal milk” (p. 26). The last chapter, titled “Recipes,” mentions Soy milk (p. 75) recommended as a “nightcap” or drink before bedtime. Raw peanut butter (p. 76, 77). Garbanzas (p. 76). Soy or lima bread (p. 77). A liquefier helps to make delicious drinks (p. 77).

All editions are undated. An early edition is listed in the Jones Grain Mill Natural foods catalog, probably published in 1933 (p. 49). The 4th edition was the most recent on sale in Jan. 1937. The 7th edition was published in about 1945. The 9th edition is 78 pages and bears the extra subtitle “The book of the new race.” It must have been published after Jan. 1935, the month that Otto Carque died (see p. 56).

Irvine, Clarke. 1964. Letter re: Irvine family genealogy to Myra, his only sister. May 5. He wrote “one little book which I’ve sold 10,000 on my own by mail,…”

Talk with Alice Marks Irvine, Clarke Irvine’s wife. 2004. Feb. 23. Clarke wrote and began publishing this long before she met him, in 1941. It went into a 10th or 12th edition and was being sold during the 1940s and 1950s. One could probably determine when it was first published

by looking through issues of *California Health News* from the 1930s. She does not have a copy. Address: Hollywood, California.

3798. Roberts, F.G. 1936? Long life and how to attain it: The great law of nature explained. Put yourself in nature's hands. 2nd ed. Melbourne, Australia: Nature Cure Research Laboratories. 32 p. Undated. 22 cm. * Address: Australia.

3799. *Naturopath and Herald of Health* (New York City). 1937. New York. 42(1):12. Jan.

• **Summary:** "On November 11th a special meeting of the Vegetarian Society of New York was held... a glowing tribute was paid to the memory of the late Jean Roberts Albert, editor of the *Fruitarian and Vegetarian* magazine."

3800. *California Health News* (Hollywood, California). 1937. Leading U.S. health food stores. Where to buy *Health News*. 5(4):19. Feb. 19.

• **Summary:** The first half of this directory is organized alphabetically by cities and neighborhoods in Southern California—especially the greater Los Angeles area. There is one store in each area unless otherwise noted: Alhambra, Arcadia, Beverly Hills, Burbank, Compton, Glendale (2), Hollywood (6), Huntington Park (2), Inglewood, La Jolla, Long Beach (5), Los Angeles (14), Monrovia, Newhall, Ontario, Pasadena (2), Pomona, Riverside, San Bernardino, San Diego (2), San Pedro, Santa Barbara, Santa Cruz, Santa Monica (2), Van Nuys, West Los Angeles.

Then there are listings for Central California: Fresno, San Francisco (4), Oakland (2), and San Jose (2). The last 40% of the ad gives the same information for other states.

Note: This is the earliest document seen (July 2021) that contains a real directory of health food stores and individuals in the United States.

3801. Green, Jay Arthur. 1937. Is man a vegetarian animal. *Nature's Path* (New York City). Feb. p. 48, 74.

• **Summary:** Using comparative anatomy and physiology, he concludes that man was designed by nature to be a vegetarian. Examines the length of the intestines, the presence of ptyalin in the saliva of herbivores but not of carnivores, and the way of drinking water (herbivores sip it between their teeth; carnivores lap it with their tongues).

3802. *Nature's Path to Health* (Melbourne, Australia). 1937. Soy bean recipes. Jan/Feb. p. 11-12.

• **Summary:** "Soy Beans are among Nature's greatest gifts to mankind. It has constituted the chief source of protein food of hundreds of millions of Oriental people for over 4,000 years of recorded history and for centuries prior to that time. Soy Beans play a much greater role in the nutrition of these people than does wheat in our country. It was sown yearly

with great ceremony by Emperors of China, and poets in the ages before the Christian Era extolled the virtues of the Soy Bean in its services to humanity.

"Weight for weight the protein yield from Soy Bean is approximately twice that of meat, four times that of eggs and cereals, five times that of bread, and twelve times that of milk. As compared with meat, Soy Bean is free from ingredients which form uric acid. It is an energy producing food and it is also one of the cheapest foods." Describes how to soak and pressure cook soy beans, and to mash them to make Soy Bean pulp.

Gives recipes for: Baked beans. Soy beans southern style (seasoned with a dash of Marmite). Baked soy bean croquettes (with 2 tablespoons copha [vegetable shortening] and 3 cups Soy Bean pulp, cooked and ground). Soy bean loaf. Soy bean vegetable soup. Soy loaf (with eggs). Soy bean souffle. Salad.

Note: A 4-page illustrated brochure titled "Curative Exercises," published at about this time, is by Mrs. G.M. Roberts—Osteopath, Dietitian, and Curative Exercise Expert. Associate Principal of—Roberts Health Academy. Head Office: 284 Post Office Place, Melbourne.

A large chart published by Roberts in the late 1930s, titled "Food Combination Chart," shows that he was interested in combining foods in what many naturopaths considered good and bad combinations. Thus, protein foods (incl. beans and nuts) were a bad combination with cooked fruit and acid fruit, and a fair combination with starch (such as bread, rice, cereal grains, and potatoes). Address: Australia.

3803. *Revista de Agricultura* (Cuba). 1937. La pequena planta honorable [Little honorable plant]. 20(2):67-69. Feb. [1 ref. Spa]

• **Summary:** This is a translation by Prof. Miquel A. Valdiva of the *Time* magazine article of 12 Oct. 1936. Discusses the value of the soybean crop to the United States, the increasing acreage planted in soybeans, their uses as food, and in the factory, and the utilization of the beans in the Ford Motor Co. plant. Address: Chicago, Illinois, USA.

3804. *Madison Survey* (Madison, Tennessee). 1937. Home economics and nutrition courses. 19(9):33-34. March 3.

• **Summary:** In recent years, the college has provided liberally for science courses and "other departments for the education of workers in the Southland. But the Home Economics Department has been operating in temporary quarters, and with meager equipment, waiting for the hour to strike, for the opportune time to arrive for advancement." Now the time has come.

"Madison College is eminently fitted to operate a strong department in Diet and Nutrition. Its medical department, known as Madison Rural Sanitarium and Hospital, makes a specialty in its treatment of diet in disease. In its Food

Manufacturing Department it is experimenting with foods and is placing on the market a variety of health products. Its experimental work with the soy bean has brought it into prominence in that field.

“Students in Diet and Nutrition have the privilege of practical demonstration and daily work in the Sanitarium diet kitchens and in the preparation and service of foods in the College Cafeteria. They are at work with foods in the Food Manufacturing Department, in the Cannery and Soy Milk departments, and it is from the college diet classes that the City Cafeteria draws its cooks and dietitians. Dr. Frances Dittes, who heads the college Department of Home Economics, has been Sanitarium dietitian for years. She is author of the cook book, to which you have been introduced, entitled “Food for Life.” Something of her equipment for her work both as teacher and writer is voiced in the review, of “Food for Life,” written by Dr. H.A. Webb, head of the Department of Chemistry, Peabody College, for the Magazine Section of Nashville *Banner*, issue of July 26, 1936. He says: “This book makes a real contribution to the literature of cookery and nutrition from at least two standpoints: First, it is written by a Southern author who knows the Southern taste in sickness and in health; second, it is the vegetarian school, whose life work consists in administering foods as a true medicine to those who seek for health.”

“By education, by close association with the Sanitarium staff of physicians in their care of patients, and by collaboration with Dr. Philip Chen of the College Department of Chemistry who is also chemist for the Food Manufacturing Department, Miss Dittes has a wide background for training dietitians and for leadership in the Department of Home Economics. Students otherwise qualified and who are interested in food work are unhesitatingly directed into this section of the college.

“It is in recognition of the wide field of usefulness open to those who are well trained in food preparation and food service, that Madison College is now preparing to equip new headquarters for this department of instruction, and solicits your cooperation.”

Note: This is the earliest issue of *The Madison Survey* that contains the term “Madison College.” Moreover, at the top of page 1 we read:

“The Madison Survey

“Published by

“Nashville Agricultural Normal Institute

“Madison College, Tennessee.”

3805. Richter’s Health Cafeteria. 1937. KFAC–Sunday 2:15 p.m. (Ad). *Los Angeles Times*. March 28. p. 8.

• **Summary:** “Free lecture. Tuesday, 8 p.m.” Note 1. This lecture apparently can be heard live at Richter’s Cafeteria and on KFAC radio. Note 2. This is the earliest document seen (July 2021) showing that the Richters had an enterprise

at 325 West 3rd St. Note 3. A similar ad appeared in the April 11 issue of this newspaper (1937, p. C10); the lecture was also on Sunday, but at 1:15 p.m. Address: 325 West 3rd St., Los Angeles, California.

3806. *Nature’s Path* (New York City). 1937. The healing diet. March. p. 91, 105.

• **Summary:** Discusses: What to eat before and after fasting. A few diet don’ts. Avoid devitalized and over-refined foods. Do not eat meat. Avoid high protein diets.

3807. Aykroyd, W.R.; Krishnan, B.G. 1937. The effect of skimmed milk, soya bean, and other foods in supplementing typical Indian diets. *Indian J. of Medical Research* 24(4):1093-1106. April. [13 ref]

• **Summary:** This major, early nutritional study on soy in India, using both animals and children, concluded that soy was not a good source of protein; this hurt later attempts to introduce it. Aykroyd and Doughty (1964, p. 84) wrote: “The unsatisfactory response to the soybean supplement was probably due to the fact that the soybeans without suitable processing were imperfectly assimilated.”

Contents: Introduction. Experiments in boarding schools. The effect of skimmed milk on general health and state of nutrition. The effect of soya bean supplement (a group of 38 girls at a boarding school was given 1.5 oz of soya bean daily for 20 weeks. “The beans were given ‘whole,’ being cooked until soft. They were well liked by the children.” In the diet at this schools, as at most schools, 70% of total calories were derived from cereals, milled parboiled rice.). Cost of supplements (“To supply 1.0 oz of skimmed milk powder daily costs 12 annas per month, a very appreciable addition to the budgets of residential institutions run at a minimum level of expenditure... 1½ ounces of soya bean daily cost about 5-6 annas per month”). Animal experiments (“There are three ways of testing the nutritive value of a diet.” The best way is to test its effect on the health and development of human beings.” “The additions which proved of most value in enhancing growth were milk powder and eggs, foods which contain proteins of high biological value and are rich in one or more factors present in the vitamin B-2 complex”). Discussion. The popularization of skimmed milk products in India. Summary.

Introduction: “Milk is a foodstuff of particular importance in a country in which the diet is largely vegetarian and the consumption of meat small. A small percentage of the population abstains from flesh food and eggs from religious conviction; the majority, however, have no objection to eating eggs and certain kinds of meat, but are prevented from doing so by their poverty and the scarcity of such foods. The average Indian diet is thus relatively deficient in proteins of high biological value and the food factors, e.g., vitamin B-2, which are usually found in association with proteins of this nature.”

The effect of a soya bean supplement: "Group receiving soya bean supplement of 1.5 oz. per day—Average *decrease* in weight (20 weeks) 2.37 lb. Average increase in height (8 weeks) 0.46 inch. "Group not receiving soya bean supplement—Average *decrease* in weight (20 weeks) 0.62 lb. Average increase in height (8 weeks) 0.45 inch. Note: By comparison, two groups of children, receiving 1.0 oz of skim milk powder per day: Average increase in weight 3.92 lb (over 14 weeks and 10½ weeks).

Discussion: "One and a half ounces of soya bean daily supplied about 20 grammes of protein and 9 grams of fat, while one ounce of skimmed milk powder contains about 11 grammes of protein and no fat. The fact that soya bean does not appear to 'supplement' South Indian diets may perhaps be ascribed to the low biological value of its proteins. In China and Japan, considerable use is made of fermented soya bean products, but the whole bean as such appears to be rarely consumed. It is possible that these soya bean products are of higher nutritive value than the whole bean itself. But the present experiments suggest that there is little purpose in encouraging the wider use of soya bean in India and that the present widespread enthusiasm for this legume is unjustified. From the rat growth experiments it appears that it has no advantage in nutritive value over certain pulses which have long formed part of the Indian dietary."

Summary: "1. The addition of liquid skim milk, reconstituted from powder, to the diet of children in residential hostels [boarding schools] in South India was found to produce an acceleration of growth and a marked improvement in general condition. The diets consumed by the experimental groups were typical South Indian diets.

"2. The addition of an amount of soy protein supplying rather more protein did not bring about the same effect." Address: Nutrition Research Laboratories, I.R.F.A., Coonoor, S. India.

3808. Rogers, James F. 1937. The health views of Benjamin Franklin. *Nature's Path (New York City)*. May. p. 171.

• **Summary:** Franklin was a vegetarian for about a year, at age 16; this saved him money and gave him more time for reading. The first rule on his list of moral virtues was: "Temperance.—Eat not to dullness; drink not to elevation." He was also a very good swimmer. But as soon as he began to become famous and sedentary, he forgot most of his health precepts—and paid for it with gout.

3809. *Desert Sun of Palm Springs (California)*. 1937. "The hermit of Palm Canyon"—William Pester. June 13.

• **Summary:** This is a long excerpt from an article about Pester from an article by J.H. Dyer of Hoopston (or Hoopston), Illinois, published in *Hoopston Chronicle*. It is one of the best biographies seen of William Pester.

Pester was born in Saxony, Germany, in 1885. He advocated the return to a simple life, close to nature, and a

simple diet.

3810. *California Health News (Hollywood, California)*. 1937. Article about Gandhi drinks soybean milk from Harijan. June 18. *

3811. Carver, G.W. 1937. Re: Soybean milk. Letter to Joseph Horsham, M.D., 623½ Kanawha St., Charleston, West Virginia, June 26. 1 p. Typed, without signature (carbon copy).

• **Summary:** Dr. Horsham wrote Carver on June 22: "I was also much interested in the preparation [soybean milk] that you made for Mr. Mahatma Gandhi. I have a patient who is suffering from an obstruction of the pyloric end of the stomach..."

Dr. Carver replied: "I suggest that you try out the following beverages. First, soybean milk. Grind the soybeans and cover them with cold water; heat slowly, stirring constantly. When it reaches the boiling point, remove from the fire and strain through double cheese cloth. This milky liquid can be sweetened, lemon juice or any other fruit juice added, making a very palatable drink. Peanut milk can be made the same way from either parched or raw peanuts." Address: Director, Research and Experiment Station [Tuskegee, Alabama].

3812. Sadacca, Albert V. 1937. Re: Health addicts in California. Offer to distribute Fearn products in middle west. Letter to Dr. Charles E. Fearn, Fearn Soya Foods Co., 355 West Ontario St., Chicago, Illinois, July 28. 1 p. Typed, with signature on letterhead.

• **Summary:** "Dear Dr. Fearn: With much interest I digested your letter of July 27th. I do believe that it is a good move for you to go to California inasmuch as most of the health addicts are located there." The writer then offers to distribute Fearn products in Chicago and the "middle west," "either under our brand name or under our own."

Note: Battle Creek Scientific Foods is not connected in any way with Dr. John Harvey Kellogg or any other member of the Kellogg family. Across the bottom of the letterhead are printed six products made or distributed by the company, including one named "Soy-O." Address: Battle Creek Scientific Foods, Health Food Products, General Offices and Factory, Battle Creek, Michigan.

3813. *Naturopath and Herald of Health (New York City)*. 1937. Nature's own oven bakes live bread. 42(8):256. Aug.

• **Summary:** "The most unusual bakery in the world, according to the *California Health News*, is in Hollywood where Dr. and Mrs. John T. Richter daily produce genuine live foods for their raw food cafeteria, incidentally the only stoveless eating place in the world."

Their oven, a solarium in their Hollywood home, is used to make sunbaked bread, cake, and pies. The heat is from

nature's own blazing California sun. The solarium is also used to dry fruits, nuts, and vegetables. All are served at the Richters' Live Food Cafeteria.

3814. Kaunitz, Hans. 1937. Ueber die Mineralstoffausscheidung nach Belastung mit verschiedenen Salzen und ihre Beziehungen zur Hemmung der "seroesen" Entzündung durch vegetarische Kost [On mineral excretion after loading with various salts and its relation to 'serous inflammation' by a vegetarian diet]. *Biochemische Zeitschrift* 293(1-2):142-56. Sept. 24. [18 ref. Ger]

• **Summary:** A raw vegetable diet mitigated the effects of serous inflammation of the parenchyma. Address: Aus der I. medizinischen Klinik der Wiener Universitaet [Austria].

3815. *Health News (Hollywood, California)*. 1937-- . Serial/periodical. Clarke Irvine, Editor and Publisher. 4647 Russell Ave., Hollywood, California. Vol. 1, No. 1, Jan. 1933 (4 p.). Biweekly.

• **Summary:** Preceded by California Health News (Jan. 1933+). Starting with the issue of 17 Sept. 1937, the title was shortened to *Health News*. On 15 May 1942, it became *Let's Live*. Most issues (except all those for 1938) are still owned by *Let's Live* (Franklin Publications) in Los Angeles, California. Note: According to OCLC, not one library in the USA owns a single issue of this pioneering periodical. Address: Hollywood, Los Angeles, California.

3816. *Naturopath and Herald of Health (New York City)*. 1937. We observe and comment: Throws turban in ring. Native of India says he'll run for governor in Jersey. 42(9):280. Sept.

• **Summary:** "Special to the World-Telegram. Malaga, New Jersey, July 26--Dr. Dinshah Pestanji Framji Ghadiali, 63, a native of India who served as an American captain in the World War [I] and won a fight against deportation in 1934, is going to run for governor on an 'independent' ticket promising 'no graft.' He conducts a health institute here.

"When the government sought to revoke his papers on the ground that he came under a ban against Asiatics, Dr. Ghadiali conducted his own defense at a hearing at Camden and quoted from ancient writings to prove that he was descended from fire worshippers and rulers of Persia and therefore an Aryan."

Dr. Dinshah gave memorable addresses at several Naturopathic conventions.

3817. Hoff, Hebbel E.; Fulton, John F. 1937. The centenary of the first American Physiological Society founded at Boston by William A. Alcott and Sylvester Graham. *Bulletin of the Institute of History of Medicine* 5(8):687-734. Oct. [81 ref]

• **Summary:** "A hundred years ago the first physiological society in the world was founded in Boston, under the name

of 'The American Physiological Society.' Nearly fifty years were to elapse before physiology became sufficiently popular to permit the establishment of the Physiological Society in England, and before a second American Physiological Society could be organized in this country... In 1837, American physiology had only recently yielded its first fruits in the work of William Beaumont."

Contains a good treatment of America's first health reform movement, the scientific basis for which lay in Europe. American reformers, thus, often referred to European authorities. Contents: Introduction. William Andrus Alcott (president of the Society). Sylvester Graham. The American Physiological Society (founded in 1837 in Boston, Massachusetts). The activities of the Physiological Society: Presidential address, first annual meeting (1 June 1837), second annual report (1 June 1838), third annual report (1 June 1839), public lectures, the American Health Conventions (the first was on 30 May 1838), The Graham Journal (founded less than 2 months after the American Physiological Society by David Cambell, who was at the same time corresponding secretary of the Society), the library of the American Physiological Society (incl. list of books owned in 1840 and books recommended by Alcott), physiological infirmary (which served vegetarian meals), the Society's provision store (vegetarian). The fate of the Physiological Society (it gradually ceased to concern itself with physiology and became a Graham Society; it was last heard of in June 1840). The physiology of the American Physiological Society (the Society used many ideas of William Beaumont, who had studied Alexis St. Martin's stomach, but conducted only one experiment). The constitution of the society.

A photo shows William A. Alcott (p. 689). An illustration (line drawing) shows Sylvester Graham (p. 693). Address: M.D., Lab. of Physiology, Yale Univ. School of Medicine, New Haven, Connecticut.

3818. Hoff, Hebbel E.; Fulton, John F. 1937. The centenary of the first American Physiological Society founded at Boston by William A. Alcott and Sylvester Graham. *Bulletin of the Institute of the History of Medicine (Johns Hopkins University)* 5(8):687-734. Oct. *

• **Summary:** Both Wm. Alcott and Sylvester Graham were vegetarians.

3819. *Nature's Path to Health (Melbourne, Australia)*. 1937. Soy bean--The perfect protein. Sept/Oct. p. 34.

• **Summary:** "Packed into the tiny soya bean is a wealth of nutrition; minerals, tiny vitamins, easily assimilated carbohydrates, and the greatest hoard of proteins that any food in the vegetable kingdom contains. Think of it! A vegetable product equal to most, and superior to some animal products in proteins, the body building element in food, without which there would be no life. And this same Soya

Bean, so rich in all the food essentials, produces an alkaline reaction in the body. It sounds almost unbelievable!

"The chief argument against a heavy meat diet is the acid reaction in the human system. So it is with all highly protein foods commonly used as meat substitutes—fish, eggs, etc.; but here is the most nearly perfect substitute for meat known to man, and it is one of the extremely rare foods which alkalize the body."

"Milk and butter made from soya beans are richer and more satisfactory than dairy products. Its oil equals the best grade of olive oil."

"Lecithin, in which the soya bean is rich, is a nerve, brain, and sex building food. Calcium builds bone, teeth, finger nails and accessories."

"From the seed comes meal and oil. Out of the meal can be made a flour for use of infants, macaroni, breakfast foods, bread, cakes... From the dried beans come soya sauce, soups, roasted beans, vegetable, milk, liquid and powder, cheese, soy cultures that taste like buttermilk, beverages, confections and so-called candy."

"Another valuable property of the soy bean is its high alkalinity, which amounts to twenty-four times that of cow's milk. Concerning this point, Dr. Kellogg says: 'We are certainly eating too much meat and not enough alkaline products.' A meat diet is heavily charged with acids which lower the alkalinity of the blood and tissue fluids and tend to cause acidosis, thus inducing chronic fatigue, lowered resistance to disease, and setting up degenerative processes in the liver, kidneys, blood vessels and other parts of the body. More people die in this country from these causes than from any other." Address: Australia.

3820. *New York Times*. 1937. Vegetarians dine, with nuts basis of feast; Condemn meat-eaters at holiday meeting. Nov. 26. p. 16, col. 3.

• **Summary:** Describes the Vegetarian Society of New York Thanksgiving Day dinner.

3821. Moore, Robert. 1937. The Meat Trust defends womanhood. *New Masses*. Dec. 21. p. 15-16. *

• **Summary:** Arguments of the Meat Trust for resisting compulsory meat grading.

3822. *Nature's Path to Health (Melbourne, Australia)*. 1937. Nutrition: Bernard Shaw, Gandhi, Henry Ford advocate soy beans and vegetarianism. Nov/Dec. p. 13-14.

• **Summary:** "In a recent visit to this country, Bernard Shaw was observed drinking a glass of milk. When questioned why he used milk, since he opposed exploitation of cows, Shaw replied that it was not cow's milk he used, but Soybean Milk. Bernard Shaw has been a vegetarian for a long time and has lately become interested in the Soybean."

"Gandhi becomes a champion of soybean—Abandoning his famous goat-milk, Gandhi, who is also a vegetarian,

has become an advocate of soybean milk. Gandhi is a great believer in the soya bean. He thinks that soya milk will eventually replace the dairy product." A long article about the soya bean published in a recent issue of *Harijan* is quoted.

"Ford predicts vegetarian world. Dearborn, Michigan—Henry Ford, billionaire, automobile maker, has visioned a future world without ham sandwiches, juicy steaks, and chicken dinners, but with a worthy substitute produced by science from grains and vegetables... Ford is now 73 and is in excellent health."

"In a recent interview with newspaper men, Ford predicted: 'The farm animal will go, but the farm will become larger. The horse is dying out through the increased use of machines. The cow is losing its economic importance through the great advances in chemistry. The farmer of the future will grow vegetable foods instead of livestock.'"

"According to Dr. Kellogg, a vegetarian diet is not new to Mr. Ford. For many years he has been practically a vegetarian. He owes to a vegetarian diet the health and vigor necessary to conduct successfully the gigantic industries his remarkable genius has created."

"Henry Ford, looking into the future, sees that the use of meat will have to be abandoned for economic reasons." Address: Australia.

3823. *Nature's Path to Health (Melbourne, Australia)*. 1937. The aims and objects of the F.G. Roberts Natural Health Organisation. Christmas.

• **Summary:** "1. To free humanity from the destructive influence of alcoholism, meat eating, tobacco habit, of drug poisoning, vaccination, surgical mutilation, vivisection, and other abuses practised in the name of science.

"2. To aim at returning to a natural way of living by the regulation of eating, drinking, breathing, bathing, dressing, working, resting and thinking; and establishing sexual and social relations on a normal and natural basis.

"3. To teach that the primary cause of disease is the violation of Nature's Laws, and that Nature Cure is a system of man building in harmony with the constructive principles in Nature on the physical and moral plane of being.

"4. To teach that Naturopathy presents man with the master key to all higher development on the mental, moral, and spiritual plane of being, and self-control of the physical body.

"5. To teach that Naturopathy selects and combines everything that is good in Dietetic Treatment, Hydrotherapy, Massage, Osteopathy, Chiropractic, Curative Gymnastics, and in Magnetic and Mental Therapeutics.

"6. Our Field.—The Universe is our school, Humanity our Text Book, and Nature our Instructor.

"7. Our Creed.—We believe in the ultimate triumph of Truth over Error, or Harmony over Discord, of Love over Hate, of Purity over Vice, of Smiles over Tears, of Life over

Darkness, of Life over Death.”

Note: An undated leaflet (from about 1937) with almost the same title (“The aims and objects of Australia’s National Health Organization”) has ten aims and objectives; it adds: “4. By joining the Natural Health Club of your own city you are not only able to exchange with others your ideas and experiences but you enjoy benefits that repay many times the nominal membership fee.

“5. In Melbourne, club meetings are held every Tuesday evening at 8 p.m., at The Athenaeum Art Gallery Hall, 188 Collins Street, next to the Town Hall. This weekly programme consists of bright, uplifting community singing, guest speaker, social items, questions and discussion, friendly free health guidance, physical culture and dietetic demonstrations.” Address: Australia.

3824. Abbott, George Knapp. 1937. High blood pressure: And degenerative diseases of the heart, blood vessels, and kidneys. 2nd ed. Takoma Park, Washington, DC, Peekskill, New York, and South Bend, Indiana: Review and Herald Publishing Assoc. 205 p. Illust. No index. 20 cm. [50+ ref]
• Summary: This book, by a Seventh-day Adventist physician, is an expanded version of the original 1927 edition. It is “the outgrowth of 34 years of medical and surgical practice,—institutional, where high blood pressure and degenerative diseases have been an ever-present problem...” The information about the soy bean and its use in rabbit feeding experiments is the same as in the 1927 edition. Address: A.B., M.D., F.A.C.S. [Former Medical Director of the Washington Sanitarium and Hospital, Washington, DC].

3825. Baltzer, Eduard. 1937. Vegetarisches Kochbuch fuer Freunde der natuerlichen Lebensweise. 1. verbesserte Neuauflage [Vegetarian cookbook for friends of the natural way of living. First improved new edition]. Lorch-Wuerttemberg, Germany: K. Rohm. xii + 116 p. Portrait. 20 cm. [Ger]*

• Summary: The author lived 1814-1887. Address: Germany.

3826. Bircher-Benner, Max Oskar. 1937. Fragen des Lebens und der Gesundheit. Vortraege aus der Sommerakademie 1935 der Zuercher Kulturgesellschaft [Questions of life and health. Lectures from the 1935 summer academy of the Zurich Cultural Society]. Zurich, Leipzig, Vienna: Wendepunkt-Verlag. 139 p. Series: Wendepunktbaeueher, Nr. 32. [Ger]

• Summary: Nine lectures, about fresh fruits, raw vegetables, and vegetarianism. The page facing the title page lists the 32 books in this series and how many copies of each have been printed. By far the most popular is *Fruit Meals and Raw Vegetables* (230,000), followed by the *Wendepunkt Cookbook* (82,000).

Dr. Bircher-Benner lived 1867-1939. From 1935-1938 he also published a number of books on Naturopathy.

Address: M.D., Zurich, Switzerland.

3827. Bodinus, Fritz. 1937. Der Schluessel zur wirksamen Krebsbekaempfung [The key to effecting fighting of cancer]. Cologne, Germany: Lindenthal, E. Stauf. 96 p. 21 cm. [Ger]*

3828. Brupbacher-Bircher, Berta. 1937. Das Wendepunkt-Kochbuch, 580 fleischlose Rezepte und 420 Speisezetteln: Ausgewaehlt, durchgearbeitet und zusammengestellt von Berta Brupbacher-Bircher. 17. Auflage [The turning point cookbook: 580 meatless recipes and 420 menus: Selected, edited, and compiled by Berta Brupbacher-Bircher. 17th ed.]. Zurich, Switzerland: Wendepunkt-Verlag. 210 p. Preface by Dr. M. Bircher-Benner. 22 cm. [Ger]*

• Summary: An English-language edition of this vegetarian cookbook, translated by Marguerite Meisner, was published in London in 1934.

3829. Comstock, Belle Jessie (Wood) (Mrs.). 1937. Three times a day. Takoma Park, Washington, DC, South Bend, Indiana, Peekskill, New York: Review and Herald Publishing Co. 96 p. Illust. No index. 20 cm.

• Summary: The author, whose name on the title page is written Belle Wood-Comstock, was born in 1880. Address: M.D., Asst. Prof. of Medicine (Nutrition and Endocrinology), White Memorial Hospital.

3830. Fishbein, Morris. 1937. Your diet and your health. New York and London: McGraw-Hill Book Company, Inc. x + 298 p. See p. 51, 204. Index. 21 cm. Whittlesey House Health Series. See also 1967 ed.

• Summary: Chapter 7, “Protein,” contains two tables (p. 51): (1) “Food rich in proteins: Beans (dried), cheese, crab, eels, eggs, fish, fish roe, gluten products, lentils (dried), lobster, meats, nuts, peanut butter, peas (dried), poultry shrimp, soy-bean products, wheat cereals. (2) “Food poor in proteins: Beans (string), cabbage family vegetables, carrots, eggplant...”

Chapter 19, “Milk and milk products,” contains a paragraph on soy-bean milk which states (p. 204): “Soy-bean milk is a product prepared from the soy bean. It seems to be a satisfactory food in the diet of invalids. It can be furnished at a reasonable price and is gaining importance in nutrition in this country. The soy bean, dried, provides [contains] 7½ per cent water, 33 per cent protein, 21 per cent fat, and 29.6 per cent carbohydrate. It provides 1,993 calories to the pound. This has also been used in the case of children who are sensitive to cow’s milk.”

Chapter 26, “Conclusion” states (p. 253-54): “Perhaps the most significant of all information offered in this volume is that concerning the protective foods: These are the substances like milk, fruits, vegetables, eggs, cod-liver oil, liver, lamb’s kidneys and similar substances which are essential in providing the diet with necessary vitamins and

mineral salts.”

Appendix B (p. 263) lists “Protein for building muscles and all tissues: Good protein foods: milk (all forms), cheese, eggs, meat (lean, all kinds), poultry (all kinds), fish, shellfish.”

Note: Only animal proteins are included. Legumes (beans, peas, etc.) and nuts are not mentioned. Milk is listed first, implying its believed superiority.

Appendix C: “Approximate food value table. Showing percentage composition” (p. 264, 269-70). In this table the same categories appear as on page 263, however nuts are added here. Legumes are, again, not mentioned.

Chapter 5, “Debunking diets” includes a section on vegetarianism as a cult diet (p. 27-30). He notes that many religions advocate some avoidance of meat. “Such avoidance of meat, of course, is entirely without scientific foundation.” Address: Editor, J. of the American Medical Assoc., Chicago, Illinois.

3831. Groener, Greti. 1937. *Vegetarische Kueche und Rohkost, ein Kochbuch fuer fleischlose Tage* [Vegetarian cookery and raw food, a cookbook for fleshless days]. Basel, Switzerland: F. Reinhardt. 138 p. Illust. (part color). [Ger]*

3832. Harjani, G.M.K. 1937. *The effect of diet on character*. Karachi. 47 p. 19 cm. *

• **Summary:** About vegetarianism.

3833. Kale, F.S. 1937. *Soya bean: Its value in dietetics, cultivation and uses*. With 300 recipes. 2nd ed. Baroda State, India: Baroda State Press. xxx + 375 p. Illust. (35 leaves of plates, described in a separate record). Index. 22 cm. 2nd ed. 1937. [66 ref]

• **Summary:** Contents: 1. Deficiencies in the Indian diet and soya bean as a means to rectify them. 2. History of the origin and growth of soya bean: Derivation of the word soya bean, origin of soya bean, literature, primitive man and soya bean, name of the plant, home of soya bean and its expansion, varieties of soya bean, the culture of soya bean is very remote (It “has been the chief article of diet in China for over 7,000 years.”), reference of soya bean in old Chinese records, how and when soya bean became known to Europeans, soya bean in England (from 1890; J.L. North and Henry Ford), soya bean in France (from 1739), soya bean in Italy, soya bean in other countries of Europe, soya bean in United States of America, India and soya bean.

3. The use of soya bean: Importance of soya bean, dietetic importance, industrial importance, agricultural importance (Russia, Mussolini in Italy), medical importance, soya bean is alkalising in its effect (“Soya bean milk as well as its flour is used in foods for invalids and infants, like Nestle’s food”), longevity and soya bean.

4. World trade in soya bean: Imports to Europe, production of soya bean in Manchuria (58% in North

Manchuria), exports from Manchuria, oil and cake industry in Manchuria, soya bean production in Japan, in America, in Africa, in Australia, in Europe, in Java, in India, in other British possessions, estimate of world production of the soya bean, the desirability of the expansion of soya bean cultivation, imports and exports of soybeans, soya bean oil, and soya cake—1913-1927: Denmark, Holland, United States, Great Britain, Japan, France, Russia, China, Germany, Norway, Korea. Source: International Institute of Agriculture, Bureau of Statistics, 1921, p. 420-21. A table (p. 38) shows statistics for world production of soybeans “as estimated by the leading firm of London soya bean dealers” for various years from 1923 to 1929. This includes individual statistics each year for China [incl. Manchuria], Japan, and USA. The world totals in tons are: 3,095,000 (for 1923-25). 3,397,000 (for 1926). 4,325,000 (for 1927). 6,000,000 (for 1928), and 6,570,000 (for 1929; incl. China 5,250,000; Japan 550,000; USA 250,000; Java & Dutch East Indies 120,000; Other Asiatic countries & Africa 400,000).

5. Botany of the soya bean plant. 6. Classification of soya bean. 7. Cultivation of soya bean. 8. Diseases and pests of soya bean. 9. Cultivation of soya bean in India. 10. The constituents of soya bean. 11. Soya bean milk. 12. Soya bean flour. 13. Industrial uses of soya bean. 14. Enriching soil by addition of nitrogen and use of soya bean as fodder. 15. Food requirement of the human body. 16. European and American soya bean recipes. 17. Diabetic dishes, Mahatma Gandhi’s experiments at Magan Wadi and opinion of scientists on soya bean. 18. Chinese and Japanese soya bean dishes: Toffu [tofu] or soya bean curd: Digestibility, utilization, toffu khan, toffu nao [doufu nao], tze toffu (fried bean curd), chien chang toffu (thousand folds), hsiang khan, kori toffu (frozen toffu), preservation of toffu. Natto. Tokio natto and Kyoto natto etc. Hamanan natto [Hamanatto]. Yuba. Misso [miso]. Soya sauce. Soya bean confectionery. Roasted beans (Chinese).

19. Indian soya bean dishes: Hindustani dishes, Moglai dishes, Gujarati dishes, Maharashtrian dishes, Bengali dishes, Goa dishes, Tanjore dishes. Appendixes. 1. Acreage of soya bean in Manchuria during the last 5 years. 2. Total figures of export during last 5 years. 3. Bibliography. 4. Some opinions about the first edition of this book.

The preface begins (p. iii): “This little book is written in response to innumerable inquiries I have had from time to time after the inauguration of the plantation ceremony of Soya Beans at the State Agricultural Experimental Station by H.H. the Maharaja Gaekwar of Baroda in November 1933.

“A few months after this a food exhibition was held in Baroda where many Soya Bean dishes—Indian, European and Chinese—were exhibited. The leading papers and journals all over the country spoke in very glowing terms about the Soya Bean dishes that were exhibited... Later on at the request of Messrs. Mitsui Bussan Kaisha Ltd., a leading Japanese Firm in Bombay, a Soya Bean Exhibition and Restaurant were

run in the Japanese village at the H.O.H. fete. So keen was the interest and enthusiasm evinced by the cosmopolitan public of Bombay that seats in the restaurant had to be reserved in advance. The presence of H.E. the Governor and Lady Brabourne and many Indian princes was an additional evidence of the ever growing popularity of the tasty Soya Bean dishes served there.

“At the closing of the H.O.H. fete many prominent people of Bombay requested me to continue the restaurant at a convenient place in the city, and asked me to open soya-bean milk centres for the children of the poor who could not afford to buy cow’s milk. Many were ready to finance any scheme that I would propose, but unfortunately my time was not my own as I had to attend to my duties in the State and could not take advantage of their generous offer.

“The Departments of Agriculture of the various provinces of India as well as many Indian States asked me to supply them with literature regarding the cultivation and the uses of this most useful bean. The Department of Commerce and Industry of the Government of Bombay inquired if I could furnish them with information about the machinery for the extraction of Soya-bean milk. Letters of inquiries from private individuals kept pouring in daily from all parts of India. All this has induced me to undertake the preparation and the publication of this book...

“From the number of experiments carried on in the Baroda territories and outside it, I feel sure that the Indian soil is most suitable for the cultivation of soya bean...

“The leading thought of the day in India is, ‘Village uplift,’ and ‘Rural reconstruction.’

“Baroda, 7th January 1936, F.S.K. (p. iv)

“Preface to the Second Edition: I feel grateful to the public for having given such a hearty reception to the first edition of my book. It is running into a second edition within a year...

“Now, Soya Bean Bakeries and Restaurants have been started in the city of Bombay and in many other towns in India, and Soya Bean products are exhibited in almost all the exhibitions...

“I feel highly thankful to His Highness the Maharaja of Baroda who gave me an opportunity last year of visiting Russia, where I have seen that seven to ten per cent. of Soya Bean flour was being added to the wheat flour in order to enhance the nutritive value of the bread. The Soya Research Institute at Moscow is making researches into the nutritive, industrial and economical values of Soya Bean. I have seen there the actual working of the Soya-bean milk extracting plant. They make casein out of Soya-bean milk. Soya-bean cream is sold in the market.

“I visited the dietetic clinics in England, France, Germany, Austria and other European countries, where doctors prescribe Soya Bean bread for diabetic patients. In Russia, rickets and consumption are treated by Soyolk extracted out of Soya Bean...

“France is growing Soya Bean on ct de jura [sic, Cte d’Azur, on the Mediterranean?]. In England, through the efforts of Mr. J.L. North, Soya Bean is realised as a field crop for the last two years.

“Paris, 3rd April 1937. F.S.K. (p. ix).”

Note: author’s name is pronounced KAL-ay, not KAYL (rhymes with tail or sail). (Continued). Address: Food Survey Officer, Baroda State, India.

3834. Kale, F.S. 1937. Soya bean: Its value in dietetics, cultivation and uses. With 300 recipes. 2nd ed. Chapter 9. Cultivation of soya bean in India (Document part). Baroda State, India: Baroda State Press. xxx + 375 p. See p. 79-111.

• **Summary:** Contents: Experiments in Baroda State (1934 and 1935) (p. 79-83): In June 1934, 15 lbs. of good seed was acquired by F.S. Kale, the Officer in Charge, Food Survey Department, Baroda state. Describes: Preparatory tillage, sowing on July 12, germination, interculturing [hoeing], gap filling, pod formation, ripening of pods on Sept. 26, harvesting, thrashing (by beating of sticks), yield (167 lb of seed total), cost of cultivation, net profit, and net profit per acre (in rupees). Experiment of 1935, using acclimatized seed from last year’s crop. The germination rate increased to 95% from 60% in 1934. The average number of pods per plant increased to 130 from 110. The yield doubled (given in maunds and seers). Signed: Hargovind Bavabhai Patel. Food Surveyor’s remarks.

Cultivation of soya bean in Surveys Nos. 199-212, supervised by Ranchhod Raghav Baria, head man of the village, Kerianagas, Amreli District, Gujarat (p. 83-85): The seed was given to 16-17 farmers; some intercropped it with cotton and others with Bajri [pearl millet]. After sowing, the soya bean was attacked by a beetle and so about 1/3 of the seed was spoiled. After 15 days only half the crop had survived. When pod formation began, crows and parrots began to attack the plants; half the pods were spoiled or damaged by them. Then the monsoons brought less rain than usual. The growth of both cotton and bajri was clearly aided by the soya bean. Food surveyor’s remarks: “We are very hopeful that this part of Gujarat will be very well suited for soya bean crop.”

Experiments of 1934 at the Baroda Agricultural Experiment Station. Soya bean–fodder type (p. 86-90): Two varieties of soya beans were planted in 1934: Poona greenish white, and Poona yellowish white, both brought from Poona Agricultural College. Both were planted on July 3, flowered on Sept. 28 and 29 respectively, pod formation on Oct. 20 and 15 respectively, both harvested on Dec. 4. A photo shows one plant that had more than 500 pods. Description of varieties. For Poona greenish white: Preparation of the soil, cultivation, ripening, harvesting (using a sickle), how to cure it for hay, the yield (900 lb per acre of seed, or 3-4 tons per acre of green crop). “We have given the green fodder to the bullocks on the farm and it seems that they relish it much and

they put on more fat and seemed to be healthy and strong. The plants when uprooted showed the growth of big nodules on the roots. For Poona yellowish white, the seed yield was 460 lb per acre and the yield of green matter was only about 75% as much. Mammoth Yellow soya beans from Baroda contained 41.1% protein and 9.9% moisture; the same soya beans from Manchuria contained 38.5% protein and 9.7% moisture.

Dep. of Agriculture, Central Provinces and Berar (p. 90-94): Soya bean ("In this province the Agriculture Department started some preliminary work on this crop as early as 1911. A collection of different varieties from foreign countries was made and grown on the Nagpur farm. Particular attention was given to acclimatize it and to obtain suitable high-yielding early strains, possessing at the same time a satisfactory percentage of oil. The work continued for some years but the results obtained were not satisfactory as none of the varieties were acclimatized. Further work was, therefore, dropped and the growing of Soya beans did not make any headway.

"In 1927, the Botanical station started the investigation of fodder supplies, and in this connection a large number of leguminous crops including Soya beans were tested. Of the Soya beans, two varieties, viz., Java black and Wilson early, were tested and gave encouraging results as regards their yield of green fodder" per acre (the sum of two cuttings)):

In a table of 7 crops: #1. *Alysicarpus rugosus* (Shevra) 20,105 lb per acre. #2. *Glycine hispida* (Soya bean Java black) 12,505 lb per acre. #4. *Glycine hispida* (Soya bean Wilson early) 11,905 lb per acre.

In recent years, tests of seed production have also been carried out on soybean. "A large number of fresh varieties from Kalimpong (Bengal), Kuala Lumpur (Federated Malay States), Barberton ([Ohio] USA) and Leningrad [USSR], etc. were obtained and tested. Of these, three white seeded and one black seeded varieties gave promising results as regards their adaptability, earliness and yield." An analysis (see table) of their chemical composition shows "that these selected strains are about 1½ times more nutritious than *mung* and *urid* and also contain a high percentage of oil" [12.8 to 15.2% compared with 0.73 to 1.46%].

"With a view to test its taste and other cooking qualities, the selected and acclimatized varieties were distributed for trial in small quantities amongst garden servants and some officials in Craddock Town, Nagpur. Their report shows that the soya bean is quite palatable and does not suffer from bad taste on account of the high percentage of oil. When ground into flour it can be mixed with wheat flour to make *chapatis*, *puris*, *kachoris*, fritters (*bhajias*) and other Indian preparations. One drawback, however, which has been noticed, is that it does not very well mix with [absorb] water in the preparation of 'dal' like other pulses."

The biggest problem is that India conservative farmers "take a long time to add a new crop to those already grown,

unless they can be persuaded that the crop will bring them more profit per acre."

Soya beans in Berar, by Mr. R.R. Dokras, B.A., LL.B., Chandur, Berar (p. 94-98): Improves soils ("It is of great value to persons who must abstain from meat and thus is a great help to the vegetarian population of the country"). Can be grown in Berar ("all over on a profitable commercial basis"). My experience ("growing soya bean from 1931 to 1934). A helpful crop. Best cattle feed.

Imperial Department of Agriculture of India, by Mr. Wynne Sayer, Esq., B.A., Dip. Agri. (Cantab.) Offg. Imperial Agriculturist, Pusa, Bihar (p. 98-101): Summarizes the strengths and weakness of the crop. "3. In India it is generally used as green vegetables, *dal* and *sattoo*." "4. Experts in India and outside are unanimously of the opinion that extension of soya bean cultivation is of great economic value as human food, cattle food and as seed of commercial interest in various industries."

"The only drawback is that there is no ready market for its disposal in India as the people of this country are generally ignorant of its valuable properties—an ignorance which can only be removed with the advancement of scientific knowledge and propaganda among the people."

Soya Bean (*Glycine hispida* Maxim), by M. Wynne Sayer, Esq., B.A., Dip. Agri. (Cantab.) Offg. Imperial Agriculturist, Pusa, Bihar (p. 101-07): Introduction: "The soya bean... is cultivated extensively throughout India, chiefly in the north Indian tract which extends from the Punjab to the Khasia and Manipur Hills and Burma. It is also grown on the slopes of the Himalayas up to an altitude of 6,000 feet" (Duthie 1905, Watt 1890). Economic importance of the soya bean: "The bean is much appreciated as human food on account of its protein and vitamin contents of high physiological value... It occupies a position next to rice in China and Japan. Various preparations such as *Tofu* (Soy-cheese), *Miso* (Soy-paste), *Shoyu* (Soy-sauce), etc. are made from the bean and widely used in those countries... In India it is used in various forms such as *sattu*, *atta* and *dal*. Cultivation of fodder-type soya-bean. Green fodder for cattle: At Pusa farm, cattle are grazed on soya bean in November. Green manure. Standard varieties of soya bean on the Pusa Farm: A table shows 10 varieties from 1917-1923, with the yield of each. The varieties: Local (Pusa), Nepali twining, Riceland, Barchet, Black early, Black late, Yellow hilum brown (highest yield, 1127.9 lb/acre), Chocolate (#2 highest yield, 1026.5 lb/acre), Assam, Barmeli. Chemical composition (table) of Yellow, Chocolate, and Black early.

Soya bean, by R.R. Rao Bahadur D. Ananda Rao Garu, B.Sc., Director of Agriculture, Madras (p. 107-08): "Soya bean is under trial from 1932 in the Research stations Aduturai, Maruteru, Hagari, Nandyal and Samalkota. The two varieties of Soya bean from Burma viz. Behrum and Pengypi have done well and the trials are being continued.

Soya bean, by K.S. Kulkarny, Professor of Agriculture,

Agricultural College, Poona (p. 108-09). Gives basic information about cultivation of soya bean.

Soya bean, by H.H. Stewart, Esquire, I.A.S., Director of Agriculture, Punjab (p. 109-110): "The area under soya bean crop in this province is practically nil. The crop has been tried on a few experimental farms of the Agricultural Department, where it yielded 12 to 16 maunds of seed per acre."

Soya bean, by the Superintendent of Agriculture, Darjeeling, Kalimpong (p. 110-11) [as of Sept. 2010 Darjeeling and Kalimpong are neighboring towns in the Indian state of West Bengal]: "Soya bean is cultivated chiefly as a secondary crop in rotation after maize or on the Alis or ridges of the paddy fields. The approximate 5 years' average under this crop in the Darjeeling District is about 200 acres; but in the neighbouring independent States, such as Sikkim, Bhutan and Nepal the approximate average is 750 to 800 acres. The average yield for 5 years would be about 7,500 to 8,000 maunds and there are 6 or 7 varieties of soya beans grown in and around this district." The crop is grown mainly for seed and human consumption, also as a green-manuring crop in Tea Estates.

Note: This is the earliest document seen (April 2021) that uses the term "Soy-Paste" (hyphenated) to refer to miso. Address: Paris, France; Formerly: Food Survey Officer, Baroda State, India.

3835. Kale, F.S. 1937. Soya bean: Its value in dietetics, cultivation and uses. With 300 recipes. 2nd ed. Photos and illustrations (Continued—Document part II). Baroda State, India: Baroda State Press. xxx + 375 p. Illust. (35 leaves of plates). 22 cm. 2nd ed. 1937. [66 ref]

• **Summary:** Photos (mostly original) show: (1) "H.H. the Maharaja Gaekwar of Baroda the first Indian Ruler to inaugurate the soya bean plantation ceremony in his State 24th November 1933" (frontispiece, facing the title page). (2) "Dedicated to my noble master, His Highness the Maharajah Sir Sayajirao Gaekwar, G.C.S.I., G.C.I.E., Farzande-Khas-e- Daulate-Englishia (p. 1). (3) Soya bean ready for shipment at port Dairen, South Manchuria (p. 28). (4) View of Dairen harbour with bags of soya bean ready for shipment (p. 30). (5) Transport of soya beans [on sleds] on the frozen Liao-ho River near New-chwang [Newchwang, later Yingkou], North Manchuria (p. 31). (6) The Maharaja of Baroda seated in a chair, lecturing on the dietetic and industrial importance of soya bean (p. 37). (7) The Indian method of interculturing; two bullocks in a field (p. 80). (8) Bavabhai B. Patel, 65-year-old farmer interested in the cultivation of soya bean, in a field of soya beans with two bullocks (p. 82). (9) A field of soya beans grown [in 1934 or 1935] by Hargovan Bavabhai Patel, of Achisara, Taluka Sinor, Baroda District; he has been awarded the first prize for his good cultivation (p. 84). (10) A soya bean plant having more than 500 pods, fodder type variety grown at

the Agricultural Experiment Station, Baroda (p. 86). (11) Poona fodder type green variety grown at the Agricultural Experiment Station, Baroda (p. 89). (12) Bags of soya bean seeds grown as Baroda State crop of 1935 (p. 91). (13) The luxuriant growth of the fodder type variety at the Baroda Agricultural Experiment Station (p. 103). (14) "The biggest soya bean milk factory at Moscow (Russia)." Four small photos show the plant at work, "Milking the earth" (p. 138). (15) "The author's own child 3 months' old fed on soya bean milk" (p. 144). (16) "Soya bean oil pressing mill worked by hydraulic power" (p. 158). (17) The Palace Bakery—"The first soya bean Bakery in India" (p. 196). (18) "Mahatma Gandhi who uses soya bean at Maganwadi" (p. 251). (19) Many people seated at tables in the "Soya Bean Preparation Restaurant" at the H.O.H. Fete, Bombay (p. 278). (20) Many Indian men standing at the "Soya Bean Restaurant at the Rural Life Exhibition, Baroda, on the occasion of H.H.'s Diamond Jubilee, 7 Jan. 1936 (p. 332).

Illustrations show: (1) "Shen-Nung. The Chinese emperor 2838 B.C. called 'the heavenly farmer.' He used to plant Soya bean every year with great ceremony" (p. 17). (2) A plant with branches showing the various ways in which the soya bean plants and seeds are used (p. 23). (3) Cartoon (from the American Medical Assoc. cartoon series) of a skeleton raising a glass of milk in one hand; he is standing behind a table on which is a bowl labeled "impure milk." The caption: "'I drink to the death of the whole table'—the dangers of contaminated milk" (p. 132). Address: Paris, France; Formerly: Food Survey Officer, Baroda State, India.

3836. Pellaprat, Henri-Paul. 1937. Manuel de la cuisine végétarienne et de régimes [Manual of vegetarian cuisine and diet]. Paris: Comptoir Français du Livre. 175 p. Illust. 27 cm. [Fre]

• **Summary:** This vegetarian cookbook contains 130 pages of text, 440 recipes with practical suggestions, 18 color plates of 84 different dishes, and 12 black-and-white reproductions. The author is also author of numerous other professional works. Address: Professeur en chef aux Écoles de Cuisine du "Cordon Bleu." Officier de l'Instruction publique et du Mérite Agricole.

3837. Pocock, Dorothy A. 1937. A month's meatless menus. Also Christmas day. London: L.N. Fowler & Co. 112 p. 19 cm. *

3838. Roberts, W.E. 1937. Surface anatomy. Sydney, Australia: Angus and Robertson. x + 93 p. * Address: Australia.

3839. Shepard, Odell. 1937. Pedlar's progress: The life of Bronson Alcott. Boston, Massachusetts: Little, Brown and Company. xvi + 546 p. Illust. Index. 25 cm.

• **Summary:** William Andrus Alcott, Bronson's cousin and

a year his senior, lived just down the road. The two Alcotts grew up together, were very close, and were both devoted vegetarians; William once saved Bronson's life. William is discussed on pages 6-7, 12, 30-33, 57, 60-69, 75-76, 88, 97, 150, 172, 186, 296, and 440.

Bronson's interest in vegetarianism is discussed on pages 310-11, 350-51, 439-40. Both Bronson and his cousin William Alcott became vegetarians in 1835—when they were age 36 and 37 respectively. Bronson's ideas about diet probably came from William, who in 1835 started a monthly magazine titled the *Moral Reformer* in Boston, and followed it two years later with the *Library of Health*—both strongly vegetarian. William, in turn, had been influenced by the writings and lectures of Sylvester Graham, who, in 1829, had met a group of "Bible Christians" in Philadelphia [Pennsylvania]. This group, "recent immigrants from England, held as an article of religious belief that 'eating the flesh of animals is a violation of the first dietetic law given to mankind by the Creator.' But Bronson Alcott might well have become a vegetarian without any modern suggestions." He venerated Pythagoras and "read the powerful and disgusting little treatise *On Abstinence* by the Neo-Platonist Porphyry, the same treatise that had made a vegetarian of the poet Petrarch. And besides all this he was a vegetarian, as he himself said, 'by instinct'" (p. 440).

During the last 53 years of his life, Bronson Alcott never abandoned his "Pythagorean diet." He ate no meat, poultry, or fish. He also ate no butter, cheese, or eggs. Except during brief periods when Charles was at his home, he did not ask his wife and children to observe similar restrictions—and they did not do so (p. 439).

Amos Bronson Alcott lived 1799-1888. Address: Trinity College, Hartford, Connecticut.

3840. *SoyaScan Notes*. 1937. Table of early commercial meatless burgers / veggie burgers (Overview). Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** See next page. The columns: (1) No. (2) Name of Product. (3) Year Introduced, (4) Manufacturer and Location (state) (5) Source (abbreviated).

3841. Vegetarian dishes: Vegetable soups, entrées and savouries, salads, sweets and farinaceous foods. 1937. London: Ward, Lock & Co., Ltd. 64 p. 19 cm. *

• **Summary:** On the cover: "Little books that tell you how."

3842. Postcards of William Pester of Palm Canyon (near Palm Springs, California). 1937? Palm Springs, California. Undated. 17 x 10 cm.

• **Summary:** There are two postcards: One the front of the first (#86-03-56) is a photo of William Pester seated on a stool, with long hair, a sleeveless shirt, and sandals, playing a slide guitar. On the front of the second are four photos of Pester.

The following is printed on the back of both in Spanish: The laws of nature are the laws of God. If you live in disaccord with them, you will have nothing but problems; and if you live in harmony with them, you will always have health.

Eat fresh fruits and vegetables, drink pure water, bathe in the sun and running water, and your health will always remain perfect. Meat, lard / fat, starch, salt, sugar, coffee, tea, alcohol, and tobacco are bad for your health. Address: Palm Springs, California.

3843. *Madison Health Messenger* (Madison, Tennessee). 1938-1949. Serial/periodical. Madison, Tennessee: Madison Foods. Vol. 1, No. 1. Spring 1938. Frequency: Irregular.

• **Summary:** This interesting periodical began publication in the spring of 1938, with Edwin M. Bisalski as editor. Above the title is written: "Devoted to the protection of your health." Near the top left is a marble statue of a Greek discus thrower, and next to it a triangle on whose sides are written the words "Strength. Beauty. Efficiency." This is the best source of information on and photos of soyfoods at Madison from 1938 on. It also contained general information on diet and health, and advocated a vegetarian diet. Unfortunately most issues are not dated. Vol. 2, No. 3 was published after March 1940—probably shortly after. Camp Meeting '41 was published after 31 May 1941. Campmeeting '42 was probably published after 31 May 1942. Vol. 7, No. 1 was published after 15 Aug. 1945. Vol. 49-3, which was probably published in 1949, is the last issue we have seen. Most issues contained 4-6 pages, each 8½ by 11 inches, and were filled with information about and photos of canned vegetarian foods (mostly soyfoods) made and sold by Madison Foods.

Andrews University (Berrien Springs, Michigan) has the following—all of which have been digitized: v.2 (1939) 1. v.4 [1941] 2, 3, camp meeting. v.5 [1942] 2.

3844. Horvath, A.A. 1938. The nutritional value of soybeans. *American J. of Digestive Diseases* 5(3):177-83. May. Earlier edition in *Deutsche Medizinische Wochenschrift*. 19:733. 1937. Amaral 1958. [114 ref]

• **Summary:** Contents: Introduction. Composition and properties. Nutritive value. Conclusions. This article contains a good review of the literature, with 114 references. Individual foods discussed include: Fresh soybean curd, smoked soybean curd, frozen soybean curd, soybean milk, soybean milk powder ("mostly nothing but a finely ground soya flour..."), soybean flour, soy acidophilus milk, immature green soybeans, boiled mature soybeans, soya bread.

"In the Orient soybean curd (tofu) has been in daily use since times immemorial, and is called 'the meat without the bones,' as it serves as a food rich in protein."

"The low basal metabolism of the orientals was to a certain extent attributed to their being vegetarians, and the basal metabolism was accepted as a measure of efficiency

EARLY MEATLESS BURGERS

#	Name of Product	Date	Maker & Place	Main Ingrid	Source
1	Ganmodoki	1620	All tofu shops, Japan	Tofu	Shurtleff-1975
2	Ganmodoki	1937	Azumaya Tofu, CA	Tofu	Interview
2	Soy Burger	1937	Madison Foods, TN	Soyb	Chicago
4	Gluten Burger	1938	Loma Linda Food Co., CA	Flour	Price list
5	ViVi-Ta Defense Burger	1942	Vegetable Products Co.		Ad
6	Beanburger	1944	Joseph Tetly Co	Grits	Holt
7	Vegeburger	1944	Butler Food Prods., MI	Soy	Ad
8	Choplet-Burger	1945	Special Foods, OH	Grits	Piric List
10	Vegetarian Cutletburger	1948	Intl. Nutrition Lab., OH	Gluten	Blue Book
11	Ganmodoki	1948	Itaya Tofu-ten, Stocktn, CA	Tofu	NichiBei
12	Vegemeat Burger	1949	Loma Linda Foods, CA	?	Lesson Outl
13	Redi-Burger	1953	Loma Linda Foods, CA	?	Price List
14	Vegeburger	1960	Loma Linda Foods, CA	Gluten	Today's Fd
15	Cho-Pats	1960	Madison Foods, TN	Gluten	Diet Manul
15	Vegetarian Burger	1960	Worthington Foods, OH	Gluten	Chopletter
16	Patties	1961	Worthington Foods, OH	Gluten	Price List
17	Madison Burger	1962	Madison Foods	?	Diet Manual
18	Redi-Burger	1963	Loma Linda Foods	Soy Islate	
19	RediBurger	1964	Loma Linda Foods	Gluten	Today's Food
20	Big Pat	1965	Worthington Foods	Gluten	Diet Manuall
21	Dinner Rounds	1965	Loma Linda Foods	Gluten	Diet Manual
22	Prime Vegetable Burger	1965	Battle Creek Foods, OH	Gluten	Diet Manual
23	Village Soyburger	1967	Village Manufacturing Co.	Soybeans	Living Lightly
24	Rediburger	1969	Sanitarium Health Food Co	Soy Protein	Letter
25	Vita-Burger	1971	Loma Linda Foods, CA	Textured Soy	Recipe booklet
26	Vegetarian Hamburger	1971	Shefa Protein Industries, Ltd., Israel	Text Soy Concentrate	Interview
27	Vegeburger	1971	Loma Linda Foods, CA	Gluten	Diet Manuel
28	Primeburger	1971	Loma Linda Foods, CA	Gluten	Vegetarian Cookery
29	Granburger	1972	Worthington Foods, OH	Soy protein	Happy cooking
30	FriPats	1973	Worthington Foods, OH	Text Soy Isolate	It's Your World Vegetarian Ckb
31	Sunburger	1974	Nature's Oven. FL	Text Soy Flour	Interview
32	Soy Burger	1974	East West Cookery	Soybeans	Interview
33	Fritini	1975	Somalon AG, Switzerland	Soy protein	Diet Manual
34	Fearn Sessame Burger Mix	1975	Fearn Soya Foods. IL	Soy flour	Erewhon catalo
35	Soy Burger	1975	East West Cookery, MA	Soybeans	Interview
36	Vegeburger	1975	Cedar Lake Foods MI	Text soy flour	Label
37	Solar Burgers	1975	Vegetable Protein Co., MA	Gluten	Label
38	Soya Burger	1975	Wheat Stalk, CA	Soybeans	Catalog

of a nation until recent studies showed the basal metabolism of the Maya Indians to be about 5 per cent above that of the white race" (Shattuck & Benedict 1931, p. 518).

"It has been shown that while alkalization of a human being by the administration of sodium salts (bicarbonate or citrate) is followed by a retention of water amounting to one Kilo [kg] and greater perspiration during exercise, the alkalization by the corresponding potassium salts results in a one Kilo loss of water by the body and a marked reduction in perspiration during exercise (H. Dennig, 1937). The deficiency of the soybean ash in sodium and the large excess of potassium places the soybean in the latter class of alkalizing agents."

"Besides bread and bakery products (such as coffee cake and doughnuts) the other main outlets for soya flour are for the manufacture of crackers (only solvent extracted soya flour gives a product that will keep indefinitely), pancake flour, cocoa-malt mixes, baby foods, chocolate puddings, ice cream powders, macaroni products, and sausages*." (Footnote: * Mostly meal flours are used today for sausages. Since sausages containing a substantial amount of soya flour can be sold at a reduced price, this may provide the packing industry of our country with a means of expanding the consumption of meat").

Note: This is the earliest English-language document seen (Oct. 2021) that uses the term "immature green soybeans" to refer to green vegetable soybeans / edamamé. Address: Chemist, Agric. Exp. Station, Newark, Delaware.

3845. *Madison Health Messenger (Madison, Tennessee)*. 1938. Soy bean milk, coffee, meat, and cereal. 1(1):1, 4, 6. Spring.

• **Summary:** "More versatile than any other food is the soy bean. Previously used as stock feed, it has gradually won its way into many wholesome foods that are distinctly different, yet palatable and reasonable.

"Madison Foods, in conjunction with Madison College, has spent years in experimental research developing soy bean foods. Dr. Philip S. Chen, Professor of Chemistry at Madison College, a native of China who received his doctorate degree in chemistry at Michigan State College, together with Dr. Frances L. Dittes, Professor of Nutrition at Madison College, whose doctorate degree is also in the field of Chemistry and Nutrition, have successfully exploited the ancient bean, discovering its versatility as is evidenced by the possibilities of its use as milk, coffee substitute, meat substitute, breakfast cereal, flour, etc."

Kreme O'Soy Milk is the only homogenized soy bean milk on the market to date; it is made of soy beans, added soy bean oil, dextrose, and organic calcium. Zoy-Koff is an alkaline coffee substitute made from soy beans and grains. Kreme O'Soy Crisps is Madison's new ready-to-eat alkaline breakfast cereal. It is made of whole soy bean flour, whole wheat, and malt.

Foods made by Madison Foods that contain soy as an ingredient, described in this first issue are: Soy-Koff (with photo of front of package in front of Mr. Hubert Henken, assistant production manager of Madison Foods, from Albia, Iowa, and a "strict vegetarian"). Thin Things (a new soy wafer). Date-Stix (a natural sweet, with Kreme O' Soy Flour). Fruit Stix (a soy flour biscuit). Breakfast Crisps / Kreme O'Soy Crisps (with photo of front of package). Soyburger Loaf. Soy Beans (in 5 oz, 14 oz and 30 oz cans, with tomato sauce or plain). Soy Cheese [Tofu]. Vigorost ("Madison's finest protein food representing the 'steak' of its variety." A photo shows Vigorost sliced and ready to serve on a platter). Kreme O'Soy Flour. Kreme O'Soy Milk.

Note: This is the earliest English-language document seen (Nov. 2014) that contains the word "Soyburger" (spelled as one word, regardless of capitalization) or the term "Soyburger Loaf."

3846. Hill, Leonard. 1938. A strict vegetarian diet. *British Medical Journal*. ii(4050):417. Aug. 20. [1 ref]

• **Summary:** Discusses the case of a 9-year-old strict vegetarian [vegan] boy (weight 59 lb, height 52 inches) with remarkable endurance, stamina, and physical and mental health. A comparison of the boy's daily diet with that of chimpanzees in a zoo is given. Address: England.

3847. Adolph, William H. 1938. Vegetarian China. *Scientific American* 159:133-35. Sept. Reprinted in *China Weekly Review* 87:124-25. Dec. 24 (1938).

• **Summary:** "For centuries China has unconsciously been working out a vast food experiment from which the Western World can learn practical lessons." A comparison of the Chinese and American diets shows that they are made up respectively of 88% / 38% cereals and legumes, 5% / 12% vegetables and fruits, 3% / 21% meat and eggs, 4% / 10% fats and oils, 0% / 9% milk, 0% / 10% sugar and starch. In China 95% of the protein comes from vegetable sources and 5% from animal sources. In America the corresponding figures are 45% and 55%. The Chinese diet is low in both calcium and protein. Address: Prof. of Biochemistry, Yenching Univ., Peiping, China.

3848. Guy, Ruth A.; Yeh, K.S. 1938. Peking diets. *Chinese Medical Journal* 54(3):201-22. Sept. [20 ref]

• **Summary:** Two distinct types of diets are eaten in Peking. Whole cereal-legume diets tend to be eaten by the poor, whereas milled cereal-meat diets are eaten by the rich. "Both, at their best, are excellent," as can be seen from the tables of composition or from "the ultimate test, the health and vigor and reproductive performance of the people who eat them." Both include fresh vegetables. The diet in Table 2 is entirely vegetarian. "A little meat is usually eaten three or four times a year at festival times, but it cannot be considered nutritionally significant. The great bulk of the

rural population of North China eat it,..."

There are, however, a number of modifications in these two basic diets which render them highly unsatisfactory. In the first, lower-class, diet, extreme poverty leads to a reduction or omission of the vegetables and even of the yellow maize and soya bean. Or, the social prestige conferred by the use of milled [polished] cereals sometimes leads to a deficiency of vitamin B-1. The second, rich diet, is often rendered unsatisfactory with respect to protein and vitamin B-1, and with respect to vitamins A and C, by reductions in the amount of pork and leafy vegetables, respectively.

Contents: Composition of common foods. Whole cereal-legume diets. Milled cereal-meat diets. Distortions in whole cereal-soybean diets. Distortions in milled cereal-meat diets.

Mixed flour, which are sold in the Peking market, vary considerably in composition. "Some shops say they mix corn eight parts with soybean two parts (called *pang tzu mien*), millet five parts with soybean five parts (called *hsiao mi mien*). Other shops say the mixtures are: corn nine parts and soybean one part, or millet six corn nine parts and soybean one part. "The latter have been chosen as more probably true because of the higher price of soybeans. In any case no measurements are made, both cereal grain and soybeans being put into the mill and ground together."

Soyfoods whose composition is given in the tables are: Soybean meal [flour]. Ground mixture of 9 parts maize and 1 part soybean meal (*pang tzu mien*). Ground mixture of 6 parts millet and 4 parts soybean meal (*hsiao mi mien*). Soybean curd (tou fu). Soybean sauce.

Tables: (1) Composition of common foods. (2) Whole cereal-soybean diet (excellent; vegetarian). (3) Milled cereal-meat diet (excellent). (4) Whole cereal-soybean diet (deficient; vitamin C absent, vitamin A low, calcium low). (5) Milled cereal-meat diet (deficient; vitamin A absent, vitamin C absent, calcium very low). (6) Whole cereal-soybean diet (deficient in calories, protein, calcium, phosphorus, vitamin C). (7) Milled cereal-meat diet (deficient; vitamin B-1 low, protein of poor quality, calories low). (8) Milled cereal-meat diet (deficient; calcium low, vitamin A very low, vitamin C low). (9) Milled cereal-meat diet (deficient; vitamin B-1 low). Address: 1. M.D., Dep. of Public Health, Peiping Union, Medical College, China.

3849. Hastings, Milo. 1938. A college that feeds itself. *Physical Culture*. Nov.

• **Summary:** About Madison College near Nashville, Tennessee. About 500 people now live on the campus, of which 300-350 are students. About 90% of the vegetables (including soybeans) consumed by all these people are grown by student labor. The college has its own mills for whole-grain products and its own bakery, "which also serves whole-wheat and soy-bean bread to over one hundred retail stores in the nearby city of Nashville."

"The address Madison College, Tennessee, has become

familiar to patrons of health food stores as the place of origin of a distinctive line of products made from soy-beans."

The reason for that grew out of an interesting combination of circumstances. First, the college was founded upon the idea that the "students should by their own labor produce as nearly as possible all their own food supply for a completely nourishing diet. Second: Madison College and Sanitarium are strictly vegetarian, and, as at the Battle Creek Sanitarium, the vegetarianism has been worked out as part of the school dietary as well as the sanitarium dietary. To students and patients alike the importance of proper food for the body is emphasized.

"Third: one phase of the work at Madison College has to do with the training of medical missionaries. That has not only brought to the teaching staff people who have had experience in the Orient, but has also brought students from those countries. (At present there are six Japanese and ten Chinese students.)

"Out of these circumstances came the development of a new line of foods which we may call the Americanization of the second most important food material in the Eastern world and the greatest of all vegetarian sources of protein—the soy-bean."

To Madison College, with its interest in perfecting a vegetarian diet, came Perry A. Webber, as professor of chemistry. He had taken his doctor's degree at Michigan State College after a fourteen years' residence in Japan. It was a happy combination of circumstances, and the American chemist, with his Japanese experience, set to work to Americanize the soy-bean as a source of human food.

"It also happened that one of Dr. Webber's Chinese friends, Philip S. Chen, was a fellow student of chemistry at Michigan State College, having come to America to study science. When he had completed his chemical work for a doctor's degree at Michigan, he entered Madison College as a special student to take up practice teaching in the Department of Chemistry under Dr. Webber. The two men, each with a knowledge of soy-beans as used in the Orient, now worked together as chemists in the American college.

"After two years of this cooperation Dr. Webber was called back to Japan to become the head of a school there. Dr. Chen then became the professor of Chemistry at Madison College and continued to work on soy-bean products."

Though Dr. Chen says soy-bean milk has been used in China for 3,000 years, the type made at Madison "is new because it is different and superior to the older forms of the Oriental product." It has been made "more acceptable to American tastes and to the more exacting demands of present-day nutritional science. This also applies to the substitutes for meat and the cheese products made from soy-beans, and to the use of soy-bean flour as an ingredient in bakery and cereal products. Today all this is of special interest to vegetarians and to those who follow the latest forms of health foods. These advances in food science will

later become of far greater significance.”

Dr. Frances L. Dittes, head of the Department of Nutrition, specializes in soybeans, “both in nutritional research and menu applications. Thus, the new food products developed from soy-beans, along of course with other vegetarian dishes, were worked out and tried out in the students’ dining hall and also in the Madison Sanitarium. Patients cured at the sanitarium naturally wished to continue the use of the food products after returning home. This gave the nucleus of a health food manufacturing business.

“This, in turn, provided another campus industry for the work-your-way college, giving occupation for the students in which they could take an especial interest and pride, since the business grew out of the research work of the college and was closely tied in with both their agricultural and their health work.”

Note: This article is reprinted near the back of the 1989 edition of *Madison—God’s Beautiful Farm*.

3850. *Health and Life* (London). 1938. Recommended health food stores and restaurants [in Great Britain]. Nov. p. 362-64.

• **Summary:** Health food stores and restaurants are listed in 70 cities in the UK; they are listed alphabetically by city. The name and address of each is given. There are 25 listings in London alone, 2 in Belfast [Ireland], 3 in Bristol, 2 in Croyden, 4 in Glasgow [Scotland], 2 in Ipswich, 2 in Worthing, etc. The symbol “(R)” is used to designate restaurant. Most stores have the words “Health Food” in their name, but some have “Health Centre,” “Health Store,” “Pure Food,” “Food Reform Depot,” etc.

In Manchester, the Vegetarian Society store is at 39 Wilmslow Road, Rusholme. Also—“Coventry: ‘Pitman’ Health Food Stores, 6 City Arcades.”

3851. *Post-Dispatch* (St. Louis, Missouri). 1938. A college supported by its own industry: Madison College, Tennessee—the country’s most unusual educational institution. Dec. 7. Rotogravure section. p. 10-11. *

• **Summary:** This 2-page center spread is about Madison College in Tennessee, to which it brought much favorable publicity. Photos by Jack Schutz show: (1) Five women students with many Madison Foods packages. (2) Soy milk being made in the food plant. “Soy milk may be substituted for cow’s milk by those who require a strictly vegetarian diet” [i.e., a vegan diet].

3852. Adolph, William. H. 1938. Vegetarianism is no fad in China. *China Weekly Review* (Shanghai) 87(4):124-25. Dec. 24.

• **Summary:** “Rural China has furnished what is probably the best large-scale, longterm experiment with a vegetarian diet which the modern world has witnessed. Vegetarian fads in our Occident have come and gone and, while enthusiasts still stage occasional revivals, it is probable that as an accepted

nutritional regimen. pure vegetarianism is on the wane. By vegetarianism is meant eating food which is solely of vegetable origin. The ration therefore does not include milk, milk products. meat, eggs. or other food-materials derived from animal sources.

The experiment which the rural populace of China has been carrying on is in many respects unconscious, but one source of its importance lies in the fact that it is unconscious. Another reason for its importance is the fact that it has involved not merely a few selected white rats, or even a few human subjects sheltered in the artificial comforts of the nutrition laboratory, but several millions of people as experimental subjects. Furthermore, it has extended not over a few weeks but over a score or more of centuries. It is estimated that not more than 10 percent of China’s population live in the cities, and the food habits of the remaining rural 90 percent have remained largely unaltered, even as the agricultural economy has remained largely unchanged, over a period of thousands of years. The solution to its foremost problem which China has reached—that is, the problem of maintaining a large population on an agricultural basis—is therefore worthy of study. In fact, such a state of nutritional equilibrium as has been attained with human subjects in this area of eastern Asia is unique in the realm of nutritional investigation. Moreover, with the economic factors of the modern world rapidly changing, the opportunity which this experiment offers for study will quite probably never exist again.

“Figure 1 is based on a number of preliminary surveys of what Chinese natives eat. It provides a comparison of the average dietary of China with that of America. Also, it indicates the almost complete extent to which the Chinese diet is vegetarian. In the Chinese diet, meat, fish, and eggs furnish only a very small amount of the total food supply. Even then many observers feel the figure indicated for meat—3 percent—is too high and does not properly represent the facts, while the milk and milk products consumed in China are so small in amount that they do not appear in the diagram at all.” Address: Prof. of Biochemistry, Yenching Univ., Peiping, China.

3853. *Madison Health Messenger* (Madison, Tennessee). 1938. Madison College stresses health. 1(3):1, 3, 5. Fall-winter. [5 ref]

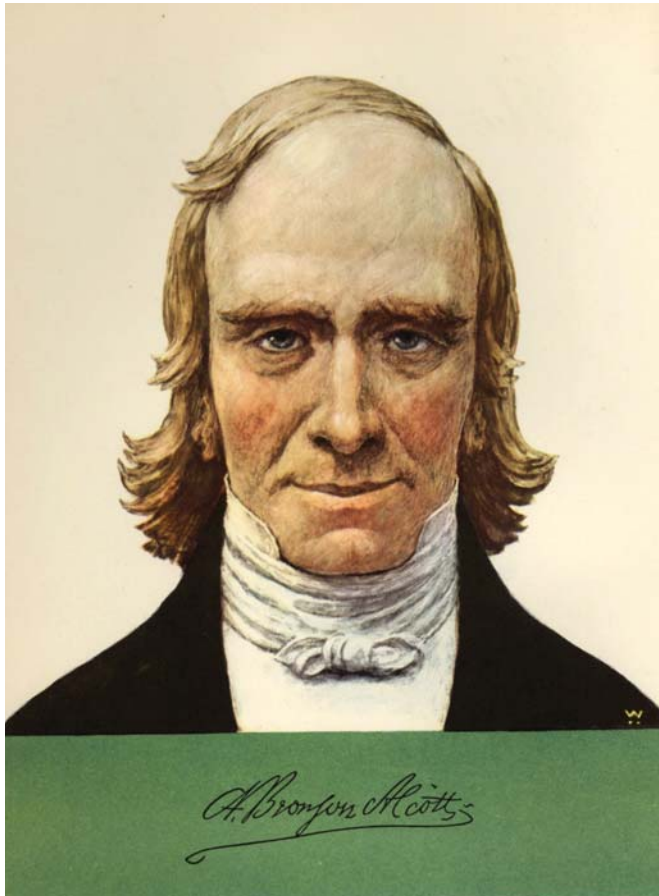
• **Summary:** Cites and discusses the many nationwide publications in which the story of Madison College has been told. For example: “*Reader’s Digest* published an article in the May issue entitled ‘Self-Supporting College.’”

“Early in June the *New York Times* sent a photographer to Madison College to take pictures for their rotogravure section. These pictures appeared in the June 19 issue of the *New York Times*.

“Mahatma Gandhi reprinted the entire *Reader’s Digest* article in his official organ the *Harijan*, in India.”

“From the very beginning nearly 35 years ago, the importance of correct eating and health habits was emphasized... A vegetarian bill-of-fare was adopted and is adhered to strictly today.”

3854. Alcott, Amos Bronson; Shepard, Odell. 1938. *The journals of Bronson Alcott*. Boston, Massachusetts: Little, Brown and Company. xxx + 559 p. Illust. Index. 25 cm. [346 footnotes]



• **Summary:** Contains a very interesting introduction and 2-page chronology (p. xxix-xxx) of the life of Amos Bronson Alcott. “So considered, they [Alcott’s journals] show his long struggle toward the integration of his experience and thought and mind. They record his patient search for the One that lies forever hidden in the Many.” He believed that every life “is an epitome of ultimate truth.”

He was deeply influenced by Coleridge’s book *Aids to Reflection*. Bronson Alcott began this journal under the influence of his cousin, William Andrus Alcott—a remarkable man of power and fine achievement, who himself kept a journal. Bronson early abandoned his early orthodox religious faith. Today he is “an almost forgotten man.” Yet his wife and daughters adored him, and he was greatly admired and respected by those who knew him best. Ralph



Waldo Emerson, his closest friend for more than four decades, called him ‘the most extraordinary man and the highest genius of the time.’ Henry David Thoreau said that Alcott was “the sanest man” he had ever known. A self-made man, Bronson Alcott was always first and foremost a teacher.

A search of this book on Google Books shows that none of the words “vegetarian” “vegetarians” or “vegetarianism” appear in the text of the book. Nor do the words “vegetable” (as in “vegetable diet”) or “vegetables” or “cow(s)” or “dairy” or “egg(s).”

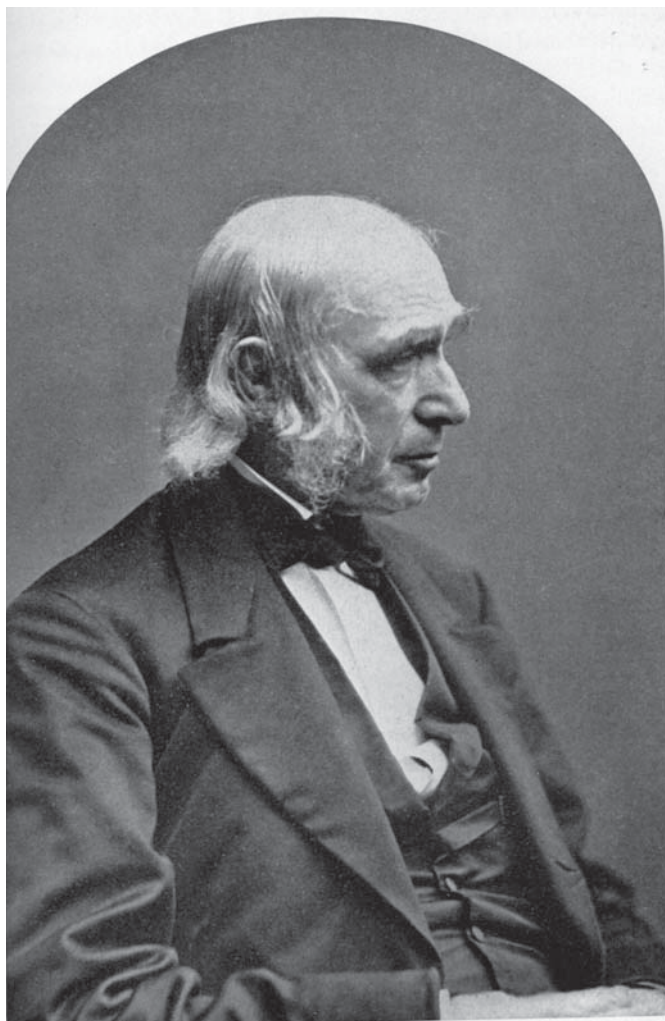
However, a footnote (p. 115) states: “From the year 1835 to the end of his life Alcott was strictly vegetarian in diet. He did not, however, as is often said, forbid the use of meat to his family.”

The word “milk” appears on pages xx, 258, and 527—but none is of interest or importance. The word “cheese” on p. 180. “May 11. Replenish our stores from the grocery in the village. Maple sugar, flour, cheese, &c. We endeavour to use no articles of foreign or slave production in our diet. In apparel we cannot yet dispense with cotton and leather, the first a product of slaves and the last an invasion of the rights of animals.”

The word “diet” appears twice: Page 146: “as we are not favorably situated here for any experiments of diet—having little or no fruit on the place,...” The other is on page 180 (see above). The word “vegetarian” appears 4 times: Page 115. “The butcher again took advantage of my simplicity...” Footnote: “From the year 1835 to the end of his life Alcott was strictly vegetarian [vegan] in diet. He did not, however, as is often said, forbid the use of meat to his family.

Page 164. 1864 July 20 (London). “The conversation ran on various topics: Pythagorean diet,...” See also p. 492, 529.

Alcott traveled to England in 1842 (May to Oct.) and visited Alcott House, which is mentioned on pages 139, 144,



163, 167-68.

A portrait illustration (frontispiece, with his signature) shows Amos Bronson Alcott, lived 1799-1888. Odell Shepard (editor) lived 1884-1964. Portrait photos show: (1) William Andrus Alcott (facing p. 32). (2) Bronson Alcott, ca. 1875. (3) Bronson Alcott, in top hat and cloak, age 80 (ca. 1879).

The following are mentioned often in the index: Agassiz, Prof. Louis. Alcott, Louisa May. Alcott, Mrs. Bronson. Alcott House, England (p. 139, 144, 163, 167-68). Alcott, William Andrus (cousin). Bhagavad Gita. Boehme, Jacob. Brown, Captain John. Carlyle, Thomas. Channing, Ellery. Coleridge, Samuel Taylor. Dial, The. Emerson, Ralph Waldo. Fruitlands. Garrison, William Lloyd. Greaves, James Pierrepont. Hawthorne, Nathaniel. Jesus. Lane, Charles. Thoreau, Henry David. Address: Odell: Author of "Pedlar's Progress".

3855. Anderson, Hans Steele. 1938. Science of food and cookery. 7th ed. Mountain View, California, Portland, Oregon, Cristobal, Canal Zone, and Omaha, Nebraska: Pacific Press Publishing Assoc. 297 p. Illust. 23 cm. [7 ref]



• **Summary:** Soybeans are discussed, with recipes, on pages 157-60. A recipe for making soy bean milk is given on p. 282; the remaining pulp is called "soy bean cake."

A 5th edition (same publisher, number of pages, and size) was published in 1929, and a 6th edition in 1932.

3856. Bircher-Benner, Max Oskar. 1938. The prevention of incurable disease. Translated from the German by Dr. Elsa F. Meyer. London: John Miles. 125 p. Illust. 20 cm. *

• **Summary:** About vegetarianism.

3857. Bircher-Benner, Maximilian Oskar; Bircher, Max Edwin. 1938. Fruechtespeisen und Rohgemuese. 26. Auflage [Fruit dishes & raw vegetables. 26th ed.]. Zurich, Switzerland, Leipzig, Germany, Vienna, Austria: Wendepunkt Verlag. 59 p. Illust. 22 cm. Series: Wendepunktuecher, Nr. 1. [Ger]

• **Summary:** About a raw food vegetarian diet. 251,000 to 260,000 copies have now been printed. A 37th edition was published in 1953.

An ad on the page facing the title page states that Nuxo-Werke Rothfritz & Co. in Hamburg, Germany, maker of Nuxo nutfoods, was founded in 1905. Address: Switzerland.

3858. Fisher, Irving; Emerson, Haven. 1938. How to live. 20th ed. New York, NY. *

• **Summary:** This book was first published in Oct. 1915.

3859. Hall, Charlotte (Madame). 1938. Nature's pyramid to health. Denver, Colorado: Published by the author. 159 p. Illust. 20 cm.

• **Summary:** Discusses the author's personal system of vegetarianism, hygiene (breathing, bathing, sleep, food), the mind, and grooming, and suggests natural treatments instead of drugs for an array of chronic diseases.

3860. Haughton, Enoch; Stewart, Basil. 1938. "Ye shall eat no manner of blood." The causes of disease and the remedy. Redhill, England: Holmesdale Press. 9 p. 19 cm. *

• **Summary:** About vegetarianism.

3861. Jones, Fay K. 1938. Useful meatless recipes. London: C.W. Daniel Co. 38 p. 19 cm. *

3862. Klein, Ida. 1938. Neuzeitliche Kueche: Fleischlose Gerichte fuer alle Verhaeltnisse [Modern cookery: Meatless dishes for all occasions]. Hamburg, Germany: Advent-Verlag. 144 p. 8 color plates. 20 cm. [Ger]*

• **Summary:** This book was issued by the Deutscher Verein für Gesundheitspflege e.v. [evangelisch], Hamburg. It was reprinted in 1941 by Vollmer & Bentlin, Hamburg.

3863. Levando, Fania. 1938. [Jewish vegetarian cookbook]. Vilna, Poland: Kletzkin. 235 p. [Yid]*

• **Summary:** The first vegetarian cookbook in Yiddish was written by Fania Levando who ran a Jewish vegetarian restaurant named Kuchnia Gieta-Jarska in Vilna, Poland; it was published in 1938 by Kletzkin, a famous publisher. Perhaps only one copy still exists.

3864. Nuxo Nussnahrungs. 1938. Zur Bereitung koestlicher Rohkostspeisen [For the preparation of delicious raw-food dishes and meals (Ad)]. In: Bircher-Benner, Maximilian Oskar; Bircher, Max Edwin. 1938. Fruechtespeisen und Rohgemuese. 26. Auflage [Fruit dishes & raw vegetables. 26th ed.]. Zurich, Switzerland, Leipzig, Germany, Vienna, Austria: Wendepunkt Verlag. 59 p. Ad faces title page. [Ger]

• **Summary:** Nut mayonnaises made from Nuxo = Nutmeats. Breakfast foods with Nuxocreame. Almond milk and fruit milk made from Nuxo Almond- and Nut products. Dextrinized Nuxo = flakes from cereal grains, chestnuts, and the like. Our logo is the sign of natural purity (*Naturreinheit*) and wholeness (*Vollwertigkeit*). Established in 1905. Address: Nuxo-Werke, Rothfritz & Co., Hamburg 1, Germany.

3865. Ross, Anna (Brunton); Brand, Regina. 1938. Modern

recipes for radiant health. New York, NY: Healthful Living Publishing Co. 81 p. Introduction by Max Warmbrand. *

3866. Rubenstein, Helena. 1938. Food for beauty. New York, NY: I. Washburn. 245 p. Illust. by Robert L. Leonard. 21 cm. *

• **Summary:** About diet and vegetarianism, with menus. The author, one of the great ladies in the American beauty industry, lived 1871? to 1965.

3867. Thomson, Jessie Robertson; Thomson, J. Eva. 1938. Food for health: The Kingston recipes based upon food reform. London: Thorson Publishers. 71 p. 19 cm. Rev. ed. 1942. Reprinted in 1947. *

• **Summary:** This is a vegetarian book which advocates two meals a day, the first being at around 11 o'clock, including only fruit and wholemeal bread. Children could have fruit and cereal, such as Force or Shredded Wheat. The second meal to be eaten around 6 o'clock basically included anything in the book, the likes of Westmoreland soup, wholemeal nut loaf, walnut mince and pineapple cream. The use of Nutter, Yeastrel and Marmite was fine, but pepper is not to be used and the use of peas, beans and lentils should be sparing, as they were classed as 'clogging.' Soya flour was also used if available.

3868. White, Ellen G. 1938. Counsels on diet and foods: A compilation from the writing of Ellen G. White by the Board of E.G. White Trustees. Takoma Park, DC: Review and Herald Publishing Assoc. 511 p. Index. 17 cm.

• **Summary:** The Foreword states: "Early in 1926 there was issued by the Loma Linda college press, a paper-bound volume entitled 'Testimony studies on diet and foods.' This was compiled by Dr. H.M. Walton from the writings of Mrs. E.G. White for use in the College of Medical Evangelists... The continued call for the book... justifies the issuance of this new and enlarged edition."

Quotations from previous writings by a founder of the Seventh-day Adventist faith are arranged by the following subjects: Reasons for reform. Diet and spirituality: The relation of diet to morals. Health reform and the third angel's message. The proper dietary: The original diet, the simple diet, the adequate diet, diet in various countries. Physiology of digestion. Improper eating a cause of disease. Overeating. Control of appetite. Regularity in eating: Number of meals, eating between meals. Fasting. Extremes in diet. Diet during pregnancy. Diet in childhood. Healthful cookery. Health foods and hygienic restaurants. Sanitarium dietary. Diet a rational remedy. Fruits, cereals, and vegetables: Fruits, grains, bread, vegetables. Desserts: Sugar, milk and sugar, pie, cake, pastry, puddings. Condiments, etc.: Spices and condiments, soda and baking powder, salt, pickles and vinegar. Fats: Butter, lard and grease, milk and cream, olives and olive oil. Proteins: Nuts and nut foods, eggs, cheese.

Flesh meats (proteins continued): Progressive dietetic reform in Seventh-day Adventist institutions. Beverages: Water drinking, tea and coffee, cereal substitutes for tea and coffee, cider, fruit juice. Teaching health principles: Instruction to be given on health topics, how to present the principles of health reform, cooking schools. Appendix: Personal experience of Ellen G. White as a health reformer, a statement by James White relating to the teaching of health reform. General subject index.

Concerning the consumption of milk, dairy products, and eggs, Ellen G. White stated (year of quotation, number in book): "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet" (1890, #601).

"Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute... The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it" (1909, #602).

"Milk, eggs, and butter should not be classed with flesh meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. These are poor families whose diet consists largely of bread and milk...

"Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because of wickedness among men" (1902, #603).

"If milk is to be used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from it" (1905, #607).

"We place no butter on our table. Our vegetables are generally cooked with milk or cream and made very palatable... We think a moderate amount of milk from a healthy cow is not objectionable" (1870, #611).

Concerning the idea that the strictest diet is not the best, especially for the poor, see White's letter of 1901, #612. She feels that all people should stop consuming flesh meats, tea and coffee, but that the subject of giving up milk, eggs, cream, and butter needs to be handled carefully, especially by poor families. "No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem."

"The health food business is in need of means and of the active cooperation of our people, that it may accomplish the

work it ought to do. Its purpose is to supply the people with food which will take the place of flesh meat, and also milk and butter, which, on account of the diseases of cattle, are becoming more and more objectionable" (1900, #583).

"Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. They may be diseased... Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar" (1870, #533). Large amounts of milk and sugar "clog the system, irritate the digestive organs, and affect the brain" (1870, #534). "Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients" (1905, #536).

Concerning cheese (made by fermentation): "Cheese is still more objectionable [than butter]; it is wholly unfit for food" (1905, #633).

Concerning vegetarian restaurants: "In our cities interested workers will take hold of various lines of missionary effort. Hygienic restaurants will be established. But with what carefulness should this work be done! Those working in these restaurants should be constantly experimenting, that they may learn how to prepare palatable, healthful foods. Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in smaller places. But in every place where there is a church and a church school, instruction should be given in regard the preparation of simple health foods for the use of those who wish to live in accordance with the principles of health reform. And in all our missionary fields a similar work can be done (#412, 1900).

"Our Restaurants Stand for Principle: You will need to guard constantly against the introduction of this and that, which, though seemingly harmless, would lead to the sacrifice of principles that should ever be maintained in our restaurant work... We must not expect that those who all their life have indulged appetite will understand how to prepare food that will be at once wholesome, simple and appetizing. This is the science that every sanitarium and health restaurant is to teach...

If the patronage of our restaurants lessens because we refuse to depart from right principles, then let it lessen. We must keep the way of the Lord, through evil report as well as good report.

"I present these things to you in my letters to help you to cleave to the right and to discard that which we cannot bring into our sanitariums and restaurants without sacrificing principle (#413, 1902).

"Avoid Complex Combinations: In all the restaurants in our cities, there is danger that the combination of many foods in the dishes served shall be carried too far. The stomach suffers when so many kinds of food are placed in it at one

meal. Simplicity is a part of health reform. There is danger that our work shall cease to merit the name which it has borne.

If we would work for the restoration of health, it is necessary to restrain the appetite, to eat slowly, and only a limited variety at one time. This instruction needs to be repeated frequently. It is not in harmony with the principles of health reform to have so many different dishes at one meal. We must never forget that it is the religious part of the work, the work of providing food for the soul, that is more essential than anything else.

“The Mission of Hygienic Restaurants: It was presented to me that we should not rest satisfied because we have a vegetarian restaurant in Brooklyn, but that others should be established in other sections of the city. The people living in one part of Greater New York do not know what is going on in other parts of that great city. Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God’s special message of truth.

“Wherever medical missionary work is carried on in our large cities, cooking schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods” (#416, 1902).

Other entries: Why use secondhand food? “The diet of the animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated into the system of animals, before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures?” (1896, #703). Note: A revised edition was published in 1946.

Note: This is the earliest English-language document seen (July 2021) that contains the term “health restaurant” (or “health restaurants”).

3869. Roberts, F.G. 1938? Health via nature: Healing with food. 1st ed. Melbourne, Australia: Roberts’ Health Service. 32 p. Undated. Illust. Port. 21 cm. *

• **Summary:** This book is about naturopathy and diet therapy. The only advertisement is for Vita-elm as a product. Mentions the Roberts guest house at 428 St. Kilda Road and their head office at 430 St. Kilda Rd., Melbourne. The previous publications listed within it are: “Long Life and How to Obtain It” and “The Natural Health Cook Book.” Address: Australia.

3870. Roberts, F.G. 1938? The natural health cook book: Simplified meals. Eat your way to health. Melbourne, Australia: Published by the author. 79 p. Undated. * Address: Australia.

3871. Clark, David Lee. 1939. The date and source of

Shelley’s “A Vindication of Natural Diet.” *Studies in Philology* 36(1):70-76. Jan. [17 footnotes]

• **Summary:** This essay contends convincingly that “A Vindication of Natural Diet” was Shelley’s earliest work on vegetarianism, and that he had been influenced by Joseph Ritson’s “An Essay on Abstinence from Animal Food” (1802) far more than by John Frank Newton’s *The Return to Nature, or a Defence of the Vegetable Regimen* (1811), and far more than had been previously recognized. Clark believes that Shelley adopted a strictly vegetable diet several months before he met Newton.

“Shelley made four attempts to put the case for vegetarianism, three of which, *A Vindication of Natural Diet*, the Note in *Queen Mab* [written after *A Vindication...*], a brief section of *A refutation of Deism*, were published in his lifetime. He also left an unpublished essay on the subject, which appeared in 1929, *The Complete Works of Percy Bysshe Shelley*, in ten volumes (edited by Roger Ingpen and Walter E. Peck), V, 335-44, as *On the Vegetable System of Diet*. If [his friend Thomas Jefferson] Hogg may be trusted, Shelley began a mild form of vegetable diet while at Oxford [after reading Plutarch]. But it was not until March 1, 1812, that Shelley and Harriet [Westbrook] adopted a strictly vegetarian diet.” Note: On March 14, 1812, Harriet Westbrook, with whom Shelley had eloped the previous year, wrote from Dublin to Elizabeth Hitchiner: “You do not know that we have foresworn meat and adopted the Pythagorean system. About a fortnight has elapsed since the change, and we do not find ourselves any the worse for it.”

Shortly after leaving Oxford, Shelley translated Plutarch’s two essays on Flesh-Eating, the two central arguments of which became the backbone of *A Vindication*. Address: Univ. of Texas.

3872. *Health News (Hollywood, California)*. 1939. Vegetaria success causes new policy. 7(4):9. Feb. 24.

• **Summary:** “Mounting business has made possible a policy change at Los Angeles’ Downtown Vegetaria, 343 S. Hill, announces Proprietor Ben Lieberman.

“‘Increased volume enables us to serve large portions at extremely low prices now,’ he states.”

A small ad on the same page shows that this is “A self-service Health dining room. All prices 5¢ to 7¢. Breakfast, lunch, dinner.”

3873. Broun, Heywood. 1939. The passing of Shaw’s mentor [Henry S. Salt]. *New Republic* 98:375-76. May 3.

• **Summary:** A witty tribute to and biography of Henry S. Salt, the father of modern vegetarianism, who died recently in Brighton, England, at age 87. Rather obscure himself, this assistant master and classicist at Eton (1875-84) converted Mohandas Gandhi to vegetarianism (Gandhi “later became one of the most active proselyters of the age”) and strongly influenced George Bernard Shaw. Salt’s vegetarianism

was based on moral rather than medical or health grounds. He was honorary secretary of the Humanitarian League from 1891 to 1920. "The late Henry Salt, father of modern vegetarianism, seems to have been a wild man." In his book 'The Creed of Kinship,' Salt wrote of his basic conviction that "a kindly consideration for the rights of all our fellow beings, human or subhuman, is the basis of any religion, any morality worthy of the name."

3874. *Lancet*. 1939. The wider aspects of nutrition: A national conference. i(6036):1057-59. May 6.

• **Summary:** "Prof. Cathcart considered that a diet made up of brown bread, butter, cheese, milk, vegetables and fruit would provide all the essential items. The slogan 'Drink more Milk,' however, ought to read 'Drink more Safe Milk.'" He also discussed combining protein foods in the correct proportions to increase their biological value.

Sir Robert McCarrison also discussed his views on nutrition.

3875. Live Food Cafeteria. 1939. New book—*Nature the Healer*, by John T. Richter (Ad). *Los Angeles Times*. May 14. p. I22.

• **Summary:** "Since 1917." Address: 325 West 3rd St., Los Angeles, California. Phone: MAdison 4061.

3876. Fritsche, H. 1939. Heilung durch Ordnung [Healing through orderliness]. *Neue Rundschau* 50(2):95-102. July. [Ger]*

3877. *Good Health (Battle Creek, Michigan)*. 1939. Diet for duodenal ulcer. 74(7):216. July. [1 ref]

• **Summary:** "The dietary faults which produced the ulcer must be carefully avoided. Most important of all is thorough daily cleansing of the colon and suppression of putrefaction in the intestinal tract... The cure of the infection which gives rise to the ulcer is greatly facilitated by the use of cultures of the *Lactobacillus acidophilus*. Soy acidophilus culture is especially to be recommended because the protective organism grows with much greater vigor in milk prepared from the soybean than in ordinary dairy milk. For this reason it is a wise plan for a person who has once suffered from ulcer to discard meats of all kinds and make free use of the soybean."

3878. *Good Health (Battle Creek, Michigan)*. 1939. Green soybeans growing in favor. 74(7):219. July. [1 ref]

• **Summary:** Originally the soybean varieties planted in the United States "were best adapted for forage and for industrial uses, but the Federal authorities have been distributing seed for raising edible types. Tests of eighteen kinds of soybeans have been made at the University of Illinois Agricultural Experiment Station." Through the cooperation of many people, a large body of practical information has been

gathered.

"To cook the green beans, add a cup of boiling water and three-quarters of a teaspoon of salt. Cover and cook for 10 minutes after boiling starts. Drain or season with butter or as desired.

"*The Vegetarian Messenger and Health Review* reports that the consumption of the soybean is increasing in Great Britain; the importation amounted to 98,916 tons in 1937... Germany, being highly scientific, has recognized very clearly the qualities of this crop and imported 591,376 tons in 1937... Russia has a soy institute in which the beans are converted into milk and milk products."

3879. *Health News (Hollywood, California)*. 1939. Vegetarian beach cafe. Aug. 11. p. 9.

• **Summary:** Venice, California. Now you can have good meals when out for a day at the beach—at the Dairy and Vegetarian Cafeteria, at 1301 Ocean Front.

3880. *Health News (Hollywood, California)*. 1939. San Diego's health food center; Vegetarian Cafeteria and Bakery (Ad). Aug. 11. p. 9.

• **Summary:** C.A. Thompson, Proprietor. Free dietetic service. Address: Sixth St., San Diego [California].

3881. Weaver, Diana; Weaver, Purcell. 1939. Natural foods: their preparation and use. With dietetic tables by Edmond Székely. Victoria, B.C., Canada: The Cosmovitalist Press. 253 p. Index. 22 cm.

• **Summary:** This is a lacto-ovo vegetarian cookbook.

Page 162: In Chapter 8, "Vegetable oils and fats, is an entry for "Soya bean oil: Soya bean oil, or bean oil as it is sometimes called, is an oil extracted from the seeds of the plant *Soja (Glycine) hispida*, cultivated widely in China, Manchuria and Japan. In recent years it has acquired considerable importance in the United States, where it is grown for fodder and for the seed. It is also grown in Mexico. In the East the oil has long been used as a food. The seeds yield about 12 per cent of oil by expression. It is now obtainable as a salad oil in the United States and England. Its value depends on the processes used to extract it."

Pages 187-88: Soya Bean [188]

"The soya bean or soy-bean is an annual plant, *Soja hispida*, widely cultivated in China, Manchuria, Korea and Japan. It has recently been introduced into the United States, Mexico, the Argentine and various European countries. The stem grows erect and is covered with silky hairs, bearing two or three pods from the axil of the leaves. The soya bean is the most nutritive of all the beans. It has the most complete protein of any legume; it has a small amount of starch. Its mineral content is high. Despite its richness in phosphorus, it is an alkaline food, being also well supplied with potassium, calcium, magnesium and sodium. It contains vitamins A and B. It contains fair amounts of fat of good quality. The soya

bean requires less [sic, more] cooking than other dried beans. It is used in Europe and America as a diabetic food, owing to its low starch content. A bread is made from its flour. Other products are soy cheese [tofu], soy milk and soy sauce. The oil is industrially important."

Then come 7 recipes, each calling for whole soya beans: Boiled soya beans. Baked soya beans, Soya bean croquettes. Soya bean loaf. Soya bean milk. Soya bean soup. Soya bean coffee.

The table of foods (pages 226-34), compiled by Dr. Szekely, is reprinted from *Medicine To-morrow*.

"Note: The numerals in square brackets placed after certain of the foods mentioned in Part I refer to the number of that food in the Table of Foods given in Part III."

An insert gives a list of about 20 errata. Address: Leatherhead, England.

3882. Amon-Wilkins, Juan. 1939. The soy-bean and sound nutrition. *Nature's Path* (New York City). Sept. p. 349.

• **Summary:** Soybeans offer a nutritious alternative to meat. "After an animal is murdered, a considerable amount of uric acid is held up in its tissues." The soy bean is also "rich in the nerve-building element Lecithin..." Address: Dr.

3883. Borth, Christy L. 1939. Pioneers of plenty: The story of chemurgy. Indianapolis, Indiana and New York: Bobbs-Merrill. 303 p. Portraits. 22 cm.

• **Summary:** Soy is discussed at length (usually in connection with Henry Ford Sr. and Edsel A. Ruddiman) on p. 22, 40, 42, 202-06, 208-11. Henry Ford is also discussed on p. 21-22, 30, 69, 76-77, 118, 144, 246.

"A few years ago, Henry Ford was ridiculed when he said the time would come when most of an automobile would be grown on the farm. Since then, Ford chemists have perfected processes whereby soy beans are converted into plastic substitutes for automobile parts formerly made of metal. Ford Chemist Russell Hudson McCarroll estimated that the use of plastics for interior window moldings alone would increase that company's use of farm-grown metal-substitutes twenty-five million pounds annually." (p. 21-22).

"Dearborn was selected as the [first chemurgic] conference site because it was the home of Henry Ford, an industrialist who had demonstrated his understanding of the meaning of the farm problem, and because there were, in near-by Edison Institute, working exhibits of the processing equipment which Ford researchers had developed to convert soy beans into some thirty industrial products." (p. 40).

At the chemurgic conference Russell Hudson McCarroll, a Ford chemist, described how soy beans are converted into raw materials for industrial use. "From the bean oil Ford chemists make a lacquer which is claimed to be superior to the pyroxylin paints usually used in coating metals. From the residue of meal after extraction of oil, Ford chemists make plastic parts for automobiles, these farm-derived parts being

substitutes either for metals formerly mined or for rubber formerly imported." (p. 42).

Chapter 10, titled "Ford links farm and factory" (p. 200-12) is about Henry Ford, chemurgy, and soy beans. "Do you recall the gibes that greeted his [Henry Ford's] prediction that man would one day find a substitute for the cow, as revolutionary as the automobile which displaced the horse? It was very funny when the cartoonists and columnists leaped upon it gleefully—but it may not be so fantastic as it once seemed.

"Let's investigate it.

"Come now to the foot of Elm Street, in Dearborn, to a rejuvenated farmhouse whose homelike exterior masks a modern laboratory."

"Follow the truant chemurgists inside and meet Ford's boyhood companion, Dr. Edsel A. Ruddiman, the food-chemist whose services were enlisted by his old deskmate. In the back room, once a farm kitchen, is an electric refrigerator, filled with food made from soy beans. Milk, butter and cheese—the latter, fresh, dried, smoked and fermented—are there, soy-bean products all. In the pantry are breakfast foods, macaroni, salad oils, crackers, diabetic foods, infant foods, flour, bouillon cubes, soups, confections, coffee substitutes, sauces, gravies and beef substitutes—all produced from the soy" (p. 202-03).

A wonder bean indeed!" "During the World War [I], when Germany faced famine, German chemists extracted from the soy the glutamic acid which became the basis of the 'beef-tea' that kept patients alive in hospitals." The soy bean "gets into Heinz and Lea & Perrins' sauces and into oleomargarine" (p. 203).

A full-page photo (between pages 206 and 207) shows Irénée du Pont and Henry Ford talking and enjoying a meal together at a table.

3884. Price, Robert. 1939. The New England origins of "Johnny Appleseed." *New England Quarterly* 12(3):454-69. Sept. *

• **Summary:** John Chapman (Johnny Appleseed), lived 1774-1845.

3885. Basu, K.P.; Basak, M.N.; Sircar, B.C. Rai. 1939. Studies in human metabolism. II. Calcium and phosphorus metabolism in Indians on rice and on wheat diets. *Indian J. of Medical Research* 27(2):471-99. Oct. [30 ref]

• **Summary:** Three of the subjects consumed vegetarian diets. Address: Biochemical Lab., Dacca Univ., Dacca, Bangladesh.

3886. Weaver, Diana; Weaver, Purcell. 1939. Natural foods: their preparation and use. With dietetic tables by Edmond Székely. London: C.W. Daniel Co. 253 p. *

• **Summary:** An early book on vegetarian cookery.

3887. Baines, Maud; Saxon, Edgar J. 1939. Complete guide to sound, successful and attractive food reform. 17th ed. London: C.W. Daniel Co. 256 p. 8°. *

3888. Bircher-Benner, Maximilian Oskar; Bircher, Max Edwin. 1939. Fruit dishes & raw vegetables. London: C.W. Daniel Co. 64 p. 19 cm. *

3889. Gruninger, Ulrich; Gettler, Hanna. 1939. Pflanzliche Rohkostdiät, mit besonderer Berücksichtigung ihrer Anwendung im Kindesalter [Plant-based raw-food diet, with special regard for its application to infancy and childhood]. Stuttgart, Germany: F. Enke. 3 + 90 p. 22 cm. [Ger]*

3890. Klein, Kurt. 1939. Die fleischlose Kueche fuer Gesunde und Kranke. 8. Auflage [Meatless cookery for the healthy and the sick. 8th ed.]. Hamburg, Germany: Vollmer & Bentlin. 266 p. Color plates. 21 cm. No index. Herausgeber: Deutscher Verein fuer Gesundheitspflege Hamburg. [Ger]

• **Summary:** There are many ads in the back for vegetarian food products made by DE-VAU-GE (Hamburg 26), including Granovita (corn), Granola (wheat), Granutose (oats), and Gerstola (barley).

Note: This is the earliest document seen (May 2015) concerning DE-VAU-GE. Address: Kuechenmeister.

3891. Kloss, Jethro. 1939. Back to Eden: A book on herbal remedies for disease, and other natural methods of healing. 1st ed. [Washington, DC]: Published by the author. vii + 667 + [25] p. Illust. Portrait. Index. 21 cm.

• **Summary:** This treasury of herbal lore and vegan cookbook (it uses no dairy products or eggs, replacing them with soy products) is one of the most creative and original sources of early soyfoods recipes. Contents: Foreword. 1. Personal experiences. 2. Soil. 3. History of medicine. 4. Fresh air and exercise. 5. Fasting. 6. Effects of devitaminized, adulterated foods on the body. 7. Fruit diet. 8. Meat-eating. 9. Foods. 10. Diet. 11. Aluminum utensils. 12. Cooking under steam pressure. 13. Disease of animals. 14. History of water cure. 15. Water. 16. Water-effects and treatment. 17. Water-its effect in sickness. 18. Baths. 19. Compresses and fomentations. 20. Massage. 21. High enemas. 22. Nursing. 23. Fruits. 24. The eliminating diet. 25. Minerals found in the body. 26. Herbs. 27. Medical trees. 28. Tonics. 29. Herbs (Their description and use in treating disease). 30. Definitions of medicinal properties of herbs. 31. Herbs indicated for specific diseases. 32. Directions for use of non-poisonous herbs. 33. Treatment of disease. 34. Food preparations of various kinds. 35. Oranges. 36. Potatoes; gathering and preserving of herbs.

The Foreword states: "This book contains tried, safe, and inexpensive remedies for the prevention of disease and sickness, remedies which are the result of my own practical

experience of nearly forty years." "No matter how many germs get into the body, if the blood stream is clean and the blood corpuscles are in a healthy condition, you will be safe. Everyone comes in contact with many kinds of germs, but these organisms will not harm you or cause you sickness and death unless they have a place in which to propagate themselves." Sickness and illness are "caused by violating the laws of nature and health. "If then they would resort to simple means and follow the basic laws of health that they have been neglecting—proper diet, use of pure water, fresh air, sunshine, rest, and nature's remedies, herbs, etc., nature would restore the body to its original health." "God has provided a remedy for every disease that might afflict us." "The fundamental principle of true healing consists of a return to natural habits of living."

Virtually all of the information on soybeans and soyfoods is in chapter 34, "Food Preparations of Various Kinds" (p. 582-633). First come two sections of text: "The nutritional value of the soybean" (p. 582-84; "Taken from an address delivered by Dr. J.A. LeClerc, before the annual meeting of the American Soybean Association. Sept. 15, 1936"). "Uses of the soybean for industrial purposes" (p. 585).

Then comes an introduction soy-related recipes (p. 585-87): "The knowledge of the value of the soybean here in America is one of the greatest things that was ever launched in the food line in the history of the nation, and at this time of great poverty [the Great Depression], want, and disease, it is the most important thing that could be given the people." "Soybean milk can be made from soybeans at home for less than two cents a quart." Soybean milk "is not only a good food, but a real medicine." It is easily digested and highly alkaline. "I have experimented with soybeans for fifteen years [since about 1924] and have produced a fine, acceptable soybean milk as well as many other soybean products." "I use soybeans in more than fifty dishes."

Then come recipes (p. 587+): Soybean cheese (fermented soybean milk, peanut butter, and tomato puree, p. 587). Soybean cream cheese (from fermented soybean milk, p. 588). Nut cheese no. 1 (fermented soybean milk, peanut butter, and soybean butter {see p. 613}, p. 588). Nut cheese no. 2 (raw peanut butter, ground oatmeal flour, water and salt [no soy], p. 589). Nut milk (made with raw peanut butter and cow's milk [no soy], p. 590). Canned soybeans (p. 592). Soybeans and rice (with sprouted soybeans). Baked beans with tomato sauce (incl. soybeans, p. 593; "Soybeans are, no doubt, the best of all beans, but the flavor is not as pleasant. This can be overcome by using various seasonings, such as tomato sauce, a little onion, and celery). Vegetable protein (wheat gluten seasoned with soy sauce, p. 597). Nut loaf (seasoned with soy sauce). Kloss' granola (with soybean milk and soybean mash [okara], p. 599). Baked rice (natural brown rice baked in soybean milk, p. 600). Soybean coffee plus 2 recipes for Cereal coffee based on rye or wheat bran

[real coffee with caffeine is not included]. Soybean broth (with soybean milk and oatmeal, p. 604-05). Oatmeal broth (with soybean milk). Soybean buttermilk (fermented, p. 605-06; "Buttermilk is an excellent article of diet for everyday use, but is especially beneficial in malnutrition, tuberculosis, toxic conditions, and intestinal infections. Soybean buttermilk has the advantage of producing an alkaline effect and is more nourishing than ordinary buttermilk. It is rich in minerals and very palatable. More nourishing than yogurt buttermilk used under various names."). Soybean cheese (fermented soybean milk, raw peanut butter, and tomato puree). Soybean cottage cheese (fermented soybean milk, p. 608). Soybeans and rice (with sprouted soybeans, p. 608-09). To sprout soybeans, lentils, or grains (p. 609). Soy patties (with soybean pulp [probably ground soybeans, not okara] and soy sauce). Gluten patties (seasoned with soy sauce, p. 610). Soybean loaf. Soybean cottage cheese loaf. Soybean milk. Soybean milk no. 2 (made from "soy meal, p. 611). How to curd [soybean] milk (p. 612). Soybean jelly (soybean milk jelled with agar-agar flakes and sweetened with malt sugar). Soybean butter (made with 1 cup water, 2 tablespoons soybean flour, and 2 cups soybean oil, p. 613). Soybean cream (blend rich soybean milk and soybean oil). Soybean ice cream (made with 2 quarts rich soybean milk, 2 lbs. malt sugar, ½ pint soybean butter or soybean mayonnaise, and 1 tbsp. agar-agar). The yolk of an egg (made with soybean flour, p. 614). Pancakes (with cornmeal and soybean mash [okara]). Tomato soup (with soybean flour, soybean flour, soymilk, and/or soy sauce, Savita, or Vegex, p. 618). Cream of tomato soup (with soybean milk, p. 620). Cream of celery soup. Cream of lentil soup. Vegetable oyster soup (with rich soy milk, p. 622). Eggplant soup (with soybean milk). Cream of spinach soup. Potato soup. Soybean gravy. French toast (made with soybean bread soaked in soybean milk, p. 624). Soy oil mayonnaise (with soy oil and finely ground soy flour, p. 628). Vanilla sauce (with soybean cream, p. 632). Vegetable gelatin (with agar-agar and soybean cream dressing, p. 632). Orange jelly (with soybean cream). Strawberry jelly (with soybean cream). Rice pudding (cooked in soy cream, p. 633). Cream tapioca (with soy cream and soybean milk). Soybean bread no. 1 (with whole wheat flour, soybean mash or soybean flour, p. 648). Soybean bread no. 2. Soybean buns or cinnamon rolls (with soybean meal, p. 650). Cornmeal gems (with soybean milk, p. 651). Oatmeal or soybean gems (with soybean meal). Soybean gems (with soybean mash [okara] out of which soybean milk has been washed, p. 652). Pones (with soybean milk). Beaten biscuit (with soybean milk). Unleavened pie crust (with soybean flour or mash, p. 655). Raised pie crust (p. 656). Soybean pumpkin pie (p. 656). Fig marmalade pie (with soybean milk, p. 657). Mashed potatoes (with rich soybean milk, p. 666).

This book does not call for the use of dairy milk or eggs. Concerning cow's milk, Kloss states (p. 75): "Cow's

milk is not suited for human consumption. Half the invalids in the world suffer from dyspepsia, and milk should not be taken. Milk causes constipation, biliousness, coated tongue, headache, and these are the symptoms of intestinal auto-intoxication. Soybean milk and nut milks are excellent substitutes, and have practically the same analysis, and the danger of disease is removed." A recipe on page 614 uses a mixture of soybean flour and soya bean oil as a substitute for the yolk of an egg.

This book contains the same detailed information on the possible dangers of aluminum cooking utensils found in the 1935 edition.

Ads and advertorials on unnumbered pages in the rear include: (1) Dominion Herbal College, Vancouver, BC, Canada. (2) "Horta" Pure Vegetable Extract. "Of strong aromatic meat flavor, though made from leguminous materials only." F. Behrend, Inc., New York, NY. Established 1886.

(3) Old-fashioned Quaker mill. A photo shows Quaker City Mill No. 4 "This mill is excellent to grind various grains, to make peanut butter and other nut butters, also to make Whole Wheat Flour.

"These mills have stood the test of many years and are sold practically all over the world. The Government Experiment Station uses them extensively and they have been tested and approved by the Good Housekeeping Institute.

"I have used them in my food factory, and have used the domestic types as well, for over thirty years, and have found them very satisfactory. One of these mills should be in every home.

"Send all orders direct to the A.W. Straub Co., 3737-39-41 Filbert Street, Philadelphia, Pennsylvania." An illustration shows the "Enterprise No. 69, Hand Mill. Can be used for general grinding. It is very excellent to grind wet soybeans, to use in making soybean milk. Order direct from Enterprise Manufacturing Company of Philadelphia., Third and Dauphin Streets, Philadelphia, Pa.

"The Enterprise firm also manufactures many kinds of food choppers."

(4) Nature's Original Food Co., Falmouth, Virginia. "Nuts, grains, fruits and vegetables are Nature's original foods for men. Animal flesh has been substituted. If you want health, don't use it. "Try our [canned vegetarian] meats—see the difference." Meatose. Vegetose. To-Meta.

Note 1. This latter company was almost certainly founded and is owned by Jethro Kloss.

According to Doris Gardiner (Oct. 1990), the original book (of which she and her aunt each have copies) has a green hard cover. The first printing was probably done by a Mr. Brunck, who worked for the College Print Shop in Takoma Park, Maryland. She thinks Jethro self-published the book. He paid for the printing and sold the books himself. Jethro and his wife moved to Coalmont, Tennessee. There

they lived with the Hiatt family, and Mr. Hyatt, owner of Longview Press (renamed The Message Press by 1964) became the book's first legitimate publisher. His wife died in 1944. Jethro died in 1946 at age 83. The page numbers from the 1939 edition are unchanged in later editions.

Note 2. This is the earliest English-language document seen (Oct. 2013) that uses the term "Soybean cream cheese" to refer to soy cream cheese.

Note 3. This is the earliest English-language document seen (June 2013) that uses the term "soybean mash" to refer to okara.

Note 4. This is the earliest English-language document seen (Oct. 2013) that contains the term "Soybean cottage cheese" or that has a recipe for it. Address: Washington, DC.

3892. Lindlahr, Victor H. 1939. *The natural way to health*. New York, NY: Natural Nutrition Society. *

3893. Matagrín, Am. 1939. *Le soja et les industries du soja: Produits alimentaires, huile de soja, lécithine végétale, caséine végétale* [The soybean and soy industries: Food products, soy oil, vegetable lecithin, and vegetable casein]. Paris: Gauthier-Villars. x + 390 p. Illust. 18 cm. [300 ref. Fre]

• **Summary:** Contents: Introduction. 1. The agricultural, industrial, and commercial history of soya: Asiatic origins and propagation in Europe, soya in America (its cultivation and industries), soya in Europe, Asia, Africa, and Oceania (1936) (1. Admission of soya in the agriculture and industry of European nations (p. 35): Soya in France, soy industry and commerce in central and northern Europe {England, Germany, Holland, Denmark, Sweden, Poland, Austria and Hungary, Switzerland}, penetration of soya into southern Europe {Iberian peninsula, Italy, Balkan countries of Dalmatia, Istria, Yugoslavia, Greece (p. 47), Bulgaria, Romania, Ukraine}, the grandeur and decadence of soya in Russia. 2. Soya in modern Asia (p. 51): China and Manchuria, Japan, Korea, Formosa, French Indochina {Tonkin, Cambodia, Cochin China}, the British and Dutch Indies {Siam, Assam, Bengal, Burma, Ceylon, India, Straits Settlements [later Singapore] / Malacca}, western Asia {Turkestan, Persia (p. 57)}. 3. Soya in Africa and Australia (p. 57-58): South Africa, Rhodesia, Nigeria, Gold Coast [later Ghana], Cote d'Ivoire, Dahomey, Togo, Algeria, Tunisia, Morocco, Egypt, Australia {Queensland, New South Wales, Victoria}, Tasmania, New Zealand, not yet in British New Guinea [later Papua New Guinea], Philippines, Java).

2. The botany and agronomy of soya: The plant, its names, its botanical characteristics, its varieties (original and created by selection), the cultivation of soya.

3. The general chemistry of soya: Chemical composition of the plant, structure and chemical composition of the beans.

4. Using soya in soyfoods and soyfood products: Whole

soybeans (whole green, dry, sprouted, roasted and salted {soja á l'état vert, fève de soja sèche, fève grillée, fève salée de soja, fèves de soja salées, p. 166-67}, soynut butter {un mélange rappelant les beurres végétaux}, soy coffee, soy confections {confiture de soja}, soy chocolate, soy sprouts {fèves de soja germées, germes de fèves de soja}), soymilk and tofu (le lait et le fromage de soja; soymilk cream, concentrated soymilk, soymilk powder / powdered soymilk, fermented soymilk {lait fermenté, yoghurt, kéfir, koumys, p. 189}, fermented tofu {fromages de soja}), okara (pulpe résiduaire de la préparation du lait de soja), fermented soy products (solid, paste, and liquid condiments; natto, miso, and shoyu [soy sauce]; kiu-tsee and lactic ferments), soy flour and bread.

5. The soy oil industry and products derived from it: Extraction and refining of soy oil, properties and use of soy oil.

6. The vegetable lecithin industry: Extraction of vegetable lecithin, properties and use of vegetable lecithin.

7. The vegetable casein industries and plastic materials based on soya: Soybean cakes and flours from which the oil has been removed, use of such cakes and flours, in the crude state, as a raw material for plastics, manufacture and use of vegetable protein, soybean cellulose for artificial silk, soya furfural and furfuraldehyde (phenolic resins). Conclusion: How to launch soya industries in France. Important terms. A bibliography appears at the end of each chapter.

Note 1. This is the earliest French-language document seen that uses the terms *Fève grillée*, *fève salée de soja*, or *fèves de soja salées*, "roasted soy beans" to refer to soynuts.

Note 2. This is the earliest French-language document seen (April 2005) that mentions soynut butter, which it calls *un mélange rappelant les beurres végétaux*.

Summary: Matagrín wrote two previous books: *Manuel du Savonnier* (Paris, no date given) and *L'Industrie des Produits chimiques et ses Travailleurs* (Paris, 1925).

Francis G. Beltzer, a practical chemist, became a major force in visualizing new industrial uses for the soybean in the West. By contrast, Li and Grandvoinnet (1912) paid little attention to soy oil in their book, devoting only 3 pages out of 150 to the subject, and only ½ page to industrial uses, while largely ignoring lecithin. These two books had a great influence on soy in France and they nicely complement each other (p. vi).

The Soybean, by Piper & Morse (1923), was published in both New York and London. Horvath was a Russo-American chemist. Italians who made important contributions to the soybean were professors Bottari, Mattei, Panatelli, and Tito Poggi (p. vii).

Leon Rouest, French the agronomist, wrote an important book titled *Le soja français et ses applications agricoles et industrielles* (Chateauroux 1936). Since 1920 he has devoted himself to the culture of soybeans and to the selection of acclimatized varieties. He was director of the Laboratory of

Soja in the north Caucasus from 1930 to 1935, and in 1921 he had already published a book, *Le soja et son lait végétal*. His new (1936) book benefitted from the collaboration of Henry de Guerpel, an agricultural engineer and mayor of Percy-en-Auge, who was also an indefatigable prophet of soybeans in France, until his untimely death in Jan. 1937.

Anyone in the world can order (from the U.S. Government Printing Office in Washington, DC) the many U.S. publications about soybeans from the USDA or state agricultural experiment stations. These substantial works are based on careful research and enriched with numerous tables and photos—a fine example of the key role that governments can play in introducing and popularizing soya. Recently J.A. LeClerc (of USDA's Bureau of Chemistry and Soils) said the soybean has become a naturalized American (p. viii).

More than a century ago Lord Byron wrote *Beppo*, the first Western poem on soy. It was an account of a carnival at Venice, Italy, in 1818. He advised the tourists to bring “Ketchup, Soy [sauce], Chili-vinegar.”

Maurice Druel was one of the young engineers who worked with competence to launch a soy industry in France (p. x).

For an early chronology of soybeans and soyfoods in France (1856+, see pages 8-12). 1857-58: Lechaume planted soybeans at Vitry-sur-Seine and got encouraging results. A report by the National Society for Acclimatization declared: “The acclimatization of the soybean is complete.”

1859—Setback for the first tests by Vilmorin with Chinese beans that were too late, but success by Dr. Turrel in le Var.

1862-69—Success of Mme. Delisse, in Gironde.

Then the Franco-Prussian war arrested these tests, so the center of interest moved to central Europe. The world exposition of Vienna in 1873 and Friedrich Haberlandt. In his book one finds the first analyses of the seed by Steuf, of the cake by Woelker / Voelker, the results of texts by Berndt on oil extraction (p. 9).

Podolie is in Ukraine.

Of Haberlandt's 148 trials in 1877, only 12 failed for lack of warmth. Much new agronomic information was accumulated.

Back in France: 1874-80—Society of Horticulture d'Etampes (Seine-et-Oise) grew a yellow Chinese variety which succeeded. This “soja d'Etampes” was studied intensively from the chemical and agronomic points of view by Lechartier and various authors. A doctor from the region prepared, for his personal use, a vegetable cheese (tofu). But the grain did not find buyers so its cultivation did not spread. There now remain only 2 or 3 innovators to cultivate soybeans and on 5-10 acres maximum. But Chinese soybeans mature in the region of Paris, as in 1879 at Marseille.

1880—While the tests of Boursier in l'Oise have succeeded, and while Olivier-Lecq, ardent propagator of soybeans, distributed 100 kg to farmers in the north, the

national Society for Acclimatization organized cultural trials all over France. Results were obtained in each of the regions, some with record yields. The general objection of the farmers was the difficulty found in using the soybean as a legume (it was too hard) or to find buyers.

As Paillieux said so well: “Our point of departure has not been happy one; the soybean has been presented simply as a new legume” (p. 10).

The German successes in soybean cultivation were studied by Wein in 1881 (p. 10).

In the 1880s there was a big growth of interest in vegetarian diets in Europe. Compare this with the USA (p. 11).

Li Yu-ying: After his 1905 speech, in 1908 he created a laboratory for studies, which soon founded the factory La Caseo-Sojaïne at Valleees, near Colombes (Seine), administered by a French-Chinese company. This establishment made soyfoods using imported soybeans, especially tofu (p. 12).

Dr. Bloch of France recommended thin sheets of pressed tofu as a reserve ration for troops.

Lever Bros. soap works used lots of soy oil in Britain (p. 12).

The British did some cultural trials in India, Burma, Siam (Thailand), and South Africa.

Japan, in effect, annexed Korea in 1895.

It was only after 1905 that soybean tests took place, first in Guyana, where the soybean matured easily.

Soybeans were grown for forage more in the South of USA than in the north. Continued. Address: France.

3894. McCollum, Elmer Verner; Orent-Keiles, E.; Day, H.G. 1939. Newer knowledge of nutrition. 5th ed. New York, NY: The Macmillan Co. ix + 701 p. Illust. Index. 22 cm. First ed. was 1918 (199 p.); 4th ed was 1929 (594 p.).

• **Summary:** The author, a famous American nutritionist, discovered vitamins A and D. Chapter 1, titled “The Science of Nutrition, Early History and Development of Concepts,” gives a good chronology of major events and a detailed discussion about changing ways of thinking about protein and protein requirements for humans and animals. Chapter 5, titled “General Nature of Proteins and Amino Acids and Their Significance in Nutrition,” goes into more detail with discussions of protein metabolism, etc.

The section titled “Legumes—peas and beans” (p. 559), including soy beans, makes several statements about the protein quality and supplementary value of soy proteins that are no longer considered correct: “Their proteins are without exception of low biological value, but it is not known which amino acids are lacking in these proteins. Pea and bean proteins, including soy bean, do not make good the amino acid deficiencies of the cereal proteins and accordingly are not good supplemental foods in this or other respects... Like other plant products their mineral content varies greatly with

the nature of the soil on which they are grown.

"Most, if not all the beans, contain large amounts of certain hemicelluloses which undergo fermentation easily in the alimentary tract with gas formation, principally methane and carbon dioxide... Soy beans are used principally by rice-eating peoples, and serve as the principal protein supply when simple dietaries are taken. There seems to be little supplementary value in soy bean proteins for those of rice; accordingly, their value is independent of any improvement in utilization of rice proteins."

On pages 552-64 the authors discuss "The Vegetarian Diet," noting that "The elephant, ox, horse, and buffalo have great strength and endurance, and thrive on vegetable food alone. These and other vegetable feeding animals are leaf eaters. The leaves of all plants appear to be complete from the nutritive standpoint." Edible leaves also have supplemental values not possessed by other foods of vegetable origin. "It may be questioned whether any diet composed of cereal grains, tubers, roots, fruits, nuts, beans, peas, and sufficient leafy foods, is not more bulky than the human digestive tract can handle to best advantage. Nevertheless, modern nutritional researches make clear why subsistence by man on a strictly vegetarian diet is possible, but it cannot be asserted on any evidence known to the authors that such a diet will prove as satisfactory as does a mixed one.

"The lacto-vegetarian diet, or combination of vegetable foods and milk, is, however, easy to plan so as to be highly nutritious, and to promote optimal health. The same can be said of the ovo-vegetarian diet provided the egg moiety is sufficient... Unless a liberal quota of leaf food is included the ovo-vegetarian diet will be poor in calcium. A safe assumption would seem to be that 25 to 35 per cent of the total calories should come from the ingredient of animal origin" (p. 563). Address: 1. Prof. of Biochemistry; 2-3. Assoc. of Biochemistry. All: School of Hygiene and Public Health, The Johns Hopkins Univ., Baltimore, Maryland.

3895. Roberts, F.G. 1939. Will cancer strike you: The cause and prevention of cancer & health & beauty the chlorophyll way. Melbourne, Australia: F.G. Roberts. 64 p. Port. 18 cm. * Address: Australia.

3896. Saxon, Edgar J. 1939. Sensible food for all in Britain and the temperate zones. London: The C.W. Daniel Co. Ltd. 135 p. Illust. No index. 23 cm. [5 ref]

• **Summary:** About vegetarianism. On p. 110 a table titled "Simple guide to fat (or oil) in foods" notes that soya flour contains 20% oil. On p. 112 a table titled "Simple guide to starch in foods" notes that soya flour contains 20% starch.

On p. 113 a table titled "Guide to alkaline minerals in foods" states that the alkaline minerals are potassium, sodium, calcium, magnesium, and iron. The foods richest in these minerals, in milligrams per 100 gm of dry substance

are: Irish moss (carrageen) 6,479, dried figs 1,482, almonds 1,370, Brazil nuts 1,350, spinach 1,271, sultanas 997, dates 886, potatoes 607, and chicken 485.

Foods lowest in these minerals are white sugar or tapioca 0, honey 2, polished rice 2, cornflour 3, Barbados sugar 8, wholemeal bread 9, oatmeal 9, eggs 21, cow's milk 34. Address: Editor of *Health and Life*, London.

3897. Weichert, Ernst Emil. 1939. Das einfache Leben [The simple life]. Munich, Germany: Albert Langen / Georg Mueller. 389 p. 20 cm. [Ger]

• **Summary:** A novel. Vegetarianism is part of the simple life.

3898. White, Alma (Bridwell) (Mrs.). 1939. Why I do not eat meat. Revised ed. Zarephath, New Jersey: Pillar of Fire. 216 p. 19 cm.

• **Summary:** The author bases many of her arguments favoring a vegetarian on passages which she quotes from the Bible. Contents. Part I. 1. Man originally not carnivorous. 2. Man under the curse. 3. Sacrificial offerings. Part II. 4. Israel cried for flesh in the wilderness. 5. Daniel refuses the king's meat. 6 How the Lord spoke to me. 7. Flesh gradually eliminated. 8. Putting up the standard. 9. A new epoch. 10. Light on the scriptures. 11. How to reduce the cost of living. Addenda (of non-Biblical quotations favoring a vegetarian diet).

The original edition was published in 1915. The author, whose full name was Mrs. Mollie Alma (Bridwell) White, was born in 1862.

3899. Whitehead, Stanley Bamford. 1939. Everyday fare for fitness. London: John Lane. 166 p.

• **Summary:** Part one is about a vegetarian diet and nutrition. Part two is meatless recipes. The author was born in 1908. Address: D.Sc [England].

3900. Xiaoxiaosheng; Wang, Shizhen; Egerton, Clement C. trans. 1939. The golden lotus: A translation from the Chinese original novel, *Chin p'ing mei*. 4 vols. London: Routledge & Sons. See p. 179-80. 23 cm. *

• **Summary:** The most food-conscious work of Ming dynasty fiction is the famous novel of sexuality and sensuality, the *Chin-p'ing mei* (first printed in 1621-27) known in Egerton's translation as *The Golden Lotus*. For details see Hsiao-Hsiao-Sheng (Xiaoxiaosheng) (1621-27).

3901. Webber, P.A. 1940. Are soy beans a good food? *Madison Health Messenger (Madison, Tennessee)* 2(3A):1, 4. Undated.

• **Summary:** "There is probably no legume which has been more universally used, and justly so, than the soy bean. In the earliest Oriental records that go back to the beginning of the Historical Period its use is frequently mentioned. Today after thousands of years, in hundreds of recipes, it is

finding its way into the daily dietary of upwards of half the population of the world.

"Only within the last few years has this interesting food received any emphasis in the Occident, but now it is at last receiving at least a part of the attention that it so much deserves. Methods for its use are daily being perfected and presented to the people of Europe and America. United States government agencies and State Experiment stations are spending much time and money to bring this unique legume and its use to the attention of the people of the United States.

"Considerable research with experimental animals and humans has shown beyond a doubt its high value as a food. Its impressive chemical analysis 20% fat, 40% protein, 5% minerals, with its cheapness makes it one of the most economical and best sources of fat, protein, and mineral elements that can be found in any food. Combined daily in its various forms in the diet with plentiful supplies of vegetables, fruits, and grains, it contributes to a well-balanced ration providing adequate protein, fat, carbohydrate, minerals, and vitamins.

"Despite the above mentioned facts proven by many thousands of years of human experience and corroborated by the experimental evidence of scores of research laboratories, recently most adverse but unfortunate criticism has been published concerning the soy bean, attempting to lead the public to an unfavorable attitude toward this most useful food by cleverly covering the facts.

"Even the warmest enthusiast for this food would hardly think of it in terms of supplying all the needs of the human dietary. An All-Wise Providence has provided a great variety of foods, and nature indicates a generous and liberal intake from this bountiful supply. Far be it from those who know the nutritional values of the soy bean best, and are most vocal in its praise to divert attention in any way from any other worth-while food.

"We have been cited [sic] to the use of soy beans when fed to test animals, producing high blood pressure, indigestible wastes in the intestines, and albumin and casts appearing in the urine, showing kidney degeneration. It is unfortunate that along with this statement covering soy beans, it was not told the reader that excessive protein of whatever source in the diet, animal or vegetable in origin, will produce like results. This has been proven conclusively by Dr. Newburg of the University of Michigan Hospital and others. It would seem fair, to say the least, that the quantity of protein fed to these test animals would have been reported also, that the reader may know that the experiment was conducted to show what an 'excess' of soy bean protein would produce. In apprehension of this unscientific attempt calculated to mislead the reader, your attention is called to the word 'excess' which is the key to the whole situation. When too many soy beans are used over a long period of time these conditions may develop. This is true also of any of

the rich protein foods such as meat, eggs, cheese, etc. Here as in other things the rule of moderation can be well taken. As yet soy beans are not being used extensively enough in the United States to be considered a cause for the alarming growth of high blood pressure, kidney degeneration, etc., so it is hardly fair to lay the blame of these prevalent conditions in Americans today on the humble soy bean. It is plain to even the unscientific mind that these conditions are being brought on, at least to some extent, by the excessive use of other high protein foods and habits that bring about general health degeneration.

"A clear statement of truth on this subject instead of a half truth would have given the reader the proper impression; but half truths seem to be in vogue today; nevertheless such methods of deception are most reprehensible, and call forth a statement of the whole truth as recognized scientists report it. In spite of what has been written to the contrary, briefly the following facts still remain:

"1. The soy bean has been used successfully for thousands of years in the dietary of hundreds of millions of human beings.

"2. It is a high protein food and along with other high protein foods should be eaten in moderation.

"3. It is one of the cheapest and best sources of complete protein, fat, minerals, and vitamin B-1.

"4. Its proper use is being encouraged by Federal and State Agencies.

"5. Scientific, experimental and clinical evidence show that when eaten in proper combination with other foods it provides a most valuable adjunct to the diet.

"6. Scientifically trained dietitians and other medical experts are increasing their use of the soy bean in diet therapy. For twenty-five years the famous Battle Creek Sanitarium has been serving soy bean foods in many ways.

"7. Many manufacturers of soy bean foods are properly representing their foods to the public and are producing fine tasty foods.

"8. The public need not 'beware' of soy beans any more than they would beware of an excess of any other kind of protein food provided for our nourishment.

"In conclusion I wish to assure the reader that my acquaintance with soy beans covers many years, sixteen of which were spent in the Orient where I had a first-hand opportunity to observe soy beans as they were used in the diets of hundreds of millions of people and certainly if soy beans were such a dangerous food there would be little of the population of China and Japan left, considering that they have been using soy beans for thousands of years; however, instead today they are growing in numbers faster than Americans. I have been using soy bean foods for nearly twenty-five years and none of the symptoms which were so misleadingly presented to the reader are present in my body.

"The reader's attention is cited [called] to thousands of pages of scientific literature found in any large public or

other library, in corroboration of the above stated facts.”

A portrait photo shows Dr. P.A. Webber.

Note: two different issues of this periodical are shown to be Volume 2, No. 3. the earlier of these two, which we have decided to call 2(3A) was published after Sept. 1939 (see last page) and before 15 Feb. 1940. We have estimated the publication date to be Jan. 1940. the second of these two, which we have decided to call 2(3B) was published after March 1940 (see 1st page). We have estimated the publication date to be April. 1940–3 months later. Address: PhD, Head of Chemistry Dep., Madison College.

3902. *Madison Survey (Madison, Tennessee)*. 1940. Making a vegetarian dietary attractive. 22(5):18-19. March 13.

• **Summary:** Thirteen years ago, H.L. Nunn, President of Ninn-Bush Shoe Company, Milwaukee, was converted to vegetarianism after hearing a radio sermon which stated that “Bernard Shaw is a vegetarian because he dislikes the idea of killing creatures to live. Mr. Nunn to disliked the idea of taking life and decided to discard the use of flesh food. After a trial of six weeks, he began to search the libraries for literature on the subject,” and found that he was in good company.

“Visiting guests often told Mr. Nunn that if anywhere they could get such food as he served in his own home, they, too, would become vegetarians.” So he started a fine restaurant at the center of Milwaukee, Wisconsin, named Ambrosia House. “Miss Carolina Sweeney, Mr. Nunn’s niece, a college graduate and a student of dietetics at Battle Creek College, is the manager... who is responsible for the famous foods of Ambrosia House.”

“The food is of a home-cooked style, served in generous portions by young women of refinement.”

3903. Foote, Ruth; Eppright, Ercel S. 1940. A dietary study of boys and girls on lacto-ovo-vegetarian diet. *J. of the American Dietetic Association* 16(3):222-29. March. [6 ref]

• **Summary:** Data is presented on the food intake of approximately 50 boys and girls, 14 to 19 years of age, for a period of 30 days. The caloric intakes of the children were found to be slightly under recommended allowances, but their health was good, and their weights and heights compared favorably with the standards. The greatest deficiency observed as a whole was that of iron in the diet of the girls. One of the foods listed in the menus is Vigorost.

Note: This is the earliest English-language document seen (July 2011) with the term “lacto-ovo” or the term “lacto-ovo-vegetarian” in the title. Address: Texas State College for Women, Denton.

3904. Hankey, Adeline A. 1940. Changes in diet: An eight years’ test and its results. *Times (London)*. April 25. p. 9, col. 6.

• **Summary:** Letter to the editor. “For nearly eight years

my husband and I have applied the advice given by Dr. Drummond for our everyday meals.” She then describes the foods eaten in their largely vegetarian diet, which includes plenty of raw vegetables, milk or cream for breakfast. Lunch includes “potatoes cooked and eaten in their skins, and wholemeal bread or biscuits and butter.” Dinner includes vegetable soups, “hot vegetables conservatively cooked, with fish, or eggs or cheese or soya beans or poultry in some form... Soya bean flour is invaluable for using in wholemeal flour for cakes, biscuits, and pastry and makes excellent sauces.

“The results have been astonishing in the permanent improvement in health, in increase of vigor, in freedom from minor ailments, and our dentist scarcely recognizes our teeth! It simplifies life, is most economical, and leaves one practically unconcerned with [wartime] rationing restrictions.” Address: 56, St. James’s St., S.W.1 [London].

3905. Lager, Mildred. 1940. Summer foods for health. *Madison Health Messenger (Madison, Tennessee)* 2(3B):1-4. Undated.

• **Summary:** A large photo shows Miss Lager, next to a KFAC microphone. For 6½ years she has been broadcasting over the radio four times a week on station KFAC is Los Angeles. “She is the founder of the House of Better Living, and a tireless worker for better living. Her weekly free classes draw hundreds of people for instruction in healthful cookery and healthful living.”

She writes that now is a good time “to cut down on rich foods and the acid-forming foods, using instead the alkaline-forming foods and the bulk foods for the natural eliminative effects... With a liberal intake of the alkaline-forming foods, one may be assured of the natural alkalizers which neutralize body acids and in this way assist in the protection of health... Acid wastes produce fatigue; alkaline-forming foods neutralize the acid wastes to restore the normal body tone and stamina.

“The summer diet must necessarily contain adequate complete proteins, for protein foods are necessary for cell repair and growth... A lack of protein may cause retarded growth, lack of vigor, and poor appetite... The vegetable proteins are nuts, soy beans, legumes, and in general they are found in all vegetables. The proteins of nuts and soy beans are classed as complete proteins and are therefore especially desirable. The animal proteins are acid-forming, whereas the vegetable proteins are alkaline-forming. Animal proteins are also more putrefactive than vegetable proteins. The soy bean and nuts can be used in a great many tasty ways.”

Among the many recipes for summer the following include soyfoods: Cocktails—Soy milk and carrot (“Soy milk is a fine, alkaline, soft food. Excellent for those with sore conditions of the digestive tube.”) Protein salads—Soy bean salad. Soy cheese [tofu] tomato salad. Mock shrimp salad (with Zoyburger). Entrees—Soy cheese cutlets. Zoyburger

and mushroom sauce. Mock turkey legs (with Vigorost as the main ingredient). Broiled Vigorost with ripe olive sauce. Platter of cold cuts (Vigorost and Zoyburger). Hot Zoyburger sandwich. Stake-Lets (canned) for picnic dinner. Alkaline breakfast food—Wheatasoy. Alkaline beverage—Zoy-Koff (coffee substitute). Soy bean milk (Kreme O'Soy). Complete protein foods: Zoyburger, Vigorost, Stake-Lets, Not-Meat (made with unroasted peanut meal and seasoning), Soy Cheese, and Soy Beans. A brief description, nutritional analysis, and price is given for each product. "None of the Madison Foods contain animal products." A portrait photo shows Mildred Lager next to a KFAC radio microphone. The caption states that for 6½ years Miss Lager been broadcasting over the radio in Los Angeles. "She is the founder of the House for Better Living, and a tireless worker for better living. Her weekly free classes draw hundreds of people for instruction in healthful cookery and healthful living. Miss Lager is the author of *Food Facts*."

Note 1. This is the earliest document seen (Oct. 2014) that mentions or gives a recipe for a soy-based meatless turkey. Vigorost, a meatless / vegetarian roast introduced by Madison Foods in 1932, used wheat gluten and tofu as its two main ingredients.

Note 2. This is the earliest English-language document seen (Nov. 2014) that contains the word "Zoyburger," an early, popular vegetarian burger in the United States.

Although this issue is not dated, it contains the reprint a current article published in March 1940.

3906. Madison Foods. 1940. Price list [of products made by Madison Foods] (Ad). *Madison Health Messenger* (Madison, Tennessee) 2(3B):5. Undated.

• **Summary:** Breakfast cereal: Wheatasoy (9 oz).

Beverages: Zoy-Koff (No caffeine [caffeine]; 12 oz.). Kreme O'Soy Milk (plain, liquid, 15 oz and 29 oz; chocolate, liquid, 29 oz). Crackers: Thin-Things ** (5 oz). Whole wheat wafers ** (5 oz). Bran wafers ** (6½ oz).

Canned protein foods (used in place of meat): Zoyburger (14 oz, 30 oz). Stake-Lets (14 oz, 30 oz). Not-Meat (5 oz, 14 oz, 30 oz). Vigorost (5 oz, 14 oz, 30 oz). Soy cheese [tofu] seasoned (5 oz, 14 oz, 30 oz). Soy Beans with Tomato (5 oz, 14 oz, 30 oz). Kreme O'Soys, plain (14 oz).

Flour: Kreme O'Soy Flour (2 lbs, 5 lbs).

Note 1. Asterisks in the printed list indicate that all products except Whole wheat wafers, bran wafers, and Not-Meat are "Soy Bean Foods." ** = Wheat germ added.

Note 2. This is the earliest English-language document seen (Nov. 2014) that contains the word "Zoyburger" (or "Zoyburgers").

Although this issue is not dated, it contains the reprint of a current article published in March 1940.

3907. Webber, P.A. 1940. A vegetarian college. *Madison Health Messenger* (Madison, Tennessee) 2(3B):1, 3.

Undated.

• **Summary:** "For more than 35 years, Madison College, near Nashville, Tennessee, has been carrying on what might be called a 'long-time human experiment' in vegetarianism. From the very earliest days of the founding of the College to the present day, the diet has been strictly non-flesh with the use of a reasonable amount of milk and eggs. At present there are 450 students who largely work their way through school. The more than eighty buildings of the College and Sanitarium have been built through the years by students fed on a vegetarian diet." The 100 faculty members and administrative officers, and the 100 patients in the hospital "are, and have been for these many years, but human 'guinea pigs,' proving most conclusively the desirability of a fleshless diet." Address: PhD, Prof. of Chemistry, Madison College.

3908. Gian-Cursio, Christopher. 1940. Antiquarian nature cure: First health food store. *Health News* (Hollywood, California) 8(10):9. May 24; 8(12):16. June 28.

• **Summary:** The first U.S. health food store was opened in 1837. "The American Physiological Society of Boston was organized 103 years ago. The purpose was to teach the public the laws of health. Strictly for nature-cure, it emphasized vegetarian nutrition. More than 200 members followed its principles religiously.

"Early in 1837 they issued a notice that they wanted to procure foods of highest quality produced according to physiological principles. Farmers were invited to submit samples of products, to be scrutinized for possible use. The notice stressed that 'preference will be given to articles... raised on pure unadulterated soil... without aid of any artificial process by which they might become the procuring cause of diseases... Objection will also be made to articles raised on lands unfavorable to their reaching maturity before growth is checked by early frosts or cold weather.'

"Also in 1837, seeing the need of buying foodstuffs of high biological quality, they opened the world's first health food store called 'the Physiological Society's Provision Store,' with Nathaniel Perry, manager, in Fayette Court, Boston, Massachusetts.

"Baked foods from McShipley's bakery were featured. All baked goods were made from Graham flour. This was quite different from the wheat flour of that period. Ordinary wheat flour was stone ground but bolted. Sylvester Graham sought to remedy this by insisting on flour made from whole wheat.

"Also in 1837, George W. Light opened a health book shop for the sale of publications on health reform and vegetarianism. Success of the first, in Boston, led to his opening a second, in New York City, the Health Depository." Address: Dr., Rochester, New York.

3909. *Eat For Health* (Rosenberg's, San Francisco). 1940.

Here's an easy way to balance your diet. Spring. p. 2-5.

• **Summary:** A table (p. 4) titled "Essential foods for a balanced diet" gives a good summary. One should eat foods from four groups: Foods containing—(1) Body-building proteins: Cheeses, eggs, milk, nuts, whole-grain breads, flours, pasta, soy beans, dried peas, peanuts, dried peas [no meats, poultry, or fish]. (2) Body-heating fats. (3) Energy carbohydrates: Butter, cream, olive oil, honey, fruits, etc. (4) Regulatory substances: Whole grain cereals and their products (for cellulose or roughage), foods rich in vitamins and minerals like fruits and vegetables, and "all natural foods." Address: Rosenberg's Original Health Food Store, 1120 Market St., San Francisco, California. Phone: Market 3033.

3910. Madison Foods. 1940. Satisfying meatless entrees (Ad). *House of Better Living (Newsletter, Los Angeles)* 11(53):4. May.

• **Summary:** "Soyburger. Stake-lets. Vigorost. Not-meat. Soy cheese [tofu]. These foods have been designed by a group of experts in the field of nutrition to adequately take the place of meat.

"Get a free copy of the *Madison Health Messenger*, for complete list of foods and recipes." Address: Madison College, Tennessee.

3911. Oldfield, Josiah. 1940. Eating for victory (Letter to the editor). *British Medical Journal* i(4145):994-95. June 15.

• **Summary:** The author, a long-time vegetarian and "dietetic physician with over half a century's experience," scolds the Ministry of Food in England for not following the example of Hitler and Mussolini in adopting a diet with less meat and more cereal grains. Hitler decreed that the sausage-loving Germans should have 2-3 meatless days a week.

"One would have thought that the Minister of Food [Lord Woolton] would have studied these great signs of the times and would have tried to provide for the people of England a dietary which could be obtained from home-grown products, from Empire imports, and from foods which would travel in small bulk and possess great nutritive and vitaminic value. One would have expected the Minister of Food to have consulted not the theorists in laboratories, but the historical records; like Caesar's corn-fed army; like the Indian armies, which surprised even the great Lord Roberts when they marched and fought upon foods which the English Tommies despise as valueless." Address: London, W1.

3912. Battle Creek Sanitarium. 1940. Battle Creek Sanitarium biologic regimen: Supper menu. Battle Creek, Michigan. 1 p. Front and back.

• **Summary:** A remarkable menu, decades ahead of its time. At the top of each printed menu is a space for the "Guest's name" and the dietitian. The date "Tuesday, June 25, 1940" is printed near the top of the menu, which is in the form of

a table with 4 columns. Col. 1 are the menu items divided into main types: Relishes, soups, entrees, vegetables, salads, desserts, fruits, beverages, breads, miscellaneous. Col. 2 gives, for each menu item, the total calories per specified serving weight and the calories from protein, fat, and carbohydrates. Col. 3 gives the weight of 4 food minerals (calcium, phosphorus, iron, copper) per serving. Col. 4. gives the units of vitamins (A, B, C, D, G) per serving.

Only vegetarian foods are offered. These include soy acidophilus [cultured soymilk], Soykee [soy coffee], Soy bean bread, Soy gluten wafers, and Whole wheat toast melba.

The back is titled "Special features of The Battle Creek Sanitarium bill of fare." It was the "first to place upon its tables a bill of fare showing the energy values of each article of food served." "Dietetic supervision: Skilled dietitians cooperate with the physician in arranging the patient's bill of fare for each meal." Taboos: Tea and coffee. Wine, beer and all intoxicants. The cigar and cigarette; smoking on the premises is not permitted. Irritating condiments. An illustration shows the San. At the bottom: "Save your menus. Take them home for reference." Address: Battle Creek, Michigan.

3913. Rosenberg's Original Health Food Store and Whole Wheat Bakery. 1940. Catalog of health foods and manual of valuable health information. San Francisco, California. 76 p. Undated. Illust. 17 cm. Index

• **Summary:** Cover title: "Health from foods." Also on title page: "Eat to get well. Eat to keep well." "Where good health originates." "No branch stores." Contents: About your health, by Morris Rosenberg, president. Shop by mail. Parcel post scale. Eat to get well—Eat to keep well (rules and guidelines, p. 4). Vitamin chart (for each: Functions, results of deficiency, most reliable sources, p. 5-8). Biological chemistry of foods—Minerals (p. 9-10). List of products available, by product type, with weight and price. Incl. Soy bean bread, Soy toast, Soy bean wafers, Soy cookies (p. 12). Natural brown rice. Sun-dried, unsulphured California fruits. Salted nut meats (almonds, peanuts, cashews, pecans, p. 16). Nut butters (unroasted and unsalted: Almond butter, Nut cream butter {Carque}, Peanut butter, Cocoanut butter, Smucker's apple butter, Peanut oil (2 brands). Parkelp (minerals of the sea). Salt substitutes.

List of products available, by manufacturer or source, with weight and price. Incl. Battle Creek Health Products [Michigan] (p. 18-19): Beverages (SoyKee, Kaffir Tea), Gluten biscuit, Vegetable meats (Protose), Savita yeast, Psyllium seed. Cellu Dietetic Products: Canned vegetables (Soy bean oil, Soy bean spread, Soy flakes, Soy grits). Dia-Mel (dietetic food products): Gluten crackers, Soy-Rina cereal (to be cooked). Alberty Food Products: Cero-Fig coffee substitute. Modern Diet Products [Gayelord Hauser], incl. Juicex (electric juicing machine), and Fletcherizer

(juicers). Radiance Health Products (Los Angeles, p. 30-31). Tam Products (Joyana, the remarkable soybean health drink, plain or chocolate flavor). McCollum Laboratory Products (Soy-A Granules–Soy breakfast food). Penna Soya Products (soy foods): Tenderized whole soybeans, Toasted soy flakes, Toasted soy nut butter (8 or 16 oz), Soy malt–chocolate flavor, Creamee Soy Best (soy milk powder). Mrs. Hauser’s Soya Products: Hot cake and waffle mix, Pancake and muffin mix, Soya cereal. Hain’s Products (Hain Pure Food Co.): Nature’s Best Foods: Assorted candy bars, Fruit juices (6 types), Vegetable juices (7), Hollywood Foods (Meat substitutes: Protone-Soytone-Nutone, SoyBean with Tomato Sauce, SoyBeans T.S. & Protone, Soya sandwich spread), Nut butters (raw–Almond, cashew, pecan). Nut butters (roasted–Almond, cashew), Olive oil (California virgin). Hain’s vitamins. Alvita Products. Live Food Products (Paul C. Bragg). Books by Paul C. Bragg (*Paul C. Bragg’s Personal Health Food Cook Book*, *Building Health and Youthfulness Nature’s Way*, *Awaken Health and Happiness*, *The Art of Feminine Loveliness*, *Health Cocktails*, *The New Way to Health, Beauty and Youthfulness*, *The Chart of Scientific Diet*. Note: The first 4 books cost \$1.00 each. The last two cost \$0.25 and \$0.10, respectively). Loma Linda Foods (Tasty, wholesome, nutritious): Cereals (5), Soy products (Soy beans–plain, Soy beans with tomato, Soy beans with Proteena, Soy milk, Soy mince sandwich spread, Soy milk, Soy mince sandwich spread, Soy weet wafers, Fruities, Fruit wafers, date sandwiches), Vegetarian meats (Proteena {plain, smoked flavor, or mushrooms}), Nuteena, Gluten steaks), Other choice foods (Garbanzos, Savory lentils, Wheat kernels, Savorex). Radcliffe’s Famous Soya Products: Diabetic soya bars (flavors–maple, mocca, dark), Soya bon bons (light or dark), Soya candy bars, Soy milk powder, Soy milk powder–Cello, Cocoanut milk powder (8 or 16 oz), Soya malt (8 or 16 oz, 5 lb; Flavors–Nut, mocca, banana, plain chocolate), Soya beverage–coffee, Malvitose beverage (8 or 20 oz), Soya paste [pasta?] (7 or 14 oz), Soya ravioli, spaghetti, macaroni (7 or 15 oz, 2 lb), Unsweetened soya bean chocolate. Cubbison’s whole wheat products. Bill Baker’s flour: Lima and pancake flour, Soya and wheat flour, Lima bean cookies, Soy bean cookies. Figco instead of coffee. Carque’s natural foods. Carque natural brands. Books by Carque. Therapy, Ltd. (Pasadena): Theradophilus (a pure condensed acidophilus culture in soy bean milk). Health publications (22).

Health recipes (p. 68-71): Soya cup cookies. Soya loaf with rice. Soya cup custard. Soy bean goulash. Soy bean bread. Soy flour applesauce cake. Soy bean vegetable soup. Soy macaroni, noodles, or spaghetti. Baked soy bean croquettes.

Key to calories. The four types of foods: Regulatory, body-building, energizing, heating. Index.

On the back cover is an ad for the Juicex (“makes fresh, pure, undiluted vegetable juices”–\$49.50. A photo shows

this modern-looking electric juicer. Fruits and vegetables as pushed–using a wooden pusher–into a small hopper on top. The juice runs out of a spigot into a glass) and Fletcherizer [electric blender] (“The new 1940 model has all the latest improvements in construction and appearance. It liquidizes, whips, mixes, and chops...” \$14.95). Across bottom of ad: “See these products demonstrated at our store.”

Note: This 1940 date, plus other internal evidence, gives us a good estimate for the date of this undated catalog. Address: 1120 Market St., San Francisco, California. Phone: Market 3033.

3914. Madison Foods. 1940. Satisfying meatless entrees (Ad). *Madison Health Messenger* (Madison, Tennessee) 3(1):3. Undated.

• **Summary:** See next page. A full-page ad. Note: On page 5 of this issue are many “Requested recipes” that call for Madison Foods. Address: Madison College, Madison, Tennessee.

3915. Gian-Cursio, Christopher. 1940. Antiquarian nature cure: Early health products. *Health News* (Hollywood, California) 8(16):9. Aug. 23.

• **Summary:** “Granula, made from whole wheat flour, is believed to have been the first trade name of a health food. It was manufactured nearly 90 years ago by the nature-cure physician, Dr. James C. Jackson, Dansville, N.Y.

“An early coffee substitute, if not the first, to have a trade name was Soma, made from a combination of grains, also in Dansville.

“A few years after the civil war, health enthusiasts all over the country were able to secure supplies from the Health Food Company, New York City. This firm manufactured and sold dried Granulated Wheat (a fine Graham flour), White Wheat Gluten (free from starch and bran) and Pomarus [sic, Pomarius] (a fruit product, free from sugar and gelatin, and made into a dense jelly by evaporation of water).

“One of this store’s popular products was Granulated Wheat Biscuit, made from whole wheat flour that had been reduced to fine powder by pounding.” Address: Dr., Rochester, New York.

3916. Lust, Benedict. 1940. Vegetarian health farm and resort (Ad). *Nature’s Path* (New York City). Aug. p. 320.

• **Summary:** “Quiet, refined, secluded. Eat, rest your way to health. Write for particulars to: Dr. Benedict Lust. Health Resort.”

This ad also appeared in the Sept. 1943 issue (p. 359) of this magazine. Address: Butler, New Jersey. Phone: Butler 132.

3917. *Nature’s Path to Health* (Melbourne, Australia). 1940. Germany’s secret weapon–The soy bean. Aug. p. 21, 24.

• **Summary:** “Following the defeat of Poland, the world

Satisfying

MEATLESS ENTREES

A
Madison
FOOD



ZOYBURGER STEAK with onions

Place half-inch slices of Zoyburger on well-greased pan, with desired amount of onions. Prepare to a medium brown on both sides. Salt to taste. Serve with onions as the meat portion of a dinner. Zoyburger Steak may be served without onions or by substituting mushroom sauce, Creole sauce, tomato sauce, gravy, etc. If a sauce is used, prepare it separately and place on top of Zoyburger Steak when served.

BROILED VIGOROST with mushroom sauce

Cut Vigorost through center lengthwise, then crosswise, into half-inch slices. Arrange in greased baking pan. Put melted butter on top of each piece and broil until brown. When finished, arrange on serving platter, overlapping the slices. Garnish the edges with sliced tomatoes and crisp lettuce, and pour over the Broiled Vigorost a hot mushroom sauce. Serve with baked potatoes and garden peas. Zoyburger, Not-Meat, or Stake-lets may be used in this recipe in the place of Vigorost.



Fourteen-ounce can serves 5 with 2 pieces. 30-oz. can serves 8 with 2 large pieces.



Try This New Food

STAKE-LETS are the newest development of Madison Foods laboratories. Extensive experiments show that the combination of gluten and soy with a special meatlike sauce, an exclusive Madison formula, is superior in both flavor and texture to gluten itself. Already sliced in the can for your convenience with sauce. Dip in egg batter and crumb to serve as a Stake-let.



Madison Foods are available throughout the United States in stores specializing in natural foods.



BREADED CUTLETS — Dip half-inch slices of Not-Meat into beaten egg and crumb. Place a small chip of butter on each slice and salt. Prepare on top of stove or in oven in well-greased pan until brown. Serve with parsley garnish as the meat portion. Vigorost, Zoyburger, or Stake-lets may be used in the place of Not-Meat. Fourteen-ounce can makes 5 medium cutlets; 30-oz. can makes 8 large cutlets. Large cutlets may be sliced in two.

“Devoted to the
protection
of your
HEALTH”

MADISON FOODS

discovered that one of Hitler's secret weapons was hidden in the rations of his soldiers. The use of the 'magic bean' enabled the German troops to advance very quickly because of the fact that by using soy beans in food preparations the soldier is able to carry three days supply in his haversack.

"We are informed that Germany has manufactured an excellent flour from soy beans called Edelseja, which it is claimed can replace meat or other similar foods."

"There should be ample space in Australia for the production of this beans on a very much larger scale than has yet been attempted. Private persons have demonstrated that this bean can be grown in Australian kitchen gardens without much trouble, and with considerable profit. With surplus stocks of wheat mounting high in Australia, and with the dwindling stock of soy beans due to war conditions, the local cultivation of this 'magic bean,' which originated in the East but is now very much in the West, should be encouraged.

"The diet of the future will be less in the direction of flesh foods and more in the way of a sound health regime, judging from the general trend in the world of dietetics just now.—Contributed."

Note: A similar article titled "A vital German supply—The magic bean—Soya food for man & beast" appeared 4 months earlier in the *Times* (London; 23 April, p. 7f, 8a).

3918. *Proceedings of the American Soybean Association*. 1940. Full soya in the soldier's diet. Translation of an article by Dr. H. Weiss, Berlin, taken from "Die Landward," May 10, 1940. Received from Herschel V. Johnson, Counsellor of the Embassy, London, June 18, 1940. p. 78-79. 20th annual meeting. Held 18-20 Aug. at Dearborn, Michigan. [1 ref]
• Summary: "A new method of utilizing soya beans, which has been practiced for about 15 years in Germany as well as in other countries, is of the utmost importance in the effort to use soya beans not only for their oil content but for their entire nutritive value. The soya bean by simple cooking methods cannot be prepared in a way acceptable to European taste. That is why scientists such as Berczeller, Kupelwieser and others, devised the methods of milling and extracting the bitter substance from the soya bean in its original condition. The yellow flour which results from this process contains about 40 per cent protein, 20 per cent fat (1 to 3 per cent lecithin), 27 per cent carbohydrates, 5 per cent ash and 8 per cent water. This flour is called full soya or pure soya [Edelseja].

"This soya bean flour has no affinity with ordinary cereal flours. It differs from them both in its chemical composition... and in its baking properties (grain flour has a high gluten content, full soya has no gluten at all)."

"Full soya is used only as an ingredient for the nutritive improvement of various foodstuffs and dishes, and is never used exclusively for the preparation of a dish. Soya flour is a vegetable product and, therefore, costs much less than the livestock products which it replaces.

"These considerations and experiences are being made full use of by the fighting forces. The discoveries in regard to the utilization of full soya flour have been partly made by men in the supply services of the army. The utilization of soya bean flour in our army is particularly important in view of the fact that soya bean production has a secure basis within Germany's reach. The army, in conjunction with the Ministry of Agriculture, has actively promoted domestic soya bean growing within the frontiers of previous Germany, in Austria, and more recently also in the Polish districts. Moreover, soya bean growing by the German Dye Trust in Balkan countries, particularly Rumania, has assured a current supply which by far exceeds the largest possible requirements of the fighting forces."

Dr. Zieglmayer has discussed the reasons for the army's preference for full soya. "Full soya has already been used before the war in the field kitchens. In September, 1938, a collection of 262 recipes for field kitchens was issued. The utilization of full soya in the field kitchens has made it possible to economize in various ways. In the case of minced meat dishes, there was a saving of 25 per cent of the quantity of meat previously used, although the meat portions were increased from 25 to 45 per cent. Furthermore, eggs have been largely replaced by full soya bean flour. Milk in the preparation of dishes is largely being replaced by a mixture of 1 to 10 full soya bean flour and water." It is possible to save about 40% of the fat in liquid dishes by adding soya bean flour.

"In the case of industrially produced foodstuffs, the army authorities have ordered the utilization of full soya, particularly in the case of tinned soup. Soya bean flour is also used for mixed cocoa drinks, biscuits, and chocolate. Additions are also made in the case of tinned liver sausage, etc."

Note: This is the earliest English-language document seen (Jan. 2019) that uses the term "full soya flour" or "full soya" to refer to "whole soy flour."

3919. Yoga Research Institute. 1940. Yoga extension courses (Ad). *Nature's Path* (New York City). Aug. p. 320.

• Summary: This small (1¼ by 2½ inch) ad states: "Only scientific Yoga Institute in the world now giving courses in practical Yoga methods and exercises: Breathing, digestion, elimination, relaxation, control of heart, eyes, nervousness, sleeplessness, emotional disturbances, etc. Director of the Institute, Pundit Acharya, the Vedic Brahmin of India, author of *This Precious Heart* and *Breath is Life*. Every student given individual attention. Write to General Secretary." Address: 119 West 57th St., New York, NY.

3920. Gian-Cursio, Christopher. 1940. Antiquarian nature cure: First health restaurants. *Health News* (Hollywood, California) 8(18):6. Sept. 27.

• Summary: "The world's first health food restaurants were

in conjunction with Graham boarding houses. Meals served there were exact in principles, would meet the approval of precise modern nature-curists. Animal products were taboo; only fruit and vegetable dishes were served.

"First health dinners became available in old New York about 1831 and in 1836 at 23 Brattle Street, Boston. in 1839, Rochester, N.Y., was the only other city in the U.S. with an establishment specializing in health cuisine.

"Bathing in early America was not only a luxury but a rarity—but not at Graham boarding houses. Every boarder was expected to abide by the rule: exercise and bathe before breakfast! The shower was a favorite; others preferred the hand bath. Another health rule was 'No person is entertained as a boarder who uses tobacco or intoxicating drink.'

"The great and near-great partook of health meals. A patron describes the table as 'bountifully furnished with Nature's luxuries, so cooked as to retain their natural excellences instead of being saturated with that repulsive extract from hog's meat called lard, or mingled with pepper and spice enough to burn its way through the stomach.'

"Altruism, not money profit, was the incentive for these health restaurateurs. Obstacles were great and only the urge to create a better humanity made them surmountable. (To be continued)." Address: Dr., Rochester, New York.

3921. Anandan, M. 1940. Soy bean trials in Madras. *Madras Agricultural Journal* 28(9):329-37. Sept.

• **Summary:** As far as the writer knows, the first soybean trial in Madras was conducted in 1915-16 by Mr. R. Cecil Wood, then Principal of the Agricultural College, Coimbatore, in one of the fields on the Central farm. "The crop was a fair one but its cultivation was not continued in subsequent years.

"Great interest in this crop was aroused in India in about 1932-33 as a result of Major General Sir Robert McCarrison's advocacy for the inclusion of soy beans as a very cheap and valuable source of first class vegetable protein in the average Indian diet, which badly lacks it. Another contributory cause for the spurt of such enthusiasm of the people in this new food crop was the decision of Mahatma Gandhi to give it a trial by including it in his daily diet... A third reason for stimulating the interest of the people was the fact that the soy bean was becoming a serious competitor in the overseas market with the Indian groundnut, the premier oilseed crop of the country. The result of all this at the time was a great demand for soy bean seed and for information regarding its cultivation. But unfortunately, the Department of Agriculture could not help the public either with the seed or information regarding the cultivation of soy bean as it had not been grown or tried on any of the Agricultural Research Stations before, except once on the College Farm in 1915-16. The Department, however, lost no time in taking up the trial of this new crop... Field trials were carried out from 1935 onwards" at three locations: Agricultural Research Station, Hagari (two varieties, Kachin

and Pe Ngype, were obtained from Burma). Agricultural Research Station, Nandyal. Central Farm, Agricultural College, Coimbatore. Soybeans did best in the Godavary and Cauvery deltas with deep alluvial soil and annual rainfall of 40 inches or over. Address: L. Ag., Asst. Director of Agriculture, Cuddalore, India.

3922. *Good Health (Battle Creek, Michigan)*. 1940. Food and the war. 75(9):125. Sept.

• **Summary:** "The soybean has come to have a prominent place in the military dietetics of Germany."

In the *British Medical Journal* "Dr. Josiah Oldfield (of England) urges the British to learn from Hitler and Mussolini about diet. In Germany the populace has been put on two or three meatless days a week. Italy has decreed that the wealthy shall live two or three days a week on the peasant diet of corn, oil, chestnuts, raisins, macaroni, maize porridge, milk and cheese." "The Indian armies in the World War [I] surprised Lord Roberts when they marched and fought better on vegetable foods than the English Tommies on a heavy meat ration."

3923. Lindlahr, Victor H. 1940. You are what you eat. New York, NY: Natural Nutrition Society. 128 p. Sept. No index. 27 cm.

• **Summary:** Victor H. Lindlahr is the son of Dr. Henry Lindlahr, founder and head of the Lindlahr Sanitarium in Chicago, Illinois. Dr. Henry Lindlahr, "who first uttered the phrase, 'You are what you eat.'... and was one of a handful of pioneers who alone thought or knew much about diet in its relation to the prevention and cure of illness."

This book contains a wealth of interesting information on the history of nutrition. During 25 year "tenure of the Lindlahr Sanitarium, we used diet with excellent results in the treatment of more than 50,000 patients." In 1929 Victor shifted from sanitarium work to radio broadcasting. A major goal is to eat a balanced vegetarian diet. On page 43 are the "Ten Commandments of eating."

Contents of Part II: Vitamin tables. Vegetables and fruits highest in vitamins. Caloric value of vegetables and fruits. Mineral tables. Vegetables and fruits highest in minerals. Food classes. Pot liquors and fruit juices. Dry yellow soybeans are listed among the best sources of vitamins B-1, and E, and the single best source of vitamin G. They are a rich source of the minerals calcium, and an excellent source of protein. Green soybeans are an excellent source of vitamins A, B-1, and G, a good source of the minerals calcium, phosphorus, iron, and a good source of protein (p. 44-50).

In Part III, the section on vegetables contains a subsection on beans (p. 81-87), which includes "Soybeans, green-shell. Health factors: "Practically a 'life' staple in Oriental countries where meat is scarce. Protein in the diet supplied by soybeans; contain all essential amino-acid

constituents of animal *proteins*, and, in some instances, have twice the quantity. Soybeans used to replace all various products of the cow: meat, milk, butter, and cheese.

“Soybean milk similar in appearance and properties to animal milk. By certain processes, some of protein may be precipitated from it, forming a gray-white curd. This protein comparable to casein (the protein of animal milk); has been commercialized in form of powder which may be used in special feeding cases.

“Soybean oil more similar to butter in Vitamin A content than any other vegetable fat. Soybean flour or meal mixed with its proper constituents not only can be made into various types of bread and confections, but is today used in invalid and infant dietetics.

“Soybeans not so well known to Americans as they justly should be. Green-shell soybeans not readily available, although their cultivation is being encouraged.

“Excellent source of Vitamin A, especially the varieties that are deepest green in color. Also excellent source of Vitamins B-1 and G. Can be relied upon as a good source of essential minerals, calcium, phosphorus and iron.

“Alkaline-ash. Should not be used on soft diets unless puréed, as high in roughage. Comparatively high in calorie content, but only 6 to 12 per cent of their carbohydrate is available to the body. Starch makes up a very small part of total carbohydrate; hence soybeans may be used occasionally by reducers. Soybean meal is used in preparing breadstuffs sufficiently reduced in starch content to be used by diabetics.” Also discusses: Selection and care. Preparation. Basic method of cooking. Similar information is given under “Soybeans, dried,” which are better known in the USA than green-shell soybeans.

Chapter 2, titled “Different foods do different things,” contains one of the many interesting stories about the history of nutrition. “Hippocrates believed and taught that all foods served the *same purpose*, all contained a basic nourishment which he called the ‘universal aliment.’ Some foods, he taught, had more of the universal aliment than others, but insofar as a choice of foods was concerned, the only necessity was to eat enough foods containing the universal aliment, and all would be well.

“For almost 2300 years, physicians and laymen believed implicitly in this idea... Hippocrates’ theory was accepted blindly, even by top-ranking scientists, until little more than a century ago. The few chemists who began to question it then were afraid to oppose authority and state their misgivings. Even when undeniable proof was finally presented that there was more than one kind of nourishment in foods, the great majority of physicians and scientists were unwilling to depart from the idea of Hippocrates. Those who believed that different foods have different purposes were called fools, fanatics, faddists and worse!”

As recently as 30 years ago [1910] the universal aliment idea “was so ‘respectable’ that ‘rebels’ like my father, who

challenged it, felt the full weight of scientific scorn.

“The first wedge was driven in Hippocrates’ theory a little over 150 years ago. In the late 1700’s, a brilliant French scientists named Antoine-Laurent Lavoisier proved that the food you eat is gently burned (oxidized) in your body with the help of oxygen contained in the air you breathe into your lungs. He proved that *certain parts* of foods provide the body heat. Lavoisier, and a colleague by the name of Pierre-Simon Laplace, even developed a method by which the heat-producing value of foods could be measured.

“Later, an American by the name of Ben Thomson devised a unit of measurement for the heat which food produces in the body. This unit was called a *calorie*—the very same calorie that overweight people have been reckoning with ever since.”

“Once the important role played by food in creating body heat was understood, scientific circles began to talk of a food’s value only in terms of its calorie content, its heat-producing potentialities. The calorie became a tyrant; it was to rule most physicians and dietitians until the War of 1914.

“Lard and butter, with approximately 250 calories per ounce, became premium foods. Carrots, spinach, onions and other vegetables which have a low calorie content, sank to uncharted depths in scientific esteem. Sugar (approximately 120 calories per ounce) was a ‘wonderful’ food; ready-to-eat cereals (120 calories per ounce) became the ‘finest nourishment’ anyone could partake of!”

On the inside back cover is a description of many “Food & Health Guides” by the Lindlahrs. The back cover shows that in March 1941 this book was the No. 3 best seller nationwide in the category “General non-fiction.”

A portrait photo on the inside front cover shows Victor Lindlahr. For the past 10 years he has been a lecturer on health and nutrition, with a radio program broadcast by stations nationwide. He is also the author of: *The Guide to Balanced Health. Natural Way to Health. Eat and Reduce. Seven Day Reducing Diet. The Lindlahr Vitamin Cookbook. How to Win and Keep Health with Foods.* Address: Editor, Journal of Living, 1819 Broadway, New York City. President, National Nutrition Society, Inc., New York.

3924. Gian-Cursio, Christopher. 1940. Antiquarian nature cure: First health restaurants (Concluded). *Health News (Hollywood, California)* 8(19):5. Oct. 11.

• **Summary:** “From the start, proprietors and patrons of health restaurants have been ridiculed by the ignorant and antagonistic. An early aggressor was the *New York Review*. An article in 1837 condemned proper eating as ‘dietetic charlatanry,’ stated, ‘We think one of the rarest spectacles in the world must be a Graham boarding house at dinner hour. Along a table are seated some 30 lean-visaged, cadaverous disciples, eyeing each other askance, their looks lit up with a certain cannibal spirit... The gentlemen resemble busts cut in chalk or flint, the lady-boarders mummies preserved

in saffron.' Modern health reformers are confronted with similar false denunciations.

"In rebuttal, a health reformer pictured an orthodox eating place of the 1830's: 'As dinner hour approaches, eager fainting gourmands gather toward the scene of operations, portly gentlemen with forms which might have shamed Falstaff, visages which should provoke the envy of a turkey-cock. Bloated apoplexy, trembling palsy, racking rheumatism, gout, delirium tremens, the thousand ministers of death, all are there selecting each his victim and goading him on to the indulgence which will render him a speedier and surer prey.'

"The pioneer health restaurants were too far ahead of their time. In less than 10 years they ceased to exist and, as far as is known, there was not another in the U.S. until the dawn of the 20th century. Today we are in the midst of a glorious revival. With splendid styling and magnificent appointments, health restaurants of 1940 are replicas of centers that helped to make the 1830's a great decade of health and medical reform." Address: Dr., Rochester, New York.

3925. *New York Times*. 1940. 200 vegetarians dine: Dr. C.G. Pease, anti-smoking crusader, is honor guest. Nov. 22. p. 18, col. 1.

• **Summary:** Describes the Vegetarian Society of New York's Thanksgiving dinner meeting.

3926. Wright, Celeste Turner. 1940. Much taboo about nothing. *Hygeia* 18(12):1088-90. Dec.

• **Summary:** A personal account of a vegetarian for 20 years who went back to eating meat.

3927. Branson, J.R.B. 1940. Eating for victory: Suggestions for war-time economy in food-stuffs. A sequel to *Grass for All*. Bordon, Hants., England: Branson's Publications. 19 p. 22 cm.

• **Summary:** The author used fresh grass-mowings to augment his vegetarian diet and to make the best of food rationing during World War II. Includes recipes. Address: B.A., LL.B., London, England.

3928. Carque, Otto. 1940. Vital facts about foods: A guide to health and longevity with 200 wholesome recipes and menus and 250 complete analyses of foods. 4th ed. Glendale, California: Natural Brands, Inc. 239 p. 23 cm. Revisions and supplements by Mrs. Lillian R. Carqué. [20+* ref]

• **Summary:** This manual of food reform discusses the importance of a simple vegetarian diet, fresh air, pure water, exercise, and rest. Also discusses acid and alkaline foods, the treatment of disease, and food preparation. The author lived 1867-1935.

The nutritional value of soy beans is discussed briefly on pages 113, 145, 153, 162, and 174. The section titled "The

Soy Bean, a Remarkable Food" (p. 176-78) describes and discusses boiled soy beans, soy bean milk, tofu, soy sauce, and soy bean sprouts; recipes for Baked soy beans, Soy bean loaf, and Soy bean bread are given. The content of this section is slightly different from that of the 1933 edition.

A table (p. 221) gives the average chemical composition of various legumes, including soy beans.

Note: This enlarged 4th edition contains 239 pages, compared with 208 pages in the first 3 editions. The type for the entire book appears to have been reset. Address: Los Angeles.

3929. Gandhi, Mohandas Karamchand. 1940. An autobiography, or The story of my experiments with truth. Translated from the original in Gujarati by Mahadev Desai. 2nd ed. Ahmedabad, India: Navajivan Pub. House. xii + 404 p. Portrait. 22 cm. 1st ed. *

• **Summary:** First published in English in 1927-29 (in India) under the title *The Story of My Experiments with Truth*. Includes a discussion of the author's reasons for becoming a vegetarian and his experiments with the vegetarian diet. Gandhi lived 1869-1948. Address: India.

3930. Good Housekeeping (London). 1940. Good Housekeeping's 100 vegetarian and casserole recipes. London: National Magazine Co. 39 p. Illust. *

3931. Gurney, Ann. 1940. Vegetable variety: or, How to enjoy a meatless meal. London: The Medici Society, Ltd. 39 p. Illust. No index. 23 cm.

• **Summary:** Illustrated by old prints and line drawings by Katherine Ogilvy. Address: Author of *Cooking Delights and Surprises for Breakfast and Tea*.

3932. Heath, Ambrose. 1940. Good food without meat. London: Faber & Faber. 108 p. 19 cm.

• **Summary:** Not a vegetarian cookbook. Contains many recipes that use fish or shellfish.

3933. Lin, Yutang. 1940. With love and irony. New York, NY: The John Day Co. xi + 291 p. Illust. by Kurt Weise. 22 cm. *

• **Summary:** One of the essays in this book of essays is titled "Confessions of a vegetarian." In a section titled "With love and irony," the author gives the rationalizations of a "vegetarian" who eats meat on occasion. Note: Lin Yutang lived 1895-1976.

3934. Mariposa. 1940. Hollywood glamour cook book. Miami, Florida: Glamour Publications. Distributed by M. Barrows & Co. xviii + 427 p. Portrait. No index. 21 x 16 cm. [3 ref]

• **Summary:** The author presents herself as a glamour girl, who lives in Miami, Florida. She is "Your 'Mystic Pot, with

herbs and spice. I charm your meals and make them nice.” “Foreword: You must have wondered how the Movie Stars keep so glamorous, vivacious, young-looking and slender, they seem more like gods and goddesses than real people. No wonder they are fairly worshipped by the Movie Fans! This book will disclose to you the beauty secrets of the Movie Stars...” The key is a healthy diet and herbs.

Recommended foods: Whole wheat and soy bean spaghetti, La Choy Soy Sauce and La Choy Molasses Sauce, Soy bean crackers, goat’s milk (not cow’s milk), all seafoods, fish, poultry, rabbit, venison, lamb, frogs’ legs. Foods to avoid: White bread, white flour, white sugar, white rice, spaghetti etc, made of white flour, beef, veal, pork, lard, suet, grease, sulphur dried fruits, table salt (“free running,” iodized, but “bag salt” is OK), most soda fountain drinks, “pop” or any drink put up with carbonated water, gassed, dyed, or faked foods. Soy-related: “Legumes” include soy beans (p. xi). Soy honey bread (with soy bean flour and soy milk, p. 7). Soy honey rolls (p. 8). Soy corn sticks (with soy bean flour, p. 22). Soy vegetable flour sticks (p. 23). Soy waffles (p. 24). Soy [pie] crust (p. 35-36). Soy short cake (p. 52). To make soy bean milk and corn milk (from soy bean flour, p. 78-79). Soy milk and carrot juice (p. 79). Soy bean coffee (p. 83). Coffee substitutes (incl. soy, p. 85). Canapes d’amour (with soy bean bread, p. 102). To cook Soy Sea Shells or Soy Macaroni (p. 122). Soy kidney pie (p. 132). Soy macaroni or spaghetti (with soy or Savita Sauce, p. 200). Soy beans—highlights (p. 213-14). Soy baked beans (p. 214). Proteins (incl. soy, p. 386-87).

Also discusses: Garbanza pie crust (p. 36, 212). Electric vegetable juicer (p. 68). Importance of alkaline diet (p. 68-69, 238-39, 388-91). A table (p. 101), titled “Raw nut butters,” lists 12 types: “Peanut, butternut, lychees, almond, pecans, pignolia nut, pistachio nut, paradise nut, cocoanut, hazelnut, beechnuts, cashew, walnut, chestnut, Brazil nut, and sesame tahini. Note: These butters are sold at the fancy grocer’s or Health Food Stores.”

Carrot peanut butter canape (p. 101). Mock liverwurst. Vegetarian dinner party (p. 287).

Glamour guide (p. 360-61). Planetary foods and menus (by astrological sign, p. 277-341). Tables showing the best food sources of various vitamins and minerals (p. 365-417).

In the chapter titled “Snacks and Beverages” is a recipe (p. 76-77) for a Date and goat’s milk shake, which is “better than any soda treat” and which calls for use of an “electric blender.” The recipe for “Orange honey nanny shake” (p. 77) states: “For a more frothy drink, whip with electric blender...” See recipe for soymilk made from soy flour. Recommends buying foods and herbs in health food stores.

In the section titled “Recognition and gratitude” (p. 392) near the end of the book, she thanks “Henry Lindlahr, M.D.,” “Otto Carqué, Mausert, M.D.,” and many other lesser-known people.

Talk with Chef Akasha Richmond. 2004. June 5. Akasha

has been able to find out very little about the author of this book, who she thinks self-published it. Although she lives in Florida, she talks about “glamour girls” and Hollywood. Address: 1265 S.W. 11th St., Miami, Florida.

3935. Weaver, Lawrence Purcell. 1940. Is meat necessary? Leatherhead, England: Bureau of Cosmotherapy; London: C.W. Daniel Co. 24 p. 19 cm. Series: New World Pamphlets, no. 8. *

• **Summary:** The author also translated and edited several books by Edmond Székely, including *Man, Art and World Conception*, *Medicine To-Morrow*, *Sermon on the Mount: An Essene Interpretation*, and *Sexual Harmony and the New Eugenics*. In 1938 he authored a 24-page booklet titled *Whole Grains for Health*.

3936. White, Julius Gilbert. 1940. Abundant health: A digest of the “Learn-how-to-be-well” lectures. Madison College, Tennessee: Published by the author. ix + 317 p. Illust. 28 cm. [soy ref]

• **Summary:** Advocates a vegetarian diet. Note that Madison College is a Seventh-day Adventist college and sanitarium. One section, titled “The Soy Bean—The Wonder Food,” introduces the many benefits of soybeans, discusses their low cost, and describes (in fairly specific terms, but without recipes), how to use soybeans in baking, as cooked or canned beans, in commercial “meat substitutes,” as soybean milk (good for those with allergies to cow’s milk), as cheese (tofu), as greens (soybean sprouts), or in commercial “coffee substitutes.” Note: The author lived 1878-1955. Address: Madison, Tennessee.

3937. White, William Herbert. ed. 1940. Food in war-time. London: G. Bell and Sons Ltd. in conjunction with the London Vegetarian Society. 62 p. 19 cm. *

• **Summary:** The original edition was published in January 1940. A 64-page reprint was issued in April 1940 by the same publishers.

3938. Wyndham, Henry Saxe. 1940. William Lambe, M.D... A pioneer of reformed diet. A memoir. London: Vegetarian Society. 35 p. Portrait. 19 cm. *

3939. Glendale Sanitarium “vegetarian” cook book. 1940? Glendale, California: Glendale Sanitarium. 56 p. Undated. 21 cm.

• **Summary:** A full-page ad, facing the title page, states: “Twenty-eight acres—Spacious grounds. Quiet—Rest. Hospital service. Electrotherapy. Hydrotherapy. Medical care. Special diets. Sun baths. Massage. Fireproof building. Private rooms. Reasonable rates. For particulars write to Glendale Sanitarium and Hospital.”

The Preface states: “Rational diet has long been a basic principle in the Sanitarium System of treatment so we are

indeed happy to meet the need created by guests who have become acquainted with a palatable vegetarian diet and wish to continue it after leaving the institution. The recipes that we have compiled are representative of the food which makes up our daily menus.”

Contents (called “Index”). Beverages. Cakes. Cake icings. Cooked cereals. Cooked fruits. Eggs. Entrees. Entrees, supper. Gravies and sauces. Hot breads. Memoranda: Description of nut foods and flavorings. Miscellaneous. Pies. Puddings. Pudding sauces. Salads. Salad dressings. Sandwiches. Soups. Toasts. Vegetables.

Soy-related recipes: Chow mein (with “ $\frac{1}{4}$ cup soy bean sauce,” p. 19). Chop suey (with “Yong You or Soy bean sauce,” p. 20). Tofu loaf (with “1 pound tofu,” p. 23).

Proteena is called for in recipes on 8 different pages, Protose on 8 different pages, Nuttose on 3 different pages, and Savita (a seasoning) on 13 different pages. Address: 1509 E. Wilson Ave., Glendale California.

3940. Madison Foods. 1940? Featuring Madison Foods Quartet (Leaflet). Madison, Tennessee. 1 p. Single sided. 28 cm. Undated.

• **Summary:** See next page. A large photo shows cans of four products: Madison Burger–Vegetarian. Not-Meat. Cheze-O-Soy. And Dinner Morsels. Each appears to be dancing, with musical notes as its feet.

Note: This is the earliest document seen (Nov. 2014) that contains the term “Madison Burger.” This meatless burger was apparently launched at about this time by Madison Foods.

Note: Unfortunately the ingredients in these four undated products are not shown. Address: Madison, Tennessee.

3941. Loma Linda University, School of Dietetics. 1941. Lesson outlines in nutrition & cookery. 1st ed. Loma Linda, California: Loma Linda University, School of Dietetics. 114 p. Jan. 20 cm.

• **Summary:** Contains recipes, including soy-related recipes. At this time, the School of Dietetics was part of the College of Medical Evangelists. Address: Loma Linda, California.

3942. *Scotsman (Edinburgh)*. 1941. Vegetarians want cheese rationed. Feb. 22. p. 8.

• **Summary:** Yesterday a deputation of vegetarians made a plea to Lord Wolton at the Ministry of Food for the rationing of cheese and for permission to exchange their unused meat or bacon and ham for a weekly allowance of cheese.

The deputation complained that they were not receiving their quota of cheese, and that dealers were rationing cheese on their own account and apparently reserving it for customers registered with them for other foods. “On the basis of food value, they argued, cheese required less shipping space than meat. Alternative sources of proteins, especially

nuts and soya beans, were also discussed.”

Note: During World War II in Britain, some foods were rationed.

3943. Chen, Tung-Tou; Wu, H.; Chang, C-Y. 1941. Further experiments with soybean diets. *Chinese J. of Physiology* 16(1):91-96. Feb. [4 ref. Eng; chi]

• **Summary:** “Repeated attempts have been made in this laboratory to construct a vegetarian diet nutritionally comparable with our stock omnivorous diets. In the course of this endeavor we have experimented with many cereal-legume-leaf diets in which the legume is soybean. None of these diets proved any better than our stock vegetarian diet (D 41A) which, as we have reported [Wu and Chen, 1929; Wan and Wu, 1935] is much inferior to our stock omnivorous diets.

“Guy and Yeh [1938] in a recent survey of Peking diets have reported that the whole-cereal-soybean-cabbage-diet is excellent and is apparently adequate for normal growth, reproduction and lactation. The composition of this diet is similar to many of the cereal-legume-leaf diets which have been studied in our laboratory. Since their conclusion was based on casual observations on human beings without any control, it has seemed to us worthwhile to restudy the soybean diets with rats under controlled laboratory conditions. Accordingly, a number of cereal-soybean-leaf diets were constructed with different cereals and different percentages of soybean, and the growth and reproductive performance of rats on these diets were studied. The results are here reported.”

“Summary: Comparison has been made of the growth and reproductive performance of rats on our stock vegetarian diet (D 41A) and nine cereal-soybean diets so constructed as to simulate the Peking whole-cereal-soybean diet described by Guy and Yeh. None of these diets is significantly better than our stock vegetarian diet.

“The present finding lends no support to the belief that the mixed-flour diet commonly used in Peking can afford optimum nutrition for human beings.” Address: Dep. of Biochemistry, Peiping Union Medical College, Peiping, China.

3944. Frank, Milo O. 1941. Just what is health food? *Health News (Hollywood, California)* 9(5):5, 9. March 14.

• **Summary:** “Two meanings are attached to ‘health foods.’ The wider includes all nutriment that the body can digest with benefit. The narrower refers to *selected products of high natural value* and to *supplements* prepared for specific purposes. But in every case, a real health food, is truly beneficial.

“On the distributor rests the duty of investigating every product to make certain that it meets this definition.

“Are you aware that the sugar problem is solved? The National Sugar Refining Co. has heard our demands and

FEATURING

MADISON FOODS

Quartet



Reach for
"THE FOOD WITH A TASTE"

Madison Foods

Madison College Madison, Tennessee

agrees that we must have what we want. Health shops are busy selling *Grans*, 'raw sugar at its best.' It's wholesome with natural cane juice..."

"Some firms have won such a reputation that the very name is a guarantee. One of these is the Pfaffman Co., Cleveland [Ohio]. They began in 1873 and in 1914 pioneered health foods. From the start, they catered to those demanding utmost purity, served hospitals and other institutions where nutritive values are important. No one really knows how good macaroni can be unless familiar with their Soymac brand made of the highest quality durum wheat to which whole soybean flour has been added. And everybody likes their 'Kwik Soup'—even the sternest dieticians!"

"Also outstanding in the health field are the famous Madison products from Madison, Tennessee, delicious new soy foods and meat substitutes that accomplish more than arguing to produce enthusiastic vegetarians." Address: 2027 Hillhurst Ave., Los Angeles, California.

3945. Gaines, Tom. 1941. How health shops began and spread. *Health News (Hollywood, California)* 9(10):5. May 23.

• **Summary:** "American health food history began over 100 years ago. In the 1830's, Sylvester Graham called for diet reform. Fearless amidst ridicule and even physical attacks, he exposed the evil of depleting whole grains to manufacture lifeless white flour products that 'keep.'"

"Editors leaped to action. *Journal of Health* (1829-'33), *Moral Reformer* (1835-'37), *Library of Health* (1837-'42) and other predecessors of *Health News* began the work. A second reform wave in the 1870's brought *Science of Health* and *Herald of Health*.

"First health restaurants were in Graham boarding houses, according to Dr. Christopher Gian Cursio, nature-cure historian. Strict dietetic principles prevailed there and flesh foods, tobacco and alcohol were spurned. New York City had the first (1831), Boston [Massachusetts] the second (1836, at 23 Brattle St.), Rochester, N.Y., the third (1839).

"In 1850, James Jackson, M.D., began to manufacture the first health product with its own trade name, *Granula*, from wholewheat flour. Soon after this came his grain coffee substitute, *Soma*, precursor of the many food beverages now so popular.

"First of shops resembling today's was Health Food Company, New York City, in the 1870's, which manufactured and sold direct to consumers *granulated wheat* (fine, wholegrain flour) and *wholewheat gluten*, free from starch, also *Pomarus* [sic, *Pomarius*], a sugarless fruit product made into thick jelly by evaporation.

"In those days, health magazines carried ads for wholegrain crackers, Anger's wholewheat bread, health resorts.

"Although intelligent individuals saw the harm in processing foods, condemned the depletion of common

staples, and applauded the Pure Food laws of 1906, the movement did not gain force until the world war [1914-1918]. Then Alfred Watterson McCann astounded physicians by curing the scurvy-suffering seamen on the German raider *Kronprinzessin Cecilie* at Newport News, Va. [Virginia], with orange juice. This was the first dramatic vitamin victory in the U.S. McCann's books and articles attracted nationwide attention and other progressives joined the fight to save 'starving America.'

"In the early 1920's, health foods stores began to become more important. At first some resembled a sanitarium, all white, with foods hidden away mysteriously on shelves or under glass. Others operated by humanitarians without business experience, looked like grocery museums, wild confusion. Little by little, sound commercial methods were introduced. Today health foods have become an established industry. Dealers have associations, trade organizations. Trained dieticians and other counselors assist in guiding patrons. The public recognizes the need for products containing natural nutritional values in tasty and high potency concentrations.

"Other healthguards are now on sale, selected cooking utensils, shredders, juicers, cosmetics, etc. Foods include vitamin and mineral concentrates, dried fruits, juices, wholegrains, ingenious vegetarian meat substitutes, herbs, goat milk and cheese, sweets from fruit and honey, etc. Today huge vitamin purchases by the U.S. government and federal efforts to improve public eating habits forecast a new expansion for health foods."

A tiny portrait photo shows Father Kneipp, of European water-cure fame.

3946. Lust, Benedict. 1941. Come out to beautiful "Yungborn" nature cure home and recreation resort (Ad). *Nature's Path (New York City)*. July. Back cover.

• **Summary:** "Tune your system to the rhythm of good health. It's easy. Come out for rest and relaxation. Rebuild your health. Light air cottages. Walking barefooted. Sun, light and air baths. Vegetarian, fruitarian, raw food and specially prescribed diets. A real paradise for exhausted bones. in Ramapo Mountains, Butler, New Jersey." A circular illustration shows three young ladies holding hands and dancing on the grass under the trees. Address: Butler, New Jersey. Phone: Butler 132.

3947. Balzli, Jean. 1941. Le soja: est-il vraiment une viande végétale? [The soybean: It is really a vegetarian meat?]. *Revue Internationale du Soja* 1(5):167-82. Sept. [Fre] Address: Dr., France.

3948. Colomb, H. 1941. Faisons de Soja! [Let's get going with soybeans]. *Revue Internationale du Soja* 1(5):183-86. Sept. [Fre] Address: Dr.

3949. Cummings, Richard Osborn. 1941. *The American and his food: A history of food habits in the United States*. Revised ed. Chicago, Illinois: University of Chicago Press. xii + 291 p. See p. 43-52. Illust. Sept. 21 cm. 1st ed. 1940 (xi + 267 p.). [100+* ref]

• **Summary:** Contents: 1. Introduction. 2. Food on the farm (1789-1840). 3. Menus in the city (1789-1840). 4. Prejudices and Reformers (1830-1840). 5. Health by rail (1841-80). 6. "And roast beef" (1841-80). 7. The fight against germs (1881-1916). 8. An indefinable loss (1881-1916). 9. The concept of scientific eating (1881-1916). 10. Waging a war (1917-29). 11. Unequal degrees of protection (1917-29). 12. Depression and nutrition (1929-39). 13. Education and food costs (1929-39). 14. Federal feeding programs (1935-40). 15. Nutrition for defense (1940-41). 16. Conclusion. Appendixes.

Soybeans are mentioned briefly in the chapter titled "Nutrition for Defense (1940-41) on p. 235 (considered a nutritious, low-cost food in 1941), and p. 247 (their production was encouraged during World War II).

Chapter 4, "Prejudices and Reformers (1830-1840)" (p. 43-52) is a sympathetic history of the early 19th century vegetarian food reform movement. The author praises the work of Sylvester Graham, starting in the 1830s, to encourage the consumption of more fruit and "less meat and white flour. His argument centered about what in modern parlance has been called 'lazy colon.' City dwellers, who did little exercise, were in the habit of taking their food in too concentrated a form. Heavy use of the concentrated foods, meat and bread made from bolted wheat flour, caused indigestion and other ills which in turn called for the use of condiments and alcoholic stimulants as aids to the digestive process. Bulk, he pointed out, was as necessary as nutriment; and if meat were used sparingly, and unbolted flour substituted for bolted flour, the diet would furnish sufficient bulk, make for temperance, and help to sustain the 'highest and best physiological and psychological interests of human nature.'

"This major aim of a plainer diet was summed up by Graham in the statement that the simpler, plainer, and more natural the food of man is, 'the more perfectly the laws of his constitution are fulfilled... the more health will be in his body... the more perfect his senses... and the more powerful may his intellectual and moral faculties be rendered by suitable cultivation.'

"In this emphasis on the necessity for food in a condition approximating its natural state Graham was far ahead of his time. He particularly expressed the belief that the bolting of bran from flour—that is, sifting it through very fine cloths—robbed it of vital elements. Instead he recommended that bread be made from unbolted flour according to a recipe given by Professor Thompson of Edinburgh" [Scotland] (see *Lectures on the Science of Human Life*, 1839, p. 533).

Also discusses: Dr. William Alcott, Prof. Reuben

Mussey of Dartmouth College (who advocated vegetarianism and invited Sylvester Graham to address the students of Bowdoin College and also to speak at Dartmouth College in Hanover, New Hampshire), early health reform periodicals, the American Health Convention of 1838 (which passed a resolution endorsing a vegetable diet), and the American Physiological Society.

Chapter 9. "The Concept of 'Scientific' Eating" discusses the early efforts to establish the protein requirement for a moderately active man by Voit in Germany (118 gm/day), Wilbur O. Atwater (Prof. of Chemistry at Wesleyan Univ.; 125 gm/day), Russell Henry Chittenden (Prof. and head of the Sheffield Scientific School at Yale; 60 gm/day), Henry Sherman (Prof. of chemistry at Columbia Univ.; 75 gm/day). Atwater worked to teach people how to get adequate nutrition at the lowest possible cost.

Appendix A is a League of Nations (1937) classification of foods into "highly protective foods" (milk, cheese, eggs, liver, fat fish, green vegetables, raw fruits, butter, and cod-liver oil), less protective foods (yeast, meat [muscle], root vegetables), and nonprotective foods (legumes, cereals, nuts, sugar, jam, honey, margarine, and vegetable oils).

Appendix B shows that annual per capita consumption (actually disappearance) of meat (excluding poultry) decreased from a peak of 183.9 lb in 1850-59 to 138.9 lb in 1918-19 (a 24.5% decline), down to 125.8 lb in 1937-38. Sugar consumption rose from 13.1 lb in 1830-39 to 85.4 lb in 1918-19, up to 96.1 lb in 1938-39. Address: Chicago, Illinois.

3950. *New York Times*. 1941. Herb to be featured at vegetarian feast: Salsify, or 'oyster plant,' will be served to 150. Nov. 20. p. 36, col. 5.

• **Summary:** Vegetarian Society of New York Thanksgiving dinner meeting planned.

3951. *New York Times*. 1941. U.S. gives thanks for its strength in world at war. Nov. 21. p. 1, 12.

• **Summary:** The very last paragraph of this long article states: "While these thousands of turkey dinners were being relished, 125 members of the Vegetarian Society of New York sat down to a six-course meal at Schildkraut's Vegetarian Restaurant, 4 West Twenty-eight Street. The meal consisted of spinach loaf, molded into turkey shape, with carrot legs; vitamin cocktail of sauerkraut and tomato juice; vegetable bouillon with whole wheat noodles; combination raw vegetable salad; oyster plant and whole wheat cookies."

3952. Edgell, David P. 1941. Bronson Alcott's autobiographical index. *New England Quarterly* 14(4):705-15. Dec. [2 footnotes]*
Address: Dep. of English, San Jose State College, San Jose, California.

3953. Leitch, I.; Godden, W. 1941. The efficiency of farm animals in the conversion of feeding-stuffs to food for man. *Imperial Bureau of Animal Nutrition, Technical Communication (Scotland)* No. 14. Rowett Inst., Bucksburn, Aberdeen, Scotland. *

• **Summary:** The efficiency with which animals convert vegetable protein to meat protein is of the order of 10-20%. Address: Aberdeen, Scotland.

3954. Berolzheimer, Ruth. ed. 1941. The American woman's cook book. New York, NY: Garden City Publishing Co., Inc. viii + 816 p. Illust. (incl. many full-page color). Index. 21 cm.

• **Summary:** The paragraph titled "Soy-beans" (p. 390) notes that of the many varieties of soy-beans grown in the USA, the yellow variety is most widely used for cooking, although black and green soy-beans are also used, and are especially good in soups. Soy-beans require longer cooking than white beans, but the cooking time can be decreased if the beans are first soaked for 12 hours. Soy-related recipes include: Baked soy-bans (2 cups yellow soy-beans plus ¼ lb fat salt pork, p. 390).

The introduction to the long section on "Vegetarian dishes" (p. 351-59) states that such dishes add variety to the diet and often reduce the food bill. "They are welcome in any household where the program of using meat only once a day is being followed." This section contains no soy recipes, but does contain many that use peanuts or peanut butter, such as: Peanut balls. Peanut scrapple. Peanut butter cutlets. Baked peanuts. Peanut souffle. Peanut chops. Bean roast. Peanut and carrot loaf. Peanut roast. Cottage cheese and peanut loaf.

Note: This book was apparently published shortly before the USA entered World War II in December 1941. Address: Director, Culinary Arts Inst.

3955. Diehl, Harold S. 1941. Healthful living. New rev. ed. New York and London: Whittlesey House, a div. of McGraw-Hill Book Co. x + 449 p. Foreword by Morris Fishbein, M.D. Illust. Index. 21 cm. Series: Whittlesey House; Morris Fishbein, editor. [150+* ref]

• **Summary:** This is a basic, interesting mainstream book on health, written in a language that any intelligent person can understand. For many years the author was associated with the care of student health at the Univ. of Minnesota. "As dean of the Medical School of the University of Minnesota and as a teacher of preventive medicine, he has devoted many years to presenting the problems of hygiene and health." "Our nation is about to engage in a vast campaign [World War II] of preparedness... Only those who are physically fit can consider themselves prepared" (p. vii-viii, by Morris Fishbein, M.D.).

The tuberculosis death rate as dropped steadily and rapidly since 1900. The death rate from pneumonia, measles, and whooping cough are also dropping. A few years

ago heart disease became the leading cause of death for Americans of all ages. The cancer death rate is also rising.

In the two chapters on food, milk is considered "the perfect food." Eggs and meat are "expensive but necessary."

In chapter 7, titled "Dietary dangers," is a section titled "Dietary fads and fallacies," which begins: "The food faddist, with his missionary spirit and his pet prescription for health, is always with us." The subsection on "Vegetarianism" states: "The disciples of this fad usually follow it either because they consider animal foods deleterious to health or because they object to the destruction of animals to supply food for man. This latter reason is purely sentimental; but the former merits consideration.

"Professor E.V. McCollum, leading authority on nutrition, has written that 'a vegetarian diet, supplemented by fairly liberal amounts of milk is the most satisfactory type of diet that man can take.' But this is not true vegetarianism [sic]. In fact milk, butter, eggs, cheese, and other dairy and animal products are rarely left out of the diets of vegetarians. Hence, most 'vegetarians' are not really vegetarians but only abstainers from meat."

Note: The author fails to understand that a vegetarian diet has been defined for 100 years as one that avoids consumption of meat, poultry, and fish.

Also in this subsection on dietary fads are the use of enemas, a raw foods diet, alkaline foods, food combining, and dieting.

Chapter 21, "Choosing a health adviser," has the following contents: Introduction, scientific medicine, cost of medical care, choosing a physician, what to expect from a physician, healing cults (osteopathy, chiropractic, faith healing), why cults flourish, medical quacks, self-medication. Address: Prof. of Preventive Medicine and Public Health, and Dean of the Medical Sciences, Univ. of Minnesota.

3956. Klein, Ida. 1941. Neuzeitliche Kueche: Fleischlose Gerichte fuer alle Verhaeltnisse [Modern cookery: Meatless dishes for all occasions]. Hamburg, Germany: Vollmer & Bentlin. 144 p. 8 color plates. 20 cm. [Ger]

• **Summary:** Discusses vegetarianism, vegetarian cookery, and nutrition. Pages 70-72 discuss soybeans and give recipes for cooking whole soybeans (#197), and the following in which soy flour is often used in place of the traditional ingredient of animal origin: Pancakes without eggs (#198). Cakes without eggs or milk (#199). Short pastry for a tart shell (*Tortenböden*) or small pastries (*Kleingebäck*) without eggs (#200). Meatless roast made with soy flour (and Granola, #201). Patties made with soy flour (#202). Mayonnaise without egg (#203).

Page 85 has a meatless-meat recipe for "Soy-flour meat" (*Sojamehl-Fleisch*, #256).

Note 1. This is the earliest German-language document seen (Nov. 2014) that mentions a meat alternative, which it calls *Sojamehl-Fleisch* (Soy-flour meat).

Note 2. This is the earliest German-language document seen (Nov. 2014) that mentions a meatless burger—"Patties made with soy flour." Address: Germany.

3957. Leclerc, Henri. 1941. *Les légumes de France: Leur histoire, leurs usages alimentaires, leurs vertus thérapeutiques*. 3. éd. rev. et augm. [The vegetables of France: Their history, their food uses, their therapeutic virtues. 3rd ed., revised and enlarged]. Paris: Amédée Legrand & Jean Bertrand. 318 p. 20 cm. [10+ ref. Fre]
• Summary: In the preface, the author (who was born in 1870) indicates his belief in the superiority of a vegetarian diet.

3958. Pritchard, Florence; Pritchard, Edgar W. 1941. *A scientific meatless diet: Being the principles and practice of lacto-vegetarianism based on the latest discoveries, with original recipes*. 3rd ed. North Kensington Park, South Australia, Australia: F. & E.W. Pritchard (Adelaide: Hassell Press). 14 p. Illust. Index. 21 cm. *
 Address: Australia.

3959. Vander, Adrianus [pseudonym]. 1941. *Cocina vegetariana racional y enseñanza de una alimentacion sana* [Rational vegetarian cookery and teaching of a healthy diet]. Barcelona, Spain: Librería Sintet, etc. 167 + 2 p. Illust. 19 cm. [Spa]
• Summary: Part I is about the nutritional value and benefits of a vegetarian diet for the healthy and the ill. Part 2 contains 400 vegetarian recipes. Page 137 gives 2 recipes for "Puré de soja" (soy purée), which are basically the same as the recipe in the 1936 edition. Address: M.D.

3960. White, Julius Gilbert. 1941. *The animal kingdom, a reservoir of disease*. Madison College, Tennessee: Published by the author. Distributed by Julius Gilbert White Publications, Madison College, Tennessee. 64 p. No index. 22 cm. [215 ref]
• Summary: The author is a teacher at Madison College, a Seventh-day Adventist college and sanitarium. He presents the potential dangers of eating animal products, thus implying his support for a vegetarian diet—such as that served at Madison College. The main diseases discussed that can be transmitted to humans include tuberculosis, brucellosis, Bang's disease, pullorum disease, and leukosis. Address: Madison, Tennessee.

3961. Leadsworth, J.R. 1941? *Diet and endurance*. n.p. 47 p. Undated. Life and Health Series, No. 3. Received by NAL Aug. 21, 1941. [3 ref]
• Summary: About vegetarianism. Discusses: Diet and endurance: Athletic contests, laboratory tests of the effect of diet on endurance, effect of diet on the strength of animals, endurance of vegetarians. Anatomy and physiology:

Testimony of naturalists and physicians. Disease among animals: Stock-yard abominations. Effect on disposition: Personal experience, vegetarians and carnivorous animals, physical and mental qualities affected by diet.

A stamp shows that this booklet was received by the National Agricultural Library on 21 Aug. 1941. Address: M.D., Loma Linda Sanitarium, California.

3962. Roberts, F.G. 1941? *The natural health cook book and compilation of special diets: Containing approximately 300 meatless recipes*. New rev. ed. Melbourne, Australia: F.G. Roberts' Health Academy. 84 p. Undated. Illust. Port. 22 cm. *

• Summary: This is quite a basic (no color) book. There are no advertisements in it except for health centres which are in: Adelaide, Rockhampton, Maryborough, Toowoomba (2), Glenelg, and Newcastle. The only previous publication listed within it is "Long Life and How to Obtain It"—the date of whose first edition is not known; it went through at least 5 editions over the years. Address: Australia.

3963. *Health News (Hollywood, California)*. 1942. Leading U.S. health food stores selling *Health News*. 10(8):10. April 30.

• Summary: This directory is organized alphabetically by state. Within each state, the entries are arranged alphabetically by city; for each is given the name of the store, its address and phone number. A bold dot before the city means that the store also serves health meals. The states are: Arizona (4 stores). Arkansas (1). California (66). Colorado (2). District of Columbia (1). Florida (2). Georgia (2). Hawaii (1). Illinois (10). Indiana (3). Iowa (1). Kansas (2). Michigan (10). Minnesota (2). Missouri (8). Nebraska (3). New Jersey (1). New York (18). Ohio (9). Oklahoma (1). Oregon (3). Pennsylvania (9). Texas (7). Utah (1). Washington state (11). Wisconsin (5).

Thus, the states with the most stores listed are: California (66). New York (18). Washington state (11). Michigan (10). Within California, there are 27 stores in the greater Los Angeles area (incl. Beverly Hills, Glendale, Hollywood, Huntington Park, Long Beach, Los Angeles, North Hollywood, Santa Monica, West Los Angeles), 7 in San Diego, 6 in San Francisco, and 1 in Berkeley.

Fifteen of the stores have the term "Natural Food(s)" in the store name; most of these are in California. Only one has the word "Vegetarian"—San Diego, California, Vegetarian Cafe & Bakery, 1125 6th St. Phone: Main 3159. Well-known stores include: House of Better Living, Los Angeles. Richter's Cafeteria, Los Angeles. The Food Mill in Oakland. Sexauer Natural Foods in Santa Barbara. Huni Health Products and Lust's Original Health Foods in New York City.

3964. *Health News (Hollywood, California)*. 1942. Health foods please booming in San Diego. 10(8):11. April 30.

• **Summary:** Thriving shops in “Boom Town” (San Diego) include “Vegetarian Cafe, 1125 Sixth St. downtown” [Phone: Main 3159]. The shop has a fountain, cafeteria, and bakery.

3965. *Madison Health Messenger* (Madison, Tennessee). 1942. Dr. E.A. Sutherland, Health Educator. Campmeeting '42. p. 1-2.

• **Summary:** An excellent biography of the President of Madison College, with a large portrait photo. He was a student at Battle Creek College in Michigan, where he “earned a large portion of his school expenses by canvassing [selling Christian books door to door] during the vacation periods and by other work he could pick up. His student days were in the era of denominational controversy over health reform, and students took sides. Keen in their study of the Spirit of prophecy, Sutherland and his friend and roommate, Percy T. Magan, persuaded the college matron to give the fleshless diet advocates a vegetarian table. Thus began a many-sided career in the field of health education.

Walla Walla College was founded as a Seventh-day Adventist college in the state of Washington—a first in the northwestern United States. Edward Sutherland, still a young

man and newly married, was chosen to be president of this pioneer effort. As a health reformer, he saw that students at Walla Walla College were served a fleshless [vegetarian] diet.

In 1897 he became president of Battle Creek College. He became a leader in a country life movement, which at the turn of the century resulted in the transfer of Battle Creek College to a beautiful 300-acre fruit farm on the banks of the St. Joe River; it was rechristened Emmanuel Missionary College (EMC [in Berrien Springs, Michigan]). “Here, the health principles were taught by precept and practice.”

Then Madison College was founded. “At Madison, another and important step came with the purchase of what had once been the conference-operated food factory at Edgefield Junction [formerly operated by Jethro Kloss]. The wrecked structure was rebuilt on Madison College campus, where, with meager facilities but with the pioneer spirit of former years and the faith of a Joshua, Dr. E.A. Sutherland and Mother Druillard set the pace for a health food manufacturing center that today [as Madison Foods] is distributing its products in the 48 states of the Union and some places across the sea.

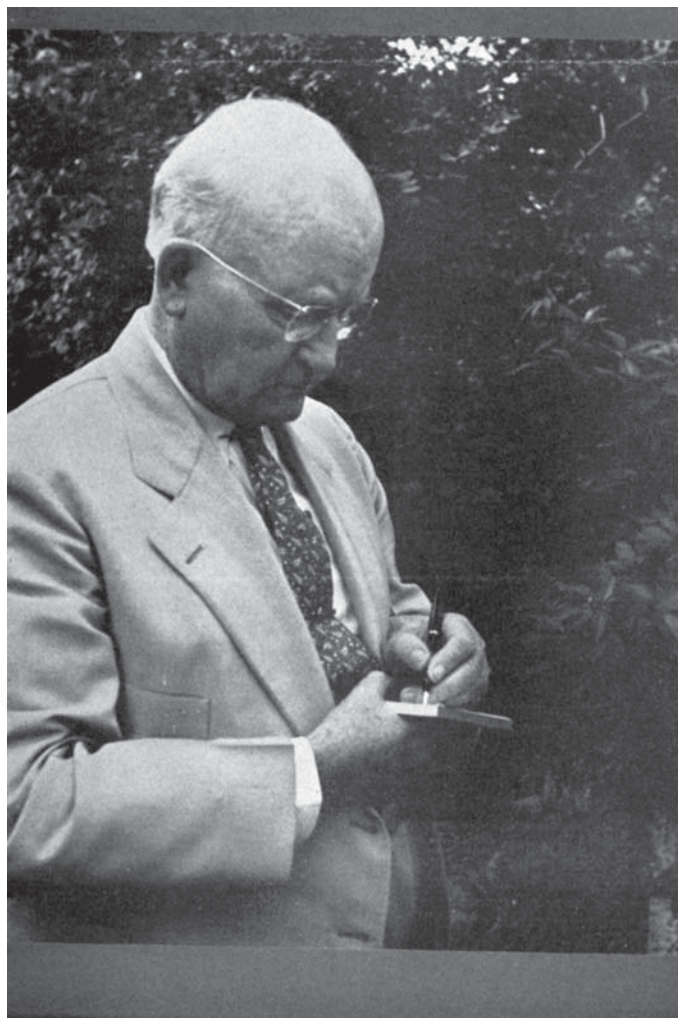
“Madison Foods has carried on experimental work in its laboratories, especially with that rich, Oriental legume, the soybean, that has given Madison preeminence in its use as a successor of animal flesh.

“For fifty years, Dr. Sutherland has pioneered a many-sided work of health. He has ventured often into untried fields.” “In the field of health, he is recognized by many as the one who, in God’s hand, is responsible for the restoration of health. Through fifty years of unremitting service, he has come forth still sturdy in health, largely because of a consistent practice of the great principles he so strongly advocated and with a buoyancy of spirit that still serves to stimulate faith in many a faltering mind. To many who know him intimately, he is a fine example of the results of wholehearted commitment to the great principles of Christian education, with all that term implies, together with a simple personal acquaintance with the Saviour that makes it possible for him to say under all circumstances, ‘We know that all things work together for good to them that love God.’”

3966. Naylor, Mildred V. 1942. Sylvester Graham, 1794-1851. *Annals of Medical History* 4:236-40. May. 3rd series. *

3967. *Vegetarian Messenger and Health Review* (England). 1942. Soya upholstery. Aug. p. 147. [1 ref]

• **Summary:** The following is summarized from an article in *Bus and Coach*, June 1942. “One prominent transport engineer in this country has long advocated the operation of diesel engines on oil extracted from the soya bean. Another use of this accommodating vegetable product has been developed by the Ford Company in America, and is a link in Henry Ford’s efforts to bring agriculture and industry into a



closer relationship. From the soya bean is prepared a protein fibre which is at present 80 per cent. as strong as sheep wool, and it is hoped to improve still further on this.

"The fibre can be used in the same way as wool, being suitable for felting as well as weaving. Though primarily intended for the production of upholstery for Ford cars, it can also be made into suitings, heavy clothing materials or carpets, and as either clothing or furnishing material it hangs and drapes well."

3968. Davis, Adelle. 1942. *Vitality through planned nutrition*. New York, NY: The Macmillan Co. xii + 524 p. Sept. Illust. Index. 22 cm.

• **Summary:** This book is written for young people. Soybeans and their nutritional value are discussed throughout. "Dedicated to the high-school student who appreciates both the immediate and the future values of full health."

Of the 23 amino acids, all but 10 can be made by the body. These ten are called "essential amino acids" and must be obtained from food. Protein foods "containing all ten of the essential amino acids in generous amounts are called complete proteins, or proteins of high biologic value." "The proteins of eggs and milk have the highest value." The proteins in glandular meats (liver, kidney, etc.) rank second in value. "Proteins from nuts, soybeans, wheat, especially wheat germ, and cottonseed flour and meal are complete proteins" (p. 58-59).

"Proteins and vegetarianism. Many thousands of people in the world, particularly the Eskimos, Laplanders, and nomad tribes, eat little or no proteins from vegetable sources. Other thousands eat only vegetable proteins, because of poverty or religious scruples, such as the millions of people in India and China. Races which have a high animal-protein intake appear to have excellent physiques and virility and a capacity for endurance which far surpasses the energy and physiques of those eating only vegetable proteins.

"When the complete proteins of wheat, soybean, cottonseed, peanuts, and other nuts are eaten, and the diet is planned with utmost care, it is possible to supply the body with sufficient amounts of the essential amino acids. Some of the world's leading athletes have been vegetarians. If milk and eggs are generously added to an otherwise vegetarian diet, it can be made adequate in proteins though it is likely to be deficient in iron. There is no argument against a person's being a vegetarian, except that unless he is trained in nutrition, he is likely to become an unhealthy vegetarian." (p. 67, 71).

Many vegetable proteins, such as those in soybeans and other legumes, are not well digested unless heated (p. 69). Boys age 13-15 require 85 gm/day of protein, increasing to 100 gm/day for boys age 16-20. Adult women need 60 gm/day and adult men need 70 gm/day (p. 70).

Soybeans (and soy flour) are a good source of B-complex vitamins, including thiamin (p. 160), niacin (p.

186-87), pyridoxin [pyrodoxine] (incl. soybean oil; p. 193), pantothenic acid (p. 194). Since vitamins of the B complex cannot be stored in the body, "the daily diet must be carefully planned if full health is to be maintained." "Buy only wheat breads and cereals with 100 per cent whole grain marked on the labels. Use wheat-germ breads... and soybean bread whenever possible." Also blackstrap molasses and brewers' yeast. "Use soybeans, baked or in a loaf or patties, as meat substitutes... Cultivate a taste for liver, brain, kidney, heart and sweetbreads and use them more frequently than other types of meat (p. 208-09).

"Salted peanuts and roasted soybeans are ideal candy substitutes which build rather than destroy health. Both are excellent sources of vitamins of the B complex" (p. 210).

Wheat germ is the richest natural source of vitamin E, which is "also found in cottonseed oil, corn oil, sesame oil, soybean oil, and peanut oil" (p. 286-87). There are at least three forms of vitamin E, which are called the vitamin-E complex: alpha-, beta, and gamma-tocopherol. "Alpha-tocopherol is the most active and has been made in the laboratory."

Calcium: "Many Oriental races obtain their calcium principally from soybeans and soybean curds [tofu], which form a staple food."

Note: This is the earliest English-language document seen (April 2013) that uses the term "soybean curds" to refer to tofu.

Bones are used as a major source of calcium by Eskimos, Africans, and (formerly) American Indians. Adults should consume at least 750 mg/day of calcium, the amount found in 3 glasses of milk (p. 312-15). "Another vegetable which is rich in calcium is the soybean, a food all too little used in America. Soybean flour is fourteen times richer in calcium than refined wheat flour, and baked soybeans are many times richer in calcium than baked navy beans. Every person should learn to enjoy this highly nutritious food and make it an important part of his diet." (p. 319).

In Chapter 29, *The functions of the blood*" (p. 328-30), Davis discusses the effect of acid and alkali, but in a much different way than former health food advocates. She does not advocate alkaline foods, but shows how the body keeps its fluids near neutrality, or very slightly alkaline. "Soybeans are extremely rich in iron, of which 80 per cent reaches the blood. In a mixed diet as a whole, only about 50 per cent of the iron in foods is available" (p. 340).

Iodine is necessary to prevent goiter. "Since early times, the eating of seaweed has been known to affect goiter favorably" (p. 350). Salt (sodium chloride) is essential to good health. In very hot weather and dry air, so much can be lost through perspiration that death results. "Death due to salt deficiency occurred during the first years of work at Boulder Dam... In milder forms, a lack of salt causes heat cramps or heat stroke," which is "accompanied by nausea, dizziness, general exhaustion, and muscular cramps in the legs, back,

and abdomen. Without salt, the more water drunk, the worse the condition becomes.” “During very hot weather salty foods such as salted peanuts, popcorn, or soybeans, salty cheeses, or potato chips should be kept near the drinking water” (p. 367).

The section titled “Your body’s requirements” (p. 386-89) lists 8 food groups or foods that are the best sources of required nutrients. These include: “7. One serving of meat, fowl, fish, eggs, or a meat substitute such as baked navy beans or soybeans,...”

“Dried fruits should be the main candy substitute... Other health-building candy substitutes are unsweetened chocolate, salted peanuts or soybeans, chocolate-covered peanuts, and cracker jack made with black molasses” (p. 400-01).

A table (p. 484-85) gives the nutritional composition of soybeans: (1) dried, cooked; (2) dried, uncooked. Address: A.B., M.S., consulting nutritionist, Los Angeles, California.

3969. *Let’s Live*. 1942. San Diego’s Health Food Center—Vegetarian cafeteria and bakery (Ad). Dec. 15. p. 8.

• **Summary:** This tiny (2¼ by 1-inch) ad states: “C.A. Thompson, proprietor. Free dietetic service.” Address: 1125 Sixth St., San Diego, California. Phone: M. 3159.

3970. *Let’s Live*. 1942. Vegetable meat balls. Dec. 30. p. 10.

• **Summary:** Contains a recipe for meatless meat balls, based on ground almonds and cooked egg plant [eggplant]. It is not necessary to use soybeans when making meat substitutes. Rationing is now in force in America during World War II.

3971. Lust, Benedict. 1942. Come to sunny Yungborn: Nature cure health resort—Tangerine, Florida (Ad). *Nature’s Path* (New York City). Dec. Back cover.

• **Summary:** This full-page ad begins: “Sun, light and air baths. Vegetarian and special diets. Every facility for natural healing... To get well... To learn to keep well.” Photos show: (1) Spanish bayonet or yucca in full bloom. (2) Part of building with lawn and azalea walk. Orange grove in background. Address: P.O. Tangerine, Florida; or 343 Lexington Ave., New York City. Phone: Lex. 2-1263.

3972. *Nature’s Path* (New York City). 1942. 50th anniversary [of Benedict Lust in the USA]. Dec. p. 478.

• **Summary:** “Fifty years ago on November 17 [1892] a young immigrant stepped ashore on the Battery in New York from a fast steamer that had brought him from Liverpool. He was not blessed with worldly riches, but determined to carve himself a career and to become worthy of his newly adopted country.” His goal was to spread the teachings of Father Kneipp in the New World. “Today his magazines, his books, his Original Health Food Store (the first in this country), his school of Naturopathy, his two health resorts in Butler, New Jersey, and Tangerine, Florida, are the framework for

his educational work... We wish to express our appreciation for the privilege of working for him, and pray that he may be preserved in good health for many more years.” Signed: “The editorial staff and employees of Dr. Benedict Lust.”

3973. Reid, Marion. 1942. Soya beans help solve food problem. *Health Culture*. Dec. p. 28-30, 55.

• **Summary:** Describes Mahatma Gandhi’s work to improve living conditions in India, a country with a population of 350 million, all but 6 million of whom live in 700,000 villages. “Gandhi himself is a vegetarian and he is introducing a sane vegetarian diet into the villages. His medium of instruction is his little weekly paper called Harijan (i.e., ‘Child of God’). The people have acquired the pernicious habit of buying polished rice, white sugar, white flour and commercial oil, instead of growing these things themselves and using them in their natural condition as they used to do...”

“Gandhi is a great believer in the soya bean. He thinks that soya milk will eventually replace the dairy product. In a recent number of Harijan he published the following extract from pamphlet No. 7 issued by the ‘Bombay Presidency Baby and Health Week Association.’” The extract is reprinted in full. For details see Bombay Presidency... 1935.

Note: *Health Culture* magazine was published from 1894 to 1964 in New York City. In 1910 Elmer Lee, M.D., was the editor.

3974. Reiss, Joseph. 1942. Vegetarian Correspondence Health Club (Ad). *Nature’s Path* (New York City). Dec. p. 478.

• **Summary:** “Purpose: To disseminate health knowledge and exchange ideas. A lending library for members.

“Aims: To advocate the living of a higher life, a purer life physically. Moderation in all things mentally, physically, morally, and sexually. Send self-addressed stamped envelope for prospectus. I also want to buy all books pertaining to health. Write me what you have for sale.” Address: 3932 Blaine St., N.E., Washington, DC.

3975. *American Vegetarian-Hygienist* (The). 1942-1955. Serial/periodical. Santa Barbara, California, then Paterson, New Jersey, then Duncannon, Pennsylvania. Official Publication of International Vegetarian Union, Chicago Vegetarian Society, and American Vegetarian Union. *

• **Summary:** Title from Jan. 1956 to Feb. 1957 was *American Vegetarian*, published in Pismo Beach, California. However an ad in the May 1952 issue of *Nature’s Path* (USA, p. 24) gives the address of this monthly publication as: 117 W. 48th St., New York City, NY.

Talk with Jay Dinshah. 1992. May 8. This magazine probably started publication in California. One of the early editors and publishers was a Mr. Hilton in California. In about the mid-1960s it was taken over by Jesse Mercer Gehman, who lived in Patterson, New Jersey, for most

of his career; he published it there. In his later years, Gehman retired to Duncannon, Pennsylvania, and continued publishing the magazine there until his death in about 1977. It was one of the best vegetarian magazines in its day, published regularly (either monthly or bi-monthly) for many years. Address: Santa Barbara, California, then Paterson, New Jersey.

3976. Anderson, Hans Steele. 1942. Food therapy: Diet and the healing art. Fort Meade, Florida: The Anderson Publishing Company. 152 p. 23 cm.

• **Summary:** Chapter 2, "Dietetics and health rejuvenation" states (p. 37): "Therapeutic Value of Soy Bean Products: Analytical studies show that soy bean products are richer in protein than beefsteak; richer in calcium than cow's milk; richer than eggs in lecithin; and richer than any other source in protective mineral and vitamin. Its high protein content gives it a nutritive value per pound of more than two pounds of beefsteak or two quarts of milk. There are millions of Chinese people who have thrived for centuries on a diet in which soy beans have replaced flesh and fish and fowl and butter and milk."

Chapter 4, "Detoxicate and replenish the body fluids" gives these "Special Recipes" (p. 64-67): Soya bean milk #1 (made with light yellow soya bean flour) and #2 (made with powdered soya milk-soya lac). Soya bean butter #1 (made with soya bean flour) and #2 (made with powdered soya lac). Soya breakfast cereal (with soya flour dissolved in hot soya milk). Baked soya custard (made with soya flour blended with soybean milk, plus an egg beaten and a little Vegex or soy sauce). Soya flour muffins. Soy-wheat bread.

The author was born in 1877. Address: Author.

3977. Butler Food Co. 1942. Order blank. P.O. Box 4, Cedar Lake, Michigan. 1 p. Catalog. Undated (but date is written on by hand).

• **Summary:** The following soy products are listed: Cereals: Soy-fruit & nut cereal (ready to eat). Vegetarian Meats: ViM-eat soy-nut loaf, ViM-eat soy-nut cheese. Beverages: Soy-kawfee. Flour: Entire soybean (very fine) bulk, entire soybean wheat mix 30-70 bulk, soy beans with tomato sauce, ViM-ilk, and Soy-Nuts.

Note: This is the earliest document seen (March 2001) concerning Butler Food Co., Cedar Lake, Michigan. Address: Cedar Lake, Michigan. Phone: 128-F-21.

3978. Forster, Emily L.B. 1942. Everybody's vegetarian cook book... Revised and enlarged edition including a special chapter on wartime foods. London: Foulsham's Cloth-Bound Pocket Library. 128 p. 12°. *

3979. Giraud-Gilliet, J. 1942. Le soja, aliment d'avenir: manière de le cultiver; 2 à 300 façons de le consommer [Soya, food of the future: How to cultivate it; 200-300 ways

to consume it]. Saigon: Imprimerie de C. Ardin. 285 p. Index. [Fre]

• **Summary:** Contents: Dedication. Introduction. Part I: Summary study of soya (the soybean): Its cultivation. 1. The nature of soya: Its area of expansion. 2. Cultivation of soya: Soil, manure & fertilizer, seeds. 3. Interest in soya: Its richness in nutritive elements and comparison with other foods. Various possibilities for utilization: therapeutic uses for hygiene and diseases (vegetarian diet, diabetes, beriberi, diseases of the nervous system, anemia, slimming, milk diet), agricultural uses for fixation of nitrogen in the soil and as a fertilizer, use in the feeding of animals (green forage, dry forage, soybean cake, flour, seeds, germinated seeds, straw and pods, soymilk, milk), industrial utilization (soybean oil and its derivatives, glycerine, soy casein), use as human food (whole dry soybeans, soy sprouts, soybeans mashed or ground after they are cooked, soybeans cracked or crushed before they are cooked, fermented soybeans, soymilk, soymilk derivatives / foods made from soymilk {tofu / *dâu-phu*, yuba / *tao hu ky*, dry yuba rolls / *phu chuc*, beverages}, edible oil), utilization for social work (drops of milk, bowls of soya, inexpensive restaurants, battle against malnutrition and degeneration, for school gardens, pagodas, waste lands).

Part II: The main soyfood products and how to prepare them at home. 1. Soymilk, soymilk curds (*tau hu hoa*), small white cheeses (*petits fromages blancs* {*dâu-hu miêng*}), folded sheets of yellow yuba (*feuille jaune plissée de crème de soja* {*dâu-hu ky vang*}), white sheets of yuba (*feuille blanche unie* {*dâu-hu ky trang*}), dried or smoked yuba (*plquettes séchées ou fumées* {*dâu-hu ky ngot*}), fermented tofu-like cream cheese (*fromages fermentées: cancoillotte comtoise au soja*). 2. Soy flour: Roasted soy flour, soy bread, sojenta (soy polenta), pasta (soy vermicelli and vermicelli of mung beans {*dâu xanh*} or *song than*). 3. Soy condiments. Solid condiments: natto and douchi (*taotché*), condiments that are pastes: miso and doujiang (*tao tjiung*) and koji [sic, not a paste but used to make miso, doujiang, shoyu, and jiang-you], liquid condiments: shoyu, jiang-you (*tsiang yeou*), (*tao yu*), ketjap (Indonesian soy sauce), Vietnamese soy sauce (*tuong*).

Part III: Recipes. 1. Introduction: Essential recommendations, the cookery of the poor, comparative cuisine, general recipes. 2. Soups and paps. 3. Hors d'oeuvres and salads. 4. Vegetables. 5. Meat, fish and egg dishes. 6. Breakfasts, sweets, and desserts.

Conclusion. Appendix. Errata. Address: Administrateur des S.C. de l'Indochine; Vietnam.

3980. Roberts, W.E. 1942. Anatomical derivations and meanings. Sydney, Australia: Angus and Robertson (Halstead). vii + 66 leaves. * Address: Australia.

3981. Rotondi, Pietro. 1942. Vegetarian cookery. Los

Angeles, California: Willing Publishing Co. 151 p. Recipe index. 23 cm. 2nd edition 1948 (150 p.).

• **Summary:** This book, dedicated “To Humanity,” is basically a vegan cookbook—except for the use of a little honey. It uses no dairy products or eggs, and views a raw food diet as the ideal—although many recipes call for cooking. Following the dedication is this quote: “The human body is the temple of God and as real as God himself, because He dwells in it...”

Under “Substitutions” (p. 21) the author notes that “Soy milk may be substituted for cow’s milk...” Under “For the infant” we read: “Advice to the mother—Almond milk is the most perfect and ideal food for the infant both in nutritional value and digestibility.”

Soy sauce (p. 70-71, etc.), Savita, and Vegex are widely called for a seasonings. The soy-related recipes in this book seem extremely original and innovative; they include: Baked lima beans (with soy bean milk, p. 58). French-fried onions (with soy bean milk, p. 61). Peas cooked with potatoes and soy bean milk (p. 67). Whole wheat or barley chowder (with soy bean milk, p. 68). Ripe olive croquettes (with soy milk, p. 71). Vegetable hamburgers (with soy bean milk, p. 72). Carrot loaf I (with soy milk, p. 73). Tofu (fried in flour breading, p. 74). Tofu loaf (baked, p. 74). Tofu omelet (p. 74). Tofu and garbanza [garbanzo] beans (p. 75). Gluten steak (with 1 cup soy sauce, p. 75). Chop suey (with [mung] bean sprouts and soy sauce, p. 78). Savory lima patties (with soy bean bread, p. 85). Soy bean loaf (with cooked and ground soybeans, p. 85). Soy gravy (with soy milk and soy sauce, p. 87-88). Wholewheat bread and rolls (p. 89-92; many call for the use of soy milk). Tofu cake I (like a baked cheesecake with shredded coconut, lemon, and agar, but no crust, p. 99). Tofu cake II (like a cheesecake with a wholewheat or graham cracker crust, p. 99). Note: This is the earliest document seen (Jan. 2020) that mentions a tofu cheesecake, and the earliest recipe seen (Oct. 2003) for a tofu cheesecake.

“All Bran” muffins (with bran and soy milk, p. 112). Soy wheat germ muffins (with soy pastry flour, p. 113). Corn meal muffins (with soy milk, p. 113-14). Soy bean chocolate frosting (with “2 squares soy bean chocolate,” p. 116). Soy bean chocolate date pudding (with 5 oz “soy bean chocolate” and 1 tablespoon soy bean milk, p. 120). Rice pudding deluxe (with 1 quart soy milk, p. 121). Soy bean chocolate ice cream (with 1/3 pound soy bean chocolate and a pint coconut milk, p. 127). Fruit ice cream, Maple sugar candy, Maple fudge (each with soy milk, p. 129). Soy bean chocolate fudge (with 1 cup “grated soy bean chocolate” and 3 tablespoons soy milk). Peanut butter fudge (with soy milk, p. 130). Soy bean chocolate caramels (with 3 squares soy bean chocolate and ½ cup “soy milk,” p. 131).

On pages 141-43 are two charts: (1) Alkaline, acid and neutral foods (soy beans [dried or fresh], soy bean bread, and soy bean milk are listed as having an alkaline ash, whereas

flesh foods, eggs, cheese, and most nuts are listed as having an alkaline ash). (2) Vegetable protein vs. animal protein. Divides various foods that are high in protein content into vegetable and animal, then ranks them in descending order of protein content. Included in the vegetable protein are: 1. (highest) Soy bean flour 39.5%, 4. soy beans 34.0%. The highest ranked animal product is dried beef 39.2%. The average protein content of 26 vegetable foods is 25.89%, compared with 21.79% for 26 animal foods.

The author, a chiropractor, died in about 1986 in a fire at about age 92. A videotape of him has been produced by the Rotondi foundation in Los Angeles.

Note: This is the earliest English-language document seen (Nov. 2014) that contains the term “Vegetable hamburgers” (or “Vegetable hamburger”). Address: Los Angeles, California.

3982. Sarda, Har Bilas [diwan bahadur; Haravilasa Sarada]. 1942. Works of Maharshi Dayanand and Paropkarini Sabha: A reply to M. Amar Singh’s Views on Meat Diet and Forgeries suppressing Swami Dyanand’s Opinions. Ajmer, India: C. Chandak, Vedic Yantralaya. 129 p. [10+ ref]*

• **Summary:** About the Arya-Samaj, asceticism, Hinduism, and vegetarianism. The author, Sarda, lived 1867-1955.

3983. Son, A. van. 1942. Revolutie in de keuken en op den disch! Praktische handleiding voor voedingshervorming. 2. omgewerkte uitgave [Revolution in the kitchen and on the plate! A practical guide for food reform. 2nd revised ed.]. Antwerp, Netherlands: Terug ter Orde. 112 p. 21 cm. [Dut]

• **Summary:** About vegetarianism and a raw food diet. Page 42 mentions soya, used in a potato soup.

3984. White, Julius Gilbert. 1942. Abundant health: Expounding the Learn-how-to-be-well system of daily living. Madison College, Tennessee: Published by the author. xix + 378 p. See p. 298-303. Illust. Index. 24 cm. [50+* ref]

• **Summary:** The maintenance of physical and mental health can be achieved through a vegetarian diet and wholesome living. Interesting sections include: Denmark’s food experiment under Dr. Hindhede during World War I (p. 144). Sixteen reasons for vegetarianism (p. 144-48). Note that Madison College is a Seventh-day Adventist college and sanitarium.

Soya is discussed on the following pages: Soy bean flour (p. 136). Soybeans and soybean products as a replacement for meat (p. 143-44). One section titled “The Soy Bean: The Wonder Food” (p. 298-303) discusses soybean sprouts, soybeans as coffee, soy “butter” (this product, similar in taste and texture to peanut butter, is now on the market), home-made soy butter homemade soy mayonnaise (made from the above soy butter), soy acidophilus milk (also often called soy buttermilk).

Recipe for home-made soy butter: 4 tablespoons of

soy flour. 4 tablespoons of water. Mix well and cook four minutes or less. Add one cup soy bean oil and beat with a rotary beater till the oil disappears. If color is wanted add a little of some kind of butter color. Add a little salt to suit taste.

Note: This is the earliest document seen (Dec. 2012) that describes how to make soynut butter on a home or laboratory scale. Address: Madison, Tennessee.

3985. Wu, Ch'ên-En. 1942. *Monkey*, translated from the Chinese by Arthur Waley. London: G. Allen & Unwin. 305 p. 22 cm. *

• **Summary:** This literary masterpiece consists of selections from the *Hsi Yu Chi*, an anonymous Chinese novel often attributed to Wu Ch'ên-En, or sometimes to Ch'iu Ch'ang Ch'un. Tripitaka, whose pilgrimage to India is the subject of the story, is a real person, better known to history as Hsüan Tsang" (lived ca. A.D. 596-664). An American edition was published in 1943 by The John Day Co., New York.

Dr. H.T. Huang, expert on the history of Chinese food and agriculture (personal communication, 5 June 1993), notes that "Gluten is referred to often as a staple in vegetarian diets in this famous novel, written by Wu Ch'ên-En in about 1570, about the journey of a devout monk who was sent to the far Western region of China during the T'ang dynasty to bring Buddhist sutras back to the T'ang court. *West* refers to the home of the Buddha, that is India."

3986. *New York Times*. 1943. Special rationing plan for vegetarians studied. Jan. 25. p. 16, col. 4.

• **Summary:** Secretary Wickard assures vegetarians of special consideration in food rationing.

3987. Trussell, C.P. 1943. Wickard says U.S. faces British diet: Soy bean flour and other substitutes to rise. *New York Times*. March 9. p. 14, col. 2.

• **Summary:** Americans are going to have to learn to use their food more efficiently. The weekly U.S. adult ration for one week is itemized; it includes 1 lb of meat, 2 oz of butter, 4 oz of margarine, 2 oz of cooking fat, 8 oz of sugar, 4 oz of cheese, etc. Claude R. Wickard, Secretary of Agriculture and Food Administrator told a Senate subcommittee investigating food and manpower shortages: "We are going to use our peanuts and soy beans increasingly, it seems to me, for human food. I have asked that our production capacity of soy bean flour for edible consumption be increased from 400,000,000 pounds to 1,400,000,000 pounds by the end of this year, because a large part of that is going into human consumption, as a substitute for meat... And we are going to have to start with some of those grains, eating them ourselves, rather than feeding them to animals and eating the animals."

3988. Jennings, R.D. 1943. Feed consumption by livestock,

1910-41. Relation between feed, livestock, and food at the national level. *USDA Circular* No. 670. 57 p. April.

• **Summary:** Table 35 "Dairy feeds: Feed materials used in manufacture in 1940 as reported by feed manufacturers," by region and state, includes soybeans and soybean meal. Two regions using high percentages of soybean meal are: Kentucky and Tennessee (23.9%). Ohio, Indiana and Illinois (23.5%). Address: Senior Agricultural Economist, Bureau of Agricultural Economics.

3989. *Times (London)*. 1943. News in brief. June 23. p. 2, col. 3.

• **Summary:** "Under a Ministry of Food Order the pre-packing of soya flour will be prevented after June 30. Soya flour will in future be used primarily by manufacturers, but to assist vegetarians, &c. a quantity will be available at a price not exceeding 5d. a lb."

3990. Lust, Benedict. 1943. Come out to beautiful "Yungborn"—Nature cure home and recreation resort, Butler, New Jersey (Ad). *Nature's Path (New York City)*. June. Back cover.

• **Summary:** This full-page ad states: "Vegetarian, fruitarian, raw food and specially prescribed diets." "Tune your system to the rhythm of good health—its easy. Come out for rest, relaxation, rebuild your health. A real paradise for exhausted bodies. In Ramapo Mountains, Butler, New Jersey." Photos show: (1) Three ladies holding hands, dancing in a circle under trees. (2) Part of a building at Yungborn, with lawn and trees. Address: 343 Lexington Ave., New York City. Phone: Lex. 2-1263.

3991. *Nature's Path (New York City)*. 1943. From our book shelves [Reviews of five books by Prof. Dr. Edmond Bordeaux Szekely]. June. p. 250. [5 ref]

• **Summary:** The books are: (1) *The Future of Humanity* (20 p. 50 cents. "The author is a brilliant scientist and healer of international fame, and the series of books published by him reflect an unusual blending of scientific learning and lofty imagination and idealism.") (2) *Sexual Harmony* (54 p. \$2.00). (3) *The Dialectical Method of Thinking* (46 p. \$1.00). (4) *Modern Man's Philosophy* (2 vols., 131 p. \$3.00. Contains chapters on diet, agriculture, fruitarianism, longevity, man's adaptation to Nature, and Natural Living). (5) *The Therapeutics of Fasting* (26 p. 75 cents).

3992. *Time*. 1943. Down with meat. Sept. 27. p. 70, 72.

• **Summary:** "The U.S. Department of Agriculture warned the U.S. people to prepare for big changes in their diet in 1945. Example: they will get a lot less meat, a lot more beans.

"Harvard doctors, after a two-month feeding test, announced that an active adult can get along perfectly well with no more than an ounce of meat a day."

Food scientists are working to develop supplementary and substitute foods. "For almost two years a notably thorough analysis of possible meat substitutes has been conducted by Yale Botanist Paul Rufus Burkholder. He and others have found a number which on almost every food count (protein, vitamins, calcium, carbohydrates) are as good as or better than beefsteak; even whole wheat compares well with meat."

The researchers state that soybeans rival meat in protein, cost only about one-fourth as much, and that from soybeans one may secure a great variety of foods—from milk shakes to steaks. Soybean sprouts can be grown at home "indoors in a pot or jar, they can be raised the year round from dried field soybeans, sprout in five days or less, can be cooked as quickly as a pork chop, have several times as much vitamin B complex as the bean itself, rival tomatoes in vitamin C. A crisp, tasty dish, they have been a staple of the Chinese diet for centuries."

Other good sources of protein are cottonseed, peanuts, vegetable steaks [meatless] (Already on the market are "Soyage, Stakelets, Proteena, Victory Chops"), yeast, and germs [bacteria].

3993. *Let's Live*. 1943. Classified: Periodicals (Ad). Sept. p. 23.

• **Summary:** *American Vegetarian*—Only vegetarian newspaper in the world. Send 10 cents for sample copy. R.L. Pratt, editor, Pismo Beach, California.

Health Foods Retailing—Official trade publication of the National Health Foods Association. A newsy magazine for store owners, jobbers, and manufacturers. Bi-monthly. Circulated coast to coast. \$1.00 per year. Health Foods Retailing, 100 Stevens Ave., Mount Vernon, New York.

"*Nature's Path*, established 1896 by Dr. Benedict Lust. America's pioneer magazine devoted to Natural Living and Nature Cure." "10 cents a copy, \$1.00 a year. Canadian and foreign, \$1.50. Send orders to Dr. Benedict Lust, Dept. C., Lexington Ave., New York City."

Note: This is the earliest document seen (April 2007) that mentions the National Health Foods Association—which later became the NNFA.

3994. Gallup, George. 1943. The Gallup poll. One group not worried over meat rationing; U.S. survey indicates 2,800,000 vegetarians. *Washington Post*. Oct. 2. p. 9.

• **Summary:** A cross-section of Americans nationwide were asked the following question: "Some people in the United States are vegetarians, that is, people who eat no fish, fowl, or meat of any kind. Do you happen to be a vegetarian?" The results showed that, excluding members of the armed forces, there were 2.8 million vegetarians in the USA. "If all those people did eat meat, they would consume something like 5,060,000 pounds a week. Hence the meat-eaters can thank the vegetarians for making that amount of meat available to

them—if they can get it.

"The vegetarians encountered in the survey were asked why they happen to be vegetarians. The principal explanations given by them were reasons having to do with health, with religious or humanitarian considerations, or with taste preferences in food." Geographically, vegetarians are fairly evenly distributed throughout the USA however more of them are found in large cities than in small towns or farm areas. Most vegetarians are "lacto-ovo vegetarians."

Note: In 1943 the population of the U.S. was 137.3 million. Thus, vegetarians made up about 2.0 percent of the population at that time. Forty years later, Robeznieks (1986) estimated that vegetarians (those who do not eat flesh foods) as a percentage of the U.S. population, grew from 0.55 to 1.28% in 1977-78, to 3.7% in 1985, and 4.0% in 1986. Realistically the number is about 3-4% in 1986. Address: Director, American Inst. of Public Opinion.

3995. Kollmorgen, Walter M. 1943. The soybean goes to college. *Tennessee Planner* 4(1):15-20. Sept/Oct.

• **Summary:** The author was invited to lunch at Madison by E.M. Bisalksi, who is in charge of the food research and production program. The menu, typical of the meatless meals served on the campus, included: Meatless meat balls (Yum), fresh soymilk, Zoy-Koff (coffee substitute), margarine (75% soybean oil), and bread (made in part from soybean flour). "It should be noted that in the above menu animal foods and animal products are completely absent, with the exception of a small portion of cream used in the Zoy-Koff... Cans of Madison Foods substitutes for milk and meat carry the words "Contains no animal products." These food were not developed to stretch meat ration points during the war; some of them are nearly 20 years old.

Large photos on a 2-page spread show the following Madison products: Wheatasoy, Kreme O'Soy (sliced bread), Kreme O'Soy (canned soymilk), bottled soymilk, Yum, Zoyburger, Soy Cheese, Kreme O'Soy Butter Muffins, Stake-Lets, Not-Meat, Vigorost, and Zoy-Koff.

"Dr. Floyd Bralliar, Vice President of Madison College, has for years conducted experiments with soybean varieties. In this work he is closely associated with experts in the United States Department of Agriculture. Dr. Bralliar believes that Tennessee farmers can profitably devote more acreage to the soybean. He holds that canneries will do well to can more fresh soybeans..." Address: Research Director, Tennessee State Planning Commission.

3996. *Battle Creek Enquirer and News (Michigan)*. 1943. Dr. Kellogg is dead at 91. Pneumonia attack is fatal at home here. Dr. Kellogg wills entire estate to promote health. Dec. 15. p. 1-4, 9-10. Wednesday.

• **Summary:** This special reprint edition contains an excellent summary of the material concerning Dr. John Harvey Kellogg's life and death, with a large portrait of the

silver-haired goateed celebrity, published by the *Enquirer and News* in the week following his death. He was born in 1852 and died on 14 Dec. 1943. He was buried at Oak Hill Cemetery on Saturday afternoon, beside his wife who died in 1920. For 67 years he was associated with the Battle Creek Sanitarium.

Titles of the various stories are: Page 1: Pneumonia attack is fatal at home here: Distinguished head of Sanitarium active until last few hours in service of mankind. He perpetuates biologic living: Leaves nothing to individuals in creating trust to teach reforms. New officers chosen for Battle Creek Food Co. Funeral is held for Dr. Kellogg: "Life work a record of human helpfulness," the Rev. Carleton B. Miller says. For 'grass eater' [vegetarian], Dr. Kellogg reckoned he did pretty well. Page 2: His life work felt by the whole world. Dr. John Harvey Kellogg a factor in civilization (the story of his life and work). Photos of old and new (post-1942) sanitarium buildings. Page 3: A world authority on health methods. Biologic theories gained him fame. Battle Creek's tribute scroll on 90th birthday. Photos: Kellogg at age 41. Last big birthday party. Page 4: WELL [radio station] to carry funeral service. Nation's great pay homage to Dr. Kellogg in messages: including former president Herbert Hoover, Secretary of the Navy Frank Knox, philosopher Will Durant, senator Arthur Vandenberg and senator James J. Davis, C.R. Keypart (president of the Michigan State Medical Society), David Fairchild (Cocoanut Grove, Florida), Alonzo I. Baker, Miss Lenna F. Cooper (chief dietitian of Montefiore hospital, New York, first dietitian at the Sanitarium, and former dean of home economics at Battle Creek College), John D. Rockefeller Jr., Dale Carnegie, Prof. Irving Fisher of Yale Univ., Dr. E.A. Sutherland (head of the Madison Sanitarium, Madison, Tennessee), and Dr. Charles W. Dabney. Nurses stand by Dr. Kellogg's bier. Seen in review. The lengthened shadow. Public service for Dr. Kellogg: Funeral at San auditorium at 2:30 P.M.; Body to lie in state.

A beautiful scroll, hand written as a tribute on his 90th birthday states: "To Dr. John Harvey Kellogg

Whose foresight, ability, energy, inventive genius, philanthropy and deep understanding of existing conditions and needs of the generations to follow, have for well-nigh three quarters of a century contributed to the upbuilding of our community; and who as physician and surgeon, confidant and adviser, by his wisdom and skill has brought peace to troubled minds and healing to tormented bodies; and also as teacher, writer, lecturer and scientist, has rightfully attained world-wide recognition, and has made our community world-inclusive.

"To John Harvey Kellogg.

"Citizen and friend, we present this testimonial as a simple but sincere token of our deep appreciation of his unbounded interest and effort in behalf of our community.

"Presented this 26th day of February, 1942, on the

occasion of the banquet tendered in his honor, on his ninetieth birthday, at the Sanitarium by the Citizens of Battle Creek." Address: Battle Creek, Michigan.

3997. Marentette, Charles. 1943. For 'grass eater,' Dr. Kellogg reckoned he did pretty well. *Battle Creek Enquirer and News (Michigan)*. Dec. 15. p. 1. Wednesday.

• **Summary:** This article is part of a special reprint edition containing an excellent summary of the material concerning Dr. John Harvey Kellogg's life and death. "'They called me a 'grass eater' back when I first got started teaching people about biologic living,' he explained. 'All of us, even those who believed as I did, were laughed at. But I guess we showed 'em.'" At age 91, clad only in white shorts and running shoes, he trotted back and forth across a backyard cinder footpath for news photographers. He said "'That's something I do every day in the year. It's the best exercise in the world. People don't exercise enough... You can't smoke and drink alcohol and expect to live a long life... I believe that man was intended to eat the plants and fruits and not the animals. Meat is bad for a human being. It clogs your colon, and eventually you'll be sick..."

"I haven't touched meat for more than 75 years [i.e., since before 1868]. I don't smoke and I don't drink. Never have. I don't take patients at my Sanitarium unless they agree to abstain from eating flesh foods and from smoking and drinking, at least as long as they want me to help them." Address: Battle Creek, Michigan.

3998. Stare, Fredrick J.; Thorn, George W. 1943. Some medical aspects of protein foods. *American J. of Public Health* 33(12):1444-50. Dec. [6 ref]

• **Summary:** The author states on p. 1449 of this wartime article: "As long as this country has access to a plentiful supply of calories, and a variety of whole-grain cereals and legumes, it is most unlikely that *impairment of health* from protein deficiency will ever occur... Lumberjacks may demand plenty of red meat to get timber cut, but that demand rests on habit and not on a nutritional or medical basis."

There are protein foods that could be made available in this country and other countries, "protein foods which are superior not only in protein but in other essential nutrients. We refer specifically to wheat germ, corn germ, yeasts, dried legumes, and various products which can be made from peanuts and soybeans." Address: Schools of Public Health and Medicine, Harvard Univ., Cambridge; Medical Service, Peter Bent Brigham Hospital, Boston. Both: Massachusetts.

3999. Carver, G.W. 1943. Peanuts to conserve meat. *Tuskegee Institute Experiment Station, Leaflet No. 14.* *

• **Summary:** This appears to be George Washington Carver's last publication; it appeared a month after his death.

4000. Harper, F.A.; Hyer, E.A. 1943. How much of the world

can we feed? *Farm Economics* No. 136. p. 3470. *

• **Summary:** Illinois, Iowa, and Nebraska produce enough corn to meet the calorie needs of all U.S. residents, yet all but 6% is fed to animals.

4001. Bircher-Benner, Max Oskar. 1943. *Le secret de la vie saine*. Tr. de Suzanne Engelson [The secret of the healthy life. Translated from the German by Suzanne Engelson]. Geneva, Switzerland: Perret-Gentil. 127 p. Portrait. 17 cm. [Fre]*

• **Summary:** About vegetarianism. A French-language translation of *Fragen des Lebens und der Gesundheit*. Bircher-Benner lived 1867-1939.

4002. Branson, J.R.B. 1943. *Vegetarianism for health, energy, and economy, with patriotism, humanitarianism and long life thrown in*. London: Branson's. *

4003. Carbonell, J. Fernando. 1943. *Tres conferencias sobre alimentación: El vegetarianismo integral; único régimen eubiótico; Concepto moderno de la alimentación; La nueva dietética práctica* [Three lectures on nutrition: Integral vegetarianism, the unique healthy regimen; The modern concept of nutrition; The new practical dietetics]. Montevideo, Uruguay: C. García & Cía. 122 p. 19 cm. [Spa]*

Address: Dr., Montevideo, Uruguay.

4004. Fletcher, Robert Samuel. 1943. *A history of Oberlin College: From its foundation through the Civil War*. 2 vols. Oberlin, Ohio: Oberlin College. [300+* ref]

• **Summary:** Volume I contains three books (parts): I. The shadow of a man (Charles Grandison Finney). II. Oberlinism. III. The struggle for existence. Volume II contains two books: IV: Learning and labor. V: War and transition.

Chapter 22 of this work is titled "Physiological reform: The health movement" (p. 316-40). Other reform movements and societies at Oberlin were: Anti-slavery. Educational reform. Moral reform movement. Peace movement. Temperance movement. See also: American Vegetarian Society (p. 331). American Health Convention (p. 324, 332). Address: Oberlin College.

4005. House of David. 1943. *Vegetarian cooking*. 4th ed. Benton Harbor, Michigan: House of David. 55 p. In a 4-ring binder. 24 cm.

• **Summary:** Contents: Foods and their values. Quick breads: Biscuits, muffins, griddle cakes. Soups. Meat substitutes: Nut dishes, cheese dishes, egg dishes. Sauces for meat substitutes & vegetables. Vegetables. Salads and dressings. Cakes and gingerbreads. Cake frostings and fillings. Cookies and small cakes. Pies. Puddings and desserts. Sauces for desserts.

In the "Table of food values" (unnumbered page near front of book), "Beans, dry, soy" are mentioned.

Soy recipes include: Soybean muffins (with "1 cup soy flour," p. 11). Soybean sausage (with "2 cups cooked soybeans," p. 13).

Note: A so-called 5th edition (with the same number of pages, and the same text on the same pages) was published in 1951. Address: Benton Harbor, Michigan.

4006. Malek, Leona (Alford). 1943. *Meatless meals*, by Jean Prescott Adams. Chicago, Illinois: Albert Whitman & Co. A Laird & Lee Publication. 192 p. Illust. 22 cm.

• **Summary:** A vegetarian cookbook. Under "New Menus and Recipes: A Hearty Dinner," p. 7 gives a recipe for Soy Bean Roast (with 2 cups whole soy beans). It "Supplies alkaline protein, starch, iron." The author was born in 1878. Address: Home economics lecturer, editor and consultant.

4007. Semple, Dugald; Semple, Cathie. 1943. *What to eat in war-time*. With meatless recipes by Cathie Semple. New and enlarged ed. Glasgow, Scotland: William McLellan & Co. Ltd. 63 p. Undated. 19 cm.

• **Summary:** The recipes are by Catherine Amos Tuckwell Semple. The author, a vegetarian, states (p. 4): "My contention is that if we grew more wheat, oats, barley, hazel nuts, fruits and vegetables—especially potatoes—we would, during even a blockade, be able to support ourselves on home-grown food.

"Food reform to-day is not a matter only for societies to propagate, it is of vital national importance. To live without meat or even eggs or cheese may soon be a national necessity. And there need be no real hardship or suffering in the absence of these.

"Denmark in 1917 was faced with starvation due to the blockade and placed Dr. Hindhede in charge of the nation's rationing. A keen food reformer, he reduced the pig, poultry, and cattle population to a comparatively small number, and told the Danes to be content with rye-bread, cereals, potatoes, margarine, and milk. Potatoes were undoubtedly the mainstay of their peasant diet. And what was the result? Whilst the death rate rose in other Scandinavian countries, Denmark's fell by 17 per cent. In 1918 it was the lowest ever recorded in any country. Even whilst German men and women were dying as the result of the blockade, the Danish people were actually thriving.

"Surely, therefore, we should listen seriously to food reformers who contend that flesh foods are not necessary, and that the best way to use the land is to grow food instead of live stock." Address: Wheelhouse, Beith [Scotland].

4008. Shone, F.C. 1943. *Should a Christian eat blood?* London: D.E. Parkins. 28 p. 19 cm. *

4009. *American Vegetarian (The)*. 1943---. Serial/periodical. Pismo Beach, San Luis Obispo County, California. E.L. Pratt. 51 cm (newspaper format). *

• **Summary:** Ad in *Nature's Path* (New York City). 1944. Aug. p. 313. States that *American Vegetarian* is located at 117 West 48th St., New York City. So perhaps it moved to Pismo Beach, California, after this date. The *Union List of Serials* (1960) says "See *American Vegetarian-Hygienist*." OCLC (Sept. 2007) says at "Notes": "'The exponent and representative of vegetarianism in all its phases.' Description based on: Vol. 8, no. 12 (Nov. 1950). Latest issue consulted: Vol. 10, no. 7 (July 1, 1953)." Address: New York City; Pismo Beach, California.

4010. Paddleford, Clementine. 1944. Food for conversation. *Los Angeles Times*. March 12. p. F14.

• **Summary:** "Beanburger is a meatless meat, packaged as a powder." Ingredients include "soybean grits, wheat flour, cracker meal and dehydrated onion." Just mix with water, form into patties, and fry like hamburger.

A new seasoner, called "sodium glutamate," gives a true chicken flavor. It is a by-product of processing wheat or molasses for industrial alcohol, "and is now used to improve the taste of the dehydrated stews and hashes developed to feed the liberated peoples" during World War II.

Note: This is the earliest English-language document seen (Nov. 2014) that contains the term "meatless meat" (or "meatless meats," regardless of hyphenation).

4011. *Let's Live*. 1944. Meat packers and government officials attack soy—Rich source of protein: Growers and consumers amazed. March. p. 3.

• **Summary:** The U.S. government urged farmers to plant more soybeans with the pithy slogan: "Plant soybeans and you plant meat, eggs, and milk." The farmers produced bumper crops to the great satisfaction of lend-lease officials and those responsible for feeding the armed forces. Now the meat packers are planning to combat the rapidly increasing use of soy products.

First the War Food Administration fostered the use of soy flour by bakers. "Then the Pure Food and Drug office [FDA], using its gestapo powers, virtually undid the other's constructive efforts. Today they're fighting the question of making bakers label bread 'adulterated' if containing over 2% of the valuable, alkalizing soya! So when bureaucrats fall out, the health-minded must run for the nearest foxhole!

"WFA wanted bakers to use at least 3-5% soy flour. With nutritionists working toward the same end, considerable headway was made." Then the FDA, "suspicious of every forward movement, dug some bread standards out of the mothballs" and used them to rule that "soy flour was good only as a bleaching agent. This meant that only one-half of 1 per cent soy flour might be used, or it could not be labeled bread."

Then the "meat barons, goaded by the news that the populace was turning to soy products for protein,... loaded up for an assault against 'planted meat'—soybeans and vegetable

proteins. The American Meat Institute, comprised of most of the big packers, is launching a large scale assault... over airways, editorial and news columns and medical journals, to combat the use of meat substitutes."

"To meat or not to meat,' may not be a good paraphrase, but the nots have it in the highest health circles."

4012. *Madison Survey* (*Madison, Tennessee*). 1944. Madison College. 26(8):29-30. April 26.

• **Summary:** "Newspapers and magazines have for some time given much publicity to the rather remarkable soybean. This little pulse provides useful ingredients for many scores of industrial products, such as plastics, soaps, paints, explosives, feeds, and many forms of human food. Almost weekly the list of soybean products is extended; and in the associated research program, at least one Tennessee institution is playing a prominent part.

"Since May, 1938, most of us should have been somewhat familiar with Madison College, because in that month an article in the *Reader's Digest* brought this institution almost world-wide attention. Two short paragraphs of the article dealt with the Madison Foods prepared and sold by the college. These foods are prepared mainly from the soybean and represent pioneer efforts in this country to give dignity and prestige to this bean, which almost by itself provides the essential ingredients for 'fifty-seven varieties' of foods, let alone the almost innumerable products also fabricated from this rapidly expanding farm crop.

"Tennessee, of course, looks with much favor on new industries. In the Madison Foods line the state has, if not a strictly new industry, a unique and different industry, one which may have unusual significance at this time.

"Cans of Madison Foods substitutes for meat and milk carry the words, 'Contains no animal products.' These words give the key to the motive that brought these foods into existence. Those of us confronted with the problem of stretching our meat ration points may assume that Vigorost, Zoyburger, and other products were originated only recently to capitalize on a situation brought on by war. This is not the case. Work on the soybean as a meat substitute was begun at Madison College years ago; and, for over forty years, no meat has been served on the campus.

"The search for an adequate plant-food diet—no meat and no animal products—of Madison College, rests on religious grounds. This institution was developed and is operated by a group of Seventh-day Adventists, whose leaders entertained a conviction that man will gain in health and strength by avoiding animal foods.

"Long development work on meat substitutes naturally places the institution in a favorable position today to give to all of us the benefits of its findings in actual food products.

"The soybean differs from most vegetables in its unusually high content of proteins. Moreover, this protein

content can be made available to a high degree for assimilation in the body, whereas only about 41 per cent of the protein of meat is available for nourishment in the body.

“Significance of Meat Substitutes: Rationed meat-eaters who have trouble in stretching their meat points may find at least a partial solution to this problem by using some of the Madison meat substitutes. Mixing one of the substitutes, such as Yum, with ground meat, results in a product as nourishing as meat; and if the substitute is added in a proportion up to 50 per cent, the meat flavor remains almost completely unmodified.

“In a Hungry World: We are beginning to learn what it means to have shortages of food. In this connection, some food experts have recommended that more plant foods be consumed direct by man, with a reduction in the consumption of animals and animal products. Much of the food value in feeds fed to animals is wasted. Why not have man eat the plant foods direct and eliminate this waste? In substituting plant foods for meats, however, it is important to utilize some plants or vegetables with high protein content. The soybean supplies one of the answers.

“The professors at Madison College point out that the long under-fed peoples of Asia could remedy their problems in large part by greatly increasing the acreage of soybeans and processing the beans into various staple food items—from milk and cheese to meat and bread. It is thus no longer necessary to keep a cow in order to enjoy a quart of milk a day, or to have cheese or meat.

“The soybean may also save many lives in war-ravaged Europe. Meat animals are scarce, or even absent in parts of Europe. Crop acreages, however, can be expanded rapidly, and plants yield food in a relatively short time. Madison College recommends the soybean as the best guarantee to feed the greatest number of mouths adequately in the shortest possible time.

“In Tennessee, soybeans yield more bushels per acre than wheat, and usually bring a better price. Moreover, the soybean is a legume and improves the land.

“During the war period, a good market is assured for the soybean, because Uncle Sam needs both the oil and meal obtained from the bean. Prospects are good also for a postwar market, because the soybean provides good food and feed, a most useful and adaptable oil, raw material for plastics, and has many other industrial uses.”

Note: How refreshing to read (from high school students in 1944) such a clear analysis of some of the problems with feeding soybeans to animals, and with eating animals, and the benefits of a vegan diet—one containing no animal products.

4013. Lepkovsky, Samuel. 1944. The bread problem in war and in peace. *Physiological Reviews* 24(2):239-76. April. [138 ref]

• **Summary:** During World War I, the Allied blockade of

1917 cut off imports into Denmark. On a diet largely of whole grain and bran bread, barley porridge, potatoes, greens, and dairy products, the Danish people survived the war with improved health and lowered mortality rates. The author praises whole wheat flour and is highly critical of refined white flour and white bread which (even if enriched) have been deprived of much of their nutritive value. Address: Div. of Poultry Husbandry, College of Agriculture, Univ. of California, Berkeley.

4014. Velasco, Jose. 1944. El vegetarianismo de la post-guerra [Vegetarianism in the post-war period]. *Pro-Vida (Havana, Cuba)* 25(273):7. May. [Spa]*

4015. Adolph, William H. 1944. The protein problem of China. *Science* 100(2584):1-4. July 7. [9 ref. Eng]

• **Summary:** In China, generally, “it would appear that people live or die, depending on whether or not the supply of calories is sufficient or not.”

Contents: Protein intake. The rural diet is vegetarian (the average intake of crude protein is 80 gm/day and the average body weight is 55 kg. When the coefficient of digestibility and the biological value of the protein are taken into account, “it is readily understood that the average Chinese diet may be really deficient in protein”). Coefficient of digestibility (for animal protein is about 92, for vegetable protein it averages about 65, with a range of 55 to 80). Biological value. Supplementary value: Mixed cereal proteins. Celery cabbage protein. Animal protein vs. vegetable protein (95% is vegetable protein). Protein in the war economy. Nutritional edema. Reclamation of nitrogen. Food relief and rehabilitation. Summary. Address: PhD, Cornell Univ.; Until recently, Prof. of Biochemistry, Yenching Univ., Peking, China.

4016. American Vegetarian (The). 1944. George Bernard Shaw said—“The future belongs to Vegetarianism” (Ad). *Nature's Path (New York City)*. Aug. p. 313.

• **Summary:** “Find out why by reading the *American Vegetarian* a newsmagazine devoted to vegetarianism and health in all its aspects. Each issue contains 8 large newspaper-sized pages jam-packed with live material consisting of special-feature articles, human interest stories, personal health experiences, formulas for health-improving, editorials, letters from readers, recipes, etc. Subscription price only \$1.00 per year—for 12 monthly issues. Subscribe today!” Address: 117 West 48th St., New York City.

4017. **Product Name:** Butler's Soya Butter (Non-Dairy Margarine made with Soybean Oil and Soy Milk).

Manufacturer's Name: Butler Food Products.

Manufacturer's Address: P.O. Box 4, Cedar Lake, Michigan.

Date of Introduction: 1944 August.

New Product–Documentation: *Business Week*. 1944. July 22. p. 85-86. “Soya Butter.” *Soybean Digest*. 1944. Aug. p. 16. “What is Status of Soya Butter?” Ad in *Soybean Digest*. Sept. 1944. p. 11. “New foods from the wonder bean: Butler’s Soya Butter.”

Short in *Soybean Digest*. 1945. Feb. p. 22. “The *Detroit News* puns in headlines: ‘Uses his bean to make butter: Spread it soya can forget about points,’ which doubtless refers to the soya butter of Butler Food Products.” Note: “Soya” is a pun on “so you.” During World War II dairy butter was rationed and one needed points to buy it. *Soybean Digest*. 1945. May. p. 14. “Ohio Ruling on Soya Butter.”

Note: This was the first all-soy margarine and the first non-dairy (vegan) margarine made in the USA. It appears to be related somehow to Shedd’s Willow Run Margarine. There were conflicting state and federal regulations to whether the product was margarine or not. Finally in December 1945, at which time the company was manufacturing 100,000 units of soya butter a month, a federal judge in Detroit ruled that the product was oleomargarine as defined by the internal revenue code, and therefore subject to back taxes of 10 cents a pound on every pound made to date. The three-year battle and the ruling assessing an estimated \$150,000 in back taxes drove the company out of business in 1946. In about 1950, while typing out an appeal to the government to reconsider his case, Butler suffered a fatal heart attack. Shortly after his death, the margarine law was changed and the tax (on other companies) removed.

4018. Butler Food Products. 1944. New foods from the wonder bean (Ad). *Soybean Digest*. Sept. p. 11.

• **Summary:** A full page ad. “Mean a greater demand for soybeans and high prices for soybean growers.” “Butler’s Soya Butter was developed to meet the specific need of those who have allergic reactions to dairy products and for those who wish to maintain a strictly vegetarian [vegan] diet. Only Butler’s Soya Butter can fill the above specific need. Butler’s Soya Butter is available only to Health Food Stores and other outlets catering to those whose diet requires specialty foods.” Photos show cans of each of these five Butler products: Butler’s Soya Cheese [tofu]. Butler’s Vegeburger. Butler’s Soya Nut-Loaf. Butler’s Vegetarian Chops. Butler’s Soya-Butter.

Note: This is the earliest English-language document seen (Nov. 2014) that uses the word “Vegeburger” to refer to a meatless / vegetarian burger. Address: Cedar Lake, Michigan.

4019. Lust, Benedict. 1944. Naturopathy. *Naturopath and Herald of Health (New York City)* 49(9):263, 279. Sept.

• **Summary:** Contents: Vegetarianism. Change of diet. The mid-day meal. The evening meal. Beverages. The article begins: “The great importance of vegetarianism, particularly

in regard to rearing children and in cases of illness, should be recognized.” Eating moderately at regular mealtimes is very important. The best beverage is pure water. All alcoholic beverages should be avoided. A large portrait photo shows Father Sebastian Kneipp.

4020. Price, Robert. 1944. A boyhood for “Johnny Appleseed.” *New England Quarterly* 17(3):381-93. Sept. *

• **Summary:** John Chapman (Johnny Appleseed), lived 1774-1845.

4021. Rudolph, E.L. 1944. Another discordant harmony. *Arkansas Historical Quarterly* 3(3):211-16. Autumn. [6 ref]

• **Summary:** The best history seen to date of the Harmonial Vegetarian Society, of Harmony Springs, which “existed for some months in Benton County, Arkansas, in the halcyon days preceding the Civil War.” The author begins by quoting in full “the longest and most misleading account of the Harmonial Vegetarian Society...”

A fairly detailed history of the society is then given, based on land deeds. On 29 Oct. 1860 the 520 acres of land were originally purchased. A few weeks later, on 13 Nov. 1860, “the first seeds of dissent made their appearance; two families (Sites and Dunn) sold their interests withdrew. On week later, on 21 Nov. 1860, John M. Adams accepted \$1 for his interest and withdrew. About 3 months later, on 23 Feb. 1861 Milton Vale, one of the original trustees, and his wife surrendered their claims for \$500 a withdrew.

“In the fateful spring of 1861 [as the Civil War began], the society remained in existence another three months, but on May 2 the Utopia died aborning when the group sold its land to two of its own members” for \$4,600.

“The last entry concerning the society was made on May 29, 1861, when with a realistic touch the legal career of the society was brought to its close.” Address: Rice Institute [Houston, Texas; renamed Rice Univ. in 1960].

4022. Loma Linda Food Company. 1944. Re: Loma Linda Soy Milk. Letter to Mrs. Marie G. Thompson of Milwaukee, Wisconsin, Oct. 17. 2 p. Typed, without signature on letterhead.

• **Summary:** This letter is written on the company letterhead which contains an illustration (line drawing) of the new Arlington headquarters, and gives the address and phone number. Across the bottom is written: “Tasty. Wholesome. Nutritious.” The author writes: “We are surely interested to know that you have had such good success in raising your baby entirely on Soy Milk and we trust that this good progress will continue. It encourages us to know that there are those who believe in the vegetarian regime and... are willing to demonstrate that babies can be raised on Soy Bean Milk. We are sending you with this letter a copy of our folder featuring Loma Linda Soy Milk. The Kreme O’Soy put up by Madison [Foods] is also a good product. They do not

add Carotene [which Loma Linda does, to provide essential vitamin A].

“One of the largest children’s hospitals in Los Angeles where they have many allergy cases is using our Soy Milk very extensively and has done so for a number of years.” Address: Arlington, California. Phone: Riverside 9217.

4023. Price, Robert. 1944. John Chapman: A bibliography of “Johnny Appleseed” in American history, literature and folklore. Patterson, New Jersey: The Swedenborg Press. vi + 40 p. Oct. 23 cm. [393 ref]

• **Summary:** Contents: Foreword. 1. Bibliography. 2. References, chiefly biographical: Book- and pamphlet-length studies, accounts of family and youth in New England, local history references in Pennsylvania, Ohio, and Indiana, references to death, burial place, and estate, references to work as a New-Church missionary, references to work in American horticulture. 3. Johnny Appleseed in story and art: Drama, fiction, poetry, the story as folklore, stories for children, miscellaneous literary references, art, music. 4. Miscellaneous references: General reference works, miscellaneous periodical references, miscellaneous books and pamphlets, selected newspaper items from centers of special local interest in John Chapman. 5. Monuments and other memorials: References, monuments, miscellaneous memorials.

Within each subsection, the references are arranged alphabetically. John Chapman (Johnny Appleseed), lived 1774-1845. Address: English Dep., The Ohio State Univ.

4024. *Vegan News (The) (England)*. 1944-- . Serial/periodical. Leicester, England. Frequency: Quarterly. Publisher: Donald Watson.

• **Summary:** The subtitle, starting with the first issue in Nov. 1944, reads: “Quarterly magazine of the non-dairy vegetarians.” The text on page 1 begins: “The recent articles and letters in ‘The Vegetarian Messenger’ on the question of the use of dairy products have revealed very strong evidence to show that the production of these foods involves much cruel exploitation and slaughter of highly sentient life. The excuse that it is not necessary to kill in order to obtain dairy products is untenable for those with a knowledge of livestock farming methods and of the competition which even humanitarian farmers must face if they are to remain in business.”

A link to past issues of The Vegan is: www.vegansociety.com/resources/magazine

An ad in the *Vegetarian Messenger and Health Review* (Manchester, England) (April 1945) gives the price as 3d. per issue, post free. 1 shilling for a 1 year subscription from D. Watson.

Mr. Donald Watson, Secretary of the Leicester Vegetarian Society, was instrumental in forming “The Vegan Society.” He was both a founder and the first secretary.

The first issue of *The Vegan News*, a quarterly bulletin, was issued in Nov. 1944.

Review in *Vegetarian Messenger*. April 1946. p. 82-83.

Note: This is the earliest English-language document seen (March 2022) that contains the word “vegan” or the term “non-dairy vegetarians.” Address: 67 Evesham Rd., Leicester, England.

4025. *New York Times*. 1944. La Guardia to seek U.S. help on meat: Will fly to Washington today to confer with top men in federal agencies. See dealers tomorrow. Threatened shutdown of all retail shops here next week seems less likely. Dec. 18. p. 21, col. 8.

• **Summary:** Universal Vegetarian Society plans citizens aid if meat strike materializes; president to lecture.

4026. Valle, Adrian. 1944. Influencia moral de la alimentaci6n vegetariana [The moral influence of a vegetarian diet]. *Pro-Vida (Havana, Cuba)* 25(280):3-4. Dec. [Spa]*

4027. *American Naturopath: The National Naturopathic Journal*. 1944-1964? Serial/periodical. Published in Hollywood, California. *

• **Summary:** Description based on Vol. 15, no. 6 (Sept. 1959).

4028. Anderson, Hans Steele. 1944. The new food therapy: Diet and the healing art. Maitland, Florida: Printed by The Academy Press. 165 p. See p. 37-38, 64-66, 85-86, 89, 118-19. 23 cm.

• **Summary:** This is a rewritten and enlarged edition of the author’s *Food Therapy: Diet and the Healing Art*, published in 1942. The author, apparently a Seventh-day Adventist, was born in 1877.

Pages 37-38 contain a discussion of soya bean products (including Soya Lac, which is alkaline in reaction, and is made by the International [Nutrition] Laboratory, Mt. Vernon, Ohio). There are home-scale recipes for: Soybean milk no. I (made from soybean flour). Soybean milk No. II (made from powdered soybean milk–Soya-Lac). Soy butter substitute No. I (made by blending soybean flour, soybean oil, and a few drops of dandelion butter color with a Dover beater). Soya bean butter substitute No. II (made by blending Soya-Lac powdered soybean milk with soybean oil; refrigerate). Soybean cheese, made by curdling hot soybean milk with a little citric acid. “Season with rich soybean milk and salt as you would flavor ordinary cottage cheese and serve.”

Pages 64-66 give nutritional information on soybeans and soy-products, and compare soybean milk with cow’s milk. “As a source of wholesome food constituents, the soybean probably has no peer... Soya bean milk contains more food mineral and vitamins than cow’s milk; is alkaline

in reaction; has a greater proportion of calcium; and forms into smaller curds in the stomach. Soya milk, moreover, is far cheaper than cow's milk and may be prepared fresh as required, and can be seasoned to suit anyone's taste."

Other soy-related recipes include: Soybean-wheat muffins (p. 85-86). Use of soy bean flour in wholewheat bread (p. 89; it can be substituted for up to 25% of the wheat flour).

In the chapter titled "Diet and the healing art," under "Lecithin," pages 118-19 note that "there is a new food factor called lecithin which promises to become a factor of importance on account of its being essential for reconstruction and for the maintenance of vital organs, including the brain, nerve forces, heart and liver. Oil that is contained in the soybean is comparatively rich in lecithin and vitamin A and in this respect it is said to resemble butter. Cow's milk proves rather deficient in lecithin whereas soya milk is fairly rich in this essential constituent. Nutritional anemia which has been brought about through an exclusive use of cow's milk may be quickly eradicated by a liberal use of soybean milk."

4029. Davis, Max. 1944. The case for the vegetarian conscientious objector. Brooklyn, New York: Tolstoy Peace Group. 15 p. Foreword by Scott Nearing. 21 cm. *

• **Summary:** Writing during World War II, a 22-year-old imprisoned vegetarian appeals for conscientious objector status on the basis of his vegetarian pacifist philosophy.

4030. Miller, Harry W. 1944. The story of milk from the soya bean. Mount Vernon, Ohio: International Nutrition Laboratory. 37 p. See p. 1-6.

• **Summary:** This rare and very interesting booklet was sent to Soyfoods Center by Charles D. Howes of Mt. Vernon, Ohio, in Feb. 1979.

Contents: Full page photo of the "International Nutrition Laboratory established for processing soya bean foods, located at Mt. Vernon, Ohio. Foreword, by J.A. LeClerc, PhD, Formerly Senior Chemist of the USDA (Retired). March 5, 1944. The story of vegetable milk (Soyalac), by Harry W. Miller, M.D. Early trend, observations in China, back in America, the milk question, encouraged to produce a vegetable milk, further studies in China, the role of the International Nutrition Laboratory in America. Other products of the International Nutrition Laboratory.

"Foreword: The preparation of a palatable and appetite-appelling soya milk is proving a great boon to people allergic to cow's milk. It has been estimated that 20 to 25 per cent of our population are allergic to ordinary milk and many thousands of babies suffer from infantile eczema and other violent symptoms, whose condition clears up when transferred to soya milk feeding.

"Soya milk as prepared has approximately the same composition as cow's milk, except when soya milk is

especially prepared for infants its formula simulates mother's milk. Soya milk contains more Vitamin B than cow's milk, and an equal quantity of Vitamin B-2. The valuable proteins found in soya milk contain all the Amino-acids known to be essential for growth. Preparations made from the soya bean are relatively rich in iron and copper, so that soya milk compares very favorably with animal milk as to its nutritional and biologic values.

"Soya milk has this further advantage that it does not endanger the user to disease producing germs.

"In view of the fact that there is not enough animal milk available in this country for the optimum nutrition of our population, also that it takes three years of care and feeding before a cow gives milk, that only a small percentage of the food consumed by the cow is returned in the form of milk, and further that the use of only ten million bushels or one twenty-fifth of our annual soy bean crop for conversion into soy bean milk, would supply a pint of milk every day to 8,000,000 people, at a cost less than that for cow's milk, and that soya milk is palatable, and especially acceptable by children, it would seem the sensible thing to encourage the preparation and consumption of soya milk on a large scale.

"The 'Story of Vegetable Milk' is most interesting to read. The successful preparation of an appetite-appelling soya milk, after years of experimentation by Dr. Harry W. Miller, now bids fair to become one of the most practical of modern food discoveries. Its use will not only be the means of saving thousands of children from unnecessary suffering and sickness but soya milk should prove a good substitute for cow's milk for those who are allergic to animal milk.

"It is my sincere wish that all who are fortunate enough to obtain a copy of Dr. Miller's "Story of Vegetable Milk," will study its contents and then pass it on to others, in order that in due time, millions of our people will have recognized the full nutritive value of this most excellent food product."—Signed, Joseph A. LeClerc, PhD.

"Early trend: Being the oldest of a family of five children, it fell to my lot to help Mother about the kitchen. She was well known for her sumptuous meals, and we always had many visitors at our house. Later as a part of the curriculum of the college which I attended was a course in cookery, and this stimulated my interest in knowing how good things were made as well as their food values. Then when I became a student of medicine we were introduced into a study of food preparation which in those days (1898) was rather unusual in the program of a medical school. This course only seemed to further whet up my interest in the study of foods and their preparation.

"Having to earn the resources for pursuing my medical education. I secured the position of guiding visiting groups through a food factory. As I explained the processes of manufacture, many questions were directed to me on all phases of nutrition as it relates to health and disease, and I took great interest as a guide to inform myself in every

way available. I hungrily devoured literature on the subject and was fortunate in being under the tutorage [sic, tutelage] of the father of nutrition work in America, namely the late Dr. John Harvey Kellogg, to whom more credit belongs for furthering the selection, processing and sanitary packaging of breakfast foods than any other man. He was forty years ahead of the times in advocating the value of proper diet in relation to the cure of the sick, and so I have been able to grow up with the advance of nutrition work from its beginning and see the birth of the science of dietetics.

“Observations in China: In the autumn of 1903 my wife and I sailed as medical missionaries for interior China. After a stormy voyage, in which seasickness had deprived us of rations that were included in the price of our ticket, as well as several pounds of flesh, we arrived at the port of Kobe, Japan, where our colleagues, Dr. and Mrs. Lockwood, who preceded us one year, had a small sanitarium and had prepared a sumptuous meal for us. Half starved, we ate with great relish. One dish that was new to us especially attracted attention. It was a protein loaf made from the soy bean curd which was marketed under the name ‘To Fu.’

“Arriving at the port of Shanghai, China, we went inland and took up our abode in the central part of the province of Honan, where we not only wore the Chinese costumes, including the queue, but our diet was from foods bought from the local markets, and consisted of only those edibles indigenous to China. Here again we were introduced to the soy bean, whose home is China, and which has been the great source of protein of the Chinese people for millenniums.

“The bean was grown abundantly in Honan, and in fact in all parts of North and Central China. Wherever the Chinese emigrate, they utilize this bean in many marvelous and tasty ways, mostly, however, in the form of cheese made by coagulating the milk with calcium sulphate. This curd is eaten in its soft state, or else pressed into little square cakes. The curd may be formed in sheets by pressing cloths. They also gather sheets of almost pure albumen [yuba] from a scum arising to the top of the soy milk on heating same. Accustomed to people chiefly drinking cow’s milk, rather than making products from it, I questioned the Chinese why they did not use the soy milk. They said some of the aged with weak digestions do, but that the cheese was more popular, as they could combine it with other cooked foods. Still more did I wonder why, for the much undernourished infants of the Orient, they did not give them soy milk, containing as it does such important food entities as salts, vitamins, protein and oil in richer amounts than the bean curd and without the undesirable gypsum.

“Being engaged in language study and other mission responsibilities for several years I could do but little more than ponder over what I felt were great possibilities in soy milk for the people of China as well as other lands, were it scientifically studied.

“Another observation I made was that the people of North and Central China who were vegetable-protein eaters, getting especially soy bean rations, were a large and muscular people in comparison with those of the South, where rice was the food, and who used more meat in their diet. These results were later confirmed by experiments to show that the protein of the soy bean is one of the greatest body building foods known.

“Back in America: After eight years’ service in China, I was compelled to return to America on account of illness contracted in interior China. When sufficiently recuperated, I was called to the position of medical superintendent and surgeon of the Washington Sanitarium and Hospital at the nation’s capital. This again brought me in touch with important nutrition studies carried on at the government bureaus in Washington [DC] and also the work at Johns Hopkins University. We also had our own laboratory where we prepared several soy products and introduced many original dishes into our hospital dietary. The Washington Sanitarium was an institution whose dietary was of the lacto-vegetarian type” (Continued). Address: M.D., Mt. Vernon, Ohio.

4031. Mind, the natural adjuster in human lives. 1944. Los Angeles, California: Human Culture Union. 64 p. Illust. 23 cm. *

• **Summary:** “Cover title: A publication consisting of selected articles from the *Human Culture Digest* from the years 1943-1944.” Address: Los Angeles, California.

4032. White, Julius Gilbert. 1944. Abundant health: Expounding the Learn-how-to-be-well system of daily living. 4th ed. Madison College, Tennessee: Published by the author. xix + 437 p. Illust. 24 cm. [21+ ref]

• **Summary:** The maintenance of physical and mental health can be achieved through a vegetarian diet and wholesome living. Interesting sections include: Meat not necessary (p. 150-52; 13 quotes from authorities). Denmark’s food experiment under Dr. Hindhede during World War I (p. 152-53). Sixteen reasons for vegetarianism (p. 153-). The animal kingdom a reservoir for disease (p. 165-). Note that Madison College is a Seventh-day Adventist college and sanitarium.

Soya is discussed on the following pages: Soybeans and soybean products as a replacement for meat (p. 151-52). One section titled “The Soybean: The Wonder Food” (p. 345-59) discusses many aspects of soybeans and how to use soybeans: In baking. In general cooking. As beans. As beans ready-cooked. As meat. As milk (gives 3 recipes for making soybean milk and ways for using “the pulp left after making milk”). As cream. As cheese (“A very satisfactory soybean cheese is now available in the health food stores. It has a texture something like cottage cheese...”). As butter. As oil. As home-made soy butter (made from 4 tablespoons each soy flour and water, 1 cup of oil, a little salt and butter color

if desired). As home-made soy mayonnaise (based on the above home-made soy butter). As soy acidophilus milk (also often called soy buttermilk). As greens (soy sprouts). As soy sauce. As coffee. As substitute for egg white.

On page 389 begins a long treatise on the safety of aluminum in connection with cooking and foods, a subject which is causing much debate. Address: Madison, Tennessee.

4033. Soya Foods Ltd. 1944? Soya flour: The most highly concentrated natural food. Boreham Holt, Elstree, England. 16 p. Undated.

• **Summary:** Contents: Comparative analysis of [whole, full-fat] soya flour and common cereals (soya flour contains 3 times as much protein, 3-13 times as much fat, 4-10 times as much iron, and 4-9 times as much calcium). Introduction. Soya flour—An ideally balanced food: Vitamins, proteins, fat, carbohydrates, starch, alkalinity (soya flour very alkaline at 11.0; acid foods include eggs at 3.1, beefsteak at 3.0, white bread at 2.0), lecithin. Report from a medical officer of health: Feeding trial with 40 children fed 10% soya bread, tuberculosis, nutritional analysis (1 lb of soya flour is equal in protein values to 26 eggs or 9 pints of milk or 2¼ lbs. of lean meat).

General application: In wheat and wholemeal bread (dietetic), soya flour bread (22½%), soya flour in cakes and confectionery (12½ to 20%), puddings, porridge, oatmeal and breakfast foods, invalid and health foods, baby foods, vegetarian foods, macaroni, spaghetti, etc., diabetic food, meat and fish pastes, minced meats, pie crusts, short pastry, etc., soups, cake and flour mixtures, chocolate, cocoa, hospitals, sanatoria, etc., schools, British restaurants, canteens, etc. “A book of recipes for ordinary, diabetic and vegetarian dishes for use in the home will be posted if stamped enveloped is sent.”

Note: No mention is made of the word “Soyolk” except that the company’s “telegraphic address” is “Soyolk, Elstree.” Address: Offices: “Boreham Holt,” Elstree. Works: Rickmansworth, Herts [Hertfordshire], England. Phone: Elstree 2421-2-3.

4034. Oldfield, Josiah. 1945. Proteins. *Vegetarian Messenger and Health Review* (Manchester, England). Jan. p. 4-6.

• **Summary:** “The problem of protein is one that has vexed the mind of vegetarian students from the time I first came into contact with the Food Reform Movement. I well remember how I used to go down to the little Oriole Hospital, at Loughton, in the Epping Forest, where as long ago as 1898 Mr. Arnold Hills and I cooperated in founding a hospital for the purpose of treating patients on a non-flesh dietary and replacing flesh-foods by wisely selected foods from ‘the kindly fruits of the earth.’

“The stationmaster at Loughton used to talk to me whenever he could upon the question of proteins, and again and again he assured me that if I could prove to him that

man could get enough protein without using flesh-food, he would give up flesh-food at once. Like many people, he used his objection as a reason for not giving up something that he liked very much, and so far as I know he was never able to be ‘assured’ that he could live sufficiently well to be in abounding health and strength without using any portion of the dead body of an animal.

“I remember that the answer usually given to enquirers in those days was that pulses, and legumes generally (like lentils, beans and peas), were very rich in protein and that therefore those who wanted to give up meat could readily replace it by taking a daily dish of one of the legumens. When I was in India I found that the excessive use of pulses, and especially of lentils and dahl, was a custom amongst most Hindus; but I also noticed that they all, more or less, suffered with eructation or belching of wind, shortly after taking their pulse meal. This was so noticeable that when I was sitting with Hindus I found their habits very unpleasing and often very objectionable. I have found by further experimentation that there is always a tendency during the digestion of pulses for gas to be produced and therefore, generally speaking, pulse foods are things which should be taken admixed with other foods rather than as the stable basis of a meal.

“When one comes to this question of protein however, one is met nowadays with a very different objection. Modern dietists have grasped the fact that all proteins are not the same; that there is the protein of yolk of egg, the protein of milk, the protein of cheese, all of which come under the head of proteins obtained from the animal kingdom. Then come the proteins of pulses which are plentiful in supply but not so easy in digestion, and then the proteins of nuts, and lastly the proteins of cereals.

“To-day there is no trustworthy scientist who would put his name to, a statement that ‘man must eat meat to get enough protein,’ because he knows it would be false. It is quite recognized as a scientific fact that even the advocates of the ‘high ratio’ of protein in the diet can find a plentiful supply of it in the foods that I have enumerated above. The objection to-day that is raised is that there are two sorts of protein, namely, ‘high grade’ protein, which is supposed to possess nearly all the important elements of value, and the ‘lower grade’ protein which only possesses some of these elements. This teaching depends upon the discovery of the fact that protein is a compound substance, and that protein as protein cannot be digested by the human body. Before protein can be digested, it is necessary for it to be broken up into its constituents. These constituents are called amino-acids. Now these amino-acids vary in their composition and in their value and in the proportion in which they are combined in order to form different proteins. If we suggest for a moment that there are, we will say, half-a-dozen of these amino-acids, and that the human body needs some of all of them, and that some proteins only contain one or two

of them, and others four or five, then we quite see that it is not so easy to select a diet containing the right proportion of amino-acids, even although we get the right ratio of protein.

“For all those who are anxious about their protein supply, I would therefore comfort them by saying that every protein that you eat is broken up into its little various blocks, of different sizes and different constituents, and that if you eat one sort of protein alone you may get a large proportion of one sort or two sorts of these blocks, but not enough of all the sorts to make up the new protein which the body builds up inside itself for its own use. If the mixture is bad, then you get a large number of wasted blocks of one or two types which are in excess, and these are injurious rather than beneficial, because they cannot be built up and they cannot be utilized as they are. We know that if we want to build a house we have to get a right proportion of bricks and of lime and of timber and of glass, and so on, and that if we have nothing but glass or have no mortar, we cannot go on with our building. We must have a right amount of each sort to make the complete erection. It is the same with the building up of the protein in the body ready for use.

“A word of helpful advice that I would give then, is this. All diets should contain a variety of food, that is to say, one day we may have wheat with oatmeal and maize, and another day rice and barley, and so on. With nuts, variation should also be carried out. There is sufficient variety in the cereals and nuts for all we need. A larger percentage is found, with variations also, in the various pulses and legumens, but legumens need sufficient cooking to make this protein readily assimilable.

“Lastly, by using milk and cheese and yolk of eggs—all in small quantities—we get an ample supply and may even get an excess in our diet of every amino-acid, without having too many of any one sort. Our protein supply is amply provided for by, should I say, one yolk of egg per week, two ounces of cheese per week, a pint of milk per week; a few slices of bread twice a week, wheat, barley, oats, rice or maize porridge, in rotation, once a day, and nuts as they may be found available with beans or peas or lentils. Even half this choice would provide all that is necessary!”

The rest of the article is “Health giving menus” with various recipes in each menu. Address: Earnshaw Cooper Lecturer in Dietetics to the Lady Margaret Hospital.

4035. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. Some of the most important national cycling records held by members of the Vegetarian Cycling & Athletic Club. Feb. p. 32-33.

• **Summary:** See next page. For each record is given: The distance and type of bicycle used. The year set. The name of the record holder. The record time. Whether or not a world record.

4036. Efron, Edith. 1945. Heydays for the vegetarians. *New*

York Times Magazine. April 8. p. 17, 32. (New York Times section 6).

• **Summary:** The New York Times Magazine is part of the Sunday New York Times and may be simply listed as such. Briefly describes various vegetarian philosophical positions. Julius Saffren, president of the New York Vegetarian Society, notes: “The whole trouble is that people think vegetarians are crackpots... We’re not. We’re just like other people, only we don’t eat meat.”

Symon Gould, associate editor of the *American Vegetarian*, explained that vegetarians have their own “caste system—each caste having its own reason for refusing to eat meat.” In descending order: Ethical vegetarians (refuse to eat meat on moral and philosophical grounds), religious vegetarians, esthetic vegetarians (who would rather avoid “the gray, parboiled flesh of dead animals”), scientific vegetarians (who believe that man is by nature a herbivorous animal—like the elephant), and lastly the untouchables or dietetic vegetarians (who eat no meat only because it is healthier not to).

Fruitarians are a division of vegetarians who avoid dairy products and eggs. Those who do eat such foods are called “lacto-ovarians and are slightly defensive about it.” Dr. Rose, a naturopathist (he cures without drugs) notes that vegetarians are healthier and live longer than non-vegetarians. Modern doctors “only cure the symptoms instead of going to the cause of the diseases—meat! The fact is that man isn’t supposed to eat meat.” Mr. Gould mentions a “cutlet” composed of soybeans.

While vegetarians have great tenderness for their “fellow creatures,” they have a “veritable disgust for their carnivorous fellowman.” Therefore vegetarians tend to marry other vegetarians. The cultural implications of vegetarian philosophy are widespread. For example, vegetarians celebrate Thanksgiving Day cynically as “the day when man gives thanks—and murders turkeys!”

“Vegetarians prefer to take their culture straight from such old vegetarian notables as Buddha, Plato, Pythagoras, Aristotle, Socrates, Leonardo Da Vinci, Plutarch, Hans Christian Andersen, Bronson Alcott, Nicola Tesla, Marconi, Edward Bellamy, Bernard Shaw, Gandhi, Voltaire, Browning, Tennyson, Shelley, Pope, St. Francis, Emerson, Spinoza, John Wesley, Swedenborg.”

4037. *Business Week*. 1945. Is it oleo, or not? Soya butter subject to a jumble of conflicting rulings. April 21. p. 95-96.

• **Summary:** “Soya butter is bringing lots of business and plenty of grief to W.G. Barnard of Cleveland [Ohio], whose vegetarian Natural Foods Institute has developed a thriving business distributing this butter substitute.

“Margarine or not?: The Bureau of Internal Revenue has ruled that soya butter is oleomargarine, that Barnard must have a \$480 wholesaler’s license, a \$48 retail license, and must collect a 10¢-a-pint tax from his customers. But

SOME OF THE MOST IMPORTANT
NATIONAL CYCLING RECORDS HELD BY MEMBERS
OF THE
VEGETARIAN CYCLING & ATHLETIC CLUB

<u>100,000 Miles (Bicycle).</u>				
1939-40	....	Tommy Godwin	....	500 days.
(Averaging 200 miles per day continuous riding.) (A World Record)				
<u>1 Year's Mileage Record (Bicycle).</u>				
1939-40	....	Tommy Godwin	....	75,065 miles.
(A World Record)				
<u>1,000 Miles (Bicycle).</u>				
1937	....	S. H. Ferris	....	2 days, 22 hrs. 40 min.
<u>Land's End to John o' Groats—870 Miles (Bicycle).</u>				
1937	....	S. H. Ferris	....	2 days, 6 hrs. 33 min.
<u>1,000 Miles (Tricycle).</u>				
1938	....	G. E. Lawrie	....	4 days, 6 hrs. 32 min.
<u>Land's End to John o' Groats (Tandem Bicycle).</u>				
1938	....	L. Innes and W. A. Thompson	....	2 days, 14 hrs. 48 min.
<u>24 Hours (Bicycle) Team Competition Record.</u>				
1937	....	Total of Three Riders	....	1,254 $\frac{5}{8}$ miles.
(F. N. Robertson, E. G. Gray and A. Oxbrow).				
<u>100 Miles (Tricycle) Competition Record.</u>				
1938	....	E. R. Wilkinson	....	5 hrs. 1 min. 19 sec.
<u>12 Hours (Tricycle) Competition Record.</u>				
1938	....	E. R. Wilkinson	....	219 $\frac{5}{8}$ miles.
<u>24 Hours (Tricycle) Competition Record.</u>				
1939	....	G. E. Lawrie	....	387 $\frac{3}{8}$ miles.
<u>100 Miles (Bicycle).</u>				
1938	....	H. James	....	3 hrs. 45 min. 51 sec.
(An average speed of 26.56 m.p.h.).				
<u>24 Hours (Tandem Tricycle).</u>				
1938	....	B. F. C. Gough and G. E. Lawrie	....	392 $\frac{3}{4}$ miles.

the U.S. Food & Drug Administration holds that soya butter is not oleomargarine and that to label it as such would be misbranding, inviting penalties." The sole manufacturer of this product is Butler Food Products Co. of Cedar Lake, Michigan.

4038. Marshall, Leslie. 1945. Swedenborg. *New York Times Magazine*. April 22. p. 44, col. 3. (New York Times section 6).

• **Summary:** The New York Times Magazine is part of the Sunday New York Times and may be simply listed as such. In this letter to the editor, the author discusses the article in

the April 8 New York Times Magazine titled "Heydays for the Vegetarians," which included a mention of Emanuel Swedenborg among "old vegetarian notables." Although Mr. Shearsmith, the keeper of Mr. Swedenborg's lodgings in London, England, declared years later to an interviewer, that "his famous roomer 'ate little or no animal food,' Swedenborg kept his feet on the ground here as in all else." Address: Paterson, New Jersey.

4039. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. Dr. M. Bircher-Benner. April. p. 62-63.

• **Summary:** During 40 years Dr. Bircher-Benner built up a clinic in Zurich, Switzerland. At the time of his death in 1938 it had 110 beds and attracted patients from all over the world. The magazine published by the Bircher-Benner Clinic in Zurich is titled *Der Wendepunkt*.

4040. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. The evolution of the new doctor: The autobiography of the late Dr. M. Bircher-Benner. Translated by Marion Reid. April. p. 67-70; May. p. 84-87; June. p. 104-06; July. p. 129-32; Aug. p. 147-51; Sept. p. 168-72; Oct. p. 189-93; Nov. p. 206-10.

• **Summary:** Note: This book is presently available only in monthly extracts in this magazine. It is not likely to be printed until after the war. "He believed that over 90% of the diseases that afflict humanity are due to errors of diet. His decease, in January, 1939, was a great loss to the world" (p. 62-63).

"I am going to tell you about my methods and experiences. I would replace the old-fashioned orthodox doctor by the modern progressive doctor who, driven by an inner urge, ceaselessly and untiringly fights disease, death and the devil. Thus he is continuously increasing his knowledge and skill, his wisdom

and experience. Through the conquest and discipline of his own body and soul he knows how to influence his patient to overcome those habits which are the cause of his disease. The new doctor will be the guide to health, the preserver of life and the friend and benefactor of the sufferer.

"The knowledge and experience I have gained during forty-five years of research and practice have taught me that tasks of the highest importance await the doctor in the near future. Unfortunately, he is usually not equipped for these responsibilities. Therefore we need a new science of medicine and new doctors.

"Civilization has provided us with many amenities but

it has also brought much disaster. The average life may have been lengthened, but the slow and steady increase of disease and constitutional debility give cause for grave anxiety. A famous biologist sees in this alarming state of affairs the fatal degeneracy and inevitable decadence of civilized man and apparently there is nothing left for us to do but sit with folded hands and let things take their course. Actually the facts are very different. There are certain definite causes for physical and spiritual deterioration, against which a successful fight is possible, and it is these causes that the doctor should combat. More easily said than done ! For at this point a malignant destiny seems to take control so that nobody dare look the facts in the face, as if the sight of them would paralyze every energy that would fight against them.

“There is a profession entrusted with the task of finding out the causes of suffering in order to fight against them—my own—the medical profession. It has accomplished great things and it has discovered many secondary causes of disease. It has described and named every conceivable form of suffering. I myself have to thank it for much knowledge. But what amazed me more and more was its attitude towards primary causes. It either sought them where they were not to be found or it ignored them even when they were only too obvious. Why this refusal to recognize primary causes and to fight against them?

“I should like to preface my remarks on the way a doctor develops with a quotation from the great Greek doctor Hippocrates. He said: ‘Whoever would thoroughly master the science of medicine, must have the following qualifications—natural inclination, right training, a liking for work from earliest childhood and plenty of time.

“The most important of these requirements is natural inclination. If this is lacking all else is vain; whereas when present and rightly directed, it becomes an invaluable asset. Further, the doctor must take a keen and unflagging interest in his work; his experience is a rich treasure giving both confidence and courage.’

“The growth of medicine is the result of the struggle of all seekers after wisdom and knowledge in healing from earliest times. It is the result of the endless effort of the human spirit to comprehend life, death and disease with its cause and the secret of immunity from it. The science of medicine grows and develops through the infinite experience of its pioneers and through the co-operation of all the sciences dealing with the phenomena of nature and with the spiritual and intellectual manifestations of life. This world-wide growth of medicine is repeated in miniature in every disciple of Aesclepius—in every doctor.

“When the medical student enters the modern school of medicine he receives the undeniable benefit of a course of study of scientific facts, for which he is eternally grateful. When he has passed his examinations and walked the hospitals he has reached the average standard of the old school. When he starts practising he gains his own particular

medical experience. Then begins his medical development according to his talents. This consists of independent reasoning, investigation of problems, efforts to fill in gaps in his knowledge and the conquest of materialism. With this independent searching and striving comes the urge to make every effort and to toil unceasingly. He discovers scientific principles and methods of healing, his horizon broadens and old difficulties and problems are solved in the light of his new knowledge. It is this spiritual progression which I call the evolution of the new doctor. It takes place according, to the individual, with varying intensity; but it is only fruitful in those whose talents and urge to work raise them above the average.

“The first difference in treatment which impresses my patients is the absence of practically all medicines and the regulation of their daily life, including diet. ‘What! Is our food to be our medicine?’ they ask. That is always the first question. And they say: ‘Before I came here my doctor used to tell me to stay in bed until eleven o’clock in the morning. But you tell me to get up early and go to bed early. Why this difference?’ When they first come they are all afraid of fresh air and draughts. From me they hear that fresh air is welcome day and night. Their skin is exposed to the influence of air and sunshine and to alternate heat and cold, though previously it has been carefully protected from every breath of air, every ray of the sun, and every change of temperature. Why? Then these patients are told for the first time in their lives that it is not only the doctor who must try to cure them; they must help themselves, for success depends above all upon them. If the patient is to be cured he must work harmoniously with the doctor and with God.

“Such methods of healing are not new, of course, yet a relatively small number of doctors practise them. As a rule my patients have behind them years of unsuccessful treatment. They expect to be cured by prescriptions and not through their own efforts. They are all the more astonished when the new healing restores them to health.

“Before I grew up I had several illnesses, experiences which have not been irrelevant to my development as a doctor. When I was eleven I had an attack at school of violent pains in the abdomen on the left-hand side. Our family doctor, Dr. Heinrich Bircher, an eminent surgeon, diagnosed inflammation of the colon in the region of the sigmoid flexion, and he prescribed a strict fast. For ten days I sipped only water; then I was cured though I was still very weak. I was given no explanation of the primary cause of my illness, nor instructions as to my future diet, but I had learnt something about fasting...”

4041. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. Some popular fallacies [concerning vegetarianism]. April. p. 77-78.

• **Summary:** “The ill-health of certain people living on a vegetarian diet condemns such a regimen.’

“Some years ago, Mr. Eustace Miles wrote a book on the ‘Failures of Vegetarianism.’ The treatise was no doubt inspired by the fact that Mr. Miles, although a vegetarian himself, had never liked the word ‘vegetarian,’ and had come across so many exaggerated claims for the vegetarian way of living. These claims, however, were not failures of ‘vegetarianism’ but mistakes of individual vegetarians and from that point of view the book itself failed to justify its title. Misconceptions regarding any system of government or philosophy of life usually spring from a lack of knowledge as to what the particular system or philosophy implies. Vegetarianism is the practice of living on the products of the vegetable kingdom—not vegetables only—with or without the addition of dairy produce. The claims of vegetarianism, on the other hand, fall into two categories: humaneness and health. The former is quite clear—the vegetarian way of life is definitely more humane than a system which is absolutely dependent upon the slaughter of millions of animals and birds.

“The claims of health, however, are necessarily governed by the choice of diet and the constitution of the individual. Vegetarian foods are, on the whole, cleaner and purer than flesh-foods and, therefore, other things being equal, the human digestive system is not burdened with the impurities which always accompany the latter. It is a well-known fact that the body requires certain elements for proper nutrition and as one type of diet will not be satisfactory for all, on account of the vast differences of metabolic capacity of the individual, discrimination is of the utmost importance. A haphazard diet of any description is bad but the vegetable kingdom will provide all the necessary elements required in order to sustain human life in a healthy condition. If certain individuals make mistakes in their choice of food, this fact does not condemn vegetarianism; it merely indicates a lack of knowledge on their part. If again (and this occurs very frequently), a person has damaged some part of his digestive apparatus as a result of ill-usage, and then adopts a vegetarian dietary in the hope of improving matters, it cannot be regarded as a failure of vegetarianism if that person continues in a state of ill-health; any other form of diet, under such circumstances, would not be likely to produce good health.

“On the health side it can be claimed that a well-chosen vegetarian dietary is superior to one which includes the flesh of dead animals. It is superior because it introduces into the system less toxic matter (e.g. no extractives such as are present in flesh) and thus puts less strain on the organs of elimination. Obviously the purer the diet the purer the blood-stream is likely to be, and this, in itself, is a very effective bulwark against the intrusion of undesirable organisms which are always ready to develop wherever the ‘soil’ is suitable. There is ample evidence to show that in every sphere of life—from the most placid occupations to the most strenuous (whether in work, recreation or sport)—a vegetarian dietary is

eminently satisfactory.”

4042. Taylor, Geoffrey F.; Chhuttani, P.N. 1945. Nutritional macrocytic anaemia and the animal protein of diet. *British Medical Journal* i(4405):800-02. June 9. [7 ref]

• **Summary:** A striking contrast was noticed between the vegetarians and the meat-eaters of the Indian soldier population (Iraq) in the incidence, severity, and type of anemia suffered. Address: 1. Lieut.-Col., I.A.M.C.

4043. Powell, Milton. 1945. Vegetarianism and psychology. *Vegetarian Messenger and Health Review (Manchester, England)*. June. p. 107-10.

• **Summary:** One can advance the cause of vegetarianism by understanding and purging the unconscious mind of its aggressive, war-making, meat-eating impulses. This is the summary of a lecture presented at Leicester on 6 May 1945.

4044. Toronto Vegetarian Association. 1945. New vegetarian society. Toronto, ONT, Canada.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. “Return to Unity. Greetings & best wishes.” From Toronto Vegetarian Association (Miss Ruth Playle).

Form filled out by Peter McQueen. 1992. July 8. “The Toronto Vegetarian Association was founded in June 1945. In the early 1950s it joined with a few other small vegetarian groups and called itself ‘The Canadian Vegetarian Union—Toronto Unit.’ The first newsletter, simply called ‘Newsletter’ or sometimes ‘Toronto Newsletter,’ was published in April 1954. The Association was formerly located at 28 Walker Ave., Toronto, ONT, M4V 1G2. It is now located at 736 Bathurst St., Toronto, ONT M5S 2R4, Canada. Phone: (416) 533-3897.

Leaflet (undated) sent by Kevin Pickard. 1992. Oct. “Toronto Vegetarian Association.” States that “The Toronto Vegetarian Association was formed in 1945 so that vegetarians could meet and exchange ideas.” Address: Toronto, ONT, Canada.

4045. Pink, Cyril V. 1945. The late Dr. Bircher-Benner & his clinic. *Vegetarian Messenger and Health Review (Manchester, England)*. July. p. 126-27.

• **Summary:** “Readers of the extracts of Dr. Bircher-Benner’s last book, now being published in *The Vegetarian Messenger* cannot fail to appreciate the author’s wide knowledge of doctors and of healing methods. This is no surprise to anyone who knows something of his life. His mother often said that from the age of three his choice of a profession was never for a moment in doubt. How early the genius declares himself! In his student days he won great academic distinction but yet found time to read papers to learned societies on oriental philosophy and to organize and conduct an orchestra! When he embarked on practice in Zurich he was marked as a future leader of his profession. A few years

later he became convinced of the value of the fresh food diet in healing disease. He said little of this to his colleagues till he thought he had collected sufficient evidence to convince them. This took several years and then, when the evening came to make known the discoveries which he knew ought to revolutionize medical practice in Zurich, he suffered a rude shock. The President of the Medical Society in winding up the proceedings said that Dr. Bircher-Benner had 'left the path of science'! That evening he stepped out of the orthodox medical camp of his day and fell into line with the very best tradition of healing which comes to us from the past. From that time till the day of his death he met with bitter hostility from his medical colleagues. But his ability to cure his patients was appreciated by the thousands whom he treated. They came from all parts of the world. For forty years Dr. Bircher-Benner used his great talents to heal the sick and to bring to light the real causes of disease. To this end he made a most patient study of the lives of those who came to his consulting room and read widely. His library contained the best medical books written in German, French and English. He kept abreast of the times by reading the best medical periodicals in these three languages. Thus, his writings rest on a broad foundation of knowledge.

"The Clinic he Built: When I visited his clinic just before the war it had 110 beds and was worked by five whole time doctors. I had the chance to study his methods and to talk to the patients themselves about results. I had never seen such careful diagnosis, all carried out on the most modern orthodox lines. (We should not fail to appraise the high efficiency reached in the medical schools in this branch of the healing art.) The treatment was far more satisfactory than any I had previously seen. Dr. Bircher-Benner had discovered how the fresh food diet could be used as a weapon against disease. I saw it skillfully combined with psychotherapy of a robust variety, outdoor exercise, hydrotherapy and sun therapy, and the results were most satisfactory. But in addition, the doctors study the mode of life of each patient and form an opinion as to the fundamental cause of his illness; the most important part of their advice is based on this. Here lies the essential difference between orthodox doctors of to-day and the doctors of the future of whom Dr. Bircher-Benner is the forerunner. Skilful treatment cures the disease of the moment and wise advice is given which should enable the patient to keep well after discharge from the clinic. Here is a revival of the true Art of Healing as taught by Hippocrates and Paracelsus.

"During the War: Throughout the war the clinic has carried on, though naturally in the face of considerable difficulty. I have had occasional letters from members of the Bircher-Benner family, and they report that it has been possible to provide their patients with a curative diet throughout the war. Like us, they hope that their food problems will soon be resolved and they look forward to the time when patients are again able to come to them from

Britain. English patients are very popular in the Bircher-Benner clinic at Zurich." Address: M.R.C.S., L.R.C.P.

4046. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. Soya bean protein. Aug. p. 145. [1 ref]

• **Summary:** This summary of an article from the *Journal of the American Medical Association* (3 Feb. 1945) compares the digestibility and biological value of three sources of soybean protein with that of egg protein. The results are: soybeans (90.5 / 94.5%), soy flour (94 / 91.7%), and soybean milk (89.6 / 89.6%).

"Apart from these tests which give results in mathematical terms, the centuries of experience in parts of China, where soya bean protein has been the principal, and in some cases, the only protein available in adequate amounts, amply confirms the value of this legume as a body-building food."

4047. *New York Herald Tribune*. 1945. Dr. Benedict Lust, 73, sanatorium operator. Practiced system of drugless treatment of disease. Sept. 6. p. 20.

• **Summary:** "Special to the Herald Tribune. "Butler, New Jersey, Sept. 5—Dr. Benedict Lust, seventy-three, naturopathic physician with office at 343 Lexington Avenue, New York, died here yesterday of a heart ailment at his sanatorium. He lived at the Lexington Avenue address and operated another sanatorium at Tangerine, Florida."

Dr. Lust came to the United States in 1892 from Germany, and began the practice of naturopathy, a system of physical culture and drugless treatment of disease. In 1896 he founded the American Naturopathic Association. "He was also president of the World Naturopathic League and was founder and president of the American School of Naturopathy.

"Dr. Lust wrote a number of works on naturopathy and related sciences and was founder and editor of several periodicals in that field."

He is survived by two brothers, Leo and Louis Lust. Address: Butler, New Jersey.

4048. *New York Times*. 1945. Obituaries: Dr. Lust, advocate of water healing. Sept. 6. p. 25.

• **Summary:** "Butler, New Jersey, Sept. 5—Dr. Benedict Lust, who founded the American Naturopathic Association in 1896 and has been its president ever since, died here last night in his sanitarium of a heart attack." He has lived in the USA since 1892 and was a naturalized citizen. His office in New York was at 343 Lexington Ave.

He established one of the first health-food stores in New York City on East 58th St.

Members of the American Naturopathic Association do not believe in drug treatments, vaccination, vivisection [dissection of live animals], or drug treatments.

He is survived by two brothers, Louis Lust of Flushing, Long Island, owner of the Lust Health Food Bakery at 311 East 56th Street, New York, and Leo Lust of Butler.

Note: This article is a special to the New York Times. Address: Butler, New Jersey.

4049. Butler Food Products. 1945. Nutritive value of the soybean (Ad). *Soybean Digest*. Sept. p. 58.

• **Summary:** The company's main product is Butler's Soya-Butter [a non-dairy margarine made from soy oil], which contains 97.2% fat, 1.8% carbohydrates, and 1% protein. "Non Fattening: The fat of soybeans is of a particular quality and it is not stored in the body as is animal fat, therefore you may eat freely of Butler's Soya-Butter without the fear of putting on additional weight... No Contamination: There is no animal product of any kind in Butler's Soya-Butter..."

Other Butler Foods: Butler's Vegetarian Chops. Butler's Soya-Nut Loaf. Butler's Vegeburger. Butler's Meatlike. Butler's Soy-Nut-Cheese. A photo shows H.O. Butler. Address: Cedar Lake, Michigan.

4050. Nelson, Aaron G. 1945. Relation of feed consumed to food products produced by fattening cattle. *USDA Technical Bulletin* No. 900. 36 p. Sept. [12 ref]

• **Summary:** "Summary: Fattening of cattle is an integral part of Corn Belt farming. Corn Belt farmers who fatten cattle from the western ranges and from farm pastures make a substantial contribution to the food supply. Normally, about 4 million head of cattle are fattened in the Corn Belt each year and about 1.5 billion pounds of live weight is added to these cattle. About 11 billion pounds of grain (equivalent to about 200 million bushels of corn) and 275,000 tons of protein supplement are normally utilized annually in this fattening process."

"Cattle that are fattened in the Corn Belt to Choice or Prime slaughter grade gain an average of about 6 pounds of edible protein, ash, and fat (that is later consumed in the form of beef) per 100 pounds of grain fed during the part of the fattening period that comes before the animals reach the average of the Good slaughter grade. During the rest of the fattening period they gain an average of about 2 pounds of edible protein, ash, and fat (that is later consumed in the form of beef) per 100 pounds of grain consumed." Address: Agricultural Economist, Bureau of Agricultural Economics.

4051. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. The Vegan Society—A non-dairy produce group. Sept. p. 163-64.

• **Summary:** Mr. Donald Watson, Secretary of the Leicester Vegetarian Society, was instrumental in forming "The Vegan Society." The first issue of *The Vegan News*, a quarterly bulletin, was issued in Nov. 1944. In the May 1945 issue Veganism is defined as "(i) the practice of living on fruits, nuts, vegetables, grains, and other wholesome non-animal

products; (ii) excluding as human food: flesh, fish, fowl, eggs, honey, animal's milk, butter, and cheese; (iii) aiming at encouraging the manufacture and use of alternatives to animal products."

Note: This is the earliest English-language document seen (March 2022) with the word "vegan" in the title.

4052. *Vegetarian Messenger and Health Review* (Manchester, England). 1945. Health foods, natural remedies, vegetarian footwear, etc. Oct. p. 204.

• **Summary:** This is a directory of stores where these products may be purchased. The Imperial Stores and Health Centre, 14 & 15 High Street, High Wycombe, Bucks, carries various vegetarian health foods, including "Soya Nut Meats 1/3, and Soya Flour 5d/lb."

4053. Henry, Moira. 1945. Via vegetarianism. *Vegetarian Messenger and Health Review* (Manchester, England). Nov. p. 211-12. [2 ref]

• **Summary:** The author describes his conversion (and that of his sister) to vegetarianism, starting in March 1934. After 12 months on a meatless diet he felt "like one completely transformed." "When considering vegetarianism one is reminded of the famous Hippocrates who advised us to let food be our medicine and medicine our food." Address: Dublin, Ireland.

4054. Lattie, Athelstan. 1945. Ninety-four years a vegetarian. *Vegetarian Messenger and Health Review* (Manchester, England). Nov. p. 216-18.

• **Summary:** The reflections of a bishop, now age 94, who served as a missionary in the East Indies and East Asia. He feels that complete abstinence from all kinds of strong liquor is a major reason for his longevity. His father may have been a vegetarian pioneer, for he gave up eating meat in 1840, on the advice of his brother, his doctor. A photo shows Rev. Lattie in China. Address: D.D., Formerly Bishop of Labuan and Sarawak.

4055. Thayer, Rollin H.; Jaap, R.G.; Penquite, R. 1945. Fattening chickens by feeding estrogens. *Poultry Science* 24(6):483-95. Nov. [36 ref]

• **Summary:** The chickens in this experiment were fed DES (diethylstilbestrol) and dianisylhexene. When sexual maturity is eliminated entirely by caponization [castration], the fattening process proceeds for a much longer time, and thus the chickens become fatter than usual. The blood of a laying hen has a much higher fat content than the blood of a non-layer. "Estrogen produced by the active ovary is responsible for this rise in blood lipids." In most of the tests, the estrogens were dissolved in crude soybean oil in an amount equal to 1% or more of the ration. The chickens fed estrogens did indeed become fatter and market quality improved.

Note: This is the earliest document seen (Jan. 2021) containing the word “diethylstilbestrol” in connection with soy. Address: Oklahoma Agric. Exp. Station, Stillwater, Oklahoma.

4056. Chao, Buwei Yang. 1945. How to cook and eat in Chinese. New York, NY: The John Day Co. xviii + 262 p. Foreword by Hu Shih. Preface by Pearl S. Buck. Illust. Index (of both recipe numbers and page numbers). 21 cm. An Asia Press Book. New editions, 1949 and 1963.

• **Summary:** A superb, funny, authentic Chinese cookbook. The “Author’s note” begins: “I am ashamed to have written this book. First, because I am a doctor and ought to be practicing instead of cooking. Secondly, because I didn’t write the book... You know I speak little English and write less.”

The section on “Conventions and hints” states: Clear-simmering is slow cooking without soy sauce. Red-cooking is slow-cooking with soy sauce (p. xvi).

In Chapter 2 titled “Eating materials,” the section on “Grains” (p. 21-22) notes: There are two important supplementary starchy foods in the Chinese diet: Sweet potatoes (the poor man’s luxury) and “beans: red beans [probably azuki], horse beans, and above all soy beans and their products. Bean milk and bean curd [tofu] are regarded in this country [America] as specialties. But in China, cabbage and bean curd mean a poor family’s home cooking. Soy beans not only give starch, but are also the most important source of protein, since most people cannot afford much animal food.”

In Chapter 3, “Cooking materials”: “The commonest vegetable oils in China are [soy] bean oil and peanut oil” (p. 24). Soy sauce is a “salter,” which is not freely exchangeable with salt. It is never used in the white kind of cooking but it is used (sometimes with salt) in red-cooking and red-stir-frying (p. 25).

“Flavorers.—The most important flavorer of Chinese food is soy-bean sauce or soy sauce for short. With soy sauce you can cook an untiring series of Chinese dishes with nothing but those foods you can get at any American chain market. In fact even pretty good soy sauce can now be bought at such chain markets. Chinese dishes are called red-cooked or white-cooked according as soy sauce is or is not used. But even in the white-cooked dishes, especially the slow-cooking ones, the morsels, or rather the chopsticks [chopsticks], of food are often dipped in soy sauce before eating. One thing we never do, however, is to pour soy sauce on rice. When Americans do that, it looks funny. It must taste funny too.

“Soy sauce is made from fermented boiled soy beans in which salt is added. Several kinds are now seen in this country. The least useful is called in Cantonese *chü-yau*, “pearl sauce,” a dark thick sauce without too strong a taste, which lends much color to the dish and is much used in

restaurants. Next is *shang-ch’au* “raw extract,” which is light brown, tastes very fine, but is not colorful enough for red-cooking and not available in any great quantity. The sauce most suitable for general purposes is called *ch’au-yau*, “extracted sauce,” which fortunately is made by several manufacturers in this country and Canada. All varieties of soy sauce are also called by the general name *shi-yau* in Cantonese.

“Similar to soy sauce is a soy jam [chiang], which is much thicker in consistency. In China, fermented flour jam is even more common. Good samples of such jams are scarce in this country.

“There is a whole class of whitish savory powder made mostly from gluten of flour. We shall call it **taste powder** in the recipes. The oldest form of this is made from the dried fermented muscle-of-flour (flour gluten), often made in old Chinese households. Almost thirty years ago the Japanese manufactured, from hydrolyzed gluten, a powder called *ajinomoto*, ‘prime element of taste.’ Later a Chinese firm manufactured *ve-tsin* [*vetsin*], “essence of taste, which is still found on some shelves of Chinatown. ‘Pickup’ and *mee boan* taste powders are made in this country and sold mostly in Chinatown.

“You will note that relatively few recipes in this book call for the use of taste powder.” “Other common flavorers are oyster sauce, sesame oil, and soy bean cheese (*fu-yü*) (p. 27-28).

Chapter 6, “Methods of cooking,” includes a discussion of red-cooking (stewing with soy sauce, which gives a reddish color. “Red-cooking is the typical family cooking.” Cooking time varies from 2-6 hours) and clear simmering (without soy sauce).

Soy-related recipes include: Bean curd stirs meat slices (p. 61). Bean curd stirs shelled shrimps (p. 118). Meat sauce meets lobsters (“Variation: As done in Chinese restaurants in America—Get from Chinatown 2 tb-sp salted small black beans [fermented black soybeans]. Wash off visible salt, boil 10 minutes, crush, and add to the stirring sauce,” p. 125). Arhat’s fast or Vegetarian’s ten varieties (with wheat gluten, bean curd skin [yuba], fried puffy bean curd, soy sauce, etc., p. 156-57).

Note 5. This is the earliest English-language document seen (April 2013) that contains the term “fried puffy bean curd.” It refers to a type of Chinese deep-fried tofu. “Get in Chinatown. The best is to get them ready fried,...”

Plain stirred bean curd (p. 158-59). Oyster sauce bean curd. Mushrooms stir bean curd. Scallions stir bean curd (p. 159-60). Pot-stuck bean curd (p. 160). Bean curd and meat-slice soup (p. 164). Huichou pot (with fried bean curd [large triangles or small cubes], p. 181-82). Sandy-pot bean curd (p. 183). Soy jam noodles (p. 201-02, with ½ can *yünshi* soy jam {get in Chinatown}); this is typical northern food).

Page 158 states: “Bean curd is made of soy beans. It has only a faint flavor of its own. That is why it can be easily

combined with other materials. Bean curd has the same nourishment value as bean, but in a much more digestible and palatable state and forms an important ingredient of the food for the poor people in China. It is cheap and easy to prepare. Those who can afford fancy dishes often combine it with meat, fish, and other sea foods. But just plain (Chinese) cabbage and bean curd connotes home sweet home. Bean curd is a versatile cooking thing. It can be boiled plain, with a little of any flavoring. It can be fried in deep oil by whole pieces so that the outer surface will become browned. We often stuff seasoned ground meat inside it like stuffed cucumber and then red-cook the whole thing. Bean curd can even be eaten as part of an American salad.” The Chinese characters for all recipe names are given on pages 232-46. Address: Cambridge, Massachusetts.

4057. Diehl, Harold S. 1945. Textbook of healthful living. 3rd ed. New York and London: McGraw-Hill Book Co. 707 p. Illust. Index. 20 cm. [150+* ref]

• **Summary:** In Chapter 7, titled “Dietary Dangers,” in the section on “Dietary Fads and Fallacies,” page 147 states: “*Vegetarianism*. The disciples of this fad usually follow it either because they consider animal foods deleterious to health or because they object to the destruction of animals to supply food for man. This latter reason is purely sentimental; but the former merits consideration.”

“Professor E. V. McCollum, leading authority on nutrition, has written that “a vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that a man can take.” [Prof. McCollum continues: “Palatable and attractive as they [meats] may be, I feel confident they are not very satisfactory as human foods when adhered to over appreciable periods.”] “But this is not true vegetarianism. In fact, milk, butter, eggs, cheese, and other dairy and animal products are rarely left out of the diets of vegetarians. Hence, most ‘vegetarians’ are not really vegetarians but only abstainers from meat.”

In the section titled “Milk—A Potentially Dangerous Food,” the author begins by stating: “Of all foods in the dietary of man milk is the most perfect. Unfortunately, however, it is an ideal food not only for man but for many of his microscopic enemies as well... Disease-producing germs may get into milk either from a diseased animal or from human beings who have contact with milk.

“The diseases of animal origin which one may get through milk are tuberculosis, undulant (malta) fever, foot and mouth disease, and intestinal ailments resulting in diarrheal conditions, especially in children... The diseases of human origin most commonly spread by milk are typhoid fever, septic sore throat, scarlet fever, and diphtheria. In the twenty years from 1908 to 1927, 429 milk-borne outbreaks of typhoid fever with a total of approximately 15,000 cases were reported in the United States.”

Fortunately the disease-producing germs found in milk

are easily killed by a heating process called “pasteurization.” “At the present time approximately 90 per cent of the milk used in American cities of 10,000 population and over is pasteurized, but all too many smaller communities are still exposed to the hazard of raw milk.”

Note: This is the earliest document seen (July 1999) with the term “Preventive Medicine” in the author’s title in the USA—at the University of Minnesota. Address: Prof. of Preventive Medicine and Public Health, and Dean of the Medical Sciences, Univ. of Minnesota.

4058. Lager, Mildred. 1945. The useful soybean: A plus factor in modern living. New York and London: McGraw-Hill Book Company, Inc. xii + 295 p. Illust. General index. Index of recipes. 22 cm.

• **Summary:** One of the most important and innovative books on soyfoods ever written. Contents: Preface. 1. Agriculture’s Cinderella: America discovers the soybean, our wonder beans, soy as a food in the United States, soy in rehabilitation food programs, soybeans as an emergency crop, soybean terminology. 2. World-wide use of soybeans: A real antique, monarch of Manchuria, soybeans in mechanized warfare—Germany, soybeans in other countries (USSR, Italy, Spain, Belgium, Holland, Norway, Denmark, Sweden, Great Britain, Canada), soybeans in Lend-Lease and United States Agricultural Marketing Administration, Food for Greece, soybeans and the Mexican Indian, soybeans in Hawaii (Mr. C.G. Lennox). 3. Soybeans and industry: The versatile soy, uses of soybean in industry, soybean paint (from soy oil, incl. Duco finishing), soybean protein (used in making plywood, plastics, water paints, paper sizing, leather finishes, and insecticide sprays), Henry Ford and soybeans, soybean glue (I.F. Laucks and the firms he has licensed turn out some 30,000 tons of soybean glue annually), rubber substitute (Norepol), paper industry (Glidden), plastics, soy-cotton helmets, firefighting compounds, lecithin, fertilizers. 4. Nutritional nuggets: Food value of soybeans and soy products (vegetable or edible types of soybeans, protein, fat & carbohydrate, minerals, vitamins, lecithin, alkaline ash, economy, exaggerated claims), principal uses of soybeans and soy products (meat substitutes, meat enrichers, fortifying foods with soy flour). 5. From soup to nuts: Green beans, dry beans, frozen beans, roasted soybeans, sprouted soybeans, the cow of China—soy milk, the meat without a bone—tofu or soy cheese, the little giant among protein foods—soy flour, soy grits, puffed grits, soy oil, miscellaneous soy products (soy butter [soynut butter, p. 99-100], sandwich spreads, malts, coffee substitutes, soy sauce, soy albumen—a new product, greatly improved during the past two years, is now used to “replace egg albumen in candy manufacture” [as in marshmallows]).

Note 1. This is the second earliest document seen (Aug. 2002) in which the soybean is called the “cow of China.”

Note 2. This is the earliest English-language document

seen (Dec. 2015) that uses the term “soy albumen” (or “soy albumens”) to refer to isolated soy protein as a product.

6. The blazed trail: Introduction (history and pioneers), our tardy acceptance, food pioneers (health-food stores, Dr. W.D. Sansum of Santa Barbara and soy bread, allergy studies, vegetarians, Seventh-day Adventist food companies, meatlike products, Madison College of Tennessee, Loma Linda Food Co., the International Nutrition Laboratory and Dr. H.W. Miller, special dietary concerns and diabetic diets), establishing soybeans in the kitchen (The Edison Institute and Henry Ford, the USDA and the U.S. Bureau of Home Economics, the Agricultural Marketing Administration, U.S. railroads, the Soy Products Division of the Glidden Co., the Soy Flour Association). 7. The challenge of nutrition: The dangers of hidden hungers, nutrition and health, corrective nutrition, starch-restricted diets, meatless diets, allergy diets, bland diets, building diets, reducing diets, acidophilus culture, lecithin. 8. Our wonder crop: Jack and the beanstalk, early history, new varieties, aids to the industry (Regional Soybean Industrial Products Laboratory, American railroads, American Soybean Association, Fouts Brothers of Indiana, *Soybean Digest* and George Strayer in Hudson, Iowa, Soy Flour Association with Edward Kahl as first president, Soya Kitchen in Chicago (Illinois) opened in Jan. 1943, National Soybean Processors Assoc., National Farm Chemurgic Council), educational program, restrictive regulations. 9. Soybeans and the farmer: Varieties, sources of information, seeding and inoculating, harvesting, grading, soybean diseases, crop rotation, damaged beans. 10. Tomorrow: Acreage and production, soybeans on the farm, soybeans in nutrition, postwar industrial uses, future improvements. 11. A few suggestions for better living: Kitchen diplomacy, personal opinions, soybeans for everyone. Recipes: Green soybeans, dry soybeans, sprouted soybeans, roasted or toasted soybeans, meat-substitute dishes, soy-enriched meat dishes, soy noodles, macaroni, spaghetti, sauces and gravies, soups, salads, dressings, soy spreads, soy milk, tofu or soy cheese, soy butter, soy cereals, soy desserts, soy candies, soy beverages, soy-flour recipes, bread and muffins, pancakes and waffles, soy gluten recipes, baking-powder biscuits, pastry, cookies and doughnuts, cakes.

Contains recipes for “Soy milk molasses shake (p. 238). Soy puddings. Soy ice cream (p. 250; “Soy milk may be used in place of regular milk in ice-cream recipes... adding whipped cream”). Soy fruit ice cream. Soy chocolate dessert (Eggless) (p. 250-51). Soy shake “(p. 254, made in a “liquefier or mixer”).

The story of Allied aid to Greece [p. 24-26] is one of the great mercy stories of World War II. Starting in March 1942, as many Greeks were starving, the first mercy ship sailed to Greece with food and medicine. Up to Nov. 1943, the United States through Lend-Lease sent 82 million pounds of food to Greece. A number of these foods (including soup powders, stew mixes, and spaghetti) were based on soy flour and grits,

and specifically developed to suit Greek tastes.

Concerning Henry Ford (p. 35-38), his “first experiments were made in a laboratory in connection with the Edison Institute in 1930. In these experiments, several tons of wheat were used, also several thousand bushels of carrots; sunflower seeds, which have a high oil content; cabbages; onions; and cornstalks. It was not until December, 1931, after a long series of experiments with the soybean, that Mr. Ford and his chemists felt that they were at last approaching a solution to the problem of finding a basic farm material from which the ordinary farmer could develop a commercially profitable product.”

Note 3. This is the earliest published English-language document seen (Sept. 2013) that uses the term “Soy ice cream” (p. 250).

Note 4. This is the earliest document seen (July 2007, one of two) that uses the word “Cinderella” in connection with the soybean. The author, however, does not elaborate on this idea.

Note 5. This is the earliest English-language document seen (Jan. 2019) that contains the term “soy-flour”—however it is used as an adjective. Address: Southern California.

4059. Lager, Mildred. 1945. Loma Linda Foods (Document part). In: Mildred Lager. 1945. *The Useful Soybean: A Plus Factor in Modern Living*. New York and London: McGraw-Hill Book Company, Inc. xii + 295 p. See p. 107-08.

• **Summary:** “The Loma Linda Food Company of California was originally established to supply nutritious vegetarian foods to institutions and hospitals, but it soon outgrew that field. Its sales in the last 3 years has grown by leaps and bounds. The first 6 months of 1943 almost double 1942; and today the company has national distribution of a complete group of soy products including canned beans, soy milk, cheese, several meat substitutes, a soy coffeelike beverage, and soy-fortified cereals.” Address: Southern California.

4060. Saxon, Edgar J. 1945. *Good food from healthy soil*. New ed. Rochford, England: C.W. Daniel Co. 44 p. *

4061. Roberts, W.E. 1945? *The key to health: Via exercise, diet, breathing, sun, air & water bathing, physiology*. Sydney, Australia: Published by the author. Printed in Mascot, NSW by Rex Print. 52 p. Undated. * Address: Australia.

4062. International Nutrition Laboratory. 1946. *Dealers order blank*. P.O. Box 388, Mount Vernon, Ohio. 1 p. Catalog. Jan.

• **Summary:** Lists 14 Soyalac products (all-purpose in 4 sizes, malt flavor in 4 sizes, chocolate in 3 sizes, infant food, natural liquid, and chocolate liquid), Giant Green Soya Beans in 3 sizes, Giant Select Soya Beans, Soya Beans with Tomato Sauce in 2 sizes, Soya Spread, Chili Con Carne (Vegetarian; with wheat gluten, no soy), Chop Suey (Mein

Jing, Vegetarian, with soy sprouts), Cutletburger (Vegetarian; with wheat gluten, no soy), and Cutlets (Vegetarian, 4 sizes, no soy). Address: Mount Vernon, Ohio.

4063. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. The evolution of the new doctor: The autobiography of the late Dr. M. Bircher-Benner. Translated by Marion Reid. Jan. p. 17-20; Feb. p. 26-28; March. p. 48-51; April. p. 68-72; May. p. 90-93; July. p. 132-35; Aug. p. 154-57. [1 ref]

• **Summary:** This article appears in each issue from January to August.

4064. Semple, Dugald. 1946. Why food reform? *Vegetarian News* (London) 24:84-85. Winter 1945-46. *

• **Summary:** Discusses changes in diet and food consumption patterns brought about by war-time food shortages and rationing.

4065. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. Dr. M. Hindhede (1862-1945). Feb. p. 35-36. [1 ref]

• **Summary:** Dr. Mikkel of Copenhagen died on 18 Dec. 1945 at age 84. A great dietician and scientist, he understood the health benefits of a vegetarian diet.

4066. Bidwell, Randolph G. 1946. A pioneer vegetarian. *Vegetarian Messenger and Health Review* (Manchester, England). March. p. 59-61.

• **Summary:** The author believes this ancient manuscript to contain the earliest known account of a conversion to vegetarianism apart from religious or ascetic reasons. The convert was a knight, who probably lived near Canterbury, England, and who became sick after feasting on flesh foods and wine. The document was originally in the Latin of the early 1200s, then was translated into English in the late 1200s. Address: D.Litt (Princeton), PhD (Munich), Sometime Lecturer in Ecclesiastical History at the Univ. of Michigan.

4067. Hegsted, D.M.; Tsongas, A.G.; Abbott, D.B.; Stare, F.J. 1946. Protein requirements of adults. *J. of Laboratory and Clinical Medicine* 31(3):261-84. March. [38 ref]

• **Summary:** This is a comprehensive study of nitrogen balance, digestibility, and biological value of low-protein diets, one of which was devoid of animal protein, and the other which replaced one-third of the protein by meat. It concludes (p. 282): "It is most unlikely that protein deficiency will develop in apparently healthy adults on a diet in which cereals and vegetables supply adequate calories." i.e. on a diet containing no animal products.

There has been an unwarranted emphasis on the need for animal foods to meet protein requirements. The authors correctly show that as long as caloric needs are adequately

met, protein needs will also almost always be met; this is particularly true for adults. They suggest that the RDA of 70 gm of protein daily for a man weighing 70 kg could be safely lowered to 30-50 gm. Address: Dep. of Nutrition, Harvard School of Public Health, and the Dep. of Biological Chemistry, Harvard Medical Center, Boston, Massachusetts.

4068. Lager, Mildred. 1946. The meat without a bone. *Soybean Digest*. April. p. 22.

• **Summary:** "To anyone interested in unusual foods soy cheese is indeed fascinating. While it will never become popular in this country it is worth knowing about and trying at least once.

"Soy cheese or curd is known to the Chinese as tofu and it has been aptly described by them as 'the meat without a bone.'... The bean curd or soy cheese is the coagulated casein of the soybean and is made from soy milk very much as we make cottage cheese. The result is a white, very soft, watery substance, that can be pressed into a cake or soft cube. It is an easily digested food, fairly high in protein, and can be used as a meat, egg, or fish substitute, as a cheese, or as a topping or dessert.

"Every Oriental settlement has its tofu factory or factories which supply the restaurants and markets with fresh cheese. The methods used in some of them are very crude and primitive but the result is an excellent cake of cheese. There is an interesting little place in the heart of new Chinatown in Los Angeles run by two old Chinese who claim no knowledge of English, and can't be bothered with curious visitors. They did, however, allow me to watch from a distance. A large size coffee mill run by a little motor ground the beans. The curds were cooked in a clean wash tub and the cakes were pressed between two boards held down by a wooden bar which was attached to the wall at one end and weighted at the other end with a pail of sand. Naturally their output was limited but their product was excellent. Here was the old world working in the midst of the new making an ancient food that was yet new and novel."

Describes how to make tofu at home (vaguely), how to store it, basic preparatory techniques, and serving suggestions. It is delicious as a dessert "Some ingenious cooks even use it for cheese cake." Canned tofu is more in demand than fresh because it is more widely available. "Canned it is known as soy cheese, soy food or soy curd and the taste, texture and moisture varies with the different brands."

"Soy cheese will never become popular in this country. A certain amount will always be used, however, by the vegetarian, especially by those who do not use any animal products whatsoever [i.e., vegans], and by those who have developed a taste for it. It is an unusual food that does not appeal to everyone. It is becoming more and more popular in corrective nutrition because it often fills a need in the special diet.

“‘The meat without a bone’ is one of the interesting variations of the versatile bean. This ancient food is gaining a toe hold in our American diet and is filling a dietary need for many persons.”

A photo shows a woman in a Korean market selling cakes of tofu on a round woven bamboo tray. Address: Author of “The Useful Soybean” [California].

4069. Reid, Marion. 1946. The Doukhobors (Fighters of the Spirit). *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 72-73.

• **Summary:** “In 1924 the German-Swiss writer, Werner Zimmerman, visited the colony of the Doukhobors in British Columbia [Canada] and reported what he saw and heard there in his book ‘Weltheimat’ (The World is My Home).”

The author’s name is written simply as “M.R.” We are guessing that it is Marion Reid.

4070. *Vegan (The) (England)*. 1946-- . Serial/periodical. England: Vegan Society. Frequency: Quarterly.

• **Summary:** *Vegetarian Messenger and Health Review* (Manchester, England). 1946. April. p. 82. The title of this periodical was changed in 1946 from *The Vegan News* (a newsletter published 1944-45) to *The Vegan*. It is now an attractive magazine dedicated largely to “the propagation of a non-animal dietary.” By August 1946 it had a circulation of 1,500 copies.

The Leicester Vegetarian Society, was instrumental in forming “The Vegan Society.” The first issue of *The Vegan News*, a quarterly bulletin, was issued in Nov. 1944. *Ulrich’s International Periodicals Directory* 1990-91 notes that this magazine is now published by the Vegan Society at 33-35 George St., Oxford OX1 2AY, England. Editor: Colin Howlett. Does book reviews. Circulation: 6,000. Back issues available. Description: Information on animal rights, vegan nutrition, health, and ecology.

The spring 1951 issue of *The Vegan* (Vol. 7, No. 1) has the subtitle “Advocating living without exploitation.” A copy of the Vegan Society’s new constitution was sent out to all members with this issue (see p. 2-3).

Note: In 2021 *The Vegan* was still publishing 4 issues a year—and going strong. See issuu.com/vegan_society Address: England.

4071. Henderson, F.K. 1946. Substitutes for dairy produce. *Vegetarian News* (London) 24:96-97. Spring. *

4072. Moore-Patalieka, B. 1946. What not to eat: The bad aspects of English diet. *Vegetarian News* (London) 24:110-11. Spring. *

4073. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. Animal or man? May. p. 87-88.

• **Summary:** Though food is still scarce after World War II, large amounts of grain are still fed to animals or used to make alcoholic beverages in the UK, Canada, and the USA. The utilization of cereal grains in the UK during the last year was as follows: Animal feeds 3,704,000 tons, human food 2,051,000 tons, brewing 819,000 tons, and distilling 130,000 tons.

4074. Semple, Dugald. 1946. The Doukhobors. *Vegetarian Messenger and Health Review* (Manchester, England). June. p. 124.

• **Summary:** “Sir—The writer of the most interesting article on the Doukhobors truly says ‘There is much to tell of these wonderful people who have elected to live according to their highest ideals.’ Many years ago when they decided to give up flesh-eating they recorded their decision in the following words:- ‘All relationship to living beings not based upon love is opposed to conscience and the will of God.’”

“Perhaps few know that it was the late Arthur St. John who pioneered thousands of the Doukhobors from Russia to Canada. He himself abandoned a military career and was imprisoned several times during his visits to Tolstoy in order to help these poor persecuted pacifist vegetarians. Later he organized a vegetarian restaurant in London, was editor of the Midland Herald, and was the founder of the Penal Reform League. During his retiral [sic] at his Scottish home, he devoted much of his time to writing an idealist book called ‘Why Not Now?’ It is a spiritual Utopia and describes how we might solve our social problems upon a religious conviction of the power of love and the futility of force. The book* contains a facsimile letter from Tolstoy, and I had the pleasure of writing an introductory note.

“Yours, etc., Dugald Semple.

* “‘Why Not Now?’ is obtainable at 6/6, post free, from Mr. Dugald Semple, Wheelhouse, Beith, Ayrshire.”

4075. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. Cookery demonstration. June. p. 115.

• **Summary:** On May 6 a public cookery demonstration was given at Croyden by Mrs. Fay K. Henderson of London. She prepared four nutritious savouries without meat and three sweets without eggs or milk. Of the latter 3 dishes, one was a Semolina Mold in which soya flour was whisked to a milk in a pint of warm water, and another was Date Cake which contained 2 oz of soya flour.

4076. Bidwell, Randolph G. 1946. An early vegetarian society. *Vegetarian Messenger and Health Review* (Manchester, England). July. p. 136-38 (8th Series).

• **Summary:** Discusses a little-known vegetarian religious community in England nearly 500 years ago (during the 1400s) named “the Company of the Seekers of the fruit of the Earth” and located in the parish of Tickencote in

Plashymede and Withydale. Address: Ph.D., Sometime Lecturer in Ecclesiastical History at the Univ. of Michigan.

4077. Pottenger, Francis M., Jr. 1946. The effect of heat-processed foods and metabolized vitamin D milk on the dentofacial structures of experimental animals. *American J. of Orthodontics and Oral Surgery* 32(7):467-85. [12 ref]

• **Summary:** Feeding experiments with 900 cats over a period of 10 years showed that cats thrived on raw foods (meat, milk) but not on cooked. Dr. Pottenger also discovered that the cat pens where the animals received the heat treated foods were incapable of growing weeds or crops, the cat manure being toxic to plants. When beans were planted in the outdoor cat pens, the crop was luxuriant and normal in the pens where raw milk and cooked meat had been fed, but in the pens where pasteurized milk and cooked meats had been fed, he hardly received his seed back in the 'harvest.' The soil had been ruined, agriculturally speaking. Address: M.D., FACP, Monrovia, California.

4078. Sherman, Henry Clapp. 1946. The nutritional improvement of life. *J. of the American Dietetic Association* 22(7):577-81. July.

• **Summary:** "Undoubtedly the more open minded we are in using the guidance of the newer knowledge of nutrition for greater efficiency in food management, the more intensively will we meet our needs through grain products, fruits, vegetables and milk" [i.e. through a vegetarian diet]. Address: Dep. of Chemistry, Columbia Univ., New York, NY.

4079. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. Soya bean in bread. July. p. 131.

• **Summary:** "It is of interest to learn that in the Kenya Colony it is proposed to incorporate 10 per cent. of soya bean flour into their wholemeal loaves." This fortification will make the bread more nutritious, and is expected to make each loaf less expensive. The soybeans will be sent from Uganda, where they are grown, to Kenya.

"In view of the widespread use of the soya bean during the recent war we may expect many countries will be planting considerable acres of a legume the valuable uses of which have only been fully appreciated during the past decade."

4080. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. Bernard Shaw: 90 years. July. p. 139-41.

• **Summary:** Only 26 July 1946 Bernard Shaw celebrated his 90th birthday. He has been a vegetarian for the past 66 years. A large photo shows Shaw.

4081. Worthington Foods, Inc. 1946. Dealer order blank.

Worthington, Ohio. 1 p. Catalog. Aug. 1.

• **Summary:** See next page. Products include: Mung bean sprouts. Soy beans in tomato sauce. Beta Broth. Tastex. Tastex food yeast. Protein foods (Alternates for meat): Choplets (vegetable fillets packed in savory sauce). Choplet-Burger (vegetarian ground meat with a texture like hamburger). Proast and Numete (dark or light vegetable meatloaf). Soy sauce (table). Wheatlets (Delicious whole wheat cooked breakfast cereal). A fairly detailed description of each product is given. Address: Worthington, Ohio. Phone: 2-5359.

4082. Harris, G. Kingsland. 1946. Natural diet. *Vegetarian News* (London) 25:124-25. Summer. *

• **Summary:** Advocates a vegetarian diet based on fresh foods. Address: England.

4083. Lawrance, Hannah E. 1946. Feeding the school child. *Vegetarian News* (London) 25:121-23. Summer. *

• **Summary:** Discusses problems experienced by the food service in British schools during the austerities of World War II. Address: England.

4084. Pink, C.V. 1946. Vegetarianism in infancy. *Vegetarian News* (London) 25:136-37. Summer. *

• **Summary:** The author, having observed nearly 3,000 vegetarian babies and children, concludes that they tend to be healthier, freer from childhood ailments, satisfactory in growth, and more physically and mentally alert than omnivorous children.

4085. Semple, Dugald. 1946. The food crisis. *Vegetarian Messenger and Health Review* (Manchester, England). Aug. p. 158-59.

• **Summary:** In view of food shortages, rationing, and other privations during the period after World War II, the author calls for reductions in food waste, both individually and nationally. Some say the cereal shortage will last until 1948. "Drastic cuts in rations for livestock have been announced, which will mean not only less bacon and eggs, but less milk and butter." A vegetarian diet makes the best use of limited food supplies.

4086. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. The Vegan Society. Aug. p. 151-52.

• **Summary:** The Society has about 100 members and its periodical, *The Vegan*, has a circulation of 1,500 copies.

4087. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. In Switzerland during the war. Aug. p. 152-53.

• **Summary:** Werner Zimmermann, of Berne, describes how World War II affected food supplies and vegetarianism in

WORTHINGTON FOODS:

Every one of the items offered under the Worthington label is guaranteed to be pure, wholesome, and of superior quality. Worthington Foods are famous for their distinctive taste appeal.

You can speak with confidence when you tell your customers, "There's nothing but Worthington Foods!"

SOY BEANS IN TOMATO SAUCE:

Select quality soy beans, cooked and packed in delicious tomato sauce. Serve like baked beans. Excellent for either lunches or dinners.

BETA BROTH:

Instant broth at its finest! Full-bodied, meat-like flavor, but meat free. Made from Brewer's yeast and vegetable extract. It's granulated to dissolve instantly. Makes an excellent gravy stock!

TASTEX:

Tastex makes wonderful gravy, bouillon, soup. TASTEX keeps indefinitely without refrigeration, has a definite meatlike flavor, and is made in a concentrated paste form. It's rich in the Vitamin B complex. Economical!

TASTEX FOOD YEAST:

Many cooked dishes, as well as pastries and baked goods, can be enriched by adding a small amount of this pleasant tasting yeast. Contains all the natural B complex as found in yeast and a 42-46% protein. Send for a sample.

CHOPLETS:

Delicious, high protein, vegetable fillets packed in savory sauce! Easily prepared in numerous ways and economical, too. They provide the sturdy main course which is so often lacking in vegetable plates. Recommended for meatless diets, Friday menus, Lenten dishes, vegetable plates, sandwiches. Choplets never fail to satisfy!

CHOPLET-BURGER:

This product answers the many calls for a vegetarian "ground meat." It's coarse in texture, like hamburger, and can be shaped into patties for frying. With the popular Choplet flavor and the convenient "burger" style, this item meets hearty approval of customers.

PROAST AND NUMETE:

For a delightful vegetable "meat loaf," your customers will appreciate Proast (dark) or Numete (light). Both are distinctive in flavor and rich in pure, nutritious protein. They are excellent sandwich fillers, or can be diced and used in salads.

SOY SAUCE:

The finest available soy sauce, packed attractively in a convenient table-size bottle.

WHEATLETS:

A toasted, whole wheat cereal which can be quickly cooked for a wholesome, healthful breakfast dish!

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WORTHINGTON FOODS, INC.

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Check _____

M. O. _____

Date _____

Your Order No. _____

SHIP TO:

Name _____

Street _____

City _____ State _____

Freight charges prepaid via cheapest way on orders of \$20.00 or more. Claims for loss or damage in transit not honored without delivery receipt signed by driver indicating loss.

Name of Product	Size	No. in Case	Price per doz.	Quantity Desired	Total Cost
MUNG BEAN SPROUTS	1 lb.	12	1.92		
SOY BEANS in Tomato Sauce	1 lb. 1 oz.	12	1.92		
BETA BROTH	3 oz.	12	3.60		
BETA BROTH	10 oz.	12	10.00		
TASTEX	2 3/4 oz.	12	3.60		
TASTEX	5 1/2 oz.	12	6.80		
TASTEX	11 oz.	12	12.40		
TASTEX	18 oz.	6	19.20		
TASTEX FOOD YEAST	5 1/2 oz.	12	5.20		
TASTEX FOOD YEAST	1 lb.	12	12.00		
CHOPLETS	1 lb. 3 oz.	24	3.92		
CHOPLETS	1 lb. 12 oz.	12	5.20		
CHOPLET-BURGER	1 lb. 4 oz.	24	3.92		
CHOPLET-BURGER	1 lb. 14 oz.	12	5.60		
PROAST	1 lb. 3 oz.	24	3.36		
PROAST	1 lb. 14 oz.	12	4.40		
NUMETE	1 lb. 3 oz.	24	3.36		
NUMETE	1 lb. 12 oz.	12	4.00		
SOY SAUCE (TABLE)	4 1/2 oz.	36	1.52		
WHEATLETS (full cases only)	1 lb. 6 oz.	18	2.16		
TASTEX FOOD YEAST minimum	50 lb.		.80 lb.		
TASTEX—bulk, 50 lb. drums only			.95 lb.		
BETA BROTH—bulk, 25 lb. minimum			1.00 lb.		

Total Amount of Order _____

Dealer's Signature _____

Name of Firm _____

Address _____



August 1, 1946

Prices subject to change without notice

Switzerland.

4088. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. A vegetarian colony in the tropics. Aug. p. 153.

• **Summary:** In October 1947 Mr. Harold B. Clark (of New Orleans, Louisiana), the originator of the project, and a few other vegetarians plan to take up residence on the island of Morat, Bay Islands, Honduras, to form "The Vegetarian Co-operative of Morat." The colony will be limited to 20 families.

4089. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. The word "vegan." Aug. p. 168-70.

• **Summary:** Two separate letters, one from J.F. Criddle and one from Leslie J. Cross, contend that the term "vegan" is a useful one. They are written in response to a "Round Table Talk" in the June issue of this magazine in which Smith and Robinson agreed that the word "vegan" was unnecessary.

4090. Bolt, J.H. 1946. Felix Ortt. *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 187.

• **Summary:** Felix Ortt, who celebrated his 80th birthday this year, is the most distinguished vegetarian in the Netherlands. He has written more than 100 books and pamphlets. Address: Hon. Treasurer of the Dutch Vegetarian Society.

4091. Egerod, Oluf. 1946. Vegetarianism in Denmark. *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 187-88.

• **Summary:** The Danish Vegetarian Society was founded in 1896 by the physician, Mich. Larsen, a man many years before his time. His main work, *Naturhelbredelsen* (The Nature Cure), sets forth all the fundamental rules of vegetarian living. This year the Society is celebrating its 50th anniversary. During World War I and II, many Danes took a greater interest in vegetarianism. Discusses the history, organization, and activities of the Danish Vegetarian Society. Address: Hon. Treasurer of the International Vegetarian Union.

4092. Stoddard, Alan. 1946. A vegetarian in the merchant navy. *Vegetarian Messenger and Health Review* (Manchester, England). Sept. p. 176-78.

• **Summary:** Describes the adventures of a British vegetarian ship's surgeon during World War II. He also gives his impressions of vegetarianism in India, which he visited.

4093. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. The centenary of The Vegetarian Society. Sept. p. 173.

• **Summary:** "On the 1st of September, 1946, The Vegetarian Society enters upon its 100th year." However

the celebrations will not begin until the Society's May 1947 meeting to be held in Glasgow, Scotland.

4094. *Vegetarian Messenger and Health Review* (Manchester, England). 1946. In memoriam: Anna Kingsford, b. 1846–d. 1888. Sept. p. 179-83.

• **Summary:** "On the 16th of September of this year, we celebrate the Centenary of the birth of Anna Kingsford, who on that day in 1846, was born at Maryland Point, Stratford, in Essex... She was so fragile on birth that she was laid aside for dead... She was born with a mission." A biography follows.

4095. *New Yorker*. 1946. Vegetarian practitioner in the East. 22:23-24. Oct. 5. *

• **Summary:** A profile of Dr. Max Warmbrand, a vegetarian physiotherapist.

4096. Bolt, J.H. 1946. The aim of vegetarianism. *Vegetarian Messenger and Health Review* (Manchester, England). Oct. p. 197-99.

• **Summary:** A man once asked many people "What are you living for?" He arrived at the started conclusion that many people, even the well educated, had never considered this problem seriously. Beginning on the individual level, vegetarianism endeavors to extend feelings of responsibility beyond one's own self and species to animals, plants, and the cosmos. Address: Hon. Secretary, Dutch Vegetarian Society.

4097. Maynard, L.A. 1946. The role and efficiency of animals in utilizing feed to produce human food. *J. of Nutrition* 32(4):345-60. Oct. [18 ref]

• **Summary:** The efficiency of converting feed protein into edible protein is milk (dairy cows) 14.5%, pork 14.5%, poultry meat 13.4%, eggs 9.5%, beef 8.4%, and lamb 4.4%. Address: Cornell Univ., Ithaca, New York.

4098. *New York Times*. 1946. Oscar and a vegetarian at odds on holiday fare. Nov. 29. p. 30, col. 3.

• **Summary:** Two contrasting styles of vegetarian dinners were served by Oscar of the Waldorf and Neil Ehmke of the Vegetarian Society of New York. Each insisted that his dinner was the traditional one. Each menu is listed. The 250 vegetarians met in Caravan Hall. Among the foods they enjoyed was "soy blueberry and whole wheat date and raisin muffins."

4099. Levinson, Samuel A. 1946. The effect of a relief vegetable protein diet on "normal" human subjects. *J. of the American Dietetic Association* 22(11):987-94. Nov. [20 ref]

• **Summary:** Describes the vegetable protein diet designed for starving people in post-World War II Europe. Following extensive clinical investigation, the diet was found to be adequate in all respects. Address: The Hospital Laboratories,

Research and Educational Hospitals and the Dep. of Pathology, Univ. of Illinois College of Medicine, Chicago.

4100. Taylor, S.; Farrington, W.M. 1946. Annual report of the Vegetarian Society for the year ended 31 August, 1946. *Vegetarian Messenger and Health Review* (Manchester, England). Dec. p. 238-45.

• **Summary:** Contents: Introduction. Vegetarians and rationing. Obituaries. Annual meetings and May meetings. Affiliated societies (names of the 23 are given). Lectures presented. Literature published. Vegetarian Messenger and Health Review (now in its 98th year). Health food store. Financial statements of The Vegetarian Society (of the U.K.). The future.

The Society's expenses were £5,536. Of these, the main ones were for salaries and wages (£1,616), and printing of Vegetarian Messenger (£843). Cash in bank was £1,065. Address: 1. Chairman; 2. Hon. Secretary.

4101. Barahal, Hyman S. 1946. The cruel vegetarian. *Psychiatric Quarterly* 20(1):3-13. Supplement.

• **Summary:** The author sees vegetarianism as a "good example of an eccentric fad which, though definitely not in the domain of the abnormal, attracts to its colors a great many cranks, fanatics, and others who may be considered to be on the fringe of mental imbalance."

"What interests us more is why a person of apparently normal mental make-up endowed with good intellect and not restrained by any religious dogma, will set up for himself extremely inconvenient and, according to the best medical authority, unhealthful food barriers... From the medical viewpoint there is little doubt that, everything else being equal, the meat-eater has the advantages both physically and mentally over the vegetarian in handling the difficult situations in life... It is also a matter of note that our greatest moral teachers, Jesus, Moses, Solomon and David, were meat eaters." The author is especially interested in the question: "What is there in the psychological make-up of a certain individual that produce [sic] in him such a curiously exaggerated compassion for animals?"

He begins with a description of the psychology of eccentrics in general. The eccentric display of one emotion often masks its underlying opposite. The psychiatric profile of vegetarians that follows characterizes them as eccentric, idiosyncratic, with underlying tendencies toward cruelty, sadism, and maliciousness. Hitler is cited as an example. During the years of his most brutal and inhumane acts toward human beings, stringent laws were being enacted throughout the Reich to protect animals, including the marked curtailment of the use of animals in medical experimentation. "At the time of Hitler's assumption of power, the central organ of the German vegetarian league came out with the flaming headline: 'First Great Victory of German Vegetarians—Hitler Becomes Chancellor.'"

Concludes that generally speaking, "most of the followers of this cult, particularly those who exploit the humanitarian angle, are basically cruel and unnecessarily malicious... I can truthfully say that in my experience with vegetarians, I have rarely encountered one who could be considered an entirely normal, well-adjusted individual. The average vegetarian is eccentric, not only as regards his food, but in many other spheres as well. In short, the average vegetarian is not definitely 'a lunatic,' but he certainly fringes on it." Address: Major, Chief, Psychiatric Section, Mason General Hospital, Brentwood, New York.

4102. Bayly, Maurice Beddow. 1946. Diet in relation to health and disease. Wilmslow, Manchester, England: The Vegetarian Society. *
Address: England.

4103. Bircher-Benner, Maximilian Oskar; Bircher, Max Edwin. 1946. Fruit dishes & raw vegetables (Sunlight–vitamin–food). Revised translation. Ashingdon, England: C.W. Daniel Co. 47 p. 19 cm. *

4104. Cruickshank, Ernest William Henderson. 1946. Food and nutrition: the physiological bases of human nutrition. Edinburgh: E. & S. Livingstone, Ltd.; Baltimore, Maryland: Williams. vii + 326 p. Illust. Plates. [200+ ref]

• **Summary:** This book was written shortly after World War II, when hunger and malnutrition were still prevalent in Great Britain. The Preface notes: "A strong belief in the value of historical knowledge in understanding the development and significance of modern scientific investigation..."

Chapter 6, "The protein requirements of the body" is based on the belief that "the proteins animal foods are better than those in foods of plant origin. The best proteins are obtained from milk, eggs and glandular tissues (kidney, liver, pancreas, etc.)." Table 9 mentions soya bean, but not Table 11, "Foods rich in protein."

Chapter 13, "Protein rich foods" (p. 193-203) is about cheese, eggs, meat and fish (9 references at the end).

Chapter 14, "Vegetarianism" (p. 204-14; 2 refs) states: "Vegetarianism generally refers to a diet from which fish, flesh and fowl have been excluded; more particularly it demands the further exclusion of milk, eggs and cheese." "There are few races and religious sects who live upon such a strict diet; high caste and strictly orthodox Hindus and Trappist Monks are amongst them. "True vegetarianism demands that nothing that is of animal origin be eaten" The "chief difficulty associated with a vegetarian diet... is to secure an adequate amount of calcium and iron, the fat soluble vitamins and complete proteins... With regard to the proteins, the vegetables richest in these are the legumes, i.e. peas, beans and lentils... but many of their proteins are incomplete, they are not of such high quality nor are they so easily digested as the animal proteins" (p. 204-05).

Also in this chapter. Table 37, “The comparative value of certain vegetables, fruits and nuts” (p. 212-13) mentions “Soya bean.”

On pages 307-08 we read: “The first United Nations Conference on Food and Agriculture was held at Hot Springs, Virginia, U.S.A., from 18th May to 3rd June 1943. Representatives of all the United Nations, 44 in number, with an observer from Denmark, representing 75 per cent of the total population of the world, met together to discuss plans for the production, distribution, transport and consumption of food all over the world.” The conference was called by President Franklin D. Roosevelt of the United States.

Note: Ernest Cruickshank was born in 1888. Address: M.D. (Aberdeen), D.Sc. (London), PhD (Cambridge), Regius Prof. of Physiology, Marischal College, Aberdeen, Scotland.

4105. Gibbs, Isabella M. 1946. *The sun Vikings: How they vanquished disease. A great Swedish experiment.* Stockholm, Sweden: Ny Nords Förlag. 23 p. 12°. *

4106. Henderson, Fay Keeling. 1946. *Vegan recipes.* London: H.H. Greaves. 68 p. Foreword by Oliver Warnock-Felden. 19 cm. *

• **Summary:** This is said to be the second vegan cookbook published in the U.K. The first was *No Animal Food: Two Essays and 100 Recipes*, by R.H. Wheldon (1910). Address: England.

4107. Nolfi, Kirstine Yde. 1946. *Levende føde: Raakostens betydning for sundheden* [Living food. 3rd ed.]. København [Copenhagen], Denmark: Jacob Lund Medicinsk Boghandel. 155 p. Illust. 24 cm. [Dan]

• **Summary:** About vegetarianism. The 7th edition was published in 1971, and the 8th edition in 1955.

4108. Pink, Cyril Valentine. 1946. *Vegetarianism in the nursery.* Wilmslow, Manchester, England: The Vegetarian Society. *

Address: Dr.

4109. Schweitzer, Albert. 1946. *Civilization and ethics.* 3rd ed. Translated by C.T. Campion and revised by Mrs. Charles E.B. Russell. London: Adam and Charles Black. xxviii + 284 p. Index. 23 cm. [50+* ref]

• **Summary:** Albert Schweitzer lived 1875-1965. Address: D. Theol., D. Phil, D. Med., Strasbourg, Alsace, France.

4110. Sikingier, Maximilian. 1946. *Classical nutrition.* Calabasas, California: Published by the author. 34 p. No index. 19 cm. [Eng]

• **Summary:** This concise little book is about live vegetarian foods, meditation, breathing, sunshine, the creative powers of the universe, and the purpose of our existence. “Classical Nutrition embraces the laws of life and nature to reciprocate

in harmony to the highest attainment of health.” On the cover is a photo of Sikingier kneeling on a rock by a stream.

Contents: The goal of civilization and the human race is the preservation of life; simplicity is the fact and staff of life (Eat mostly raw foods. Eat only natural foods. Eat simply, only 1-3 kinds of food at each meal. Eat foods in season. The four principal groups of foods). Protein foods (incl. Soy beans, raw peanuts, garvanza [garbanzo] beans). Carbohydrates. Natural sweets (esp. fruits; white sugar causes poisoning). Hydrocarbons or fats. Food combinations and food combining rules. Minerals: Magnesium, calcium, chlorine, fluorine, hydrogen, iodine, iron, manganese, nitrogen, oxygen, potassium, sodium, silicon, sulphur. Vitamines: Vitamin A, vitamin B complex, vitamine D, vitamine E, vitamine K, vitamine P. Summary. Soil deficiency is life deficiency. Therapeutic fasting.

Gordon Kennedy writes in *Children of the Sun* (198, p. 165): Maximilian was born in Augsburg, Germany, on 5 Feb. 1913. “This unique little book sold thousands of copies and helped to spread the *naturmensch* (natural men and women) ideas to many Americans. A trained masseur, physical therapist, dietary counselor and body builder, Maximilian has worked with the holistic community and continues to lead an active life on his ranch in the Santa Monica Mountains, where he lives with his beautiful wife, Carla.” Address: Calabasas, California.

4111. *SoyaScan Notes.* 1946. Chronology of Paul and Betty Keene of Walnut Acres, Pennsylvania (1910-1946). Compiled by William Shurtleff of Soyinfo Center.

• **Summary:** Chronology: 1910 Oct. 12—Paul Kershner Keene is born in Lititz, Lancaster County, Pennsylvania, the third son of James Edward Keen (1878-1966; formerly Kühn, of German ancestry) and Nora Mary Kershner (1878-1957). James Keene was a minister in the United Brethren Church and, as a result, his family moved from town to town in southeastern Pennsylvania. Paul lived in Lancaster, Monte Clare and Pine Grove during his early years.

1928—Paul graduates from Pine Grove High School and enrolls in Lebanon Valley College (in Annville, Lebanon County, Pennsylvania) where he majored in math and physics.

1932—He earns a B.A. degree in mathematics.

1932—He enrolls in Yale University (New Haven, Connecticut).

1936—He earns a master’s degree in mathematics from Yale, and plans an academic career. 1936-37—He teaches mathematics at Brothers College, Drew University (a private university in Madison, New Jersey, affiliated with the United Methodist Church), eventually becoming head of the mathematics department. Then wanderlust struck.

1938—Applying to the school’s Methodist missionary board, he is assigned to the Woodstock School in Dehra Dun, northern India. Woodstock School in Landour, Mussoorie,

India—with a two-year teaching contract. Woodstock was a boarding school started many years ago to educate children of all races whose parents were missionaries, business people and government officials. It was begun and run primarily by American and British citizens, and it prepared pupils for entrance to colleges in the United States, Great Britain and Canada.

This time in India (18 months) was pivotal in his life. He taught various subjects, traveled widely, and in 1938 met his wife to be, Enid Betty Morgan, also a teacher at Woodstock, and the daughter of Rev. David Thomas Morgan (1872-1953) and Edith Mannington Morgan (1871-1941), Welsh and English Baptist missionaries, respectively, in India.

During his two years in India, he discovered the work of Sir Albert Howard, founder of the worldwide organic farming movement, and he visited (for a few days) Mohandas K. Gandhi, who lived in a simple mud house at Wardha [in today's Maharashtra state], India. Strolling with Gandhi along a dusty road, Paul asked: "How can a young person best serve humanity and his world?" Gandhi replied: "Ah, my friend, when you return to your home in America, you must give away everything you have... Then you will be free to talk and act. Doors will open for you." Paul later wrote that his teaching work in the USA had come to seem "somehow flat and empty. At unreality about it gnawed at my spirit. Had I become too separated from life at the roots? It was Gandhi—his simple life, his powerful personality, and his philosophy—who inspired me upon return to the States to spend four years studying and learning homesteading and organic food production."

In addition to learning about rural living, agriculture, and nutrition, he also became involved in India's struggle to free itself of British rule. He even talked with Nehru in his rooms after meetings of the Congress Party.

1940 Jan. 22—Paul and Betty are married in Bangalore, India, in the Ebenezer Baptist Church, where her father is pastor.

1940 March 23—Paul and his bride return to the United States, landing in San Pedro, California, on board the Japanese ship *Tatuta Maru*. He was a different person. The drive across country, sightseeing on the way for a few weeks, then stay with Paul's parents in Avon, Pennsylvania (PA), where Paul's father was pastor.

1940 summer—They live on the farm of a friend, Bill Simpson, in the Catskill Mountains of New York. There they encounter pamphlets by Ralph Borsodi discussing the School of Living.

1940 Sept.—Although mathematics no longer interested him, he taught math and physics for a year (until spring 1941) at Drew University in New Jersey. He tried unsuccessfully to write a doctoral thesis.

1941 spring—The couple (with friends recently returned from India) goes to live at economist Ralph Borsodi's School of Living near Suffern, New York—for almost two years.

Paul later recalled: "There we learned organic gardening, flour grinding, bread baking, butter and cheese making, food preserving, weaving, homestead arts and crafts. With a marvelous library we had hundreds of thinkers and doers by our sides as we both theorized and practiced. Here we were paid five dollars a week, plus room and board." Here Paul ran a cooperative store and taught homesteading. Before long they learned about the Threefold Farm in Spring Valley, New York, based on the teachings of Rudolph Steiner. The Keene's began teaching Steiner's principles and composting to their students.

1942 July—Their first child, Marjorie Ann Keene is born in New York.

1943 early—The Keene family moves to Kimberton Farm School (now nonexistent), near Philadelphia where they had two wonderful years of work and study with Dr. Ehrenfried Pfeiffer who had come from Switzerland to direct the school. About 10-15 men and women managed 1,000 acres. Of Dr. Pfeiffer, who is one of the foremost authorities on natural and biodynamic farming, Paul later said, 'he helped bring all of life together for us in a definite coherent pattern.' He also later recalled: "For two more years, to learn full-time farming, we attended Kimberton Farms organic farm school near Philadelphia. Here we learned the use of both horses and tractors as power sources for field-scale growing of crops. Studying under Dr. Pfeiffer from Europe, these were days of revelation in which love of the soil grew into a deep, rewarding, abiding part of our lives. We learned by doing the work on this farm of over one thousand acres, where milk cows, beef cattle and grain and vegetable production were paramount. Of course no chemicals or poisons were ever used. We were paid fifty dollars a month for our labor, and lived rent free in the top story of an ancient, freezing farmhouse. Nothing seemed really to matter, in our exuberance and sturdiness, as long as we continued to learn who we were!"

1944 Sept.—Paul goes to work on a farm in Easton, R.D. 4, Pennsylvania, to renovate the place so it will provide adequate shelter and a kitchen for Betty and baby Marjorie. The first night there he sleeps in the barn. Betty is about 8½ months pregnant with their next child. Betty and Marjorie stay with Paul's parents in Avon, Pennsylvania.

1944 Oct.—Betty and Marjorie move to Easton, PA. Here the family lives for more than a year on a farm they rent. After tragic losses there from heavy hail- and rainstorms, they decide to try to locate a farm of their own which is relatively inexpensive.

1945 Oct.—Their second child, Ruth Carol Keene is born shortly after the move to Easton.

1946 May 18—Paul and Betty purchase the first of several farms (as the deed of sale shows). They borrow \$5,000 to buy slightly more than 104 rocky acres (142 acres and 142 perches) and some dilapidated buildings on the walnut-lined banks of Penns Creek, near the tiny crossroads

village of Penns Creek, Pennsylvania, about 50 miles north of Harrisburg, PA—the capital of the Commonwealth of PA. The sign at the entrance to the lane said: “Long’s. Walnut Acres. Pigs for Sale.” The lettering was quickly abbreviated to “Walnut Acres.”

In 1988 Paul remembered: “Finally, penniless except for two hundred dollars, a team of horses, an old rusting horse plow and harrow, second-hand furniture, an ancient car, and two small daughters, we were able to get a long term loan [\$5,000] from government sources to purchase our very, very own farm of one hundred acres. Here our feet trod a portion of the earth leased for our lifetimes from the universe, to have and to hold precious and beloved until death do us part.”

“There was no furnace for central heating, no water heater except the kitchen range, no bathroom, no clothes-or-dish washers, no telephone, no refrigerator no freezer, no air conditioner, no T.V. For years we used a cast-iron kitchen range for heating both house and water.” During the winter, the bedroom was freezing cold.

In the Prelude to his book “Fear Not to Sow Because of the Birds,” Paul wrote (p. 3-4): “Since that beginning, things have always come as they were truly needed. A surprised observer, I have been swept along by life as in a miraculous stream.

“I have found that answers do not come by concentrating on one’s own desires or fancied wants or needs. Somehow, by seeking out the larger framework, as Gandhi did, one rises here and there above the choking limits of self into a freer, fresher atmosphere, to where one simply sees farther, through an expanded, more beautiful landscape.”

“In our chosen work we have been greatly upheld by life. Had we known beforehand what lay ahead we would have been scared to death. But nature kindly keeps our destinies from us. One grows but gradually into one’s future.”

4112. *Herald of Health and Naturopath* (San Francisco & Washington, DC). 1947-1957. Serial/periodical.

• **Summary:** The National College of Natural Medicine (NCCNM, Portland, Oregon) owns most of these issues. From Jan. 1947 (Vol. 52, No. 1) to April 1957 (Vol. 62, No. 4) are not bound. The publisher was the Herald of Health Publishing Company, most likely started by Benedict Lust (1872-1945).

4113. Chin, Kuo-Chun. 1947. Nature du lait végétal de Soja et précautions à prendre dans son emploi [The nature of soymilk and precautions to take when using it]. *Comptes Rendus des Seances de l’Academie des Sciences (Paris)* 224(4):288-90. Jan. 27. [2 ref. Fre]

• **Summary:** Soymilk was prepared by the Chinese philosopher Whai-Nan-Tze well before the Christian era. Its production was described by Champion (1885), Li Yu-Ying

(1905), Miller (1941), Mildred Lager (1946), and others. Starting in 1888 many authors (Balland, Cazalis, Dujardin-Beaumetz, Graux, Labbé, Lecerf, Maurel) and other partisans of vegetarianism, right up until the present (1930-46, Dr. Dresses, Donela, and Yen 1933) have recommended the use of soy flour or milk in infant feeding (*dans l’alimentation des nourrissons*).

Tables show: (1) A nutritional analysis of soymilk conducted by the Municipal Laboratory of Paris (*le Laboratoire Municipal de Paris*). (2) A nutritional analysis of cow’s milk. (3) A nutritional analysis of soymilk conducted by Prinsen (1896). (4) Two nutritional analyses of soymilk conducted by Li Yu-Ying in the factory *caseo-sojaïne*.

Conclusion: It appears that the chemical composition of soymilk varies considerably.

4114. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. Centenary of The Vegetarian Society—1947. Jan. p. 1-2.

• **Summary:** Gives a brief history of the society.

4115. Halliday, H. 1947. Meat-eaters and vegetarians. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 32.

• **Summary:** From *The Sri Lanka* (1946): “I claim to speak with some authority on this subject because I have been practising surgery in India for the last twenty-four years, and had an admirable opportunity of comparing the relative resistance of meat-eaters and vegetarians during the great war. I was surgical specialist in charge of Indian troops for the greater part of the war. There was a remarkable consensus of opinion from all who had served with both races and classes that the Indian wounded healed more rapidly, were less amenable to infection and recovered from infected wounds more readily than did the French, British, and Australian troops. In civic life they show a remarkable freedom from certain diseases such as gastric and duodenal ulcers, gall-bladder diseases and appendicitis. As regards the latter I have some figures relating to the relative incidence of appendicitis in Indian and British troops respectively, in India. I find that this disease is about ten times as frequent in the British as compared with the Indian army.

“The rarity of cancer is so striking that a surgeon might practise for many years amongst this people and never see a case. I am speaking for the Punjab, not India as a whole. The Punjab diet is wheat bread, wholemeal, pulses, vegetables, milk and some fruit. I may add that their physique will compare favourably with that of any people in the world. When it was decided after the Boxer rising to recruit a regiment in the Punjab specially for service in Hong-Kong, there was no difficulty in raising a thousand men of an average chest measurement of 40 inches and an average height of 5 feet 11 inches.” Address: Lieut-Colonel.

4116. Powell, Milton. 1947. Veganism critically examined. *Vegetarian Messenger and Health Review* (Manchester, England). Feb. p. 33-37.

• **Summary:** In this first public article to question the soundness of certain vegan precepts, the author discusses problems he finds with some of the publications and claims made by vegans in England. He questions two vegan claims: (1) that a vegan diet is the most effective means of ending animal exploitation; and (2) that milk is deleterious to good health.

He especially challenges statements in a pamphlet by Dr. J.A. Goodfellow titled "Is Milk a Curse?," issued by the Vegan Society. The real problem of impure or contaminated milk should be dealt with by the public authorities. "Years of vegan and anti-milk propaganda appear to have produced only" 100 to 200 converts. Dr. Henry Lindlahr, the great Nature Cure pioneer, gave milk a primary place in his system of Natural Dietetics.

During World War I (1917-1918) the people of Denmark had to kill off one third of their cows. The milk and dairy products normally exported were added to their diet, so that they lived mainly on milk and dairy produce, coarse wholemeal bread made from wheat and rye, barley porridge, and potatoes. This change of diet was accompanied by a decrease of 17% in the mortality of the entire country down to the lowest level ever recorded in any country.

This article proves to be the opening salvo in a debate carried on in future issues of this magazine. Note: This is the earliest English-language document seen (March 2022) with the word "veganism" in the title or in the document. Address: England.

4117. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. A vegetarian soirée in 1851. March. p. 62-64. [1 ref]

• **Summary:** This early gathering was reported in *The Times* (London) on 2 Aug. 1851; a long excerpt is given. A full page is devoted to a facsimile copy of the Vegetarian Society's original notice announcing the meeting. Mr. Joseph Brotherton, Salford's first member of Parliament, occupied the chair. The soirée took place on 1 Aug. 1851 at Freemason's Hall, Great Queen Street, London. Address: England.

4118. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. A veteran vegetarian cyclist: G.A. Olley. March. p. 65. [1 ref]

• **Summary:** Olley, a robust vegetarian man of age 65, died on 29 Jan. 1946, after a short illness. This obituary, with a nice photo of Olley on his bicycle, is extracted from *Cycling* magazine (5 Feb. 1947). It notes that "Olley was, perhaps, the most versatile of all famous cyclists. He broke records at distances ranging from one to 1,000 miles... he proved to be one of the greatest long-distance riders we have known... it is

as a road rider that George Olley will always be remembered best." Address: England.

4119. Watson, Donald. 1947. Veganism—A reply to Milton Powell. *Vegetarian Messenger and Health Review* (Manchester, England). March. p. 55-60.

• **Summary:** Powell's article, "Veganism Critically Examined," appeared in the February issue of this periodical. This carefully examined rebuttal is based on the conviction that humans could feed, clothe, and generally provide for themselves without the use of animal foods or materials, and that doing so they would be to the benefit of all because of "better hygiene, sounder agricultural economy, and the wider implications of a more determined effort to live humanely."

The reason that 2 years of vegan propaganda have produced only 100-200 converts is that "these years have not been propitious for the launching of a restrictive dietetic idea." In the U.K. more than 2,000 children die annually from tuberculosis originating in cows. Address: England.

4120. Batliwalla, K.C. 1947. The incidence and causation of glycosuria in pregnancy. I. *Indian Medical Gazette* 82(4):191-93. April. [11 ref]

• **Summary:** Indian vegetarian women and those with low calcium and vitamin C intakes had greater incidence of glucose in their urine during pregnancy. Address: Dep. of Physiology, Seth G.S. Medical College, Parel, Bombay 12, India.

4121. Ledermann, E.K. 1947. Food in relation to character, taste, and health. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 76-80.

• **Summary:** Attempts to clarify the 3 fundamental issues which arise in connection with food—The ethical, the sensuous, and the scientific. The ethical should overcome the sensuous. This is the summary of an address given to the Welwyn Garden City Vegetarian Society on 28 Sept. 1946. Address: L.R.C.P.&S. (Ed.), L.R.F.P.&S (Glas.), M.D.

4122. Powell, Milton. 1947. Veganism. Mr. Milton Powell replies to Mr. Donald Watson. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 80-82.

• **Summary:** A reply to the criticism of Donald Watson (March 1947, p. 55-60) in this periodical concerning the author's negative views on veganism.

"No lacto-vegetarian opposes the humanitarian aims of vegans. But vegan propaganda methods are an essential part of their movement. If those methods seem unwise and unsound they should be criticized. The vegan goal will not be brought a day nearer by wild unscientific scaremongering against milk. A Royal Commission on tuberculosis found 'no evidence that either bovine or human tuberculosis bacilli could be altered so as to take on the characters and virulence of the other.' The National Anti-Vaccination Society in 'Milk

Never Proved to Cause Tuberculosis' says: 'the allegations against milk have never been proved; they are based on assumptions.' This leaflet quotes a doctor as attributing 600 (not 2,000) deaths to bovine tuberculosis, but repudiates bovine tuberculosis as the cause of death. The U.S.A. have reduced tuberculosis in cows to 0.5 per cent. (Encyclopaedia Britannica): Great Britain must follow suit, or will suffer American eclipse.

"Mr. Watson is badly informed about recent gastro-enteritis epidemics in maternity wards. The *British Medical Journal* reports that 'breast-fed babies are not immune. Our worst case was a breast-fed infant.' The mother develops the toxin and it escapes through the breast-milk to the baby. Not milk, but frozen meat was thought to be involved. 'Six vegan children escape infection.' Not very conclusive! Are not vegan parents, on the whole, more health-conscious, careful and prudent? It is not a simple issue between milk and no milk.

"Mr. Watson finds fault with milk because it does not contain all the vitamins and all the minerals! What vegan food does? A man with a constricted gullet lived an active healthy life for thirty years solely on milk. Even fruit juice did not suit the gullet, scarred by swallowing corrosive acid. Can the vegans equal or surpass this? And can they explain how this man could have survived at all for so long a time if milk is the deadly poisonous cancer-forming food vegan extremists make out?

"If Dr. Sutherland knows that *other* factors besides milk produce adenoids, enlarged tonsils, weak-minded children, imperfect dentition and deficiencies of the nervous system, why were we not told of this in the quotation? If this doctor believes that these troubles are due entirely to milk then he is unfit to practice as a physician. There are a score of causes of the foregoing complaints, excluding milk.

"The ratios of mineral salts, fats and vitamins in diluted cow's milk can be preserved by the humanized milk as supplied by our all-too-few municipal milk depots; or mothers can prepare it by a simple formula. The result is a product almost indistinguishable from human milk. It should be of the first ethical importance that the graver a charge brought against a food the weightier the evidence in support. But vegans offer us flimsy guesses and inaccurate statements. 'No cancer where cow' milk is not taken.' The Home Doctor states that cancer occurs in primitive uncivilized tribes, and in wild animals. 'Switzerland and Scotland have a higher incidence of cancer than England and Wales.' But more flesh-foods are used in those two agricultural countries; moreover, mountainous countries have more valleys and rivers, and damp inundated areas encourage cancer. Not 'milky porridge' but the widespread vicious substitution of strong tea and white flour causing intestinal stasis is a far more likely explanation of cancer increase.

"Lactic acid has nothing whatever to do with causing cancer. Bacteriologists tell us that lactic acid bacilli are non-

pathogenic; lactic acid is one of the easiest acids to neutralize and eliminate; sour milk and buttermilk (lactic acid rich) have been used successfully in the cure of ulcerative colitis and beneficially in bowel cancer. Mr. Watson links lactic acid with mammary-gland cancer in women. Yet human mothers do not secrete lactic acid which is actually not a normal ingredient of fresh milk at all, but is derived from air-borne organisms. Vegan diet may, as Dr. Black said, afford relief of pain, but not cure of cancer. Since there are over forty known possible causative factors in cancer, many of which have nothing to do with food, only a vegan utopist could believe that veganism is a complete insurance against cancer.

"Mr. Watson is not satisfied there is no cancer-auxetic in milk. This suggests he hopes one will be found—to make a vegan argument? He ascribes the reduced mortality in Denmark under Hindhede as due to a lowered consumption of flesh-foods, sugar, confectionery, tobacco, white flour and alcohol, but he fails to take account of the fact that these deleterious imports were also reduced in neighbouring countries in which the mortality rate went up because they did not enjoy the extra dairy produce which sent Denmark's mortality rate down.

"Mr. Watson sees the 'undignified spectacle' of man parasitically dependent on the cow. Does he not see that in the modern world we are all parasitic, vegans included? Vegans use wheat, rice, tea, raisins, dates, citrus fruits, lentils, soya beans, peanuts. All these are obtained cheaply by a foreign-produce system based on the ruthless exploitation and degradation of hundreds of millions of 'human animals'—coolies, fellaheens, peasants. We have not yet seen even a mention in vegan literature of this unparalleled parasitism. What is needed is not so much a separatist select band of pure nondairy vegans keeping themselves unspotted from the world, as a unified active participation in the world food-crisis, a unified crusade which aims at putting an end to all exploitation of man or beast so that all may eat and drink without parasitic plunder and food-guiltiness.

"If vegans will confine their efforts to producing superior substitutes for dairy foods, and to demonstrating that healthy and long life can be maintained on vegan diet in civilized environments they will do more to convert people to veganism than by ill-founded propaganda against foods of which they disapprove."

4123. Reid, Marion. 1947. Psychology and vegetarianism. *Vegetarian Messenger and Health Review* (Manchester, England). April. p. 82-84.

• **Summary:** The eating of flesh foods may have powerful negative effects on the unconscious mind—as when children who love animals learn the origins of the meat they eat. A number of stories are given to support her contention.

4124. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. Vegans and the vegetarian

society. April. p. 73-74. [1 ref]

• **Summary:** “Since the formation of the Vegan Society there seems to have been considerable misunderstanding as to the attitude of The Vegetarian Society towards vegetarians who do not take dairy produce. The position of The Vegetarian Society has always been quite clear on this point and ever since 1847 has defined vegetarianism as ‘the practice of living on the products of the vegetable kingdom, with or without the addition of eggs and of milk and its products (butter and cheese), to the exclusion of fish, flesh and fowl.’ The Vegetarian Society, therefore, has always included ‘vegans’ when there were any. It would be conceded by many vegetarians that, in general, the vegan standpoint is the next logical step to take on ethical grounds. With this in mind it may be asked why The Vegetarian Society has not placed non-dairy produce propaganda in the forefront of its work. The important reasons are:

“(a) The Vegetarian Society is primarily concerned with making vegetarians—whether vegans or not.

“(b) A nation schooled for years in the habits of flesh-eating will not pass easily from one extreme to the other, and therefore more progress is possible by getting people to give up the consumption of fish, flesh and fowl.

“(c) Experience has shown that it would be expecting too much from members of the general public to ask them, in the first place, to become vegans. If this were done it would involve much wasted effort on the part of active workers who would be able to do more effective work in those quarters where vegetarianism, but not veganism, would be a possible outcome.

“(d) The general public is influenced to a larger extent by expediency rather than principle. As it is not widely possible to obtain vegan substitutes for what the public are accustomed to, the approach to vegetarianism can be made more effectively from The Vegetarian Society’s angle.

“(e) The question of numbers is an important one from the point of view of abolishing much of the slaughter which now goes on. Many people would prefer a vegetarian diet to what they are having at present, if it could be obtained more easily. These people are not particularly concerned with the principle involved, and once they get into the habit of giving preference to vegetarian meals, the demand for flesh (and therefore slaughtering) is materially reduced.

“(f) In general, manufacturers do not care to produce commodities for which there is only a very small demand. This is a further instance of the importance of numbers in providing the every-day requirements of the vegetarian—whether vegan or otherwise.

“(g) The Vegetarian Society feels that, from the point of view of its propaganda, it must concentrate, for many years to come, not on the vegan aspect of vegetarianism, but in an endeavour to get people to abstain from the use, as food, of fish, flesh and fowl as being the gateway to a great social, moral, and economic reform.” Address: England.

4125. *Vegetarian (The) (England)*. 1947-1950. Serial/periodical. Bournemouth, England. Vol. 1, No. 1. Spring, 1947. Frequency: Quarterly. Editor: Geoffrey L. Rudd. 4°. *

• **Summary:** Ceased publication with Vol. 4, No. 4 in the winter of 1950. Continued by: World Forum, in the spring of 1951.

Vegetarian Messenger. 1947. June. p. 133. “A new quarterly magazine, *The Vegetarian*, made its appearance with the spring issue this year. It is ably edited by Geoffrey L. Rudd, of Bournemouth, and will be wider in its scope than the official organs of existing societies could be... We extend to Mr. Rudd our good wishes for the success of *The Vegetarian*.” Address: Bournemouth, England.

4126. McCay, C.M. 1947. Four pioneers in the science of nutrition—Lind, Rumford, Chadwick, and Graham. *J. of the American Dietetic Association* 23(5):397-402. May. [18 ref]

• **Summary:** The article begins with this quotation: “But still, O Lady Bountiful, do not give your spare and skim milk to the store pig, when there are half a dozen children growing up bow-legged and crooked within half a mile of your lodge gate for lack of it.”—T.K. Chambers in *A Manual of Diet in Health and Disease* (London, 1875).

James Lind (1716-1794), a Scotch physician, was the father of naval hygiene. “Due to the large number of cases of scurvy found in the navy, he revived the use of citrus juices which had been recommended in the sixteenth century. Lind was the author of three texts: *A Treatise on Scurvy* (1754), *On the Most Effectual Means of Preserving the Health of Seamen* (1757), and *Essay on Diseases of Europeans in Hot Climates* (1768).”

Count Rumford (1753-1814) was born in Concord, New Hampshire [sic, Woburn, Massachusetts] (United States). A Loyalist during the American Revolution, he fled to the British lines, and moved to London at the conclusion of the war. The writings of Count Rumford in the field of physics are well known, but those in the field of food and nutrition are abundant and of great importance. His interest in food seems to have attained its peak during his eleven years of service in Bavaria (1784-1795). “His practical mind soon grasped the great economic importance of the potato.” He introduced potato culture throughout Bavaria. He was buried in Paris, France.

Sylvester Graham was (1794-1851) was an American preacher, who worked to reform bread making, to “convert Americans to his vegetarian diet, and to his faith in bathing and fresh air. During his life, he was ridiculed, but today much of his teaching about hygiene is accepted and practiced.” Address: Lab. of Animal Nutrition, Cornell Univ., Ithaca, New York.

4127. *Vegetarian Messenger and Health Review (Manchester, England)*. 1947. The vegan controversy. May.

p. 99-100.

• **Summary:** “Arising out of the article on Veganism by Mr. Milton Powell, a number of letters have been received which contain points that have already been dealt with or repetitions of principles about which both vegetarians and vegans agree. The articles by Mr. Milton Powell and Mr. Donald Watson have served a very useful purpose in so far as the subject of veganism has been discussed from several angles, and in summing up the various points raised both in the articles and the correspondence we arrive at the following conclusions: -

“(a) No one has doubted the logic of the humanitarian views of the vegan. In this respect Mr. Henry Cooper, of Northampton, says: ‘It appears to me that this is the parting of the ways between the food reform vegetarians and the humanitarian vegans, and I can see no good reason why the two parties should be opposed to each other.’ We agree with Mr. Cooper that there should be no division between the two sections, but Mr. Cooper appears to leave out of account the much larger body of humanitarian vegetarians who do not practice the vegan way of life because they consider their vegetarian practice will point the way to putting an end to the exploitation of animal life sooner than by expecting converts from flesh-eating to accept a situation for which they are not ready. Realizing that milk production is likely to remain for some considerable time (not to mention flesh-eating), the suggestion for improving the conditions under which it is produced is obviously desirable, but should not be taken as being a solution to the problem. Mr. Milton Powell would be the last person to consider it as such.

“(b) The health arguments tend to be somewhat confused and unsupported by facts. For example, one of our correspondents says ‘Milk and milk production has been and continues to be the cause of thousands of endless epidemic cattle diseases and thousands upon thousands of human deaths from tuberculosis, typhoid and innumerable other diseases that could be easily prevented by a sane and natural diet and hygienic conditions.’ Many factors, unrelated to milk production, are involved in the circumstances quoted, and consequently his case is considerably weakened when he puts all the results down to milk production. That the continued intensive production of milk has its disastrous consequences, few would doubt but nothing is gained by overstating the position. In a similar way the statement made by another correspondent that ‘Milk consumption results in cancer’ is quite inaccurate in the light of actual facts. There are milk consumers who get cancer and those who don’t.

“(c) Mr. Ivor H. Sercombe says: ‘How can this exploitation of the animals be ended save by a realization nationally that dairy products are not only unnecessary, but undesirable for human beings?’ That is the practical issue, but even if the nation realizes that dairy products are unnecessary and even undesirable, the fact that habit has a stronger appeal than reason will prevent the nation accepting an alternative until another equally attractive habit

replaces the old one. In this respect there is an opening for vegetarians, and especially vegans, to popularize and aim at an improvement in the substitutes for milk and cheese.

“(d) Veganism has not been attacked, even by Mr. Milton Powell, on the grounds that it is inadequate, nor has it been necessary to defend it. The only grounds of attack have been in regard to statements—some exaggerated—which could not be substantiated, and this is a weakness in advocating any reform.

“(e) In this very imperfect world the reformer is faced with compromise at some point or other. The degree of compromise is determined by (a) deep personal conviction, (b) expediency, (c) a combination of both (a) and (b), in which there is a further compromise in regard to (a) with the object of propagating certain ideas and bringing about a change more speedily.

“Complete consistency is impossible, and therefore our actions will be influenced by our desire (i) to accept a high ethical standard irrespective of whether others follow or not; (ii) to accept a less high standard in the hope that others, seeing its advantages, may thereby be attracted. Both attitudes of mind will persist, and if this is realized, the many irrelevant remarks concerning vegetarians and vegans (whose ultimate aims are the same) should disappear.

“(We are obliged for letters on the subject of veganism from Mr. Henry E. Cooper (Northampton), Miss Grace James (Colne), Mrs. Amy Little (Winscombe, Somerset), Mr. Wright Miller (Paignton), Mr. Ivor H. Sercombe (Devizes), and Mr. and Mrs. Turnbull (Newcastle-upon-Tyne), and L.A.R. (Claygate)).”

4128. Watson, Donald. 1947. Veganism. A further reply by Donald Watson to Milton Powell. *Vegetarian Messenger and Health Review (Manchester, England)*. May. p. 103-04.

• **Summary:** Responds to Milton Powell’s article in the April issue of this publication.

4129. *New York Times*. 1947. 81-year-old candidate for the presidency to run on strictly vegetarian platform. July 30. p. 44, col. 3.; July 31. p. 13, col. 6.

• **Summary:** Discusses the American Vegetarian Party (US) meeting during which the Party nominates Dr. John Maxwell [of Chicago] for President and Simon Gould for Vice President in the 1948 Presidential campaign. A photo shows John Maxwell.

Note: This is confirmed by the St. Louis Post Dispatch. 1948. Nov. 1. p. 6.

4130. Carlson, Anton J.; Hoelzel, Frederick. 1947. Growth and longevity of rats fed omnivorous and vegetarian diets. *J. of Nutrition* 34(1):81-96. July. [9 ref]

• **Summary:** “The growth of rats fed omnivorous and vegetarian diets was observed during 2 longevity studies and during additional short-term studies.

“Two of 9 male Wistar rats attained weights of 870 and 890 gm, respectively, on an omnivorous diet including about 35% protein (chiefly meat protein) and 28% fat.

“Rats fed purely vegetarian diets were stunted in growth.

“Rats fed an omnivorous diet lived significantly longer than rats fed a vegetarian diet. Moreover, the life span was more uniformly prolonged by the intermittent fasting of rats fed an omnivorous diet than in rats fed a vegetarian diet.”

Address: Dep. of Physiology, Univ. of Chicago, Chicago, Illinois.

4131. *New Yorker*. 1947. Normalize! Golden jubilee congress of the American naturopathic association. 23:16-17. Aug. 9.

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4132. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. The 11th International Vegetarian Congress. Aug. p. 153.

• **Summary:** Since 1947 is the 100th anniversary of The Vegetarian Society, the meeting of the International Vegetarian Union will be held at Wycliffe College in Britain.

4133. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. The late Professor Irving Fisher. Aug. p. 154.

• **Summary:** Prof. Fisher was best known to the world as a brilliant economist, but he will be remembered by vegetarians for the endurance tests that he conducted in the early 1900s. The results of these tests were published in March 1907 under the title “The Influence of Flesh-eating on Endurance” in the *Yale Medical Journal*. Shortly after his appointment at Yale University, he acquired tuberculosis, which left him debilitated and able to work only a few hours each day. Although he consulted several leading American physicians, it was not until he visited Dr. John Harvey Kellogg (a vegetarian at Battle Creek Sanitarium in Michigan) that his condition was largely cured, giving him a busy and useful life for the next 50 years. This experience gave Prof. Fisher a special interest in natural methods of living, and he devoted much of his time to writing and lecturing on the subject, in addition to his duties as Professor of Political Economy.

4134. *Vegetarian Messenger and Health Review* (Manchester, England). 1947. The 11th International Vegetarian Congress at Stonehouse, Gloucestershire. Sept. p. 176-94.

• **Summary:** A summary and proceedings of the first post-war Congress of the International Vegetarian Union which was held from 29 July to 5 Aug. at Wycliffe College in Britain. Includes presentations on “Veganism” (Chairman: Mr. Dugald Semple, Scotland); “Food and Famine: A World Survey” (Chairman: Mr. Howell Ritson, Northern Ireland). A photo shows W.A. Sibley, president.

4135. Malayan Vegetarian Society. 1947. New vegetarian society. Singapore.

• **Summary:** The *Malayan Vegetarian* (a periodical) was published in Singapore by the Malayan Vegetarian Society. The British Library Catalog states that vol. 3, no. 1 was Jan/March 1949. So the society may have existed by early 1947.

Australian Vegetarian (Sydney). 1948. “How the society was formed.” 1(1):1, 3. July/Sept. “The first vegetarian society in Australia was formed on April 8 [1948] in Sydney after a lecture ‘The Humane Aspect of Vegetarianism,’ delivered under the auspices of the Australian Branch of the World League for the Protection of Animals. Lecturer was Mr. Sten von Krusentierne, formerly Vice-President of the Malayan Vegetarian Society in Singapore. After the lecture a discussion was invited with a view to forming a vegetarian society in Sidney.”

Note: This Asian society almost certainly advocated the use of soyfoods among its members—although we have no proof of that. Address: Singapore.

4136. Axon, William E.A.; Axon, Ernest. 1947. One hundred years of the Vegetarian Society, 1847-1947. Manchester, England: The Vegetarian Society. 8 p. 18 cm.

• **Summary:** One of the best histories seen of the Vegetarian Society of the UK. Contents: Origin and definition of the terms “vegetarian” and “vegetarianism.” Introduction. Historic testimony. Inception of the Society. A vegetarian church. The mission of the Society. The presidential chair (past presidents of the Society; James Simpson of Accrington [1847-1859], William Harvey of Salford [1859-1870], James Haughton of Dublin [1870-1873], Prof. Francis William Newman of Weston-super-Mare [1873-1884], John E.B. Mayor a distinguished Cambridge scholar [1884-1910], William E.A. Axon of Manchester [1911-1913], Ernest Bell of London [1914-1933], Peter Freeman of Cardiff [1933-1938], W.A. Sibley head of Wycliffe College [1938 -]). Officers: Treasurers and secretaries (The first treasurer was William Oldham from 1847; the first secretaries were T.H. Barker and the Rev. James Clark (jointly) elected 1859). Annual May meetings (since 1876). Not a local society (Locations). Affiliated societies. The International Vegetarian Union. Concerning income. Map of the UK showing percentage distribution of members of the Vegetarian Society by 6 regions: Northern Counties 35.4%, Southern Counties 34.8%, Wales, Midland, and Eastern Counties 19.8%, Scotland 4.7%, Abroad 4.3%. Map showing centres at which May meetings have been held. The Society as a charity. The Society’s literature. The Society’s magazine. Practical demonstration (incl. Vegetarian Cycling and Athletic Club founded in 1887, and Summer School which began in 1901). The Society in War-Time (both world wars). The aims of the Society. Legacies.

The Vegetarian Society presently has offices at Bank

Square, Wilmslow, Manchester, and food stores at 39 Wilmslow Road, Rusholme, Manchester 14, England.

This article was originally written by Dr. Axon for the Society's 50th anniversary in 1897. It was revised by him for the 60th anniversary; it was revised by his son in 1923 for the 75th, in 1933 for the 85th, in 1938 for the 98th, in 1939 for the 92nd, and in 1947 for the 100th anniversary. A copy in booklet form was included in the July 1947 issue of *The Vegetarian Messenger*. Address: 1. LL.D., President, 1911 to 1913; 2. Vice-president; Both: England.

4137. Baker, Ivan. 1947. Vegetarian recipes. Manchester, England: Vegetarian Society. 83 p. 19 cm. *

4138. Shelley, Percy Bysshe. 1947. A vindication of natural diet... and extracts from the works of Wm. Lambe, M.D. Ashington, England: C.W. Daniel Co. 23 p. 19 cm. *

• **Summary:** The first edition of this work about a vegetarian diet appeared in 1813. The British poet Shelley lived 1792-1822. Address: England.

4139. Shryock, Richard Harrison. 1947. The development of modern medicine: an interpretation of the social and scientific factors involved. Revised and enlarged. New York, NY: Knopf. First Borzoi ed. xv + 457 + xv p. Illust. 22 cm. *

• **Summary:** The author lived 1893-1972.

4140. Székely, Edmond Bordeaux. 1947. The gospel of peace of Jesus Christ by the disciple John: The Aramaic and Old Slavonic texts compared and edited by Edmond Székely. Translated by Edmond Székely and Purcell Weaver. 2nd ed. Ashington: C.W. Daniel Company, Ltd.; Leatherhead, Surrey: Bureau of Cosmotherapy. 62 p. 18 cm. *

• **Summary:** This inspiring book, considered by the British Library to be an apocryphal work, argues that Jesus and the early Essenes were vegetarians. The original Aramaic document is said to be in the Vatican library. A German translation was also published in 1940. Purcell also wrote several books on naturopathy.

4141. Walker, Norman Wardhaugh. 1947. Diet and salad suggestions, for use in connection with vegetable and fruit juices. Revised and enlarged ed. Anaheim, California: Norwalk Laboratory. 136 p. 22 cm. *

• **Summary:** Discusses vegetarianism and raw foods salads. Norwalk makes the Norwalk juicer. Address: Anaheim, California.

4142. *Vegetarier-Rundschau: Zeitschrift zur Vertiefung vegetar. Gedankengutes und zur Sicherung vegetar. Lebensfuehrung*. 1947- . Serial/periodical. Hauptschriftl. (Main writer): Oswald Kiehne. Vol. 4 is 1940. 12 issues per year. Sontra (Hessen): Deutsche Vegetarier-Zentrale [Ger]*

• **Summary:** Union List of Serials says "Sontraer

Gesundheitsbote (Deutsche Vegetarier-Zentrale) Sontra. 1 April 1947+. 1947-57? as Vegetarier Rundschau?" Address: Sontra (Hessen), Germany.

4143. Székely, Edmond Bordeaux. 1947? The gospel of peace of Jesus Christ by the disciple John: The Aramaic and ancient Slav texts compared and edited by Edmond Székely. Translated by Edmond Székely and Purcell Weaver. London: C.W. Daniel Company, Ltd. 62 p. 18 cm. *

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4144. Carlson, Anton J.; Hoelzel, Frederick. 1948. Effect of vegetarian self-selection diets on reproduction and the growth of offspring of rats. *J. of Nutrition* 35(1):49-55. Jan. [5 ref]

• **Summary:** The omnivorous rats were superior to the vegetarian rats in all respects. Address: Dep. of Physiology, Univ. of Chicago, Chicago, Illinois.

4145. Snider, A.J. 1948. Vegetarian diet cuts life span of rats. *Science Digest* 23:31. Jan. *

4146. *Soybean Digest*. 1948. Grits and flakes... from the world of soy: Bee Gee Products, Oak Park, Illinois is featuring a meatless chop suey dinner... Jan. p. 36.

• **Summary:** "... as an economical, tasty and easy-to-serve meal. The dinner is a complete meal for four persons and includes tea and soy sauce."

4147. Jaap, R. George. 1948. Discuss estrogenic hormones in poultry meat production tests: Study presented to the 1947 Cornell Nutrition Conference of Feed Manufacturers shows that males take on female characteristics and both become fat. *American Egg and Poultry Review* 9(2):82-83. Feb.

• **Summary:** Contents: Introduction. Source of natural estrogens (incl. DES). Absorption stimulates fattening. Synthetic estrogens listed. Restricts blood fat.

Estrogens "are substances which bring forth estrus, the so-called 'heat period' of mammals. But they are responsible for much more than estrus, for they produce distinct bodily changes." They feminize. "Thus the entire female behavior pattern has been produced by administration of these chemicals in growing chickens, capons, or roosters." The roosters stop crowing and begin to make a song like hens.

"The diethylstilbestrol pellet is now permitted by the Federal Food and Drug Administration for use in fattening poultry..." "Estrogens in concentrated form can be absorbed through the skin." Address: Ohio State Univ.

4148. Axon, Geoffrey R. 1948. What is a vegetarian? *Vegetarian Messenger and Health Review (Manchester, England)*. March. p. 64-65.

• **Summary:** Explains that a vegetarian is one who subscribes to “the practice of living on the products of the vegetable kingdom, with or without the addition of eggs and milk and its products (butter and cheese), to the exclusion of fish, flesh and fowl.” Address: A.L.A.

4149. *Chemurgic Digest*. 1948. Sex hormones are fed for fattening poultry. March. p. 18.

• **Summary:** “Scientific hormone studies at Ohio State University indicate the quality of the nation’s poultry meat production may be boosted appreciably by addition of certain chemicals to the chicken’s diet, but the old barnyard rooster may lose his crowing ability in the process.

“Professor R. George Jaap of the university poultry husbandry department reports that poultry of either sex and almost any age can be fattened rapidly and without extra feeding by treatment with feminizing hormones known as estrogens.”

“Although estrogens cause somewhat similar responses in all animals, the fattening effect, due to an increase in the fat and fat-like compounds of the blood, appears only in birds.

“Several estrogenic compounds have been employed in Professor Jaap’s research by injection, feeding, and implanting pellets under the chicken’s skin. One chemical, diethylstilbestrol [DES], produces maximum fattening results in about four weeks’ time when introduced by the pellet method. Use of this pellet for poultry fattening has been approved by the Federal Food and Drug Administration. However, employment of this group of chemicals in poultry feed is not yet permitted.”

Professor Jaap adds a note of caution: “Since estrogens, when they enter the body in sufficient quantity over a sufficiently long period of time, produce a feminine response,... it is highly desirable that they be proven harmless to man before they be permitted for use in the poultry industry.”

4150. *Chopletter: The Magazine of Worthington Foods News and Views*. 1948-1969. Serial/periodical. Worthington, Ohio: Worthington Foods, Inc. Vol. 1, No. 1. April 1948. Quarterly.

• **Summary:** See next page. By April 1960 the circulation was about 65,000. Beneath the title on page 1 was written: “The Magazine of Worthington Foods News and Views.” Worthington bills itself as “Makers of Famous Choplets.” The editor is Opal Hoover Young. It is published quarterly. The last issue was March/April 1969. The title changed in May/June 1969 to *Tomorrow’s Foods for Today’s Homemaker*. Address: Worthington, Ohio.

4151. *New York Times*. 1948. Vegetarian, 85, in race:

Restaurant operator outlines his platform for the presidency. May 27. p. 18, col. 3.

• **Summary:** The Vegetarian Party presidential candidate, Dr. J. Maxwell, opens his campaign with a radio speech.

4152. Kent, Margaret. 1948. Diet in a vegetarian school. *Vegetarian News (London)* 27:13-14. Spring. *

• **Summary:** Discusses the successes and difficulties experienced by a dietician in a vegetarian boarding school.

4153. Retlaw, George S. 1948. The vegetarian miracle. *Vegetarian Messenger and Health Review (Manchester, England)*. June. p. 121-22.

• **Summary:** Describes an incident in West Africa in the early 1900s in which a worker’s life was saved through a vegetarian diet.

4154. *Vegetarian Messenger and Health Review (Manchester, England)*. 1948. Dr. Barry: The first woman doctor—a vegetarian (circa 1788–1865). June. p. 120-21.

• **Summary:** It is widely but incorrectly believed that Dr. Elizabeth Garrett Anderson was the first woman doctor to qualify in great Britain. “Dr. Barry won her medical degree at the University of Edinburgh [Scotland] in 1812. Her name appears on the records as James Miranda Stuart Barry.” Thus she successfully disguised her identity, pretending to be a man, until the time of her death. The medical profession was not open to women in those days. In 1813 she joined the army as a hospital assistant. In 1858 this brilliant woman was appointed to the exalted position of Inspector General of Hospitals in Cape Town, South Africa. Moreover, Dr. Barry was a vegetarian at a time when such a way of life was either unknown or ridiculed.

4155. *Australian Vegetarian: Official Organ of the Australian Vegetarian Society*. 1948-- . Serial/periodical. Sydney, NSW, Australia. Vol. 1, No. 1 July/Sept. 1948. Quarterly. Published by the Society. 21 cm.

• **Summary:** On the first page of Volume 1, No. 1 are three articles: (1) “To all vegetarians in Australia,” an invitation to membership and statement of the society’s five main aims. (2) “How the Society was formed.” Continued on p. 3. (3) “In union is strength,” by Geoffrey Hodson, President, The New Zealand Vegetarian Society. Continued on p. 6.

4156. *New York Times*. 1948. G.B.S.’s liver oil stirs vegetarians: Playwright’s defense fails to convince editor running on no-meat ticket here. Aug. 24. p. 25, col. 6.

• **Summary:** George Bernard Shaw attacked for apostasy by S. Gould, the U.S. Vegetarian Party Vice Presidential candidate. Shaw replies in a letter.

4157. Adyar Cafe. 1948. Vegetarian (Ad). *Australian Vegetarian (Sydney)* 1(1):8. July/Sept.

Chopletter

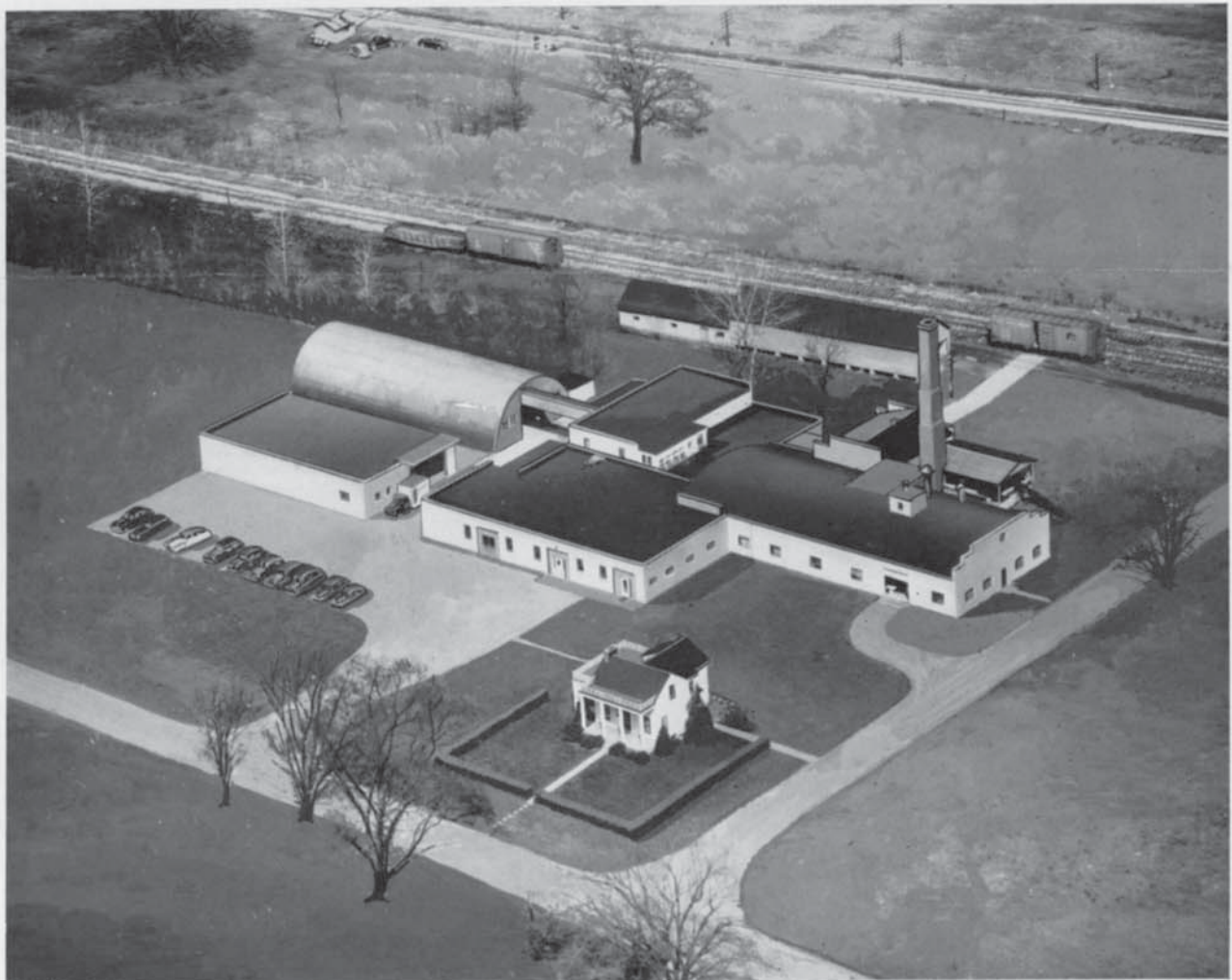
THE MAGAZINE OF **WORTHINGTON FOODS NEWS AND VIEWS**

Published by WORTHINGTON FOODS, INC., Worthington, Ohio, Makers of Famous Choplets - Editor, Opal Hoover Young

VOL. VI

JUNE 1953

NO. 2



Aerial View of Worthington Foods Factory

• **Summary:** “Carefully prepared home cooked meals. Freshly made salads. Continental coffee.” Address: 25 Bligh Street, Sydney (Basement, Savoy Theatre).

4158. *Australian Vegetarian (Sydney)*. 1948. How the society was formed. 1(1):1, 3. July/Sept.

• **Summary:** “The first vegetarian society in Australia was formed on April 8 [1948] in Sydney after a lecture ‘The Humane Aspect of Vegetarianism,’ delivered under the auspices of the Australian Branch of the World League for the Protection of Animals. Lecturer was Mr. Sten von Krusentierna, formerly Vice-President of the Malayan Vegetarian Society in Singapore. After the lecture a discussion was invited with a view to forming a vegetarian society in Sydney. The final result of this discussion was the formation of the first vegetarian society in Australia, unanimously decided upon by those present.

“The first General Meeting of the new Society was held six weeks later, on 20th May, at the premises of Mr. W.E. Roberts (Naturopath).” He has generously offered rooms “at 17A Pitt Street for all meetings to be held by the society. Twenty-seven members...”

Note: Another Naturopath in Australia with the surname Roberts is F.G. Roberts. Could they be related?

4159. Executive Committee of the Australian Vegetarian Society. 1948. To all vegetarians in Australia. *Australian Vegetarian (Sydney)* 1(1):1. July/Sept.

• **Summary:** An invitation to membership and statement of the society’s five main aims: (1) “To spread the principles and advantages of Vegetarianism and the ideal of a humanitarian mode of life.” (2) “To advocate, extend and organise Vegetarianism in Australia and to form branches and groups in any part of the country.” (3) “To encourage co-operation between vegetarians throughout the world.” (4) “To organize public meetings, lectures and discussions; to establish libraries, and to publish and distribute literature and a periodical magazine.” (5) “To facilitate the supply of vegetarian food.

“We appeal to all vegetarians in Australia to join the Society and to help the work of the Society as generously as possible. Only a strong Society will be able to represent the interests of vegetarians adequately.”

4160. International Nutrition Laboratory, Inc. 1948. Question: How do I make delightful Meatless Meals based on sound nutritional practice? (Ad). *Soybean Digest*. Sept. p. 48.

• **Summary:** “Answer: Follow the Basic 7 Plan of nutrition and use in the place of meat one or more of the 7 ready-made foods illustrated here. * For Basic 7 Plan see below.”

The foods are: Miller’s Meaty Cutlets, Cutletburgers, Chop Suey, Vegetarian Chili Con Carne, Giant Green Soya Beans, Tender Edible Soya Beans in Tomato Sauce. Address:

Mt. Vernon, Ohio.

4161. Roberts, W.E. 1948. Vegetarian health camp (Ad). *Australian Vegetarian (Sydney)* 1(1):8. July/Sept.

• **Summary:** “10 ? miles from Sydney—1,000 miles from care. In beautiful ?, near lake, main road, and Ocean. Boating, hiking, swimming, sun and air bathing. Vegetarian foods, health lectures, exercise. Inquire now. Book early: ? starting October 1st.” Phone, write to, or call on the principal, W.E. Roberts. Address: N.D., 17a Pitt St., Sydney. Phone: BW2411.

4162. *Vegetarian News Digest*. 1948-1953. Serial/periodical. Los Angeles, California. Vol. 1, Oct. 1948. Monthly. Joel V. Streigel, editor and publisher. 22 cm.

• **Summary:** The cover of Volume 1, No. 1 (with an illustration of a woman holding a cornucopia) states: “A monthly magazine devoted to natural living, vegetarian diet and ideals, news and views on health, hygiene, humane living.” On page 2 is the masthead and an editorial. Above the masthead: “Food will be the medicine of the future”—Harvey Wiley, M.D. Yearly subscription: \$1.00. Single copy: 10 cents.

The last issue was apparently spring 1953 (vol. 2, no. 12). May later also have been called *The Christian Vegetarian*. Address: P.O. Box 1851, Los Angeles 53, California. Phone: PRospect 2687.

4163. Christiansen, Raymond P. 1948. Efficient use of food resources in the United States. *USDA Technical Bulletin* No. 963. 98 p. Oct. [39 ref]

• **Summary:** The author calculated the number of days of protein requirements that will be provided for a moderately active man by one acre of land used to produce various plant and animal proteins, as follows: Beef 77 days per acre, milk 236, wheat flour 527, soybeans (edible) 2,224 days/acre.

Thus soybeans make the most efficient use of land in producing protein for human beings. An acre of land devoted to growing soybeans can produce 28.8 times as much usable protein as an acre of land used for raising beef, and 9.4 times as much as an acre of land used for producing cow’s milk. Address: Agricultural Economist, Bureau of Agricultural Economics, USDA.

4164. Streigel, Joel V. 1948. Eden Ahbez—Nature’s boy. *Vegetarian News Digest (Los Angeles)* 1(1):3-4. Oct.

• **Summary:** “It took but a few minutes of my exclusive interview with Eden Ahbez to discover that he was more than a successful tunesmith, writing America’s No. 1 hit song on his first attempt. I found the author of ‘Nature Boy’ to be a humanitarian, a sage, a philosopher with a poetic soul, besides being the bearded mystic and student of Yoga that he is.

“Ahbez, the humanitarian, and naturally a vegetarian,

told me of the time during his early youth when he had occasion to help a farmer with his slaughtering. He was holding a chicken in his arms and waiting for the hatchetman to take it from him and sever its head on the chopping block. But his love and compassion for all living things, even then, when not actually a vegetarian, caused him to release the fowl and to let the farmer think it escaped accidentally. This was one of many humane experiences that Ahbez had in his thirty-odd years of harmless living. He believes fervently that 'Love is the law of life,' which he expresses in these simple lines: There is One Life—Eternal / There is One World—Universal / There is One Law—Love

"Another verse which he penned for me conveys this beautiful thought: God is my Father, / Nature, my Mother, / All things that live—/ My sisters and brothers.

"Ahbez, the sage, has this message for a distraught, confused, unhappy world: 'Man has an inner life as well as an outer life, and the more he finds within himself the less he needs without. If one wants to be happy he must find that part of himself which is Eternal, and nothing will ever take away his happiness.'

"Ahbez, the philosopher, knows from his long, enjoyable experience with outdoor living that the beauty of Nature brings inspiration, and says he, 'Inspiration is conscious contact with God. Therefore, through the infinite beauty of Nature, man is led to the Divine Reality of God.'

"Ahbez, the naturalist, and a great admirer of the late Mahatma Gandhi, has this to add to his philosophy of life: 'Nature is an outer symbol of an inner truth. That Truth is Unity—Oneness; to come to this is the beginning of the return to Nature.'"

"Probably the greatest truth that Brooklyn-born, blue-eyed Eden Ahbez can offer to our present divorce-ridden, sophisticated society is contained in the closing lines of the song that has made him famous: 'The greatest thing you'll ever learn / Is just to love and be loved in return.'

"Eden Ahbez and his young wife, Anna Jacobson, who fully shares his love of Nature, are living that truth. A baby is on the way as this is being written. The coming 'Blessed Event,' however, will make no changes in their lives and habits. 'We'll wait until he—or she—comes,' Anna explained. 'Then we'll try to be like him—or her—instead of trying to make our child like us. That seems the natural and simple thing to do.'"

4165. *Vegetarian News Digest* (Los Angeles). 1948. Was Jesus Christ a vegetarian? 1(1):5-6. Oct.

• **Summary:** "New light was cast on this controversial, perplexing question at a recent meeting in Los Angeles of a small but growing discussion group. This was led by Raymond York, metaphysical student and exponent of the Bible.

"Joel Striegel offered to read some research material on the affirmative side of the question. He stated he believed

Jesus Christ was a consistent teacher and meant it when He uttered, 'Blessed are the merciful,' and 'The meek shall inherit the earth.' He declared Christ could have been but a vegetarian, because He taught love and compassion for all creatures. He next read from a brochure titled, 'The Iron Curtain of Religious Doctrine,' by F.C. Hornberger * I will mention one book that has been published and offered for sale in the United States for nearly sixty years; yet I am sure it is almost unknown in the orthodox Christian world, and it should be as well known as our own New Testament. This book is Historical Records, concerning Jesus Christ, Messiah-Records copied from the official manuscripts and scrolls made by the Senatorial Courts of Tiberius Caesar, and by the Sanhedrim, in the days of Jesus, entitled Christ found in libraries at Rome and Constantinople, compiled by Rev. W. D. Mahan, between the years 1858 and 1883. Translated by Drs. McIntosh and Twyman of the Antiquarian Lodge, Genoa, Italy.

"These historical and official records are in agreement and in harmony with our present New Testament Gospels. The only slight differences are that Historical Records prove that Jesus had forbidden the slaying of the Paschal Lamb, and that Jesus showed His love for wild animals, even much more so than did St. Francis, all of which was omitted from our present New Testament.

"W.W. Lindsey, president of the Vegetarian Society, Inc. of Los Angeles, explained that where the Bible mentions the word 'meat' it does not mean 'flesh' necessarily, declaring that Webster's dictionary defines 'meat' as 'anything eaten as food.'

"Mrs. Hale, a church member, inquiring during the interesting discussion as to why the ministers rarely, if ever, quote Gen. 1:29, which clearly states, 'Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.' To this question, Raymond York replied, scathingly, 'Of course not; that would tend to interfere with their Sunday chicken dinners!'

"The excellent text book on the subject of non meat-eating from a Biblical viewpoint, 'Why I Do Not Eat Meat,' by Alma White, founder of the Pillar of Fire Faith, was recommended by one of the group as containing many answers to difficult questions. (Note: The editor has this enlightening book in his library and highly recommends it.)

"In summarizing the subject of the evening, Mr. York concluded:

"Nothing that was later given in the Bible altered the command in Gen. 1:29. When the law was given through Moses 'Thou Shalt Not Kill' it meant just that; but to make it even plainer, through the mouths of various prophets, it was said, 'He who slayeth an ox is as if he slayeth a man.'

"It is plain that Jesus who came not to destroy the law but to fulfill it did not eat dead corpses and so make an open sepulchre of his throat and a graveyard of his stomach.

"There is no record in the Gospels that says Jesus ate meat or fish although it shows many of His followers did.

"Jesus had the power to give life and had He wanted to take the life of a creature it would have been lawful for Him because He had power to replace it. Man does not have that power so when he eats meat he becomes both a thief and a murderer.

"These discussion meetings take place on the first and third Thursdays of each month at 7:30 p.m. in the Rainbow Room, at 3210 W. Pico Blvd., corner of St. Andrews Place. Subjects are very varied. The public is invited. Freewill offering."

4166. *Vegetarian News Digest (Los Angeles)*. 1948.

Prominent vegetarian leaves for conference. 1(1):7-8. Oct.

• **Summary:** "Mr. Kaj Dessau, secretary of the International Union of Vegetarians [International Vegetarian Union],... is now completing his trip through the United States, Canada and Mexico. The purpose is to study conditions of vegetarianism in North America and to report to the American Vegetarian Conference which will meet in November at Camp Hygiology, Rhinebeck, New York." The conference chairman is Dr. Jesse M. Gehman, P.O. Box 1725, Paterson, New Jersey.

"During his fortuitous visit to California, Mr. Kaj met such distinguished American vegetarians as Mr. and Mrs. E.L. Pratt, of Pismo Beach, publishers of the *American Vegetarian*, Dr. K. Nimmo of Oceano, formerly secretary of Vegetarians International of Los Angeles, and Dr. Norman Walker, inventor of the famous juicing machines, an author and accomplished lecturer on the raw food diet and Nature Cure.

"Just before Mr. Dessau left the City of the Angels, a welcoming-farewell dinner was tendered him by Dr. Pietro Rotondi at the latter's home, 1854 Winona Boulevard, on Thursday evening, Aug. 12."

4167. *New York Times*. 1948. Vegetarian Party to make plans. Nov. 6. p. 3, col. 1.

• **Summary:** Discusses the U.S. Vegetarian Party's conference plans.

4168. Coates, Paul V. 1948. Dining around town. *Mirror News (Los Angeles, California)*. Nov. 16. p. 39.

• **Summary:** "There are about ten thousand vegetarians in Los Angeles. One of them advised me to call Clarke Irvine for further information on the local fruit and nut set.

"Mr. Irvine is a health lecturer. Some years ago he was a publicity man for MGM [Metro Goldwyn Mayer]. He left to journey to the South Seas... When he returned he was a firm student of 'Back-to-Nature' living.

"I called Mr. Irvine at Normandy 9017 and was greeted by a soft feminine voice which purred, 'Let's Live!'"

That was the "title of Irvine's official publication. I

learned there that he frequently lectures before the Los Angeles Vegetarian society which holds monthly clam-bakes (without the clams, of course) at a place called Sanfords.

"Sanfords cafeteria has been feeding the health faddists in L.A. for years. Their intriguing menu offers such items as Vegetarian cutlet (protein of wheat baked or grilled in egg batter), and soy cheese scallop. This is made from the milk of the soy bean and served as a meatless meatball.

"The one hundred percent, true-blue vegetarian will not eat butter or drink milk..."

4169. *Los Angeles Times*. 1948. Thanksgiving fetes planned in Southland: Churches schedule special services to mark holiday. Nov. 24. p. A1. Nov. 25. p. A14.

• **Summary:** The Vegetarian Society, instead of killing Tom Turkey, will offer a Thanksgiving dinner at 4 p.m. at the Unitarian Church, 2936 W. 8th St. It will include mixed fruit-cup, green salad, vegetable salad, baked squash with protein dressing, green peas, red cabbage, cranberry sauce, pumpkin pie, apples, dates and other fruit. After the feast there will be folk dancing and square dancing in Channing Hall.

4170. *New York Times*. 1948. All the 'trimmin's,' with turkey absent, give vegetarians a joyous Thanksgiving. Nov. 26. p. 25, col. 6.

• **Summary:** The 17th annual Thanksgiving dinner held by the Vegetarian Society of New York was attended by about 150 members at the Farmfood Restaurant, 104 West 40th Street in New York City. The main course was "nut meat roast" accompanied by cranberry sauce and pumpkin pie. The principal speaker at the dinner was Dr. Jesse Mercer Gehman, a naturopath physician from Paterson, New Jersey, and president of the American Vegetarian Union.

Note: The first annual Thanksgiving dinner held by this society was apparently in Nov. 1932.

4171. *Madison Health Messenger (Madison, Tennessee)*.

1948. Soybeans—A wonder food: Madison College works with the soybean. Fall. p. 1, 3-4.

• **Summary:** The soybean originated in China. However this "food of the ancients now seems destined to turn its antiquity into one of the most valuable foods in the modern world.

"The first actual mention in the literature of this wonder bean is recorded in Emperor Chen Nung's *Materia Medica*, written under date 3838 B.C. In the Legendary period of China the story of bandits attacking a merchant caravan has been handed down through generations in which it is said that the miracle wonder food, soybeans, were the lifesavers of some merchants, who, being surrounded and besieged by bandits until their own provisions were exhausted, noticed a vinelike plant bearing a legume which they had never seen before from which they made flour and baked cakes. Energized therewith, they fought off the enemy until help came. So the legend goes, soybeans became the staff-of-

life in the great nation of China which still ranks first in population in all the world.”

Soybean “oil is used extensively in Margarine in which it is used up to 80% in certain brands (Sure Good, sold by A. & P., and Nu-Maid, sold by Kroger).” Many brands of margarine contain 20-80% soybean oil.

Discusses the work of Henry Ford with soybeans and soyfoods. “His research staff made soybean milk and cheese, soybean-nuts, canned green soybeans, soybean sprouts, and a hundred other things.”

“With the knowledge of widespread disease in the animals used for food by man, the founders of Madison College adopted a vegetarian diet supplemented with dairy products and eggs. For over 44 years this has been strictly adhered to in the food preparation for the students, faculty, workers, and patients at its 165 bed sanitarium and hospital... For over 30 years [since 1918 or before] Madison has been growing soybeans. They have occupied a place of prominence in its menus for many years.” Then Madison began to manufacture soybean food for the public. More and large equipment was added. “In 1941 a new plant was started and today Madison Foods are produced in a fine daylight plant of modern design and construction...”

A list of Madison’s foods is given, together with the weight of the can or bag in which each is sold: Kreme O’Soy, Zoy-Koff, Stake-Lets, Yum, Zoyburger, Vigorost, Not-Meat, Soy Cheese [Tofu].

4172. Striegel, Joel V. 1948. Nature boys I know. *Vegetarian News Digest* (Los Angeles) 1(3):3-4, 18. Dec.

• **Summary:** “Ever since Eden Ahbez wrote America’s No. 1 hot tune, the song that has made him famous, the Nature Boy idea has spread epidemically... Several Los Angeles naturists who were already inclined that way began to live as Nature Boys.”

Another Nature Boy is Gene Mariani (“Gypsy Gene”), who often travels on his bicycle, and is frequently seen at “Muscle Beach” in Santa Monica. “He keeps in physical fitness by following a regimen of rising at daybreak, retreating at sunset, avoiding not only meat, fish and fowl but coffee, tea, milk, dairy products and packaged foods, also any foods touched by fire. He sleeps on the ground in the open under the stars. He smiles often and maintains a jolly spirit in spite of the gibes he receives from jokesters.”

Buddy Rose, age 41, like Ahbez, came from Brooklyn, New York; he was attracted to California because of its varied topography, climate, and spiritual environment. Fifteen years ago he was very ill but more than a “decade of natural living has brought him health of body and peace of mind. Wherever he goes, Buddy Rose makes friends; he believes in upliftment, ‘in expanding someone’s joy in life.’”

“Robert Bootzin, about 30, known as ‘Boots,’ is one of Nature’s Boys who never drank or smoked. Bearded, rugged, athletic, Bootzin can play in professional football but does

not prefer professional sports. He loves to sing, and shows his respect for Nature quite frequently. He works at fruit-picking in the summertime and eats only natural food.

“Emile Zimmerman, also about 30, who came to California from Michigan over a year ago, is the adonis type of Nature Boy. Blond, six foot tall, with a fine physique, Zimmerman is making great strides in developing his body toward perfection by exercise, outdoor living and proper food. Musical, quiet and contemplative, he, like Bootzin, speaks of Nature with great respect.

“A different type of Nature Boy who inclines strongly toward the religious life is that of Forrest Nannery, also known as Bob Wallace, and that of Sam Price. Both full-bearded, raw food vegetarians, they wear sackcloth robes as a symbol of simplicity, sleep outdoors, and walk barefooted. They eschew root vegetables and eat all their natural foods whole without cutting into them; thereby preventing oxidation and loss of vitamins. Both these naturists are said to come from rather wealthy parents.”

A small photo shows Robert Bootzin [“Gypsy Boots”], Forrest Nannery, and Emile Zimmerman.

4173. *Vegetarian News Digest* (Los Angeles). 1948.

Vegetarian Party to enter politics. 1(3):10-11. Dec.

• **Summary:** New York, NY: With the 1948 elections now over, Symon Gould announces that the Vegetarian Party “has already launched a program for the national campaign.” A conference of leading vegetarians and natural hygienists will appoint state organizers “to prepare the ground for national campaigns to be conducted for local offices and the 1950 Congressional contests.

“Mr. Gould also suggests that overtures be made to such groups as the prohibitionists, anti-vivisectionists, Townsendites and anti-tobaccoists to unite their forces under the standard of the Vegetarian Party in 1952.” “Mr. Gould also announces the inaugural issue of *The International Vegetarian and Progressive Health Journal*, which will be the official publication of the American Vegetarian Party with offices at 117 West 48th Street, New York.”

4174. *Vegetarisches Universum* (Das). 1948-- . Serial/periodical. Reutlingen, Germany. [Ger]*

• **Summary:** In Dec. 1969 this periodical described itself as “the big reform paper.” Address: Reutlingen, Germany.

4175. Ahbez, Eden. 1948. Nature boy (Song, with music and lyrics).

• **Summary:** This song by “eden ahbez” was made famous by Nat King Cole. Talk with Gordon Kennedy of Ojai, California. 2002. Sept. 10. The writer’s surname is pronounced “AH-bay.” Eden was killed in an accident. Eden’s personal papers are in the possession of a man named David who lives in Desert Hot Springs, California. Address: Los Angeles, California.

4176. Bircher-Mueller, Martha. 1948. *Das kleine Bircher-Kochbuch: 200 fleischlose Rezepte fuer die Jetztzeit* [The little Bircher cookbook: 200 meatless recipes for the present time]. Haag, Netherlands and Munich, Germany: Verlag Hermann Linck. 90 p. 21 cm. [Ger]

• **Summary:** A vegetarian cookbook in the Bircher-Benner tradition.

4177. London Vegetarian Society. 1948. *The earliest writings of Mohandas Karamchand Gandhi from The Vegetarian* 1891. London. Folio. *

4178. Rotondi, Pietro. 1948. *Vegetarian cookery*. 2nd ed. Hollywood, California: Published by the author. 150 p. Recipe index. 21 cm. 1st edition was 1942.

• **Summary:** This book is identical to the original 1942 edition except that: (1) It is now published in paperback by the author; (2) A color photo of the smiling author, standing at the door of his office by a sign “Dr. P. Rotondi, Chiropractor, Nature Cure,” appears on the front cover; (3) The author’s business card, which includes the address of his chiropractic office, appears at the bottom of the copyright page; (4) The last page of the index, p. 151, was accidentally not printed. Address: 1916 Vista Del Mar Ave., Hollywood, California. Phone: 463-2972.

4179. Sherman, Henry Clapp. 1948. *Food products*. 4th ed. New York, NY: The Macmillan Co. vii + 428 p. Illust. Index. 22 cm. [400+* ref]

• **Summary:** The author is one of America’s leading nutritionists. The dry residue of foods consists of combustible matters (organic substances) and ash (non-combustible, the “so-called mineral elements”) (p. 1). The fats are all glycerides, i.e., substances consisting of combinations of glycerol with fatty acids. As the molecular weight of fats increases, so does their boiling or melting points, while their solubility decreases. Butter is the only fat that contains all the fatty acids. Seed oils used for food include cottonseed oil, soybean oil, peanut oil, corn oil, etc. After food fat is digested and absorbed by the body, it appears in the blood in the form of “glycerides collectively called neutral fat” (p. 810).

The three basic types of proteins are: Simple proteins (albumins, globulins, glutelins, etc.), conjugated proteins (nucleoproteins, glycoproteins, phosphoproteins, lecithoproteins, etc.), and derived proteins (primary {proteans} or secondary {proteoses, peptones, peptides}) (p. 11-13).

Children from ages 3 to 13 should drink a quart of milk a day (p. 82-83). Pork is the main meat produced in America, followed by beef. Veal is mainly a by-product of the dairy industry. In the USA, veal calves must be at least 3 weeks old when slaughtered; in most parts of Europe they may be

younger. The term “meat packing” derives from the “early days of the industry when farmers or local butchers cured and smoked surplus meat, packing it largely in barrels, for local use, for supplying ships, and for export trade.” This industry began in about 1830, with companies packing pork in Cincinnati, Ohio, which was the center of the corn belt.” For a full account of the history of the industry see *American Livestock and Meat Industry*, by Clemens. (p. 137-39). Table 13 shows the percentage of free, bound, and total purines in different meats (p. 155).

In Chapter 9, titled “Vegetables,” the section on “legumes” (p. 233) states: “Soybean flour and related products (“soya”) constitutes in the United States a ‘new’ addition to the dry-legume food group; but one of great potential importance. As yet this important potential resource has been given but slight and slow recognition as human food by the peoples of either the United Kingdom or the United States.” Soybean flour typically contains 30-45% protein. The “chemical composition or amino-acid make-up of soybean and peanut proteins is much like that of meat proteins...” Table 26 shows the “Percentages of individual amino acids in legume proteins” including glycinin (soybean). The large increase in soybean production in the USA during World War II “has shown that our supply of mature legumes and their products as human food can readily be increased several-fold whenever this seems likely to meet the needed support of consumer demand.” In 1946 soybean flour was recognized by the Food and Drug Administration as an alternative to added wheat gluten, “gum gluten,” in macaroni products.

A major theme of this book is the “balance of acids and bases” or of “acid-forming and base-forming elements,” however it is given less space than in the 1917 edition. The base-forming elements are sodium, potassium, calcium, and magnesium (p. 76). Eggs have a “considerable preponderance of the acid-forming elements...” (p. 128). “Meats contain a decided excess of the acid-forming over the base-forming elements” (p. 156). Fruits and vegetables “render the body two important services in helping it to maintain a good intestinal hygiene and a wholesomely liberal level of alkaline reserve (or surplus of potentially base-forming mineral elements) (p. 281-82).

Oils can be classified according to the way they are pressed. Peanut oil is prepared from the less choice nuts and from the germs, which are a by-product of making peanut butter. “In the *expeller press*, the nut meats are only slightly heated in the conveyor which carries them to the press. The meats are run through rolls which crush them and release the oil from the oil cells. By this method there is produced a small quantity of high quality oil known as *cold-press* or *virgin* peanut oil which when filtered is suitable for table purposes without any drastic refining treatment. With the *hydraulic press*, the ground nuts are heated thoroughly to facilitate expulsion of the oil.” Peanut butter was first

produced commercially in about 1907 (p. 293).

Chapter 12, "Edible fats and oils" notes that "peanut (arachis) oil and soya bean oil" come from the seeds of leguminous plants (p. 303). Before the war, cottonseed oil and coconut oils were the vegetable oils most used in margarine manufacture in the USA. "During the Second World War the supply of coconut oil was almost entirely cut off, while our domestic production of peanut oil was notably increased and that of *soybean oil* was very greatly accelerated." In fact more than 3 times as much soybean oil was used on average each year during 1943-46 as in 1937-41 (p. 312). Important edible vegetable oils in the USA are the oils of coconut, corn, cottonseed, olive, peanut, sesame seed, palm kernel, poppy seed, rape seed, soybean, and sunflower. There follows a long discussion of only two of these oils: olive oil then of cottonseed oil. The term "salad oil" when used alone is understood by law to mean olive oil. Under cottonseed oil: The two main types of expression equipment in general use in this country are the hydraulic press and the Anderson expeller. "The latter is more modern and is continuous in operation. It depends for its action on a spiral screw..." "The so-called *cold-pressed* or expeller oil differs mainly for the *hot-pressed* (hydraulic presses) oil in that the former requires longer agitation with caustic soda solution before heating in the subsequent refining operation." Refining, wintering, and hydrogenation / hardening are then described (p. 314-16). Table 45 (p. 408) gives the thiamine content of various foods, including soybeans.

Also discusses: Peanuts, peanut butter, and peanut oil (p. 291-96, 299-301). Almonds. Margarine (p. 310-12). Shortenings (p. 317). Address: PhD, ScD, Mitchell Prof. Emeritus of Chemistry, Columbia Univ. [New York City].

4180. *Cadernos Culturais Naturistas (Journal of Natural Culture)*. 1948?-. Serial/periodical. Lisboa [Lisbon], Portugal: Editorial Natura. 17 cm. [Por]

• **Summary:** Each issue seems to focus on one subject. For example, issue no. 3, 1948, is about aloe (alho). Address: Lisbon, Portugal.

4181. Koch, Carrie Funk. 1949. The soy bean—health and beauty value. *Vegetarian News Digest (Los Angeles)* 1(4):6-7. Jan.

• **Summary:** Gives a brief history of the soy bean, and its nutritional value. *Good Health* magazine (Sept. 1936) reported that the Dionne quintuplets were saved by a new type of lacto-bacillus bifidus acidophilus grown in soy bean milk.

4182. *Vegetarian News Digest (Los Angeles)*. 1949. First American vegetarian conference. 1(4):12. Jan.

• **Summary:** On 11-14 Nov. 1948, thirty-six conferees from across the United States and Canada assembled at Hygiology Country Club in Rhinebeck, New York, for the "most dynamic and inspiring conference ever held in the United

States." First, it wrote a basic four-point platform which would serve to unify vegetarians throughout North America.

Then it established the seven goals of an organization tentatively called The American Vegetarian Union.

4183. *Vegetarian News Digest (Los Angeles)*. 1949. Newsy notes... [Clifton's cafeterias in Los Angeles]. 1(4):19. Jan.

• **Summary:** "I recently wrote to Clifford E. Clinton of Clifton's cafeterias telling him that beautiful as they are there is one thing that mars the delightful atmosphere—the serving and consumption of the decaying flesh of murdered animals..."

4184. Taylor, Geoffrey F.; Chhuttani, P.N.; Kumar, Shiv. 1949. The meat ration and blood levels: Investigation of Indian soldiers in Persia and Iraq, 1944. *British Medical Journal*. i(4596):219-21. Feb. 5. [7 ref]

• **Summary:** In 1945 Taylor and Chhuttani reported a striking contrast between the vegetarians and the meat-eaters of the Indian soldier population (Iraq) in terms of the incidence, severity, and type of anemia suffered. This prompted an investigation into the blood levels of the apparently healthy men on full duty. The garrison had about 17,000 meat-eaters and 1,188 vegetarians, the latter of whom showed a high hospital admission rate of nutritional macrocytic anaemia. The haematological investigation "revealed that on average the vegetarians exhibited a statistically significant lower blood level, with macrocytosis. A number were suffering from frank nutritional macrocytic anaemia. The vegetarians' sternal-marrow nucleated red cell percentages were also significantly different from those of the meat eaters and had a higher megaloblast-erythroblast level."

4185. Gandhi, M.K. 1949. Food shortage & agriculture. Ahmedabad, India: Navajivan Publishing House. xii + 227 p. May. See p. 36-39, 126, 142. 22 cm. [2 ref]

• **Summary:** This anthology contains mostly reprints of articles by Mohandas Karamchand Gandhi. "Editor's note [by Bharatan Kumarappa]. The aim of this book is to bring together Gandhiji's writings and the writings also of others published in his weekly, the *Harijan* on how we should cope with food shortage, and in this connection also, on what should be done to improve our agriculture.

"Most of his suggestions regarding food shortage were made in 1946 and 1947, although food scarcity of more than the usual type existed in India for three or four years before that date. The reason for his silence between 1942 and 1946 is that it was only in 1946 that he was permitted by the [British-run] government to resume publication of the *Harijan* which remained under a government ban from August, 1942.

"One thought which runs through all Gandhiji's writings is that we must be self-reliant, and solve our problems ourselves without looking for aid from outside... An

agricultural country like India should, he holds, be able to feed itself, and not only itself but also help to feed others... True democracy requires that the people should manage their own affairs." Address: India.

4186. Billig, Herbert. 1949. Die deutsche Volksernaehrung; leben wir heute vegetarisch? [The German diet: Do we live vegetarian today?]. *Natur und Nahrung* 3(11-12):17-18. June. [Ger]*

4187. *Vegetarian News Digest (Los Angeles)*. 1949. The First American Vegetarian Convention. 1(7):12. May/June.

• **Summary:** "It is with profound pleasure, mingled with a feeling of great responsibility, that the Committee of the First American Vegetarian Conference at Rhinebeck, New York, formed November 13, 14, 15, 1948, now the Promotional Committee of the First American Vegetarian Convention, announces the date and site of the convention.

"We are desirous of reaching as many as possible of the estimated three to five millions of vegetarians in this country in order to extend a hearty invitation to as wide a field as we can; the purpose is to have a large representation to help organize the American vegetarians on a national basis for the first time in our history.

"The work accomplished at the First American Vegetarian Conference at Dr. Anderson's Camp Hygiology at Rhinebeck, N.Y., last November, laid the ground work.

"We are therefore appealing to the readers of the VEGETARIAN NEWS DIGEST, knowing that many of them are vegetarians, and that they will want to assist in making the First American Vegetarian Convention a success and bring into being a national organization.

"The facilities we have been able to procure are the most appealing both from the standpoint of convenience and price.

"The convention will be held at beautiful Ayres Estate, on Lake Geneva, Wisconsin, 13 hours north of Chicago. Register NOW!

"The cost of accommodation for the entire week, including room and food, is \$18.50 to \$30.00. Begin saving now for this event [Aug. 21-27], the greatest occasion in vegetarian history.

"There are upwards of 400 acres of beautiful woodland and trails for walking, hiking, and hill climbing; and there are equestrian trails and good horses available. Situated on the lake, boating—both speed and sail, and water sports are available, not to mention bathing. The spacious grounds provide for a variety of outdoor sports. Moreover, there will be ample opportunity for sun and air bathing, camp fire groups, singfests, old fashioned hay rides, and dancing, according to desire.

"Food will be vegetarian and natural. Our own nutritional and culinary experts, Dr. John Maxwell, proprietor of the famous Maxwell Health Center and Vegetarian Restaurant at 238 South Wabash Avenue,

Chicago, and Dr. Robert H. Anderson, director of Camp Hygiology at Rhinebeck, New York, will be on hand to supervise. Special attention is being given to the planting of the very vegetables desired for harvesting at the time for the Convention.

"No effort is being spared to make this the most glorious event in the history of the vegetarian movement. Milk, butter, cheese, eggs, and other farm products from two well-run farms will be available to those desiring these foods.

"For those who have always wanted a national vegetarian organization, here is the opportunity to cooperate and make it possible.

"Register Now by sending \$3.00 to:

"Mr. Howard Bishop, Treasurer

"First American Vegetarian Convention

"Summit, New Jersey

"Scheduled travel facilities and approximate cost will be published at a later date.

"First American Vegetarian Convention Committee

"Dr. Jesse Mercer Gehman, Chairman

"Mr. Kaj Dessau, Co-Chairman and Secretary

"Mr. Neil Ehmke, Vice Chairman

"Mr. Howard Bishop, Treasurer."

4188. *Vegetarian News Digest (Los Angeles)*. 1949. Newsy Notes... [Oakland]. 1(7):21. May/June.

• **Summary:** Walter Gordon, Secretary, The Oakland Vegetarian Health Society, advises its meetings will now be held on the third Sunday of each month, the San Francisco group meeting on the second Sunday of the month. Mr. Gordon publishes an informative, monthly bulletin of interest to vegetarians in the northern part of California. You may write to him at 1737 101st Ave., Oakland 3, Calif., and have your name placed on the mailing list. He also publishes monthly a sheet titled *The California Cooperative Colonies News*.

4189. *Vegetarian News Digest (Los Angeles)*. 1949. Attention! Vegetarians! [National American Vegetarian Census]. 1(7):13. May/June.

• **Summary:** "Identify yourself in the National American Vegetarian Census now being taken. Fill out the form below. Paste it on a penny post card, and send it off today to our headquarters.

"For 1¢, you can do so much. You can help to make the vegetarian philosophy a vital factor in the social and economic life of America. You can help us to organize all scattered forces.

"If you send us the form, filled in, we will keep you informed of the work we are doing—about the convention—the beginning of the American Vegetarian Union, and so forth.

"Invest 1¢ and two minutes of your time. Now! Today!

"Write our address on the face of the card, and information about yourself on the reverse side.

“National American Vegetarian Census
“Dr. Jesse Mercer Gehman
“First American Vegetarian Convention
“P.O. Box 1725
“Paterson, N.J.”

Note: A form below this shows the information wanted:
Name, address, phone number and occupation.

4190. *New York Times*. 1949. Vegetarian to give Israel meaty advice. July 16. p. 14, col. 4.

• **Summary:** “The difficulties of feeding the State of Israel could easily be solved if Israelis would only listen to Symon Gould, who left for that country yesterday aboard the Gdynia America liner Sobieski.

“Mr. Gould, a crusading vegetarian, who was vice presidential candidate of the American Vegetarian party last year, took with him ten samples of meat substitutes made on a nut or soya bean base. He said he would try to educate Israelis to use his products among which there is a ‘soy-burger,’ which in Mr. Gould’s opinion should do nicely in lieu of a hamburger.

“The liner sailed with 770 passengers for Mediterranean ports...”

4191. Gandhi, Mohandas Karamchand. 1949. Diet and diet reform. Ahmedabad, India: Navajivan Publishing House. xii + 176 p. July. See p. 32, 40-41, 51-54, 136-48. 22 cm.

• **Summary:** The purpose of this anthology is “To bring together Gandhiji’s writings [articles, essays, and correspondence] on the subject in... *Young India* and *Harijan* [1935]. Gandhiji’s writings are included in Part I of this book and those of others in Part II.” See also “The Moral Basis of Vegetarianism” (p. 8-12). Gandhi lived 1869-1948. Address: Bombay, India.

4192. Madison Foods. 1949. Madison Foods featured recipes (Leaflet). Madison College, Tennessee. 2 panels each side. Each panel: 22 x 14 cm. Undated.

• **Summary:** “For real eating pleasure—Nu-Steak—Vegetarian.” On the cover is a photo of a table setting with roses in a vase, food on 3 plates, a napkin and glass. On page 2-3 are recipes for using Madison Foods, which include: Nu-Steak or Steak-Lets. Mock Chicken. Madison Burger. Not-Meat. Cheze-O-Soy (tofu). Zoyburger.

On page 4 are descriptions of 11 Madison Foods Products” Zoy Koff, Nu-Steak, Madison Burge4, Mock Chicken (all gluten chunks), Sandwich Loaf, Stake-Lets, Cheze-O-Soy, Not-Meat (with peanuts ground to a meal, soy grits, and seasoning), Yum, Zoyburger, and Vigorost.

A table gives a nutritional analysis of each. Note: These are vegetarian recipes, featuring meat alternatives made by Madison Foods.

4193. *Vegetarian News Digest* (Los Angeles). 1949. Vegan

notes... 1(8):14. July/Aug.

• **Summary:** “The Vegan Society of England reports an active membership of over 500 persons.”

4194. *Vegetarian News Digest* (Los Angeles). 1949. [Song about vegetarianism to the tune of “Onward Christian Soldiers” reprinted from *The New Zealand Vegetarian*]. 1(8):15. July/Aug.

• **Summary:** The first verse and chorus go like this. The rest is pretty corny.

“We are Vegetarians, for we eat no meat,
“We are not barbarians, all the world we greet,
“We are all life-savers, offering true wealth,
“We are all crusaders fighting for world health.
Chorus
“Onward Vegetarians,
“Never cease your cry,
“For world health and well-being
“Creatures need not die.”

4195. *Vegetarian News Digest* (Los Angeles). 1949. Book Review: *Vegetarianism for Beginners*, by Maud Baines. 7th ed. Published by the Manchester Vegetarian Society. 1(8):25. July/Aug.

• **Summary:** It is estimated that there are 20,000 vegetarians in London alone.

4196. *Vegetarian News Digest* (Los Angeles). 1949. Announcing a new magazine... *The Vegetarian*. 1(8):30. July/Aug.

• **Summary:** Published quarterly by Alethea International in Chicago.

4197. *New York Times*. 1949. Meatless drive in Israel: Symon Gould invites Cabinet to vegetable dinner. Sept. 8. p. 12, col. 2.

• **Summary:** “Tel Aviv; Israel, Sept. 7—Symon Gould, who ran for the United States Vice Presidency on a vegetarian ticket in 1948, has invited the Israeli Cabinet members to a dinner next week on canned vegetable substitutes for meat. He has also invited physicians, farmers and restaurant owners. The idea of the dinner is to demonstrate that the Israelis can do without meat.”

“Mr. Gould has met the Israeli vegetarians who are promoting a naturalist agricultural settlement near Haifa where dairying and poultry farming will be banned.”

4198. Adolph, William H. 1949. Important aspects of nutrition research in China. *Science and Technology in China* (Nanking) 2(5):80-83. Oct. [53 ref]

• **Summary:** One section titled “Vegetarian diets” discusses the nutritional value of soybeans and soybean milk. Table 1 shows the percentage of total calorie intake provided by four food groups: Cereals and legumes 88%, vegetables 5%,

fats 4%, meat and eggs 3%. Table 2 shows the average per capita daily nutrient intake: Calories 2,500, protein 80 gm, fat 30 gm (11% of calories from fats), carbohydrates 480 gm, calcium 400 mg, phosphorus 1,200 mg, iron 20 mg. Address: Peking Union Medical College, Peking, China.

4199. *Vegetarian News Digest (Los Angeles)*. 1949. The case for vegetarianism in the Bible, Part I. 1(9):5-8. Sept/Oct.

• **Summary:** “(Roy Garrison, author of this treatise, is an avid student of the Bible and a staunch exponent of vegetarianism from a religious viewpoint. He is now serving in the United States Merchant Marine, having traveled around the world seven times, visiting about sixty countries—besides 48 of our own states. During his peregrinations he has collected a vast amount of material that supports vegetarianism in all its phases. He has been particularly disturbed, however, by the fact that while there are 700,000,000 Christians in the world not one per cent of them are vegetarians. Through the medium of this Digest he is anxious to do something about this deplorable condition. When the following treatise is completed in three issues, Roy Garrison proposes having 3000 or more copies reprinted in booklet form, with an attractive cloth cover, and distributed to 300 or more public libraries in the larger cities of each state and to about 200 libraries in outside territories. He is convinced that these Words of God—contained in a handy booklet for worldwide distribution—will exert a tremendous influence in turning Christian-thinking people toward vegetarianism. We agree, and will cooperate with him in his noble endeavors.—Editor).

“Science, archaeology and fulfilled prophecies prove that the Words of God, as given to us in the Bible, are true; they are a positive guide, a wonderful help, and an abundant source of wisdom for everyone. We may rejoice in knowing that the Bible endorses and emphasizes living the vegetarian way, that it is in perfect accord with scientific research and experiment, and that it confirm: vegetarianism as being the best way of life for health, strength, efficiency and happiness.

“The Creator of all life is plainly and emphatically against the killing of his animal creations and declares that man’s food is to be fruits and vegetables: ‘I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.’ (Gen. 1:29)...”

4200. *Vegetarian News Digest (Los Angeles)*. 1949. Interesting personalities at the Vegetarian Convention (Lake Geneva, Wisconsin—Aug. 21-27, 1949). 1(9):15-16. Sept/Oct.

• **Summary:** Speakers included: Gunnar Hedfors (came from Sweden), George Hebdan Corsan (age 92, of Toronto, Canada, a vegetarian of more than 50 years), Scott Nearing (lives mostly on his farm in Jamaica, Vermont. Author of *Revolution of our Times*, *Tragedy of Empires*, *Democracy*

is Not Enough, and *War or Peace*), Prof. F.H. Behncke (age 81), Alwella Finnicum, Christian Denzler, Geoffrey L. Rudd (publisher and editor of *The Vegetarian* in England).

The section titled “Some highlights of the conference” (p. 16) gives the titles of noteworthy talks and the speakers.

4201. *Vegetarian News Digest (Los Angeles)*. 1949. Dr. Jesse Mercer Gehman, Chairman of the First American Vegetarian Convention, was elected president of the newly-formed American Vegetarian Union. 1(9):16. Sept/Oct.

• **Summary:** Dr. John Maxwell of Chicago was made Honorary President.

4202. *Vegetarian News Digest (Los Angeles)*. 1949. Health in the news: The soy bean—wonder food of many uses. 1(9):21. Sept/Oct.

• **Summary:** “Allan K. Smith of the Northern Regional Research Laboratory, Peoria, Illinois, recently returned to the United States from the Orient where he learned of countless uses for soy beans. In China, Japan and Korea he found soy beans being fermented, ground, and processed in various ways. In its motherland, Smith discovered, the soybean is a source of flour and cake, oil, bean sprouts, vegetable milk, various sauces and pastes, curd, cheese, and several other foods.” Describes how soy milk is made in China. One restaurant that Smith visited prepared more than 25 different dishes from soybeans.

4203. *Vegetarian News Digest (Los Angeles)*. 1949. Health in the news: colonization held solution for ills of civilization [“Skydore,” year-round vegetarian resort]. 1(9):22. Sept/Oct.

• **Summary:** Wrightwood, California: Fifty vegetarians discuss colonization in an effort to get closer to nature.

4204. *Los Angeles Times*. 1949. All turkeys thankful for healthy menu. Nov. 20. p. 34.

• **Summary:** “Here’s a Thanksgiving menu to warm any turkey’s heart: Vegetable cocktail, relish, celery, olives, potassium soup, vegetarian cutlet, yams, peas, green salad, whole wheat and huckleberry muffins, pumpkin pie, dates, nuts, dessert, tea.

“It will be served at 4 p.m. Thursday by the Vegetarian Society at their annual Thanksgiving dinner and dance in Channing Hall, 2936 W. 8th St. Approximately 200 diners are expected.”

4205. *New York Times*. 1949. Vegetarian dogma served at dinner: Virtues of eschewing all meat products, coffee and alcohol expounded by faithful. Nov. 25. p. 3, col. 8.

• **Summary:** Describes the Vegetarian Society of New York’s Thanksgiving Day dinner.

4206. Garrison, Roy. 1949. Science supports vegetarianism, part II. [Continuation of article about vegetarianism in the

Bible from last issue]. *Vegetarian News Digest (Los Angeles)* 1(10):7-10. Nov/Dec.

• **Summary:** Continued.

4207. Holbrook, Stewart H. 1949. The vegetarians of Octagon City. *Woman's Day* 13(3):58-59. Dec. *

• **Summary:** An account of an ill-fated vegetarian settlement in the 1850s in Octagon, Kansas.

4208. *Vegetarian News Digest (Los Angeles)*. 1949. [The book titled *The Recovery of Culture*, by Henry Bailey Stevens, won the award for the best humanitarian book of the year]. 1(10):13. Nov/Dec.

• **Summary:** "Henry Bailey Stevens, Mill Road, Durham, New Hampshire, author of the important, comprehensive book, *The Recovery of Culture*, was honored at a recent dinner given at Ambrosia House, Milwaukee, Wisconsin, a famous vegetarian restaurant owned by Henry L. Nunn, associate of the Nunn-Bush Shoe Co. Announcement was made of an award of \$1000 for the best humanitarian book of the year, the award being offered by the Millennium Guild of New York. The Guild's purpose is "to promote consideration of the rights of all races, human and sub-human," with particular emphasis on the unnecessary slaughter of animals. *The Recovery of Culture* is published by Harper & Brothers. Watch for a review of it in this Digest."

4209. *Vegetarian News Digest (Los Angeles)*. 1949. Vegetarian questionnaire. 1(10):14. Nov/Dec.

• **Summary:** Dr. M.G. Hardinge, assistant professor at the College of Medical Evangelists, Loma Linda, California, seeks vegetarians for his study.

4210. *Vegetarian World Forum (London)*. 1949?-1950, 1953-1954. Serial/periodical. London, England. Vol. 7 is spring 1953 and Vol. 8 is winter 1954.

• **Summary:** The 1949? issue continues *The Vegetarian*. 1951-52 issues have the title: *World Forum*. The spring 1953 issue (Vol. 1, No. 7) continues the *World Forum*. Continued by the *Vegetarian and Humanitarian World Forum*. Annual spring issues include a *World Forum Directory*. Address: London, England.

4211. Baines, Maud. 1949. *Vegetarianism for beginners*. 7th ed. Manchester, England: The Vegetarian Society. 66 p. *

4212. Gandhi, Mohandas Karamchand. 1949. An autobiography: The story of my experiments with truth. Translated from the Gujarati by Mahadev Desai. London: Phoenix Press. xiv + 420 p. Portrait. 22 cm. *

• **Summary:** First published in English in 1927-29 (in India) under the title *The Story of My Experiments with Truth*. Includes a discussion of the author's reasons for becoming a vegetarian and his experiments with the vegetarian diet.

Gandhi lived 1869-1948. Address: India.

4213. Hashio, Kazumi. 1949. *Saien no kawazu* [The frog in the vegetable garden]. Tokyo: Toyama-bô. 3 + 296 + 2 p. Illust. 22 cm. [Jap]*

• **Summary:** About vegetable gardening and vegetarianism.

4214. Loma Linda University, School of Dietetics. 1949. Lesson outlines in nutrition & cookery. 2nd ed. Mountain View, California; Brookfield, Illinois; Cristobal, Canal Zone; Omaha, Nebraska; Portland, Oregon: Pacific Press Publishing Assoc. 128 p. 20 cm. [13 ref]

• **Summary:** "Foreword: The purpose of this little book is to serve as a guide in the study of simple facts about nutrition and healthful cookery, primarily prepared to be used in community nutrition classes." The guidelines, in outline format, are also helpful in teaching the principles of healthful vegetarian nutrition and cookery.

Also discusses: Soybeans as a good source of high quality protein (p. 29). The meatless diet: Meat is not a nutritional necessity, disadvantages of flesh foods (animals are diseased; rich in nitrogenous waste products, which kidneys must eliminate. These act as a stimulant; poor source of most vitamins and calcium; expensive), importance of knowing how to make proper substitution when discontinuing a meat diet, protein content of average servings of some [non-flesh] foods (including soybeans) (p. 31-33). Homemade Vegex (with ½ pint soya sauce, p. 113). Protein foods (gives the composition of soybeans, p. 118). Loma Linda Foods (nutritional composition of their commercial products; Vegemeat Burger, Vegemeat Steaks, Nuteena, Proteena, Peanut butter, Vegex; p. 119). Calcium content of foods (incl. turnip greens, mustard greens, soy bean curd, kale, dry soybeans; p. 120). Iron content of foods (incl. mustard greens, soybean curd). Address: Loma Linda, California.

4215. Schweitzer, Albert. 1949. *The philosophy of civilization*. Translated by C.T. Campion. New York, NY: The Macmillan Co. xvii + 347 p. First American edition. Based on the original 1923 London edition. Index. 22 cm.

• **Summary:** This volume has two parts: (1) The decay and restoration of civilization (p. 1-64, in which he argues that philosophy is responsible for the collapse of civilization. Civilization is basically ethical in nature; we no longer have a vital or compelling world-view) and (2) Civilization and ethics (p. 67-344).

The key chapters, in which Schweitzer introduces his central ethical principle of "reverence for life" are the author's preface to the first English edition (p. xi-xvi), chapter 26 ("The Ethics of Reverence for Life," p. 307-29), and chapter 27 ("The Civilizing Power of the Ethics of Reverence for Life, p. 330-44). For details, see the 1923 edition.

Schweitzer develops a cosmic, mystical, spiritual, and ethical worldview emphasizing world-and-life affirmation permeated by a deep respect for all life. In Chapter 26, he states (p. 310-11): "A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives. He does not ask how far this or that life deserves one's sympathy as being valuable, nor, beyond that, whether and to what degree it is capable of feeling. Life as such is sacred to him. He tears no leaf from a tree, plucks no flower, and takes care to crush no insect. If in summer he is working by lamplight, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed winged upon his table.

"If he walks on the road after a shower and sees an earthworm which has strayed onto it, he bethinks himself that it must get dried up in the sun, if it does not return soon enough to ground into which it can burrow, so he lifts it from the deadly stone surface, and puts it on the grass. If he comes to an insect which has fallen into a puddle, he stops a moment to hold out a leaf or stalk on which it can save itself.

"He is not afraid of being laughed at as sentimental. It is the fate of every truth to be a subject for laughter until it is generally recognized. Once it was considered folly to assume that men of color were really men and ought to be treated as such, but the folly has become an accepted truth. To-day it is thought to be going too far to declare that constant regard for everything that lives, down to the lowest manifestations of life, is a demand made by rational ethics. The time is coming, however, when people will be astonished that mankind needed so long a time to learn to regard thoughtless injury to life as incompatible with ethics.

"Ethics are responsibility without limits towards all that lives." Address: Strasbourg, Alsace, France.

4216. Schweitzer, Albert. 1949. Out of my life and thought: An autobiography, translated by C.T. Campion. New York, NY: Henry Holt and Company. 274 p. Postscript by Everett Skillings. Portrait. 21 cm. *

• **Summary:** "Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed through my mind, unforeseen and unsought, the phrase, 'Reverence for Life.'"

"Affirmation of life is the spiritual act by which man ceases to live unreflectively and begins to devote himself to his life with reverence in order to raise it to its true value. To affirm life is to deepen, to make more inward, and to exalt the will to live."

"Truth has no special time of its own. Its hour is now—always."

"But man comes again and again into the position of being able to preserve his own life and life generally only at the cost of other life. If he has been touched by the ethic of reverence for life, he injures and destroys life only

under a necessity which he cannot avoid, and never from thoughtlessness. So far as he is a free man he uses every opportunity of tasting the blessedness of being able to assist life and avert it from its suffering and destruction" (p. 234).

Note: The author lived 1875-1965. Address: Strasbourg, Alsace, France.

4217. Schweitzer, Albert. 1949. Author's preface to the first English edition (Document part). In: Albert Schweitzer. 1949. The Philosophy of Civilization. Translated by C.T. Campion. New York, NY: The Macmillan Co. xvii + 347 p. See p. xi-xvi. First American edition. Based on the original 1923 London edition.

• **Summary:** This preface was written by Schweitzer in Feb. 1923 at Strasbourg, Alsace. He states the conclusion of his thinking over the past 23 years, and especially during World War I, that the real essential nature of civilization is ultimately ethical and moral, and depends on the mental disposition of the individuals in that civilization. "Creative, artistic, intellectual, and material attainments can only show their full and true effects when the continued existence and development of civilization have been secured by founding civilization itself on a mental disposition which is truly ethical... If the ethical foundation is lacking, then civilization collapses, even when in other directions creative and intellectual forces of the strongest nature are at work."

"This moral conception of civilization... makes me almost a stranger amidst the intellectual life of my time." To re-establish our civilization on an enduring basis, we must "give ourselves up again to the ethical view which obtained in the 18th century.

"The second point which I desire should obtain currency is that of the connection between civilization and our worldview (*Weltanschauung*). At the present time no regard is paid to this connection. In fact, the period in which we are living altogether misses the significance of having a worldview. It is the common conviction nowadays, of educated and uneducated alike, that humanity will progress quite satisfactorily without any worldview at all.

"The real fact is that all human progress depends on progress in its worldview, whilst, conversely, decadence is conditioned by a similar decadence in this worldview. Our loss of real civilization is due to our lack of a worldview."

"Only as we again succeed in attaining a strong and worthy worldview, and find in it strong and worthy convictions, shall we again become capable of producing a new civilization. It is this apparently abstract and paradoxical truth of which I proclaim myself the champion." For civilization to thrive, firstly "we must be prepared to act affirmatively toward the world and life; secondly, we must become ethical. Only when we are able to attribute a real meaning to the world and life shall we be able to give ourselves to such action as will produce results of real value."

"Nothing of real value in the world is ever accomplished without enthusiasm and self-sacrifice.

"But it is impossible to convince men of the truth of world- and life-affirmation and of the real value of ethics by mere declamation. The affirmative and ethical mentality which characterizes these beliefs must originate in man himself as the result of an inner spiritual relation to the world. Only then will they accompany him as strong, clear, and constant convictions, and condition his every thought and action."

"How is it that we have gotten into this state of lacking a worldview? It is because hitherto the world- and life-affirming and ethical worldview had no convincing and permanent foundation in thought. We thought again and again that we had found such a basis for it; but it lost its power again and again without our being aware that it was doing so, until finally, we have been obliged, for more than a generation past, to resign ourselves more and more to a complete lack of any worldview at all."

"Thus, in this introductory part of my work, I proclaim two truths and conclude with a great note of interrogation. The truths are the following: The basic ethical character of civilization, and the connection between civilization and our worldviews. The question with which I conclude is this: Is it at all possible to find a real and permanent foundation in thought for a worldview which shall be both ethical and affirmative of the world and life?" Address: Strasbourg, Alsace, France.

4218. Semple, Dugald; Semple, Cathie. 1949. A Scots health cookery book... With meatless recipes by Cathie Semple. Glasgow, Scotland: William Maclellan. 87 p. 19 cm. *

4219. Stevens, Henry Bailey. 1949. The recovery of culture. Ashington & Rochford, England: C.W. Daniel Co.; New York, NY: Harper & Brothers. xvii + 247 p. Illust. 22 cm.
 • **Summary:** A trailblazing work about factory farming, and a cultural and social history that explains how humans became a meat-eating and war-waging species. Also discusses the role of fruit in human culture, and fruitarianism, Swedenborg, Johnny Appleseed, Tolstoy, Richard Wagner, Albert Schweitzer, Shelley, Gandhi, Bernard Shaw, John Harvey Kellogg (p. 158-64). The author was born in 1891.

4220. Székely, Edmond Bordeaux. 1949. Fasting and the grape cure. Tecate, California: Essene School of Life. *

4221. Walker, Norman Wardhaugh. 1949. Become younger. St. George, Utah: Norwalk Press. 204 p. Illust. 22 cm. Introduction by Howard John Zitko.

• **Summary:** Discusses vegetarianism, diet, naturopathy, and naturopathic healing. Chapter 1 is titled "You are Never Too Old to Become Younger." The book is written in an evangelistic style, with the words "Become Younger"

appearing in bold type at least twice on each page. The author was born in 1876. Address: Doctor of Science, etc.

4222. *Malayan Vegetarian (The)*. 1949--.. Serial/periodical. Singapore: Malayan Vegetarian Society. *

• **Summary:** The British Library Catalog states that vol. 3, no. 1 was Jan/March 1949. So the society may have existed by early 1947. Address: Singapore.

4223. Bell, Ernest. 1950. Vegetarianism: An essential step. *Vegetarian Messenger and Health Review (Manchester, England)*. Jan. p. 12-13.

• **Summary:** "The adoption of vegetarianism is, in my opinion, a great and essential step because this question of using our fellow-creatures for food underlies and stands between us and so many essential reforms." Address: M.A., England.

4224. Bolt, J.H. 1950. The Netherlands and the Dutch Vegetarian Society. *Vegetarian Messenger and Health Review (Manchester, England)*. Feb. p. 58-62.

• **Summary:** Discusses the historical and cultural development, and the current status of vegetarianism in the Netherlands. Nearly 56 years ago (i.e. in about 1894) the Dutch Vegetarian Society was founded by a small group of ethical vegetarians. Their key figure was Felix Ortt, a very learned man, an excellent writer and speaker, a promoter of pure living, a well known anti-vivisectionist, and a scientifically trained psychologist and philosopher. He is still active at age 84.

Before World War II, there were only 1,200 members. During the war, when membership was compulsory for participating in the advantages allowed to vegetarians, the number rapidly increased to nearly 6,000. There are presently about 5,500 members in 27 branches nationwide. The branches receive 25% of annual income, so the headquarters is unable to even afford its own offices. The administration has its seat in Amsterdam, the editor of the monthly *Vegetarische Bode* lives in Amersfoort, the secretary in Haarlem, and Felix Ortt in Soest. Address: Editor of the *Vegetarische Bode*.

4225. Trueman, Kenneth. 1950. Vegetarianism—England, 1888. *Vegetarian News (London)* 29:103-08. Winter. *

• **Summary:** Examines the social, political, and economic climate for vegetarianism in 1888 in England.

4226. *Vegetarian News Digest (Los Angeles)*. 1950. Organic vegetarian community started in southern California. 1(11):22. Jan/Feb.

• **Summary:** "In view of ever-increasing economic uncertainty and disturbed world condition, thinking vegetarians are planning to secure their future by settling on the land in subsistence homesteads.

“Such a group is attempting to do so in Southern California’s Morongo Valley, called the Valley of Destiny because it is believed to be the future home of New Age pioneers who will settle here away from a worried world.

“Morongo Valley is 17 miles above Palm Springs, situated in a secluded valley completely surrounded by mountains, at an elevation of 2650 feet, which provides it with an ideal year-round climate.”

“A new vegetarian community along organic lines is now in development in Morongo Valley,” 17 miles above Palm Springs, completely surrounded by mountains at an elevation of 2,650 feet.

“Interested persons may write to Roy Sandsberry, P.O. Box 131, Morongo Valley, California, for further information.” Note: Morongo Valley is in today’s (March 2004) San Bernardino County, California.

4227. *Vegetarian News Digest (Los Angeles)*. 1950. Book review: *Vegetarian Cookery* by Pietro Rotondi. 1(11):30. Jan/Feb.

• **Summary:** Recipes include: Soy bean chocolate ice cream.

4228. *Vegetarian News Digest (Los Angeles)*. 1950. Thanksgiving day dinner held by L.A. vegetarians. 1(11):23. Jan/Feb.

• **Summary:** The Los Angeles Vegetarian Society held this dinner, attended by 150 people at Channing Hall, 2936 West 8th Street, Los Angeles. The president, Bertram Newman, opened the dinner with an invocation offering “thanks for this good, pure and beneficent food...” Ann Lindham, a longtime member, performed a beautiful ballet. “After the dinner, folk dancing was afforded the audience through the cooperation of Hans Madlener, a raw fooder, who is more than 70 years old... Jeanne Zelinka, secretary, recited one of her scintillating poems.”

Note: This is the earliest English-language document seen (April 2005) that contains the term “raw fooder.” It refers to a person whose diet consists solely of raw foods.

4229. Liebstein, A.M.; Ehmke, Neil L. 1950. The case for vegetarianism. *American Mercury* 70:398-407. April.

• **Summary:** “There are between 3 and 4 million vegetarians in the United States. In Europe, the proportion is slightly higher, and in Asia whole multitudes will never eat the bodies of fellow creatures.” The authors give the health, religious, ethical, and economic arguments in favor of a vegetarian diet. Address: 1. M.D., New York; 2. President, Vegetarian Society of New York.

4230. Lief, Stanley. 1950. How to eat for health: Diet reform simplified. Enlarged and completely revised. London: Health for All Publishing Co. 104 p. April. Index. 20 cm.

• **Summary:** First published in Sept. 1933 under the title *Diet Reform Simplified*. “Fifth impression, April 1950.” The

author is a member of the British Naturopathic Association, principal of Lief’s Nature Cure Resort (Chamneys, Tring), and editor of *Health for All* magazine. Address: England.

4231. Porras, G.F. 1950. Well done, with onions. *Science Digest* 2:35. April. *

4232. Wassersug, Joseph D. 1950. The case against vegetarianism. *American Mercury* 70:407-13. April.

• **Summary:** The author, who tries to refute the reputed health benefits of a vegetarian diet, believes there is no scientific proof that consumption of animal foods is harmful to human beings. “It is from the medical standpoint that vegetarians have least justification for their position... Most plants do not have all the amino acids the human body needs. Unless the vegetarian diet is exceedingly well thought out, nutritional deficiencies are likely to occur... The contention that cancer is related to the diet of the individual is without scientific proof.”

According to a recent report from the Milk and Food Section of the U.S. Public Health Service, milk-borne diseases have led to 804 deaths and 40,177 illnesses in the last 20 years in America. “These include typhoid fever (7,449 cases, 541 deaths), streptococcal infections such as scarlet fever and septic sore throat (182 deaths), gastroenteritis, undulant fever, dysentery, diphtheria, and other illnesses.” Moreover milk and eggs are rich in cholesterol. “In recent years, scientists have found more and more reason to believe that cholesterol is a causative factor in hardening of the arteries.” Address: Instructor in medicine, Tufts Medical School [Boston, Massachusetts].

4233. *Vegetarian News Digest (Los Angeles)*. 1950. The coming vegetarian revolution. 1(12):2, 47. Spring.

• **Summary:** “The use of the flesh of animals for food tends to the physical, Moral and intellectual injury of mankind.’ This truth was uttered almost a century ago by Henry Stephen Clubb, a friend and follower of Sylvester Graham, and one of the most zealous and staunch proponents of vegetarianism the movement has ever known. The Rev. Henry S. Clubb was a steadfast reformer, and for forty years held the pastorate of the Bible Christian Church in Philadelphia; one of the requirements for membership in this church was complete abstention from flesh, fish and fowl. He knew that real spirituality called for reverence of animal life, that killing and flesh-eating were serious departures from the true faith, that these practices were as wrong and as harmful as the consumption of liquor or the use of tobacco.”

4234. *Vegetarian News Digest (Los Angeles)*. 1950. News from afar... [Congress of the International Vegetarian Union, July 11-17 in Amersfoort, Netherlands]. 1(12):21. Spring.

• **Summary:** “Mr. J.H. Bolt, editor of the Dutch Vegetarian Messenger, (*Vegetarische Bode*), Pursonlaan 14, Amersfoort,

Netherlands, wishes all readers of this Digest to know of the Congress of the International Vegetarian Union to be held July 11-17, 1950, at a beautiful spot near Arnhem, Oosterbeek, Holland. He sends the following information:..."

4235. *Vegetarian News Digest (Los Angeles)*. 1950. Morongo Valley community growing rapidly. 1(12):26. Spring.

• **Summary:** "The new vegetarian community in Southern California's Morongo Valley 17 miles above Palm Springs, where an ideal year-round climate exists, is now in process of development; new settlers are arriving weekly. Among the settlers already there and those who have visited the place to consider settling later are: Esther Sandsberry, Olga Woerner, Emilie Ross, Victor Darling, Fanny Tikiob, Rusel Jaque, Martha Boettcher, Emil Zimmerman, Peter Feigley, J.F. Rowny, William P. Weldon, John and Clara Tipton, Paul and Susan DeSousa, Helen and Harold Priebe, Morris and Dorothy Reingold, and Eden "Nature Boy" Ahbez, with his wife and baby.

"Plastic houses, costing less than \$200 to build, and affording solar heat all winter, while cool in the summer at the valley's altitude of 2650 feet, will be a feature of the New Age community."

"Ray Sandsberry, an experienced organic gardener, is directing the agricultural development. He is an expert carpenter and the originator of the new plastic houses, and will construct organic tank gardens for settlers. Inquiries should be directed to him at P.O. Box 131, Morongo Valley, Calif."

4236. Mirone, Leonora. 1950. Blood findings in men on a diet devoid of meat and low in animal protein. *Science* 111(2894):673-74. June 16. [4 ref]

• **Summary:** Hematologic and blood protein determinations were made in this group of 11 lacto-ovo-vegetarian men, who used no meat, poultry, or fish, and only small quantities of dairy products. The findings were all within the normal range. Address: Nutrition Dep., Univ. of Georgia, Athens, GA.

4237. Axon, Geoffrey R. 1950. What is vegetarianism? *Vegetarian Messenger and Health Review (Manchester, England)*. June. p. 168-69. *

• **Summary:** Points out misleading and incorrect statements in the entry for vegetarian diet in *Chamber's Encyclopedia*.

4238. Gould, Symon; Chase, Alice. 1950. Open forum: The debate on vegetarianism. *American Mercury* 70(318):761-763, 766. June.

• **Summary:** These two letters present the case for a vegetarian diet, opposing the viewpoints expressed in an article by Dr. Wassersug (anti-vegetarian) and Dr. Liebsstein, Mr. Ehmke (pro-vegetarian), in the April issue of this magazine.

Gould, a former associate editor of the *American Vegetarian*, has noticed over a period of many years that "the average vegetarian does not enjoy a high standard of health." He feels that the strength of vegetarianism lies in its ethical position. "The bogey of not enough protein in our meals, so often raised by the medicos and the Meat Institute, was laid low a few years ago by exhaustive tests at the Harvard Medical School. It was proven that 50 grams of protein daily is ample to supply all the proteins an individual needs, no matter how active he is; and only 5 grams have to be 'complete protein.' The rest can be obtained from such 'incomplete' protein sources as whole grains and legumes, and even the 'complete' supply could be derived from cheese, milk, soy beans and green leafy vegetables."

Alice Chase, a practicing osteopathic physician and a vegetarian for 35 years, argues that "Vegetarianism is not a healing system as such. It is a hygienic and ethical way of living. It is true, nevertheless, that people the world over who live mainly on vegetable diets have greater endurance than people who live mainly on carnivorous diets... Vegetarians, as a large group, enjoy better health than equally large carnivorous groups." Address: 1. New York City, NY; 2. Nanuet, NY.

4239. Allison, Bertrand P. 1950. The case for vegetarianism on health grounds. *Vegetarian News (London)* 29(268):53-55, 59. *

• **Summary:** Informal observations by the writer indicate that vegetarians enjoy better overall physical and mental health than meat-eaters.

4240. *Vegetarian News Digest (Los Angeles)*. 1950. A mark of distinction. 2(1):2, 47. Summer.

• **Summary:** Discusses the stigma of vegetarianism.

4241. *Vegetarian News Digest (Los Angeles)*. 1950. News from afar... [Congress of the International Vegetarian Union]. 2(1):21. Summer.

• **Summary:** The Congress will be held on 11-17 July 1950 near Arnhem, Oosterbeek, Netherlands. Contains program for event.

4242. Dessau, Kaj. 1950. The future of the international vegetarian movement. *Vegetarian Messenger and Health Review (Manchester, England)*. Sept. p. 261-65. *

• **Summary:** Discusses weaknesses and shortcomings of the vegetarian movement.

4243. Bertholet, Édouard. 1950. Végétarisme et occultisme: Vertus curatives des légumes et des fruits [Vegetarianism and occultism: The curative virtues of legumes and of fruits]. Neuchâtel, Switzerland: Editions Rosicruciennes. 254 p. Oct. Index. 19 cm. [50+* ref. Fre]

• **Summary:** A Rosicrucian perspective on physiological,

religious, and historical aspects of vegetarianism. Discusses the therapeutic properties of fruits and vegetables. Address: Lauréat de l'Université de Lausanne, Switzerland.

4244. *New York Times*. 1950. Nuts, fruits, plants satisfy vegetarians. Nov. 24. p. 38, col. 7.

• **Summary:** Describes what the 300 members of the Vegetarian Society of New York enjoyed for their annual Thanksgiving Day dinner, at the Empire Hotel. Among other things they enjoyed Nuttose (a mixture of ground raw peanuts, barley, and wheat), and yogurt ("sour, raw milk"). "Neil Ehmke, president of the society, said the dinner was dedicated 'to the memory of the late George Bernard Shaw, the greatest vegetarian of our age.'"

4245. Lasser, Ferne. 1950. Vegetarians plan activity in Chicago. *Vegetarian News Digest (Los Angeles)* 2(2):31. Fall.

• **Summary:** The Chicago Vegetarian Society enjoyed an excursion to the Bergholz Health Institute in Milwaukee, Wisconsin on Aug. 19.

4246. *Soybean Digest*. 1950. Soy foods from a unique college [Madison]: This little Tennessee college has long been noted for its soy foods. Nov. p. 14-15.

• **Summary:** This is the second in a series of articles by the Soya Food Research Council. Photos show: (1) "Attractive packaging of soy foods which have been pioneered by Madison College." These include: Kreme O'Soy (sliced bread), Stake-Lets, Kreme O'Soy (canned soymilk), Cheeze-O-Soy, Zoy-Koff, Yum, Not-Meat, Zoyburger, Vigorost, Kreme O'Soy Muffins. (2) Dr. E.A. Sutherland, standing, writing in a notebook. (3) A young man operating an homogenizer that is homogenizing Kreme O'Soy.

"Down in Tennessee nearly a half century ago Dr. E.A. Sutherland was obsessed with an irrepressible idea. He believed that any boy or girl willing to work for a college education should not be denied the right. He set out to achieve that end and succeeded against overwhelming odds.

"Madison College, at that time styled Nashville Agricultural Normal Institute, had only these assets: 11 students, some tumbled down buildings, and 400 acres of tired, soil-depleted land. Those acres had been bought by Dr. Sutherland and a small group of teachers with their last dollars.

"Today Madison College at Madison, Tennessee, has 400 students from 40 odd states and many foreign lands. Without endowment, as such for operating expenses, it has poured almost a million dollars from its own earnings into buildings, lands and farm equipment. Down south it is referred to as 'the college with a soul.'

"Soy Spotlighted: Of course Madison College lacks some of the gay social activities and other distractions that drain time and energy of students in many big-name

institutions of learning. But students at Madison enjoy life. They are a determined lot, dead set on acquiring an education. The curriculum includes a variety of campus industries, in which students cooperate to support the college and themselves. Soy has a spot-lighted place in the over-all program.

"Under the Madison plan as set up by Dr. Sutherland every student must work for at least half, and preferably all of his academic expenses. Two-thirds of the students enter the college with only the required fee of \$50. They complete a 4-year college course for a B.S. degree and may graduate with the original deposit intact. In all that time the efficient hard-working student need receive no outside help. Moreover, he will leave the college well equipped to do more than a single job.

"Before launching his experiments at Madison, busy Dr. Sutherland had been president of two colleges. At the outset his chief problem was to provide an income for the new school. This he did by farming and establishing a sanitarium. This permitted the training of health workers as well as the care of ill students. To do the job right, he discovered, he should be fully qualified as a medical scientist. He had set a rugged course for his students—they work 5 hours and study 5 hours a day the year round—and he was even less considerate of his own schedule. On top of all other duties he studied medicine for 4 years at Vanderbilt University Medical School and the University of Tennessee Medical School and finally, at the age of 50, received his M.D. It is inspiring today to go through the Madison Rural Sanitarium and Hospital with its large staff of physicians, its patient capacity of 165 and its complete modern medical equipment. Much of the work of the institution is done by students who earn while they learn. The best hospitals snap up the graduate nurses. Many of its students have matriculated in medical schools, colleges and universities and have been awarded Baccalaureate, Masters, and Doctorate degrees.

"Of the foresighted Dr. Sutherland it has been said: 'In any field, in any land, he would have been a great success.'

"By Student Effort: His enthusiasm and determination were infectious. That helps explain how the many college and sanitarium buildings, cottages and dormitories on the 900-acre grounds have been built with students supplying much of the brawn and brain; how the biology class grows many of its excellent specimens; how physics students have built much of their own equipment; and why there are more student applicants than can be admitted.

"Madison is justly proud of its school farm, which is as important economically as its Sanitarium, with its sprawling acres of gardens, fruit trees, vineyards, its greenhouses of flowers for hospital rooms, and its fine dairy.

"Madison is also noted for its 27 years of practical research in special foods development. This research has distinguished the institution as a unique center and pioneer of soy food development primarily intended for human use.

“Long ago it became evident that the new foods being fashioned at Madison—where good health and strong bodies always have been a chief aim—were too useful to be confined to campus menus. Accordingly, Madison Foods was founded, and has grown steadily over the years.

“It came about in this way. Dr. Sutherland and his associates believed in a simple life. They were convinced that plain wholesome foods—such as whole wheat bread and whole grain cereals, fresh fruits and vegetables, nuts, dates, honey and soy protein—helped patients to early recovery and contributed to permanent good health. Many of these patients, after returning to their homes, ordered these foods in ever-increasing volume. Demand grew until it became necessary to put them into retail stores and now they may be purchased in all 48 states.

“Convinced long ago of the high nutritive value of soy protein, Madison food chemists experimented with more than 200 varieties of soybeans. They solved the taste factors, and went on with the creation of savory breakfast foods, bread, coffee substitutes, soy milk, various meat substitutes, and other products.

“Through measured scientific research they developed soy milk until now it is not only as economical as special formula cow’s milk but, according to the American Medical Association Journal, better for some babies. From Africa, India, and other countries where dairy cows and cattle are scarce, observers have come to study the methods of Madison’s soy milk ‘dairy’ and its ‘vegetarian slaughter house.’

“Today many authorities believe that a properly prepared dry soy milk powder would help to solve the child feeding problems in protein-starved nations of the Orient and in Latin-American countries, and research to that end is in progress.

“More Frontiers: Food scientists at Madison, dipping deeper and deeper into the protein mysteries of the soybean, are convinced that new frontiers will be pierced, and that the astonishing progress already made is but a prelude to a much greater future.

“Meantime, 85-year-old Dr. Sutherland, the man who made a dream come true, has lightened his daily load, but still carries on many duties. He is president of the Layman Foundation, member of the board of directors of Madison College and of a half dozen other rural schools in the South which he was instrumental in developing.

“In Dixieland they say ‘the college with a soul’ is but the lengthened shadow of a great man, a man with the courage to fight for an ideal.”

4247. *Vegetarian News Digest (Los Angeles)*. 1950. How Annette Kellerman keeps fit. 2(2):5-6. Fall.

• **Summary:** Annette Kellerman, now in her 60s and living in Pacific Palisades, was a champion swimmer a generation ago and a physical culturist of today. “Never having tasted

a cocktail nor having smoked a cigaret, this Australian-born example of clean living will tell you that she owes her splendid health to two things—good food and exercise.” A famous doctor advised her to give up the rich French food her mother cooked, and meat. “She followed his wise counsel, and since then has touched neither alcohol nor meat. Thus she became a vegetarian at the tender age of seven, and remains one today.

In Australia, she holds swimming records for 2, 5, 20, and 13 miles. She became a champion when she was only 12. Today, she and her husband are proprietors of a health food store at 145 East 4th Street in Long Beach, California.

A photo, taken during World War II, shows Annette Kellerman in a swim suit.

4248. *Vegetarian News Digest (Los Angeles)*. 1950. The need for humane education. 2(2):14. Fall.

• **Summary:** Reports the formation of the Christian Animal Welfare Society in Great Britain.

4249. *Vegetarian News Digest (Los Angeles)*. 1950. In memoriam: Mrs. Winifred Pratt. 2(2):21. Fall.

• **Summary:** She was editor of *The American Vegetarian*.

4250. *Vegetarian News Digest (Los Angeles)*. 1950. Vegetable protein needed for India. 2(2):31. Fall.

• **Summary:** From *Los Angeles Times*: “If India’s 400,000,000 people can be taught to eat peanuts, many of the diseases which plague that country could be wiped out.

“So declares Dr. P.K. Vijayaraghavan, biochemist from India’s nutrition research laboratory, who is doing special protein research at the University of California at Los Angeles.

“He points out that India is starved for proteins of good nutritional value because of her traditional cattle worship. While modern Indians do not today hold rigidly to the religious beliefs which deify the animals, age-old customs, have made vegetarians of them.

“India’s protein starvation is the basic cause of many diseases which afflict her teeming millions. Indians do not get enough proteins in their diets. As a result malnutrition and dietary deficiencies are widespread.

“Dr. Vijayaraghavan believes it would be easier to introduce a vegetable high in protein value—such as the peanut—into the Indian diet—than to try to make meat-eaters out of his countrymen. -

“At the present time, peanuts are one of India’s biggest crops. However, most of the crop is fed to cattle. Dr. Vijayaraghavan is convinced that if Indians can be induced to eat peanuts instead of feeding them to cattle, a major battle in the war against malnutrition will have been won.”

4251. *Vegetarian News Digest (Los Angeles)*. 1950.

Partial list of health food stores and distributors selling the

Vegetarian News Digest. 2(2):37. Fall.

• **Summary:** More than half of these are in California.

4252. Zeuger, Hans. 1950. A cooperative community for vegetarians. *Cooperative Living* 2:13-15. Fall. *

• **Summary:** Guidelines for organizing vegetarian farming settlements.

4253. Baker, Ivan. 1950. Seventy-five vegetarian savouries. Wilmslow, England: Vegetarian Society. 46 p. 19 cm. *

4254. Benjamin, Harry. 1950. Commonsense vegetarianism. London: Health for All Publishing Co. 64 p. 19 cm. *

• **Summary:** In 1936 the author wrote a book on naturopathy titled *Everybody's Guide to Nature Cure* (London: Health for All Publishing Co., xiii + 495 p.).

4255. Castro, José. 1950. Mis reformas e innovaciones al naturismo [My reforms and innovations with naturism]. Rosario, Argentina: Ediciones Naturistas "Devinir" Rosario. 310 p. 23 cm. Series: Biblioteca de Naturismo Moderno. [Spa]

• **Summary:** Largely about vegetarianism. The author is a naturopathic doctor. In chapter 10 the author discusses the pioneers of naturopathy (and vegetarianism): Baltzer, G. Schlickeysen, Sylvester Graham, Kuhne, Reclus, Tolstoy, Rikli, and Kneipp. Address: Dr., Naturopata, Torrente, Valencia.

4256. Colborn, William H. 1950. Why let them die? Los Angeles, California: DeVorss and Co. 116 p. No index. 20 cm.

• **Summary:** "Disease is an unbalanced chemical condition." Lack of sodium and chlorine, and an excess of uric acid ("the most destructive substance in our bodies") and carbonic acid are seen as the causes of disease, which may be corrected by a vegetarian diet.

On pages 73-76 the author summarizes information compiled by Dr. George K. Abbott in his book titled *High Blood Pressure*. Experiments on feeding rabbits high protein diets for nearly 3 years were conducted at the Potter Memorial Clinic of Santa Barbara, California. There were four groups of 12 rabbits each. One group was fed a diet containing 38% protein, chiefly from soy beans. Within 4 months (relatively late), elevation of blood pressure occurred. The urines remained alkaline. "The meat and grain protein diets contributed to acidosis, that is, increased acids in the blood. This was not true of the soy protein diet."

4257. Grabo, Carl Henry. 1950. Shelley's eccentricities. Albuquerque: University of New Mexico Press. 84 p. 23 cm. Series: University of New Mexico Publications in Language and Literature, No. 5.

• **Summary:** A biographical analysis of Percy Bysshe

Shelley's personal life and habits, including his vegetarian way of life (see p. 28-29). Shelley lived 1792-1822.

4258. Grosse-Brockhoff, F.; Haase, H.J. 1950. [Nitrogen balance and blood proteins during the vegetarian or lactovegetarian diet]. *Deutsches Archiv fuer Klinische Medizin* 197:378-92. [Ger]*

• **Summary:** An account of a 397-day personal experiment on a vegetarian diet.

4259. Schweitzer, Albert; Joy, Charles R. 1950. The animal world of Albert Schweitzer: jungle insights into reverence for life. Translated and edited with an introduction, by Charles R. Joy. Boston, Massachusetts: Beacon Press. 209 p. Illust. with drawings by Richard Bartlett and photos by Charles R. Joy. Index. 21 cm.

• **Summary:** Consists of passages, grouped into chapters, translated from German into English, from many of Dr. Schweitzer's works. On pages 164-65 is the story of his discovery of the words "Reverence for life" (from *Leben*, p. 135-36).

This book is dedicated to: "*Monsieur le Pélican*, faithful guardian of Albert Schweitzer." A large photo facing the title page shows this remarkable pelican. Address: 1. M.D., Ph.D., Lambarene, Gabon.

4260. Strøm, Axel; Jensen, R. Adelsten. 1951. Mortality from circulatory diseases in Norway 1940-1945. *Lancet* i(6647):126-29. Jan. 20. [3 ref]

• **Summary:** During World War II, from 1940 to 1945, there was a blockade of Norway. It became necessary to make drastic cuts in the consumption of popular animal foods (meats, dairy products, eggs), plus fats, total protein, and total calories—and to increase the use of fish, cereals, potatoes, and vegetables. The authors reported that despite nervous stress and anxiety, Norway experienced a well-documented, significant decline in deaths from heart disease and stroke, which was associated with change in diet. And there was a prompt return of these diseases to prewar levels when Norway returned to its prewar diet and the end of hostilities. The experience was quite similar to that of nearby Denmark during World War I (see M. Hindhede, 1920). Address: 1. Prof. of Hygiene; 2. Asst. Physician, Inst. of Hygiene. Both: Univ. of Oslo, Norway.

4261. Allsopp, A.H. 1951. Vegetarianism and Christianity. *Vegetarian Messenger and Health Review* (Manchester, England). Jan. p. 5-6. *

• **Summary:** Vegetarian Christians who are troubled with the lack of clear prohibitions against meat-eating in the Bible are reminded that there are also no prohibitions against slavery or war in either the New or Old Testaments.

4262. Davies, John. 1951. Vegetarianism and secularism.

Vegetarian Messenger and Health Review (Manchester, England). Feb. p. 34-36. *

• **Summary:** Based on ethical considerations, vegetarianism from a secular motivation is more realistic, basic, and universal than the dogmas or doctrines of organized religion.

4263. Manas, John H. 1951. Pythagoras and the vegetarian life. *Vegetarian News Digest (Los Angeles)* 2(3):5-6, 12. Winter.

• **Summary:** No sources are given.

4264. *Vegetarian News Digest (Los Angeles)*. 1951. News from afar... [Natural Healing Society of Iceland]. 2(3):18. Winter.

• **Summary:** On 11 May 1949 a group of 25 people founded a vegetarian society in Reykavíjk; it now has 34 members.

4265. Whiting, Harry. 1951. How to reform your dietary. *Vegetarian Messenger and Health Review (Manchester, England)*. April. p. 89-91. *

• **Summary:** One should eliminate white flour, white sugar, tea, coffee, and meats, then adopt a diet based on an abundance of salads, fruits, and lightly cooked vegetables.

4266. Anderson, Wing. 1951. The case for vegetarianism in *Oahspe*. *Vegetarian News Digest (Los Angeles)* 2(4):9-11. Spring.

• **Summary:** "Seventy years ago a book purporting to be a new bible was written for mankind today. Its author was a man who had lived a life of angelic purity for ten years which enabled the higher angels to work through him..."

"The book *Oahspe* states the case for vegetarianism without equivocation and shows why flesh-eating is destructive to health here on earth and to spiritual progress hereafter." Contains many quotations from the book.

4267. Baty, Thomas. 1951. Vegetarianism and Buddhism. *Vegetarian Messenger and Health Review (Manchester, England)*. May. p. 113-14. *

• **Summary:** Traces the concept of vegetarianism through Hinduism and Buddhism.

4268. Cross, Leslie. 1951. Veganism defined (Letter to the editor). *World Forum (Bournemouth, England)* 5(1):6-7. Spring.

• **Summary:** "Recently the Vegan Society [UK] adopted revised and extended rules which among other things clarify the goal towards which the movement aspires.

"The Society's object and meaning of the word 'veganism,' have until now been matters of inference and personal predilection, are now defined as follows:

"The object of the Society shall be to end the exploitation of animals by man"; and 'The word veganism shall mean the doctrine that man should live without

exploiting animals.'

"The Society pledges itself 'in pursuance of its object' to 'seek to end the use of animals by man for food, commodities, work, hunting, vivisection and all other uses involving exploitation of animal life by man.'"

Note: A similar article by Leslie Cross titled "The new constitution," appears in *The Vegan*, spring 1951, p. 2-3.

Note 2. This quarterly periodical whose subtitle is "A magazine of living reform," is edited and produced [published] by Goeffrey L. Rudd Ltd., 7 Fernside Road, Bournemouth, England. Address: Vice-President, Vegan Society, 39, Willow Crescent East, Uxbridge, Middlesex, England.

4269. Cross, Leslie J. 1951. The new constitution. *Vegan (The) (England)*. Spring. p. 2-3. [1 ref]

• **Summary:** "Enclosed with each copy of this issue of *The Vegan* sent to members is a copy of the new rules..."

"This article is intended to explain the important points about the new rules which The Vegan Society adopted at a Special General Meeting in London on November 11th, 1950. We have to remember that when the Society was founded in 1944 there were no rules, and that this position remained until March 1947, when rules were adopted which have served until now."

"Our rules are not mere regulations... they enshrine and safeguard our ideals. They state precisely and with the corporate authority of the Society behind them, the ultimate goal to which we aspire. Lack of such a statement was the most serious deficiency of the earlier rules;..."

"By stating our agreed goal, and by defining the word 'veganism' officially, we have found a permanent common ground, and brought to an end the dangerous and ever-present possibility of disintegration.

"The object of the Vegan Movement ('to end the exploitation of animals by man') is clarified as to the meaning of exploitation by Rule 4 (a), which pledges the Society to 'seek to end the use and all other uses involving exploitation of animal life by man.' By the adoption of this rule, the Society has clearly come out on the side of the liberators; it is not so much welfare that we seek, as freedom. Our aim is not to make the present relationship between man and animal (which if honestly viewed is mostly one of master and slave) more tolerable, but to abolish it and replace it by something more worthy of man's high estate. In short, our aim is to *set the creatures free*—to return them to the balance and sanity of nature, which is their rightful place, and so to end the historic wrong perpetrated when man first decided he had the right to exploit and enslave them.

"The second broad aspect of the vegan aim is its effect upon human evolution. Apart from the abolition of an enormous burden of cruelty which is bound constantly to return like a boomerang upon humanity's own head, it has to be remembered that in any relationship of master and slave,

the greatest and deepest harm is suffered not by the slave, but by the master. Until the present relationship between man and his fellow creatures is replaced by one of companionship on a *relatively* equal footing, the pursuit of happiness by man is foredoomed to a painful and tragic frustration.” Address: Vice-President, The Vegan Society.

4270. *Vegetarian News Digest (Los Angeles)*. 1951. News from afar... [*The Australian Vegetarian*, quarterly journal of the Australian Vegetarian Society]. 2(4):16. Spring.

• **Summary:** “The great continent of Australia is learning of the Vegetarian Way of Life, thanks to *The Australian Vegetarian*, quarterly journal of the Australian Vegetarian Society, with headquarters at 2 Ash Street, Sydney. Mary E. Foley, Associate Editor, gives forceful and logical reasons for adoption of vegetarianism in her article appearing in the society’s second issue of 1950: “Vegetarianism has come to Australia, and it has come to stay. Contrary to the fear of those who get their living from the meat trade, vegetarianism will not impoverish but greatly enrich this fair land. In England, thanks to some enterprising firms, the soya bean has at last come to full recognition. The only value of meat is its protein content. Experts generally recognize now that there is much more protein in soya beans than in meat and that it has the great advantage over all other proteins in that it is alkaline as well. Large acreages are being devoted to the culture of soya beans and one of the advantages is that they will grow in poor soil just as well as in rich soil. Think then of the giant cultivations that could take place in Australia of this famous bean, used not only for the very best possible food but for oils, sauces, and all

“manner of products. Think of the waste in Australia of thousands of acres of good ground used only for cattle production which could be used for agricultural purposes. Think of the time it takes for an animal to come to maturity and before it is able to be realized upon financially. Think, too, of the terrible cruelty involved in their slaughter for food.

“Even if it was not more profitable to devote Australian ground to agriculture than to meat, we would still fight for our Cause, because of humane reasons. Think of the financial loss incurred when slavery was given up in America. Did it deter the liberators in their noble work? Not at all, and neither would it deter us, but just in passing I have mentioned that vegetarianism will actually benefit Australia; it will make many rich people here. It benefits those who give up meat, in the return of health, and in increased stamina and health and happiness to those who are in good health.”

Note: Unfortunately the writer does not know the history of vegetarianism in Australia.

4271. *Vegetarian News Digest (Los Angeles)*. 1951. A vegetarian experiment at an English school. 2(4):17. Spring.

• **Summary:** Wycliffe College in Stonehouses, Gloucestershire, England, has a vegetarian house called Springfield of 54 boys.

4272. Semple, Dugald. 1951. Why be vegetarian? *Vegetarian Messenger and Health Review (Manchester, England)*. June. p. 141-43. *

• **Summary:** Vegetarianism and a renewed interest in the cultivation of the soil are seen as helping to alleviate world food shortages.

4273. Adolph, Wm. H. 1951. Nutrition under the Chinese communist government. *Scientific Monthly* 73(2):128-30. Aug. [3 ref]

• **Summary:** “The first action of the new regime when it came into power in 1949 was to lower the standard of living, not only in respect to food, but also in respect to clothing and manner of life. This was not a gradual development; it was immediate, brought about in part by decree, but carried into effect by an overwhelming wave of patriotic feeling that made it unbecoming for anyone to be found eating food better than that available to laborers and farmers... The dietary of the Chinese people has been the subject of considerable study. It is essentially vegetarian, with approximately 90% of the calorie intake in the form of cereals; in south China the cereal is rice, in north China, wheat, millet, maize, and kaoliang. The amount of meat or animal food is in general very small, and only about 5% of the protein intake is animal protein... The amount of milk and milk products consumed is practically nil... The average intake has been estimated at 2,200-2,400 calories per capita per day.” Address: Dep. of Biochemistry, Peking Union Medical College; Then School of Medicine, Yale Univ., Connecticut.

4274. Gordon, Walter. 1951. Organic gardening co-operative planned in northern California. *Vegetarian News Digest (Los Angeles)* 2(5):22. Summer.

• **Summary:** “The Organic Gardens Cooperative, 1737–101st Ave., Oakland, California, is now being organized.” Its four main objectives are given.

4275. Kent, Margaret R. 1951. Vegetarian food reform. *Vegetarian News (London)* 30(272):56-59. Summer. [2 ref]

• **Summary:** The essence of food reform is the consumption of raw (50%), whole, alkaline-forming foods. Address: 1st Class Diploma, London School of Dietetics.

4276. Lightowler, Ronald. 1951. The vegetarian testimony. *Vegetarian News (London)* 30:75-77. Aug. *

• **Summary:** The diet which is ethically right cannot be morally wrong.

4277. *Vegetarian News Digest (Los Angeles)*. 1951. News

from afar... [farcical report in Germany's *Vegetarian Universum*]. 2(5):16. Summer.

• **Summary:** "Germany is receiving its share of publicity on vegetarianism. A Digest reader, Mrs. Gertrude Martin, sends us a report that sounded 'too good to be true.' It appeared in *Vegetarian Universum* for April 1951, and was titled 'Western Germany Is Going Vegetarian. A Promising Start Toward the New World Order.' Purportedly the Federal Government had resolved to accept a ten year plan for vegetarianizing all western Europe. It read beautifully, idealistically; then we learn in the next issue that it was a farcical report; the editor had indulged in some grandstand daydreaming."

4278. *Vegetarian News Digest (Los Angeles)*. 1951. Organic gardening idea growing in New York. 2(5):24. Summer.

• **Summary:** "One of the initial projects included in the program of the newly-organized New York Natural Hygiene Society is the establishment of a cooperative market to distribute organically-grown vegetables, fruits and cereals to its members and to other health-minded individuals resident in the Greater New York area.

"Starting with 200 members, this Society hopes to develop the plan so that it may serve as a model for organic-food-conscious groups throughout the country. Its purpose is to locate its market in a central part of New York City so that it can be easily reached from all parts of the metropolitan areas as well as New Jersey and the suburban sections of New York.

"The New York Natural Hygiene Society has sent out a call to organic farmers and gardeners to communicate with its representative and aid in gathering all data of crops, seasons, production quantities, prices and other data so that it will be in a position to make wholesale purchases for the requirements of its members. The Society can be reached at 117 West 48th Street, New York 19, N.Y."

4279. *Vegetarian News Digest (Los Angeles)*. 1951. People in the news: The man who dared to live [G.M. Bartlett], part I. 2(5):28. Summer.

• **Summary:** A photo shows G.M. Bartlett of Golden Valley, Azusa, California, at age 89.

4280. Oldham, Helen; Sheft, Bernice B. 1951. Effect of caloric intake on nitrogen utilization during pregnancy. *J. of the American Dietetic Association* 27(9):847-54. Sept. [20 ref]

• **Summary:** The authors studied the effect of calorie intake on nitrogen utilization of 7 lacto-ovo-vegetarians and 6 non-vegetarians during pregnancy. No significant differences were observed. Nitrogen balances and creatinine excretions were determined. Address: Dep. of Home Economics, Univ. of Chicago.

4281. Kraak, Anton. 1951. Dutch Vegetarian Society honors a great leader [Felix L. Ortt]. *Vegetarian News Digest (Los Angeles)* 2(6):33. Fall.

• **Summary:** A photo shows Felix L. Ortt at age 85.

4282. *Vegetarian News Digest (Los Angeles)*. 1951. [The *Australian Vegetarian*, quarterly journal of the Australian Vegetarian Society]. 2(6):19. Fall.

• **Summary:** This is the quarterly journal of the Australian Vegetarian Society, with headquarters at 2 Ash Street, Sydney, Australia. Mary E. Foley, Associate Editor.

4283. *Vegetarian News Digest (Los Angeles)*. 1951. New vegetarian society formed in Washington. 2(6):25. Fall.

• **Summary:** "The Progressive Vegetarian Guild, with its office at East 2703, 27th Avenue, Spokane, Washington, has recently been formed. Its three objectives are listed."

4284. *Vegetarian News Digest (Los Angeles)*. 1951. People in the news: The man who dared to live, part II. 2(6):32. Fall.

• **Summary:** This is a continuation of the biography of G.M. Bartlett, age 90, of Azusa, California: "During the early 1930's, Bartlett decided to make a beverage using soybeans, wheat and certain vegetables. He tested over 300 varieties of soybeans for nutritive values and flavor, finally choosing two varieties. This new product was to be a well-balanced food, containing all the natural minerals and vitamins required for the upbuilding of the human body, and possessing an artificial chocolate flavor that would taste like the real thing. 'Impossible,' said the food chemists. But several years of research and experimenting produced a beverage with a delightful, convincing chocolate-like flavor, yet containing no real chocolate. A special treatment of a certain variety of soybean and dehydrated W.H.Y. brought about the flavor. Since this beverage was primarily designed to give quick energy for busy people, a good peppy name was needed. Bartlett decided upon the name Kevo and the slogan, 'Kevo Puts Pep in Your Step.'"

4285. *World Forum*. 1951-1952. Serial/periodical. Bournemouth, England. Vol. 5, No. 1. Spring 1951 and Vol. 6 is winter 1952.

• **Summary:** Subtitle: A Magazine Devoted to Living Reform. Continues *The Vegetarian*. Continued by the *Vegetarian World Forum*. Address: London, England.

4286. Hardinge, Mervyn G. 1951. A nutritional study of vegetarians and non-vegetarians. PhD thesis, Harvard University School of Medicine. *

• **Summary:** This landmark study, which led to numerous follow-up studies and publications, examined the dietary habits and nutritional status of lacto-ovo-vegetarians, pure vegetarians [vegans], and non-vegetarians, each divided into three groups: older adults, adolescents, and pregnant women.

The data presented in this paper represent partial fulfillment of the requirements for the degree of Doctor of Public Health at the Harvard School of Medicine.

Note: This is the earliest document seen (Dec. 2013) concerning original health-related or medical research by or on Seventh-day Adventists.

4287. Baker, Ivan. 1951. *Vegetarian recipes*. Manchester, England: Vegetarian Society. 83 p. *

4288. Bush, Maxine Conwell; Fewer, Edward Patrick. 1951. *Diet for health!* Mehoopany, Pennsylvania: Published by the authors. xi + 83 p. Portrait of the authors. 24 cm.

• **Summary:** Advocates a vegetarian diet. Pages 73-75 compare the old way of eating (to be avoided) and the new way. The old way uses flesh foods; the new way uses grains and “legumes, especially lentils and soybeans. Gluten dishes and gluten steaks. Nut loaves...” Other undesirable foods, according to the authors, are eggs, dairy products (replace them with vegetable and fruit juices made fresh in their *Liqua-Dizer*), white bread, white rice, white sugar, white flour foods, lard, strong hot spices or condiments, canned foods, alcohol. The authors also advocate proper “food combining.”

Maxine Bush was born in 1907. Edward was born in 1908. Address: 1. D.C., PhD, N.D., nationwide lecturer for more than 25 years on practical psychology, physiology, pathology and nutrition, chiropractic and naturopathic philosophies; 2. D.C., PhC, N.D., national lecturer on biochemistry and nutrition, formerly Prof. of Anatomy and Physiology, Dean and Clinical Director of the Standard Chiropractic School. Both: Mehoopany, Pennsylvania.

4289. Henderson, Fay Keeling. 1951. *Vegan viewpoint*. Leicester, England: Vegan Society. 19 p. Reprinted from *The Vegetarian*. 19 cm. *
Address: England.

4290. India House, grand opening by Yogananda's Self Realization Fellowship (SRF) in Los Angeles (Photograph). 1951.

• **Summary:** India House is a vegetarian restaurant located at 4860 Sunset Blvd., Los Angeles, California. This photo shows the grand opening, with 3 palm trees along the street, three cars (including one Cadillac from the 1950s) parked along the sidewalk, an American flag at half mast by the side of the restaurant, and about 100 people, all dressed formally, standing on the sidewalk outside the restaurant.

Note: We know that India House was open by March 1952, for it is mentioned in Yogananda's obituary; he died on 7 March 1952.

4291. James, Karl Wilson. 1951. *Modern dietetics and the vegetarian diet*. Kingston, Jamaica: The Herald. 20 p. 19 cm.

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4292. Nichol, Francis David. 1951. *Ellen G. White and her critics: an answer to the major charges that critics have brought against Mrs. Ellen G. White*. Takoma Park, Washington, DC: Review & Herald Publishing Assoc. 703 p. See p. 370-72. Foreword by J.L. McElhany. 23 cm. *

• **Summary:** Ellen White, founder of the Seventh-day Adventists, expressed her views on vegetarianism after she was converted to this diet in 1864. See Bibliography p. 679-703.

4293. Nicolici, Dumitru. 1951. *The original diet*. New ed. 4th impression [printing]. Summer Hill, NSW, Australia: Printed by Religious Liberty Publishing Assoc. 151 p. Illust. 21 cm. [81* footnotes]

• **Summary:** Quoting extensively from Biblical scriptures and the writings of Ellen G. White, this Seventh-day Adventist book presents the principles of vegetarian nutrition, and gives details of the adverse effects on health and character from consumption of meat, dairy products, eggs, alcohol, spicy condiments, and stimulants of all kinds. Contains recipes for fruit, nut, grain, and vegetable dishes. The author was born in 1896.

Chapter 9, titled “Milk, Butter, Eggs & Cheese” is very critical of these products as foods, and suggests that they be dispensed with as soon as possible. “Thousands of infants die annually because of indigestion set up by the use of cow's milk.” Cow's milk contains large numbers of germs, some of which produce diseases such as typhoid fever and tuberculosis. “Cheese must certainly be ruled off our tables as unfit for human food” since it contains large numbers of germs and microbes—“in every pound nearly twice as many as there are people upon the face of the earth.”

Chapter 10, titled “The Soya Bean,” provides an alternative to dairy products and meat. It begins: “The soybean has been referred to as the Wonder Food of the world... It is called the ‘meat without bones.’” It is an “ideal source of protein.” From soybeans can be made soya milk which is “entirely free from the disease germs that make milk a potential disease carrier.” Soy-related recipes include: Mayonnaise without egg (p. 138). Soy-bean mayonnaise (with soy-bean milk, p. 138). Cooked dressing (with soy bean flour, p. 138). Soy-bean milk (p. 139). Baked soy-bean croquettes (with cooked, ground soybeans, p. 139).

4294. Nolfi, Kirstine Yde. 1951. *Levende føde; rakostens betydning for sundheden*. VII oplag [Living food: The significance of raw food for health. 7th ed.]. København [Copenhagen], Denmark: Jacob Lund, Medicinsk Boghandel. 199 p. [Dan]

• **Summary:** About vegetarianism. The 3rd edition was published in 1946. An 8th edition was published in 1955. The author is a woman and a physician. Address: Humlebæk,

Denmark.

4295. Oldfield, Josiah. 1951. My friend Gandhi. In: Chandrashankar Shukla, ed. 1953. *Reminiscences of Gandhiji*. Bombay, India: Vora & Co. Publishers Ltd. See p. 187-89.

• **Summary:** This book contains articles by 48 contributors. Josiah Oldfield, who wrote this article on 25 Oct. 1948, became M.K. Gandhi's closest friend during the latter's last year in London (1891). He and Gandhi shared "digs" in St. Stephens Square, Bayswater, and together founded the West London Food Reform Society. Oldfield outlived Gandhi. He wrote this reminiscence on 25 Oct. 1948 at Doddington. "The name Gandhi always touches a warm corner of my heart. It recalls one day in London, when this young, shy, diffident youth, slim and a little weakly, came to see me on the question of his diet... He had fallen into the hands of doctors who had told him that unless he ate meat and took beef-tea he would surely die. Gandhi related to me quite simply the conflict that had gone through his soul. He told me how, in India, he had with some other youths tried the experiment of tasting flesh-food to prepare before coming to England. He found, however, that the meal was so repulsive that he then decided that, coming to England, he would still hold to his faith and that nothing should induce him to break his religious vows."

When the doctor assured Gandhi, "on his honour as a physician and from the experience of the whole medical profession, that people could not live in England without meat," Gandhi asked the doctor to give him a day to think about the problem. He returned and explained "that if it were God's will that I should die I must die, but that I was sure that it could not be God's will that I should break the oath that I made at my mother's knee before I left India."

"It is interesting here to note that within a few years this doctor was dead, that Gandhi lived on to move the world by his heroism, and that today it is becoming quite the habit of the higher classes in England to adopt a fruitarian dietary."

"From that time on I saw Gandhi frequently. I got him elected on the London Vegetarian Society's Committee, and then later on we took rooms together in St. Stephen's Square, Bayswater, London, and founded the West London Food Reform Society."

"These were happy days of consciousness that we were helping to make the world better, and they formed a fine training ground in which Gandhi learnt that by quiet persistence he could do far more to change men's minds than by any oratory or loud trumpeting."

"Gandhi will always remain to me the type of the honest man who was in search of Truth and justice for mankind. He was indeed a type of 'A good shepherd who was always out to seek and to save the wounded and downtrodden and homeless and oppressed.'" Address: Doddington, England.

4296. Rawls, Margaret B. 1951. *Vegetarian recipes without dairy produce*. Ambleside, England: Vegan Society. 16 p. 19 cm. *

4297. Rhode, Irma. 1951. *The meatless cookbook*. New York, NY: All Saints Press. *

4298. Sherman, Henry C.; Lanford, Caroline Sherman. 1951. *Essentials of nutrition*. 3rd ed. New York, NY: The Macmillan Co. ix + 454 p. Index. 22 cm. [200* ref]

• **Summary:** Page 94 discusses complete, partially incomplete, and incomplete proteins: "On the basis of tests, such as those of Osborne and Mendel already mentioned, in which young experimental animals are fed diets containing only a single, isolated protein, the following qualitative classification of proteins has been suggested and considerably used in teaching:

"(1) 'Complete' proteins: those which maintain life and provide for normal growth of the young when used as the sole protein food. Casein is the example of a complete protein in the preceding discussion. Other proteins in this group include lactalbumin of milk; ovalbumin and ovovitellin of egg; glycinin of soybean; excelsin of Brazil nut; and edestin [from hemp], glutenin, and maize glutelin of the cereal grains.

"(2) 'Partially incomplete' proteins: those which maintain life but do not support normal growth... Gliadin is representative of this group.

"(3) 'Incomplete' proteins: those which, as sole dietary protein, are incapable of supporting either growth or life. Zein clearly belongs to this class, as does also gelatin."

"When grain products, vegetables, fruits and milk have all been given their full places in the diet, the result is a food supply and dietary of such excellence that the extent to which meats, fats, and sweets are added is of relatively little consequence" (p. 334).

The following nutritional information about soyfoods is given: Amino acid content of soybean flour (p. 336). Nutritional composition of soybean flour, flakes, and grits—medium fat (p. 403). Mineral and vitamin content of soybean flour, flakes, and grits—medium fat (p. 413). Address: Columbia Univ., New York.

4299. Vegan Society, Leicester. 1951. *Aids to a vegan diet for children*. Ambleside, England. 19 p. 19 cm. *

• **Summary:** Contains articles by Kathleen Mayo and others.

4300. Wassmer, Lawrence C.; Payne, Charles K. 1951. *Butler, New Jersey in story and pictures*. Butler, New Jersey: Butler Argus. 144 p. Illust. Portraits. Index. 31 cm.

• **Summary:** On 7 August 1901, Albert Straeble [Stroeble, Stroebele] was issued a passport. He was born in Kranchenwer [Krauchenwies], Hohenzollern, Germany on 1 May 1852. He had come to the US aboard the Main from

Bremen, Germany on or about 14 August 1876. He became a naturalized citizen 2 November probably 1885. He was a missionary.

“A small school was built and placed in charge of the Franciscan Sisters of Peekskill. Seven years later Father Francis left and in January 1890 it was decided to establish a ‘residencia’ in Butler with Father Albert Stroeble as Superior.”

Page 82: “Louisa Stroeble [pronounced STRU-bul], who had studied the methods of Louis Kuhne and Arnold Rickli [sic, Rikli] and had taken courses in London, opened ‘Bellvue’ [Bellevue] in 1894 and successfully practiced the methods of her teachers. At this time, Dr. Benedict Lust had a hydrotherapeutic or water cure institute and came to Butler to participate in religious song fests. Here he met, and on June 11, 1901, married Miss Stroeble. Together they eventually made the Butler Yungborn the best known institution [of its kind] in the world.

“Bellvue [Bellevue] was started on the slope along Boonton Avenue, opposite the Catholic Cemetery, but later was moved to its present location in Grace Valley. Here the Butler Yungborn, patterned after the famous ‘Jungborn’ established by Adolph Just in the Harz Mountains of Germany opened September 15, 1896. Dr. and Mrs. Lust with Miss Caroline Meyer and the late Miss Lillie Franz as assistants. established the institution as the center of Nature Cure in America. In time, sun and air baths, many sleeping cabins, a swimming pool, and treatment rooms were constructed. A natural food and remedy store was established at 110 East 41st St., New York. In 1896 the American School of Naturopathy was founded. It was incorporated under the laws of the State of New York in 1905.

“Dr. Lust was justifiably known as the Father of Naturopathy. He instituted the *Kneipp Blaetter* in 1898, the *Naturopath and Herald of Health* in 1900 and the *Nature’s Path* in 1925. In addition to these labors, he translated many books by German authors into English, among them Just’s *Return to Nature*; the *Unity of Disease*, by Louis Kuhne; *The Water Cure* by Priesnitz [sic, Priessnitz] and Kneipp; and *The Sun and Air Cure* by Arnold Rickli [sic, Rikli]. While carrying on these activities he lectured all over America, founded the World Reform League [sic, or was it Dr. Benjamin Lusk?], *The American Naturopathic Association Inc.*, international in scope, and published the *Universal Naturopathic Encyclopedia* [1918, with Edward Earle Purinton].

“Some years after the Butler Yungborn was in successful operation, a Yungborn was established in Tangerine, Florida [in Dec. 1913].

“Mrs. Louisa Stroeble Lust, the manager at Butler died July 10, 1925. Dr. Lust carried on until his death September 5, 1945. The Yungborn is not in operation at the present time.”

4301. White, Julius Gilbert. 1951. *Abundant health: Expounding the Learn-how-to-be-well system of daily living*. 5th printing. Pine Mountain Valley, Georgia: Health and Character Education Institute. xix + 477 p. Illust. 24 cm. See p. 367-82. [25 ref]

• **Summary:** About vegetarianism, diet, and hygiene. Note that the author was formerly (for 11 years) head of the Lecture Bureau at Madison College, a Seventh-day Adventist college and sanitarium. A portrait photo (p. vi) shows Julius G. White.

One chapter titled “The soybean: The wonder food of the world” (p. 367-82) discusses (with some recipes) the nutritional value of soybeans, Soybean milk and the pulp left after making it, soy flour, whole soybeans, vegetable meat (meat substitutes), soybean cheese [tofu], home-made soy butter (made from 4 tablespoons each soy flour and water, 1 cup of oil, a little salt and butter color if desired), soy mayonnaise, soy acidophilus milk, soy sprouts, soy sauce, soy coffee, and soy protein substitute for egg-white.

4302. Winsten, Stephen. 1951. *Salt and his circle*. London and New York, NY: Hutchinson and Co., Ltd. 224 p. Illust. 22 cm. Preface by George Bernard Shaw. Illust. 22 cm. [47 ref]

• **Summary:** A colorful biography of Henry Stephens Salt (1851-1939). Contains 29 illustrations, mostly black-and-white photos, with many of Salt, his wife (Kate Joynes Salt), ancestors, and friends.

His many friends included Edward Carpenter, Clarence Darrow, Havelock Ellis, Mahatma Gandhi, Algernon Charles Swinburne, John Galsworthy, Thomas Hardy, Rudyard Kipling, Havelock Ellis, Count Leo Tolstoy, William Morris, Peter Kropotkin, Ouida, George Bernard Shaw, Robert Cunninghame-Graham, James Keir Hardie and Fabian Society co-founders Hubert Bland and Annie Besant.

Appendix 2 is a bibliography of books by Henry Salt in chronological order. During his lifetime Salt wrote almost 40 books. His first, *A Plea for Vegetarianism* (1886) was published by the Vegetarian Society, and in 1890, he produced an acclaimed biography of philosopher Henry David Thoreau, two interests that later led to a friendship with Mahatma Gandhi.

Salt is credited with being the first writer to argue explicitly in favour of animal rights, in his *Animals’ Rights: Considered in Relation to Social Progress* (1894), rather than focusing on improvements to animal welfare. He wrote: “If we are ever going to do justice to the lower races, we must get rid of the antiquated notion of a ‘great gulf’ fixed between them and mankind, and must recognize the common bond of humanity that unites all living beings in one universal brotherhood.”

Note: The author has been a strict vegetarian [vegan] for over 30 years.

4303. Włodarz, Blazej. 1951. *Kuchnia jarska* [Vegetarian cookery]. Warszawa [Warsaw], Poland: S. Arct. 197 + 2 p. 19 cm. [Pol]*

4304. **Product Name:** Dr. Bronner's Balanced Mineral Salt (Powdered).

Manufacturer's Name: Dr. Bronner & Associates.

Manufacturer's Address: 447 South Hope St., Los Angeles, California. Phone: 619-745-7069.

Date of Introduction: 1952 January.

New Product–Documentation: Talk with Dr. E.H. Bronner himself. 1990. Feb. 8. He is a rabbi and soap maker, age 82. He introduced this powdered product in Jan. 1949. He was born and raised in Germany, in a family of soap-makers. The first soap plant was started by his grandfather. He is a nephew of Albert Einstein. Neither a PhD nor an M.D. (physician), he has a German doctor of chemistry degree (SSMC: Seifensieder Meister Chemiker, or SMMC: Soap Maker Master Chemist, recognized by the American Chemical Society). He came to America in 1929 and became superintendent of a large soap plant in Pennsylvania. From 1929 to 1944 he built 3 soap factories in America.

His discovery of this product went through at least 6 steps, but there were two main ones. First, in 1933-34, when Hitler came to power and German imports were unpopular in America, he began to look for potassium salts (potassium hydroxide) for soap making. The imported German potassium source made a better product. He found a natural mineralized dulse (that had been overlooked by others) which he used with good results in his soaps.

Second, in 1938, as a young man with 3 lovely children, he had dental plates—he had lost his teeth. His body had craved calcium since he was a young boy in Germany and he would eat eggs with the shells. In 1941 he read the front-page headlines about “The town without a toothache,” Hereford, Deaf Smith County, Texas. The American Dental Association (83rd annual convention, Houston, TX) discovered that the high calcium, phosphorus, magnesium, vitamin D, and fluoride content of the food and water was instrumental in preventing tooth decay. That article plus his own personal experience led him to believe that there was a great need for a balanced mineral seasoning that contains calcium, phosphorus, magnesium, potassium, sodium, iodine, iron—all the minerals in the right proportion. He wanted to make both a seasoning and a mineral / vitamin supplement that was a balanced food. He started by using what the Romans called *sal digestivus* or “digestion salt,” a red mineral salt containing potassium, sodium, iron, chloride, found in deposits on the surface of the earth, produced by Chief Chemist God from ocean dulse (a sea vegetable), i.e. mineralized dulse. He uses it to this day as the source of potassium in his mineral seasoning. The only ingredient listed on the original product was “mineralized dulse.” This innovative ingredient became the key ingredient in his

various products. In about 1952, to add more flavor, he first began to add a powdered HVP (made by hydrolysis of corn, whole wheat, and soybeans), which he bought as powdered HVP (from a company whose name he no longer remembers and which no longer exists) and blended it with the minerals and vitamins in the right proportions. HVP was developed in America in the 1930s and became commercially available in the 1940s. His present source of HVP is a “military secret.” This powdered mineral seasoning was his first soy product. It got off to a very slow start. This product (which still exists) has remained basically unchanged since 1952. It and its liquid counterpart are doing well, especially considering the fact that he has no salesmen and no advertising. His original company was located on Hope Street (at 5th and Hope) in Los Angeles, in a 10-story building. In 1955 he got his current building at Box 28, Escondido, CA 92025. From 1955 to 1962 he commuted between the two locations and in 1962 moved everything to Escondido.

He became a rabbi in 1962-63 after a lecture in Watts, the black ghetto near Los Angeles. The 200 blacks applauded but a white man shouted: “You stole that brilliant speech. You stole it from Rabbi Hillel’s 2,000 year old Torah. You stole it.” Hillel was a top man in the Dead Screen Scrolls. Hillel said that “A great teacher must first a self-supporting, creative handworker be.” Otherwise he can be bought and sold. In about 1963 he changed the name of his company from Dr. Bronner & Associates to All God One Faith, he changed the name of this product to Dr. Bronner's Balanced Mineral Seasoning, and he began to add spiritual messages to the labels of his products. But only the quart sizes are large enough to contain his full message. The pint is too small to make sense.

From 1949 to about 1970, 90% of his sales were food products. From 1970 on, about 90% of his sales have been his soaps and the food is only 10%.

Today Dr. Bronner is totally blind. In 1944 he buried his wife in central Illinois. Weighing 71 pounds, her jaw bones broken, she had been beaten and starved to death by Jewish people. She was German Catholic and he is German Jewish. In 1941 he lived in Chicago as director of research for a soap and perfume company. A relative wired him for funds (which he did not have) to save their mother from the Nazis. His wife tried to commit suicide, so she was sent to a state hospital where Jewish refugees were in charge. The day before she was to go home, she was forced to do demeaning work by a Jewish doctor. She refused and said “No you damned Jew.” The doctor sent her to a ward where she was further starved and beaten. *Readers Digest* (Feb. 1962) did an article on the subject, titled “The progeny of the same people who get put away.” Now Dr. Bronner began to investigate what was going on and to speak on peace. At the University of Chicago he was captured as a Jew and for 3 months was unconscious and almost dead, having been given shock treatments that burned the back of his eyes.

He escaped from that place in Central Illinois and fled to California to forget the whole thing. Between 1971 and 1973 he went blind from the electrical shock. He has two sons: A teacher in Milwaukee, and chemist in Glendale, California. They will continue his business. Though Hitler killed 6 million Jews, the Soviet Communists, especially Stalin, killed 66 million people, including 16 million Jews. Today there is a great danger of a nuclear warehouse exploding; it would destroy the world. Dr. Bronner says that no good, in-depth article has ever been published about his work with food.

Paul Bragg was a brilliant lecturer and personal friend of Dr. Bronner's. His product was introduced after Dr. Bronner's, in about 1955.

4305. *Science News Letter*. 1952. Meatless diet adequate: Both vegetarian and carnivorous types of diet adequate to feed mankind. Milk and other foods of animal origin are not necessary for nourishment. 61(5):70. Feb. 2.

• **Summary:** This according to Dr. Robert S. Harris, Inst. of Technology, at the International Conference on Vitamins held in Havana, Cuba. He adds:

"There is not enough land in the world to feed all mankind on a meat and milk type of diet. But people can be well nourished on a diet that is rich in cereals, such as wheat, corn and rice, and in legumes, or beans, and other vegetables and fruits."

"There is no indispensable food and it is now obvious that there are many ways to compound a good diet... It does not matter whether the calcium comes from milk or tortilla, whether the iron comes from meat or tamapa, ... whether the tryptophane comes from eggs or soybeans... so long as these nutrients are available." Address: USA.

4306. *Science News Letter*. 1952. Meatless diet adequate: Both vegetarian and carnivorous types of diet adequate to feed mankind. Milk and other foods of animal origin are not necessary for nourishment. 61:70. Feb. 2. [7 ref]

• **Summary:** Dr. Robert S. Harris of the Massachusetts Institute of Technology (MIT) recently declared at the International Conference on Vitamins (held in Havana, Cuba) that "Both the vegetarian type and the carnivorous type of diet can adequately feed mankind." There is not enough land in the world to feed all mankind on a meat and milk type of diet. "It does not matter whether the calcium comes from milk or tortilla, whether the iron comes from meat or tamapa, whether the niacin comes from liver or peanuts, whether the tryptophan comes from eggs or soybeans, or whether the calories come from wheat or rice, so long as the nutrients are available." Address: Nutritional Biochemistry Labs., MIT, Cambridge, Massachusetts.

4307. Heinrich, H. 1952. Obstbau und vegetarische Bewegung [Fruit-growing and the vegetarian movement].

Obstbau 71:23. Feb. 1. [Ger]*

4308. Jones, Herbert H. 1952. Food and fads. *Vegetarian Messenger and Health Review* (Manchester, England). Jan/Feb. p. 31-34. *

• **Summary:** A critique of a recent speech by Dr. Charles Hill on vegetarian and vegan diets.

4309. Nasich, Pinchas. 1952. [Letter about vegetarianism in Israel and the Meals for Millions organization in Los Angeles]. *Vegetarian News Digest* (Los Angeles) 2(7):19. Winter.

• **Summary:** "There are about 8,000 vegetarians in Israel and their number is steadily increasing. On the 17th of October the Vegetarians of Israel had a meeting in Jerusalem. There is already a vegetarian settlement in Mishmar Hashivah. The founding of a new vegetarian village has begun, also a Vegetarian Home for Children; also every effort will be made to open vegetarian restaurants in Jerusalem, Tel-Aviv and Haifa.

"Dear editor, could you kindly induce Meals for Millions, the Los Angeles organization which produces the most famous Multi-Purpose Foods, to do their best to sell their MPF in Israel? There is a great protein scarcity here, and we vegetarians would like very much to enjoy this food which is now almost unobtainable in Israel." Address: Rishon, LeZion, Israel.

4310. Simonsen, Helen. 1952. New vegetarian society grows fast in Minnesota. *Vegetarian News Digest* (Los Angeles) 2(7):27. Winter.

• **Summary:** "At our first meeting held June 3, 1951, fifteen persons attended; at the second, July 1, forty-one persons attended; the two following meetings (July 22 and August 19) were at the country home of our president, near River Falls, Wisconsin, and the attendance at each of these exceeded one hundred. On September 30, we held a meeting at Minnehaha Falls in observance of World Day for Animals; at which seventy-five persons were present. On October 27 at the St. Paul YMCA, we had a vegetarian banquet, at which there were 127 guests. A strictly vegetarian meal was served, the recipe for the principal dish being taken from our own published 24-page, loose-leaf cook book currently being sold at 35¢ a copy.

"Each meeting has produced new members. We are a very tolerant group and realize that vegetarians are made and not born. While keeping our society on a practical footing, we are very conscious of the aesthetic value in the Vegetarian Way of Life and are constantly promoting the physiological benefits derived from a vegetarian diet. If the society continues to grow as rapidly as it has in the last six months, we shall soon be obliged to incorporate it into a legal entity.

"We have received a most generous proposition from one of our philanthropic members, namely, that when we

have 1000 members he will deed 500 acres, surrounding a beautiful lake, for a summer camp, or permanent habitation. This land is in northern Wisconsin, and we are therefore hopeful of securing members from states adjoining Minnesota, although we realize it is not impossible to achieve that goal in Minnesota.” Address: Secretary, 881 Forest St., St. Paul 6, Minnesota.

4311. *Vegetarian News Digest (Los Angeles)*. 1952. Organic food market opens in New York City. 2(7):27. Winter.

• **Summary:** “Directed by and under the personal ownership of Alec Burleigh, and sponsored by the New York Natural Hygiene Society, an establishment offering organically-grown fruits, nuts and vegetables for the benefit of vegetarians and health-minded individuals has opened its doors at 236 West 10th Street, New York City.

“The new distributing center will be known as Guaranteed Organic Foods Market and will offer exclusively foods grown in this nature and certified as to their source to be authentically cultivated according to the best organic principles.

“Mr. Burleigh has made an intensive study of the subject and during the past few months has established personal contact with many farmers and growers who have dedicated themselves to this method of food growing.

“He will offer all fruits and vegetables in season and will specialize in whole grain products with bread that will be made from completely unrefined flour which has been stone-ground and slow-oven baked. Cookies of the same ingredients will also be on sale to cultivate the tastes of the young in the direction of organically-grown products.”

Note: This is the earliest document seen (March 2020) with the term “organic food” (or “organic foods”) in the title.

4312. *Vegetarian News Digest (Los Angeles)*. 1952. New York vegetarians enjoy a memorable Thanksgiving Day. 2(7):34. Winter.

• **Summary:** “On Nov. 22 the New York Vegetarian Society celebrated its 20th Annual Thanksgiving Day Dinner in the main ballroom of the Empire Hotel in New York City. The dinner was in reality a banquet and was enjoyed by 220 members and their friends...” A list of speakers is given.

4313. Winquist, O.A. 1952. Vegetarian restaurant expected to open in San Francisco. *Vegetarian News Digest (Los Angeles)* 2(7):29. Winter.

• **Summary:** “The San Francisco Vegetarian Society, which meets on the second Sunday of each month at 142 McAllister Street, is now getting pledges for supporting memberships to open a vegetarian restaurant in San Francisco.”

4314. *New York Times*. 1952. Vegetarian units boil up in a stew but political wing calls it a beef. April 4. p. 27, col. 6.

• **Summary:** American Vegetarian Union scores Vice

Presidential nominee S. Gould.

4315. *Time*. 1952. Diet and health. 59:72-73. April 21. *

• **Summary:** A study by Dr. Mervyn Hardinge, a Seventh-day Adventist, working toward a Harvard University degree in public health, found that vegetarians are as healthy as flesh-eaters.

4316. *Soybean Digest*. 1952. Vegetable diet can be adequate. April. p. 13.

• **Summary:** This is a summary, with several long excerpts, from: *Science News Letter*. 1952. “Meatless diet adequate: Both vegetarian and carnivorous types of diet adequate to feed mankind. Milk and other foods of animal origin are not necessary for nourishment.” Feb. 2. p. 70.

There is not enough land in the world to feed all mankind on a meat and milk type of diet. But people can be well-nourished on a diet that is rich in cereals, such as wheat, corn and rice, and in legumes, or beans, and other vegetables and fruits.

“Dr. Harris fears that ‘considerable harm’ has been done by shipping an excellent food, such as milk, into undeveloped areas for use in school lunch programs and telling children and their parents that milk and other foods of animal origin are necessary for their nourishment.

“‘It does not matter,’ Dr. Harris stated, ‘whether the calcium comes from milk or tortilla, whether the iron comes from meat or tampala, whether the niacin comes from liver or peanuts, whether the tryptophane [tryptophan] comes from the eggs or soybeans, or whether the calories come from wheat or rice, so long as these nutrients are available.’”

4317. Gallup, George. 1952. 1943 Gallup poll shows 2,800,000 vegetarians in U.S. *Vegetarian News Digest (Los Angeles)* 2(8):36. Spring.

• **Summary:** “Princeton, N.J., Oct. 1, 1943—Selecting a true cross-section of our adult population by age, sex, income level, religious belief and other factors, the Institute put the following question to the public from coast to coast: “‘Some people in the United States are vegetarians, that is, people who eat no fish, fowl or meat of any kind. Do you happen to be a vegetarian?’

“When the percentage claiming to be vegetarians is applied to the number of adults in the population, excluding members of the armed forces, the total comes to 2,800,000 vegetarians.

“The vegetarians encountered in the survey were asked why they happen to be vegetarians. The principal explanations given by them were reasons having to do with health, with religious or humanitarian considerations, or with taste preferences in food.

“So far as geographical location is concerned, the vegetarians seem to be fairly evenly distributed throughout the country. However, more of them are found in cities

than are found in small towns or farm areas. Cities of over 100,000 population show the highest percentage of people practicing vegetarianism, the survey finds.

"In common usage, a vegetarian, according to authorities on the subject, is one who abstains from flesh foods of all kinds, but who does use milk and eggs, along with products of the vegetable kingdom. In other words, most vegetarians should be described technically as 'lacto-ovo-vegetarians.' This is generally contracted to 'lacto-vegetarians,' but even that term is used infrequently, the simple word "vegetarian" sufficing to describe those who use the non-meat diet.

"George Gallup, Director. American Institute of Public Opinion."

4318. *Nature's Path* (New York City). 1952. Read *The American Vegetarian* (Ad). May. p. 24.

• **Summary:** This small (2¼ by 4¼ inch) ad states: "If you are interested in investigating the merits of the vegetarian diet and the principles, economic and ethical, of the vegetarian way of living, read *The American Vegetarian*. A Monthly which is edited in a vital, dynamic, up-to-the-minute manner featuring articles by well-known authorities on: Progressive health. Program for peace on earth. Unique personality sketches. Campaigns for medical liberty. Human interest stories. Meatless recipes. Striking photographs. Reports of world-wide activities." \$2.00 for 12 monthly issues. P.S. "Send for a free list of books on vegetarianism." Address: 117 W. 48th St., New York City, NY.

4319. Pink, C.V. 1952. The position of veganism in 1952. *Vegetarian News* (London) 31:4-8. Spring. *

• **Summary:** An examination of the successes and possible causes of failure of veganism in some individuals.

4320. *Vegetarian News Digest* (Los Angeles). 1952. Chicago Vegetarian Society, Inc. 2(8):5. Spring.

• **Summary:** This is an application for membership, limited to residents of Illinois.

4321. *Vegetarian News Digest* (Los Angeles). 1952. News from afar... [International Vegetarian Union]. 2(8):19. Spring.

• **Summary:** "We are pleased to inform our readers that Mr. Hanworth Walker, Secretary, International Vegetarian Union, with headquarters at 247 Tottenham Court Rd., London, W. 1, England, has accepted an invitation from the American Vegetarian Union to visit these United States during May, June and July. On May 15, Mr. Walker will have a conference with Dr. Jesse Mercer Gehman, president, American Vegetarian Union, in New York City. On June 26 Mr. Walker is expected to be in the City of the Angel; a complete itinerary of his many stops may be obtained through the A.V.U. office, P.O. Box 1725, Paterson, NJ [New Jersey].

"We again wish to announce the 1953 International

Congress to be held at Sigtuna, ancient capital of Sweden, from Aug. 1 to 8, inclusive... Vegetarians from all parts of the world will gather together in the above-mentioned village, and bear with them messages of goodwill to their Swedish hosts and to each other... The Swedish Vegetarian Society has arranged a most attractive program covering lectures, business meetings, excursions and civic receptions. Further details may be obtained by writing to the International Office..."

4322. *Vegetarian News Digest* (Los Angeles). 1952. In Memorium: Death of an editor. 2(8):21. Spring.

• **Summary:** "Edward L. Pratt, formerly editor, publisher and founder of *The American Vegetarian*, a monthly vegetarian newspaper still published at Pismo Beach, California, died on March 15, 1952, at Scott's Convalescent Home, Fair Oaks, Arroyo Grande, California, of heart trouble."

"Mr. Pratt was 76, and was born in the South. He originally published a year book in June 1942, devoted to promoting vegetarianism throughout the world. It was so well received that he launched *The American Vegetarian* in newspaper format in September 1942, and gradually built a worldwide circulation among vegetarians."

4323. *Vegetarian News Digest* (Los Angeles). 1952. Newsy Notes... [New York Vegetarian Society]. 2(8):22. Spring.

• **Summary:** "The New York Vegetarian Society has its sociables on every third Saturday of the month at Adelphia Hall, 74 Fifth Avenue, New York City—lectures, folk dancing and refreshments are offered to members, friends and the public. The society announces that in no way can it become connected or involved with the American Vegetarian Party and its political program since it is an educational and membership organization."

4324. *Vegetarian News Digest* (Los Angeles). 1952. Chicago Vegetarian Society comes of age. 2(8):35. Spring.

• **Summary:** On 15-16 Feb. 1952 the Society celebrated its second anniversary in epoch-making style.

"Highlighting the gala two-day event were Dr. Herbert M. Shelton of San Antonio, Texas, one of the foremost authorities on natural healing methods, and editor and publisher of the *Hygienic Review*; and Symon Gould, a dynamite-packed little New Yorker, with a flair for publicity, drive and promotion, inspired by his zealous efforts for vegetarianism."

4325. *Vegetarian News Digest* (Los Angeles). 1952. A vegetarian city! 2(8):36. Spring.

• **Summary:** Keene, Texas, populated solely by Seventh-day Adventists, is entirely vegetarian. Furthermore, the women wear no make-up, alcohol and tobacco are not sold, and there are no police, courts, or judges.

4326. *Vegetarian News Digest (Los Angeles)*. 1952. Death of an Indian [Paramahansa Yogananda]. 2(8):44. Spring.

• **Summary:** An obituary. Yogananda, a vegetarian and founder of the Self-Realization Fellowship Church of All Religion, died on 7 March 1952, at the Biltmore Hotel in Los Angeles. Age 60, he was delivering a speech before 250 persons and introducing Ambassador Binay Ranjen Sen, new envoy to India.

Self-Realization "Fellowship headquarters are at 3880 San Rafael Avenue on Mt. Washington in Highland Park [a residential area in the city of Los Angeles], where Yogananda also made his home. His physician said he had treated the leader for a heart condition last month.

"India House, a beautiful vegetarian dining establishment, is operated by the Fellowship at 4860 Sunset Blvd., in Los Angeles; hours are 11 a.m. to 8 p.m., closed Mondays only."

4327. *Vegetarian News Digest (Los Angeles)*. 1952. "44": The new improved food beverage. 2(8):48. Spring.

• **Summary:** The main ingredient appears to be dehydrated powdered whole soy beans. A 14-oz can retails for \$1.39.

4328. *Vegetarian News Digest (Los Angeles)*. 1952. Health books. 2(8):50. Spring.

• **Summary:** A list of health books with prices, divided into regular and rare. Available from R.G. Wilborn, D.C. [Doctor of Chiropractic], Pasadena, California.

4329. *Vegetarian News Digest (Los Angeles)*. 1952. Good books are a treasure and a joy forever! 2(8):54. Spring.

• **Summary:** See summary of *Vegetarian Cookery* by Pietro Rotondi, DC.

4330. *Vegetarian News Digest (Los Angeles)*. 1952. News from afar... [Esperanto-Vegetarian Association]. 2(8):19. Spring.

• **Summary:** "From the circular of the Esperanto-Vegetarian Association, P.O. Box 804, Jerusalem, we learn that it proposes to erect a monument in memory of Dr. L.L. Zamenhof, the creator of Esperanto."

4331. Wynne-Tyson, Esmé. 1952. Approaches to vegetarianism. *Vegetarian Messenger and Health Review (Manchester, England)*. May/June. p. 79-81. *

• **Summary:** Discusses the shortcomings of adopting a vegetarian diet from health, intellectual, or self-perfecting motivations alone.

4332. *Materiae Vegetabiles*. 1952-1957. Serial/periodical. The Hague, Netherlands. Vol. 1, No. 1. July 1952. Vol. 2. 1957. [Eng; Fre; Ger]

• **Summary:** Continued by *Qualitas Plantarum et Materiae Vegetabiles* in 1958. Address: Netherlands.

4333. Drake, Muriel E. 1952. Veganism in 1952—from a vegan's point of view. *Vegetarian News (London)* 31:49-52, 60. Summer. *

• **Summary:** Discusses the physical, mental, and spiritual changes resulting from a vegan diet.

4334. *Vegetarian News Digest (Los Angeles)*. 1952. News from afar... [International Vegetarian Union tour itinerary]. 2(9):20. Summer.

• **Summary:** Lists itinerary for Mr. Hanworth Walker, Secretary, International Vegetarian Union of London, for his tour through the North America during July 1952.

4335. *Vegetarian News Digest (Los Angeles)*. 1952. Health in the news: One-man magazine plans to make millions of vegetarians. 2(9):32-33. Summer.

• **Summary:** A brief history of *Vegetarian News Digest*. The first edition of 20 pages numbered 1,000 copies. Today it is 56 pages with almost 6,000 copies. A photo shows Joel H.V. Striegel at his typewriter.

4336. *Vegetarian News Digest (Los Angeles)*. 1952. Health in the news: vegetarians are as healthy as flesh-eaters, study shows. 2(9):35. Summer.

• **Summary:** This is a summary of an article from *Time* magazine (21 April 1952).

4337. *Vegetarian News Digest (Los Angeles)*. 1952. Health in the news: world peace through vegetarianism keynote of speech by I.V.U. secretary. 2(9):37-39. Summer.

• **Summary:** "On 14 May 1952, R. Hanworth Walker, Secretary of the International Vegetarian Union, spoke before a capacity audience at the Great Northern Hotel in New York City. The meeting was called by the Vegetarians' Advancement Federation, and Mr. Walker was introduced by Dr. Jesse Mercer Gehman, president of the American Vegetarian Union. Twenty-four new members joined the Federation as a result of the meeting."

Excerpts from the speech, titled "A Logical Approach to World Peace," are given. A portrait photo shows Hanworth Walker.

4338. *Vegetarian News Digest (Los Angeles)*. 1952. American Vegetarian Union cannot engage in politics and tells why. 2(9):40. Summer.

• **Summary:** "The American Vegetarian Union, Inc., a non-sectarian, non-political and nonprofit organization, formed at Lake Geneva, Wisconsin, in 1949, recently reiterated its position in relation to political activity. The Union definitely does not as an organization endorse any party and has no connection whatsoever with the American Vegetarian Party instituted by Symon Gould, a New York City vegetarian and hygienist.

“Dr. Jesse Mercer Gehman, president of the American Vegetarian Union, Inc., P.O. Box 1725, Paterson, N.J., has issued the following statement:

“Our philosophy is not based on food alone, though the keystone of our foundation is: ‘All Life is Sacred.’ We would repeat the context of the philosophy of Vegetarianism, as it appears in our Constitution:

“(1) Vegetarianism is conducive to better living and to the physical, mental, moral, ethical and spiritual development of the entire human race.

“(2) It is the natural way of life that enlivens man of every race, creed and color.

“(3) It upholds the sacredness of life as an inviolable principle.

“(4) It respects the birthright of every creature to life and perfection under the eternal laws of nature.

“(5) It advocates a natural diet excluding fish, flesh and fowl.

“(6) It claims the liberty and inalienable right of everyone to use the healing forces of nature for the maintenance and restoration of health.

“(7) It seeks peace through Universal Brotherhood.”

4339. *Vegetarian News Digest* (Los Angeles). 1952. Should vegetarians engage in politics? [Gen. Herbert Holdridge hopes to be the first U.S. vegetarian president]. 2(9):2, 54-55. Summer.

• **Summary:** A long, rambling statement. The short answer is “It’s OK.”

4340. Watchtower B. and T. Society, Inc. 1952. Jehovah’s witnesses’ reply (Letter to the editor). *Vegetarian News Digest* (Los Angeles) 2(9):16-17. Summer.

• **Summary:** “April 1, 1952. Dear Mr. Striegel: The reported discussion as presented in your letter does not express the Watchtower Society’s view on vegetarianism. We hold to what the Bible says on this matter, and it is that God gave instructions that man could eat meat if he wished to do so but that those who ate meat should not criticize those who did not and those who did not should not criticize those who did. It is an individual matter for each one to decide for himself, and not a matter over which one should criticize another. The apostle Paul certainly showed it is not a matter of Christian belief when he said at I Corinthians 8:8, ‘But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse.’ This is the Christian principle. It was firmly established long before, at the time Noah came out of the ark after the flood. Then it was that God said, ‘And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things’ (Gen. 9:2, 3)...”

4341. Badenoch, A. Guthrie. 1952. Diet and stamina. *British Medical Journal* ii(4785):668. Sept. 20.

• **Summary:** Two vegans were found to be anemic, probably deficient in iron and riboflavin. Address: Edinburgh, Scotland.

4342. Hauser, Gayelord. 1952. Be happier, be healthier. New York, NY: Farrar, Straus and Young. 278 p. No index. 22 cm. [63* ref]

• **Summary:** This book advocates natural health and prevention using the sun, earth, air, water, and food. His faithful companion is Deucey, his dog. The chapter titled “Discoverers and recoverers” (p. 71-90) discusses: Priessnitz, Father Kneipp (began treatment in 1855), Louis Kuhne (first of the urban pioneers in natural healing, he established a clinic in Leipzig, Germany. A vegetarian, he wrote *Die Neue Heilwissenschaft*, which enjoyed worldwide success), Schweningen, Edward Hooker Dewey, Adolf Just (his Jungborn clinic was in the Harz mountains), Dr. Bircher-Benner, Arnold Rikli, Samuel Hahnemann (founder of homeopathy), Dr. Lahmann (his Weisser Hirsch Sanatorium in Dresden was famous; Hauser was partly cured by his Lacto-Vegetarian Diet), Dr. Möller (taught fasting in Dresden), Ragnar Berg (Swedish chemist; from 1909 to 1921 he was in charge of Dr. Lahmann’s sanatorium), Mikkel Hindhede (story of his nationwide experiment in Denmark during World War I; he practiced what he preached). A table (p. 129) gives the ideal weight for men and women of different height and 3 different frames (small, medium, large).

The chapter titled “Food is our salvation” (p. 138-66) discusses: The appestat (discovered by Dr. Norman Jolliffe), the food cure idea (started by Dr. Heinrich Lahmann in Dresden; Möller, Berg, and Bircher-Benner), the value of vegetables and vitamins, start all meals with fresh (raw) food, Dr. Brauchle’s sanatorium at Schoenau (Black Forest, Germany), breakfast, lunch and dinner (which should include “a good protein. Your choice of meat, fish, eggs, cheese, nuts, soya beans or mushrooms {p. 249}”), beware of harmful snacks, hidden hunger test (eat liver, kidney, or heart twice a week; incl. broiled meats and fish), get your chlorophyll from mixed greens, eat natural, unprocessed foods.

The chapter on “Happilogue” tells how he and Marion Preminger, in Sept. 1952, had an unforgettable visit with Albert Schweitzer who was doing organ recordings of Bach in his native town of Guenbach near Strasbourg. “It was one of the great experiences of my life.” They had dinner with Dr. Schweitzer at his home: Green salad with tomatoes, “delicious cold cuts of meats with two kinds of cheese—Swiss and cottage. There was one cooked vegetable, a basket of grapes, and yes there was a bottle of dry Rhine wine. This simple meal turned out to be a feast for me, the place, the food, the company.” Schweitzer was very familiar

with Bircher-Benner and Dr. Gerson of New York City. "There was a bowl of soya beans on the table and I took some because I love them and told him that even in America protein foods were getting more and more expensive, only the rich can afford steak and roast, and for years I have looked for cheaper proteins and that the best I found and popularized were powdered skim milk, dry food yeast, and soya bean flour." Dr. Schweitzer said that "he has now planted soya beans. He realizes they are a good protein, but the natives [in Gabon] so far won't eat them, and all the arguments about how good and how healthful they are will not make them change their minds—they won't touch them." Then Schweitzer said, with a twinkle in his eyes, that he would do with his soya beans what Parmentier did with potatoes when they were first introduced into France from America. At first the French people did not like their taste and refused to eat them. Then Parmentier had a brilliant idea—which Schweitzer describes. "And that is what I'll do to my soya beans." After dinner, Dr. Schweitzer showed his guests a large oil painting of his hospital in Gabon (p. 213-15).

Note 1. This is the earliest document seen (March 2021) concerning soybeans in Gabon, or the cultivation of soybeans in Gabon. This document contains the earliest date seen for soybeans in Gabon, or the cultivation of soybeans in Gabon (1952 or before). The source of these soybeans is unknown.

Note 2. Antoine-Augustin Parmentier was born on 12 Aug. 1737 at Montdidier, France, and died on 13 Dec. 1813 (aged 76). He is buried in Paris below a large tomb.

Soy-related recipes: When baking bread at home, "substitute unbleached flour for white flour and try adding a tablespoon each of wheat germ, brewers' yeast, skim milk powder and soya flour for each loaf you bake" (p. 220). Dinnertime: Vegetable chop suey with [mung] bean sprouts and soy sauce (p. 233). Many recipes call for the use of red meat (steak), chicken, fish, and shellfish. Food tables, showing "percentages of daily recommendations," include soy beans (p. 261) plus many meats (p. 266-69). A photo (back cover) shows Hauser standing by the sea at Taormina, Sicily, Italy in Sept. 1952. Address: Los Angeles, California.

4343. Tallarico, Giuseppe. 1952. Si addice all maturità il regime vegetariano [The vegetarian regimen is suitable for mid-life]. *Agricoltura (Italy)* 1(10):45-50. Oct. [Ita]

• **Summary:** Gives guidelines for a vegetarian diet after age 40. Photos show vegetarians George Bernard Shaw and Mahatma Gandhi.

4344. Blomerus, Yvonne. 1952. Vegetarianism. *Woman and Her Home* 4:257-58. Nov. *

• **Summary:** Precautions and disadvantages to be considered in relation to a vegetarian diet.

4345. *Vegetarian News Digest (Los Angeles)*. 1952.

Concerning vegetarianism in religion. 2(10):2, 54-55. Fall.

• **Summary:** Religion "is man's relationship to God as expressed in his daily living."

4346. *Vegetarian News Digest (Los Angeles)*. 1952.

[Geoffrey L. Rudd, pictured, is new secretary of The Vegetarian Society in Manchester, England]. 2(10):15. Fall.

• **Summary:** A portrait photo shows Geoffrey L. Rudd.

4347. *Vegetarian News Digest (Los Angeles)*. 1952. News from afar... [Canadian Vegetarian Union, film of Geoffrey Hodson of New Zealand on vegetarianism; vegetarian news from Israel, Holland, Scotland, Japan, and Madras (India)]. 2(10):18. Fall.

• **Summary:** "From the Canadian Vegetarian Union, Toronto Unit, we learn that the well-known lecturer on economics, Scott Nearing, will speak before their group on October 18. Details of the event will be given later. Inquiries may be directed to Eva M. Budd, Secretary, 28 Walker Avenue, Toronto, Ont., Canada.

"Mr. Geoffrey Hodson, president of the New Zealand Vegetarian Society, shall make a 16 m.m. sound film on Vegetarianism, describing every phase, with photographs and animated cartoons of diagrams and anatomy. It will be available at ten pounds each to help pay the initial cost. Applications for this novel, long-needed medium to publicize the Vegetarian Way of Living may be made to Geoffrey Hodson, 10 Belvedere Street, Epsom, S.E. 3, Auckland, New Zealand. Mr. Hodson will soon be in the United States to lecture to some thirty different Vegetarian Societies, as arranged by Mr. Hanworth Walker, Secretary of the International Vegetarian Union, with offices at 247 Tottenham Court Road, London, W.1, England.

"* Israel—A very strong Vegetarian Society in Israel is rapidly gaining strength and has already founded a Vegetarian Village, a Vegetarian Settlement, and a Vegetarian Home for Children. They are planning the building of a Temple and Educational Block to the memory of Dr. Zamenhof, the Creator of Esperanto, in order that Jewish children may learn the Esperanto language and receive vegetarian education.

"* Holland—The Dutch Vegetarian Society has formed a Medical Research Group comprised mainly of doctors, dentists, food research workers and chemists for the purpose of making a scientific study of nutrition. They are at present engaged in examining the vegan diet. Information may be obtained from Dr. Tine Kazyk, Stationsplein 21, Arnheim, Holland."

Note: Items marked with an asterisk (*) are from the periodical *World Forum*.

4348. *Vegetarian News Digest (Los Angeles)*. 1952. Boston Vegetarian Society plans activities. 2(10):34. Fall.

• **Summary:** "Organized only last Fall, Boston's Vegetarian

Society now has almost 25 members, and hopes to double that number before long. A quantity of the *Vegetarian News Digest* has been sent to Mrs. Elizabeth Hanron, Secretary, 16 Glenside Avenue, Jamaica Plain, Mass., for distribution.

"The society's president, Rose Millen, operates a Summer Health Resort from May to November at 350-372 Newport Rd., Nantasket Beach, Mass. It is a strictly vegetarian resort; unsprayed vegetables from a farm close by are used daily in the bill of fare.

"Miss Rose Millen is one of Boston's pioneers in health food activities, and is the author of *Light on Dietetics* (\$1.00 postpaid from the Digest office). Miss Millen was in the health food business for about thirty years and conducted a vegetarian restaurant in Boston for more than nine years."

4349. *Vegetarian News Digest (Los Angeles)*. 1952. Obituary [Elizabeth Gilliam Bronner]. 2(10):40. Fall.

• **Summary:** "Elizabeth Gilliam Bronner, wife of Emanuel H. Bronner, and a Los Angeles resident, passed away on Wednesday, Sept. 10, 1952, in Hereford, Texas, after a case of indigestion, fever, and 'colitis-attack' as reported by her husband. Mr. and Mrs. Bronner had been on a nationwide tour visiting cities which contemplated fluoridating their water supplies, a practice which Dr. Bronner, a research chemist was strongly opposing and exposing. Dr. Bronner's tribute to his dear wife, known as 'Lisa,' follows:

"My wife, Lisa, has done great work, in fact, she practiced what most of us only preach: Good deeds, good teamwork, good will, and good courage that will leave its footprints in the 'sands of time.'"

Note: Dr. Bronner was best known for his Dr. Bronner's Castile Soap, and the beautiful sayings on each container based on his "All-One-God-Faith" personal experience.

4350. Dunkel, Joan. 1952. The effect of vitamin B-12 on a certain vegetarian diet. *Walla Walla College Publications of the Department of Biological Sciences and the Biological Station* 1(4):59-64. Dec. 10. [18 ref]

• **Summary:** The introduction gives a brief history of the discovery of vitamin B-12 starting in July 1947. "Summary: A vegetarian diet [supplemented with vitamin B-12] has been developed which has produced five generations of rats, inferior to omnivores only in that their size was somewhat decreased. However, this diet was unable to sustain the animals beyond the seventh generation. Supplementing the diet with vitamin B-12, either oral or parenteral, did not result in any appreciable increase in the growth rate" (i.e. did not make the rats gain more weight in the same time). The five main ingredients in this diet were ground whole wheat (40%), rolled oats (10%), rye flour (10%), soy curd (10%), and brewer's yeast. This research was conducted in the physiology department of the College of Medical Evangelists, Loma Linda, California. Address: Walla Walla College, Washington.

4351. Hough, James. 1952. Vegetarianism and the healthy life. *Vegetarian Messenger and Health Review (Manchester, England)*. Nov/Dec. p. 188-90. *

• **Summary:** Physical, mental, and moral fitness are enhanced by the vegetarian diet.

4352. Adams, F. 1952. Hippocratic writings. In: *Great Books of the Western World*. London: Encyclopedia Britannica. Series editor: R.M. Hutchins. * Address: Greece.

4353. Kordel, Lelord. 1952. Eat and grow younger. Cleveland and New York: World Publishing Co. 315 p. Index. 22 cm.

• **Summary:** The author's basic message: Eat more protein (especially complete proteins) and get plenty of vitamins and minerals. "One advantage of a high-protein diet is that you can eat less bulk, yet be well nourished..." There are no references and no "about the author" section. He is opposed to vegetarianism (high-starch dishes take the place of high-protein foods) which is a "fad" and believes (incorrectly) that vegetarians do not consume milk, dairy products or eggs (see p. 43-49, 114, 117, 120, 228, 261).

He mentions soybeans only in passing; they do not even appear in the index. For example: (1) The protein from lentils, legumes, soybeans and nuts is not complete and cannot counterbalance all the pure starches eaten to satisfy hunger (p. 43-44). (2) While soybeans, nuts, peas, and beans do contain protein, their protein content is "very low and incomplete when compared with meat, eggs, milk products and seed cereals" (p. 47). In a 4-page chart titled "Vegetable proteins" (p. 235-38) neither soybeans nor soyfood products are mentioned.

Contents: Part I: How to stay young. 1. Of course you want to stay young! 2. How old is "old"? 3. The secret of staying young. 4. Who is this fellow "protein"? 5. How much protein is "enough"? 6. "But I'm a vegetarian!" 7. Too much starch is dangerous. 8. These eight determine your age. 9. Six commandments for a long "young" life. 10. Seeds hold the germ of life: Millet, sunflower seeds, sesame seeds. 11. Best milks for humans. 12. Honey belongs on your table. 13. The sure way to good looks and charm. 14. Do your eyes look young? 15. Don't invite "old" hair and skin. 16. Your bones and muscles can be tattletales. 17. Your nerves must stay young, too. 18. Your blood can make you look younger. 19. Youth begins at breakfast. 20. What about food combinations? 21. Eating habits for longer life.

Part II: Your diet program. 22. Start now to eat and grow younger. 23. High-protein meats, poultry and fish. 24. Meat substitutes that are protein. 25. Egg and cheese dishes for every meal. 26. Eat plenty of seed cereals. 27. Salads are important. 28. Delicious baking with protein foods. 29. Sweets and treats that are "dividends."

Millet is the best of the seed cereals. Pythagoras praised its high nutritional value and advised his followers (all vegetarians) to adopt millet as the mainstay of their diets. Dr. John Harvey Kellogg said that millet is the only cereal capable of supporting life when used as the sole item in the diet. Millet is “a *safe* vegetable protein. Moreover it is almost a necessity in a vegetarian diet, because it can provide a *complete* protein without the need of eating a lot of bulk...” (p. 114-17).

Note: The popular website DrCoop.com lists Mr. Kordel (born in 1904) in its section on “Roots of modern food faddism.” Court records state that he began producing and marketing supplements in 1941, operating under various trade names. In 1946 he was convicted of misbranding and fined \$4,000. He had a brush with the Federal Trade Commission (FTC) in 1957 and two more with the FDA in 1961. In 1971 he was fined \$10,000 and served one year in prison. Address: SC.D., author of *Health Through Nutrition*.

4354. Leonardo da Vinci. 1952. Selections from the notebooks of Leonardo da Vinci. Edited with commentaries by Irma A. Richter. London and New York: Oxford University Press. xiii + 417 p. See p. 375. Illust. 15 cm. The World's Classics, no. 580.

• **Summary:** Mention of Leonardo's interest in vegetarianism appears in this tiny book.

Page 375: “His love of animals and the belief that plants afford sufficient nutriment for man induced him to forgo animal food (cf. p. 382).

“‘King of animals’ as thou hast been described. I should rather say ‘king of beasts’, thou being the greatest, because thou dost only help them in order that they may give thee their children for the benefit of the gullet, of which thou hast tried to make a sepulchre for all animals...”

“Now does not nature produce enough simple [i.e. vegetarian] food for thee to satisfy thyself? And if thou art not content with such canst thou not by the mixture of them make infinite compounds, as Platina describes* and other writers on food (162).” * Footnote: “Bartolomeo Sacchi, called *Il Platina*, *De Arte Coquinaria*.”

Page 382: “In a letter dated 1515 Andrea Corsali writes to Giuliano de’ Medici of some gentle people called Guzzati who refused to partake of food that had blood, who had agreed among themselves to do no harm to any living thing, ‘just like our Leonardo da Vinci’.”

Concerning Leonardo's notebooks, the Preface states (p. vi-vii): “We are enabled to gain insight into his thoughts by reading his notebooks. He used to carry these about with him to sketch instantaneous impressions or to write down ideas as they occurred on the spur of the moment—observations made during walks and travels, reflections on events and persons, on his domestic problems, on his work, on life in general. Manuscripts have survived containing drafts of letters, fanciful descriptions and fables, rough copies of treatises on

the power of water, on the art of painting, on the anatomy and movement of the human figure, &c. But they are just notes. Often, remarks on diverse subjects are scribbled on one and the same page, or restatements and clarifications of one and the same idea occur on another page. The following words written on the front sheet of a manuscript on physics is descriptive of his method of writing.

“‘This is to be a collection without order, taken from many papers, which I have copied here, hoping afterwards to arrange them according to the subjects of which they treat; and I believe that I shall have to repeat the same thing several times; for which, O reader, blame me not because the subjects are many, and memory cannot retain them... all the more because of the long intervals between one time of writing and another.’

“Leonardo's intention to sort his notes was never carried out. The present volume constitutes an attempt to co-ordinate a selection of them on subjects of general interest. The choice has often been difficult since he was fascinated and distracted by so many problems, depending on his mood and circumstances. We have limited ourselves to quoting typical examples of the main themes. The number at the end of each excerpt refers to pp. 394ff. where the sources are given.”

Note: Leonardo da Vinci lived 1452-1519. Address: Florence in Tuscany, Rome [in today's Italy].

4355. Oldfield, Josiah. 1952. The crown of grapes: Eat right and live long. Doddington, England: Fruitarian Society. 23 p. 16°. Series: The Living Library. *

4356. Oldfield, Josiah. 1952. A popular guide to fruitarian diet and cookery. London: Order of the Golden Age. 48 p. 19 cm. *

4357. Pither, Lettice Mary. 1952. One hundred ways of cooking without meat for the housewife and the institution caterer. London: Sir Isaac Pitman & Sons. vii + 56 p. 19 cm. *

4358. Sherman, Henry C. 1952. Chemistry of food and nutrition. 8th ed. New York, NY: The Macmillan Co. viii + 721 p. [300+* ref]

• **Summary:** An important pioneering work in nutrition science. The first edition was published in 1911. Chapter 13 is titled “Nutritional aspects of the acid-base balance.” “Notwithstanding the large amounts of acid produced in metabolism, the reaction of the blood plasma normally remains remarkably constant and slightly alkaline, between pH 7.33 and pH 7.51.” Blood is highly buffered, mostly by hemoglobin with a small contribution from plasma proteins. Diet influences this acid-base balance. An approximate estimate of the potential acid- or base-forming properties of a food may be made from a consideration of the amounts and proportions of the inorganic elements which it contains.

Examples of foods in which acid-forming elements predominate are oysters (15 cc. normal acid per 100 gm), beef, oatmeal, and whole wheat (each 12), eggs (11), rice (9).

Examples of foods in which the base-forming elements predominate are carrots (14), turnips (11), dried beans (10), fresh beets (10), potatoes (9), bananas (8), orange or juice (5), tomatoes (5), lemon or juice (4), apples (3). Conclusion: "This knowledge of the blood does not... permit one to say with confidence whether the balance of acid-forming and base-forming elements in food is or is not of practical significance in human nutrition."

"The customary combination of baked beans and brown bread makes a main dish that ranks with meat as a source of nutritionally good proteins and vitamins of the B group" (p. 601-02). Address: Mitchill Prof. Emeritus of Chemistry, Columbia Univ., New York.

4359. Wokes, Frank. 1952. The direct use of plant materials by man. *British J. of Nutrition* 6(1):118-24. [20 ref]

• **Summary:** Discusses the amount of land required to support various diets, the protein and other nutrients in vegetarian diets, and aspects of vegetable substitutes for animal products. Address: Ovaltine Research Laboratories, King's Langley, Herts. [Hertfordshire], England.

4360. Mapleton's Nut Food Company. 1952-. [Miscellaneous pamphlets]. Liverpool, England. 16°. *

4361. Oldfield, Josiah. 1952-. [Letters reprinted from various periodicals]. Doddington, England: Fruitarian Society. 16°. *

4362. *Sontraer Gesundheitsbote (Quarterly)*. 1952--. Serial/periodical. Sontra, West Germany: Deutsche Vegetarier-Zentrale. [Ger]*

• **Summary:** In June 1955, this publication was bound in with *Vegetarier Rundschau*. On the cover of the journal is written "Wirtschaftsteil 'Sontraer Gesundheitsbote.'" It is published "von der deutschen Vegetarier Zentrale in Sontra."

The issue for Aug. 1956 was also called vol. 10, No. 8 of *Vegetarier Rundschau*. A publication named *Sontraer Gesundheitsbote Monthly* was also published by this organization. It continued *Vegetarier Rundschau* but its years of publication are unknown. Address: Sontra, Hessen, West Germany.

4363. Roberts Health Academy. 1952? "Health is wealth": Natural Herbs for natural cures. Brisbane, Queensland, Australia: Roberts Health Academy. 47 p. Undated. 22 cm. * Address: Australia.

4364. *Vegetarian (The) (Manchester, England)*. 1953-1958. Serial/periodical. Bank Square, Wilmslow, Manchester, England: The Vegetarian Society (Est. 1847). Vol. 1, No. 1. (10th Series). 105th year. Jan/Feb. 1953. Frequency:

Bimonthly.

• **Summary:** Continues: *The Vegetarian Messenger and Health Review*. Continued by *The British Vegetarian*. The title page of issue No. 1 (Jan/Feb. 1953) states that this is the official magazine of The Vegetarian Society, Bank Square, Wilmslow, Manchester. Address: Wilmslow, Manchester, England.

4365. *Vegetarian News Digest (Los Angeles)*. 1953. News from afar... [vegetarian revival in Italy]. 2(11):18-19. Winter.

• **Summary:** "We farther report encouraging news and from the land of Italy where a vegetarian revival is taking place. Mr. Walker, IVU Secretary, visited there also, and at an evening session a meeting was held at Perugia, a center of culture from pre-Roman times, and opened by Professor Aldo Capitini who proposed the formation of an Italian Vegetarian Society to be affiliated with the I.V.U. and work in close collaboration therewith. The suggestion was warmly received and appointments were made. The official address is Centro di Orientamento Religioso, Via dei filosofi 33, Perugia, Italy, and vegetarian societies and individuals throughout the world are asked to send letters of encouragement to this latest addition to the vegetarian family, also to send contributions to their vegetarian library which they are forming for the furtherance of the Vegetarian Ideal in Italy."

4366. Donath, W.F.; Fischer, I.A.; Meulen-van Eysbergen, H.C. van der; Wijn, J.F. de. 1953. Gezondheid, voeding en veganisme: Voorlopige mededelingen omtrent een onderzoek naar de voedings-toestand van personen, die zich uitsluitend met plantaardige middelen voeden [Health, food, and veganism: Further information about an investigation concerning the nutritional condition of persons who are strict vegetarians]. *Voeding* 14(3):153-178. March 15. [8 ref. Dut; eng]

• **Summary:** "A study was carried out on 60 adult volunteers, who lived for periods varying from several months to 2 years and longer on a vegan diet, i.e. entirely free from animal food."

"The intakes of calories, total protein and calcium were in the vegans below the norms... the vitamin B-12 intake, especially in women, was below standard and also the vitamin D intake was low... Clinical deficiency-symptoms were observed in 9 of the vegans." The study also found lower levels of cholesterol, basal metabolism, and body weight. Medical control is urged for vegan diets, since macrocytosis, carotenaemia and relatively high alkaline serum phosphatase were observed. Address: Utrecht, Netherlands.

4367. Dickinson, Roy. 1953. Common-sense vegetarianism. *Vegetarian News (London)* 32:19-21. Spring. *

• **Summary:** Discusses the practice and principles of a

balanced vegetarian diet. Address: England.

4368. Lasser, Ferne. 1953. Health in the news: third anniversary celebrated by Chicago vegetarians with Mother Gloria as guest of honor. *Vegetarian News Digest (Los Angeles)* 2(12):37. Spring.

• **Summary:** “The Chicago Vegetarian Society held its great Anniversary Banquet on Saturday evening, Feb 21, 1953, at the society’s headquarters, 17 N. State Street. It proved to be the most outstanding event of the year, and was tremendously enjoyed by everyone.

Guest of honor was Mrs. Gloria Gasque who came from Mexico to be present and speak on ‘The Relation of Diet to the Higher Nature,’ a topic which proved most enlightening. A gifted and interesting speaker, Mrs. Gasque is vice-president of the International Vegetarian Union and American Vegetarian Union, is known as ‘Mother Gloria’ in the Mazdaznan Movement, is a tireless worker for the Vegetarian Cause and the betterment of mankind. Mrs. Gasque’s wide experience and contacts, in the field of Vegetarianism in its broadest aspects, throughout the world fits her so well for her present offices. She is aiding materially in promoting universally the feeling of brotherliness, ‘oneness,’ and peace—the basis of Vegetarianism, which she lives and sincerely expounds.

“Notable in the entertainment was the fact that it was all given by members of the C.V.S. Don Middleton, vegetarian pianist, entertained with music during dinner and made an instant ‘hit.’ Mr. Palmer W. Johnson of the Chicago Society gave his famous comedy skits, and sang several songs in his own incomparable style, accompanied by Blanche Branche. Dr. Harlan Tarbell, a master magician, who acted as master of ceremonies, gave a demonstration of his ‘eyeless vision’ which he has made internationally popular on the stage and on TV. Dr. Tarbell is world-famous as a magician, and is the former president of ‘American Magicians.’

“A most delicious and delightful vegetarian dinner was served with an eye to combinations and health.

“Chicago Vegetarians enjoyed a peppy and vitally stimulating meeting on Wednesday, March 4, when their famous member, Dr. Geo. W. MacGregor, and the society’s president, Dr. John T. Heinrichson, conducted a Vegetarian Forum. Alois Knapp, vice president acted as moderator. Members were invited to participate, and a most interesting discussion took place. Prominent among the speakers were Mrs. Marion Ramsey, Dr. John Upton and Mrs. Dorothy Dunkleman.—Ferne Lasser, Secretary.

A photo shows many people seated around a table on a stage: “Reading left to right: at head table: Blanche Branch, accompanist: Palmer Johnson, entertainer; Dr. Gerald Benesh of Avon, Ohio; Mother Gloria, Guest of Honor; Dr. Harlan Tarbell, Master of Ceremonies; Dr. John T. Heinrichson, President, C.V.S.; John Peter Persona of Milwaukee; and Anna Huber, Emma Herwig and Helen Buchanan of the

Mazdaznan Movement in Chicago.”

Note: These people are apparently unaware that vegetarian societies were established in Chicago in Nov. 1889 and in 1894. Address: Secretary.

4369. *Vegetarian News Digest (Los Angeles)*. 1953. An open, urgent letter to our readers. 2(12):7-8. Spring.

• **Summary:** Joel Striegel appeals for people to assist him publishing *Vegetarian News Digest*, answering inquiries, and in doing the extensive related work of helping vegetarians and those who wish to become vegetarians.

4370. *Vegetarian News Digest (Los Angeles)*. 1953. San Francisco vegetarians plan an entertaining spring frolic. 2(12):36. Spring.

• **Summary:** “Bay Region Vegetarians and their friends are planning a glorious Spring frolic to be held Friday, April 10, 1953, at the California Hall in San Francisco, at 7 p.m. A splendid dinner will be served by Mrs. Clover Murphy and a corps of assistants.

“After the dinner entertainment will feature the celebrated vaudeville-act of Wick & Wack, a pair of fun-mad comedians who will please the entire family from the baby up. Other good talent, including *Juggling Jones*, is being secured to round out the program. After the entertainment there will be dancing provided by Brothers Whipple and Perkins.

“Admission shall be by reservation only, as the price of entrance, including dinner, will be only one dollar a person; children, half price. Twelve new members were admitted into the Brotherhood during January, all being persons who have been recommended by members.

“On April 1, E.G. Perkins, Secretary of the Vegetarian Brotherhood of America, Inc., will be in Los Angeles to enjoy a family reunion and to speak before the Vegetarian Society in that city. He hopes to add a large number of new members to the Brotherhood at that time. Anyone desiring further information may write to E.G. Perkins, Feters Hot Springs, Calif., which is fifty miles north of San Francisco.

“At Agua Caliente, where the Vegetarian Brotherhood is located (situated in the world famous ‘Valley of the Moon’), some very important research is being done—without the use of cats, dogs, monkeys or other animals but human beings who are experimenting upon themselves, trying different diets and comparing notes with one another. Already members have learned how to remove piles, give relief and sleep to rheumatic victims, make whole wheat bread at home, and many other matters of merit, all of which are available to the members.”

4371. *Vegetarian News Digest (Los Angeles)*. 1953. News from afar... vegetarian advancement in Europe continues [Luxembourg now has national vegetarian society named ALPAR]. 2(12):23. Spring.

• **Summary:** “The Duchy of Luxembourg is the latest addition to the world family of vegetarian nations. Their national vegetarian society takes the name of ALPAR—*Association Luxembourgeoise pour L’Alimentation Rationnelles*. The progress and formation of this society is largely the work of Henri Meier, a most learned and multi-lingual gentleman in the prime of life at 65 years. He welcomes correspondence with Vegetarians and Nature Cure adherents in other lands. Address him at 38 Rue Sainte Barbe, Esch-Alzette, Luxembourg.”

4372. *Vegetarian News Digest (Los Angeles)*. 1953. [Research funds raised by nine health agencies to combat disease]. 2(12):24. Spring.

• **Summary:** The top four organizations in funds raised for disease research in the USA were: National Foundation for Infantile Paralysis \$18.6 million, National Tuberculosis Association \$18.6 million, American Cancer Society \$13.2 million, and American Heart Association \$2.5 million.

4373. Wynne-Tyson, Esmé. 1953. The significance of vegetarianism. *Vegetarian (The) (Manchester, England)* 1(3):90-92. May/June.

• **Summary:** The truly compassionate human being is trying to help all humanity to reach a higher state of evolution—the new man. “Despite the unregeneracy of the bulk of humanity, the leaven of the Way of Compassion has consistently been at work throughout the centuries in the minds and hearts of receptive individuals.” By renouncing violence toward his fellow human beings and fellow creatures, the humane vegetarian becomes the outward expression of conscience and applied compassion. Address: England.

4374. Einstein, Albert. 1953. Re: Eating meat. Letter to Max Kariel, Aug. 3.

• **Summary:** “I have always eaten animal flesh with a somewhat guilty conscience.”

Source: Calaprice, Alice. comp. and ed. 2005. *The New Quotable Einstein*. Princeton, New Jersey: Princeton University Press. 440 p. See p. 281. Einstein Archive 60-058. Address: Center for Advanced Studies, Princeton, New Jersey.

4375. Cheng, Edmund; Story, C.D.; Yoder, L.; Hale, W.H.; Burroughs, W. 1953. Estrogenic activity of isoflavone derivatives extracted and prepared from soybean oil meal. *Science* 118(3058):164-65. Aug. 7. [8 ref]

• **Summary:** The article begins: “Implantation of diethylstilbestrol (synthetic estrogenic substance) pellets under the skin of cattle and sheep stimulates live-weight gains and increased feed efficiency during the fattening period. Recently, naturally occurring estrogenic substances have been detected in varying amounts in various plant herbage, both pasture and hays, fed to cattle and sheep.

Genistein (5,7,4'- trihydroxyisoflavone) has been suggested by Curnow and Bennetts as the chemical constituent responsible for estrogenic activity in one of these herbage, namely, subterranean clover. The glucoside of genistein, genistin (5,4'-dihydroxy-7- glucosidoisoflavone) has been shown by Walter (1941) to be present in substantial amounts (0.1%) in soybean oil meal.”

An estrogenically active isoflavone, and its glycoside, genistin, were first isolated from soybean meal. Both the isoflavone and the isoflavone glucosides exhibit the same amount of estrogenic activity. Address: Iowa Agric. Exp. Station, Ames.

4376. Drake, Muriel E. 1953. Forward—or backward? *Vegetarian News (London)* 32:48-50. Summer. *

• **Summary:** Discusses the role of veganism in the vegetarian movement.

4377. Gill, Dorothy. 1953. Christianity and vegetarianism. *Vegetarian News (London)* 32:45-47. Summer. *

• **Summary:** The Christian ethic of pity, mercy, peace, and love supports vegetarianism. Address: England.

4378. Sandborn, William Cruzan. 1953. The history of Madison College. PhD Thesis, Dep. of Education, George Peabody College for Teachers, Nashville, Tennessee. 201 p. Aug. 28 cm. [75* ref]

• **Summary:** The first and perhaps the best, most detailed, and most objective history of the Nashville Agricultural Normal Institute (renamed Madison College in 1937), and of its food factory, Madison Foods, both located in Madison (near Nashville), Tennessee. Madison, the only self-supporting college in America, was a remarkable experiment in education.

Contents: Summary. 1. From Battle Creek to Madison. 2. Years of faith, work, and frugality. 3. The school program. 4. Schools for men of the mountains. 5. The gospel of healthful living. 6. The A.B.C. of education. 7. The institutional plant. Appendix. Charter. Chronology. List of graduates. Bibliography.

The school land was located and the school founded in 1904 by Prof. E.A. Sutherland and P.T. Magan with the help of Mrs. Ellen G. White. The farm of 412 acres at Neely's Bend on the Cumberland River (known as the Nelson Place), was purchased in June 1904 from Mr. Ferguson for \$12,723. In 1925 some 296 acres were added for a total of 708 acres. In its early years, Madison was neither a college nor a high school. “It was a special school [a normal school] organized for the purpose of training self-supporting missionary teachers and workers. The only entrance requirements were a mature mind and an intense interest in self-supporting missionary endeavor. The school was accredited as a high school in 1927 and as a junior college in 1928.

Prof. E.A. Sutherland had learned a great deal about

health and sanitarium work from his contact with Dr. John Harvey Kellogg in Battle Creek, Michigan. A history of the Food Factory is given in a separate record.

Education: Ellen white believed and taught that agriculture should be basic to all other studies. The farm had a dairy (with 34 cows in 1930 and 115 in 1943; pasteurization of milk began in 1937), a fruit farm with over 3,000 apple and peach trees, and a poultry raising industry. "During the year 1937 the name of the school was changed from the Nashville Agricultural and [sic] Normal Institute to Madison College. This was the consequence of the school's obtaining a government post office which was called the Madison College Post Office, in order to avoid confusion with the village post office (p. 67). The years from 1930 to 1940 were the "Golden Age of Madison." The peak year for enrollment was 1940, with 458 students enrolled. The next decade might be termed the "Fateful Forties." The enrollment dropped during the period, reaching a low of 154 during the 1944-45 school year. In Feb. 1946 Dr. Sutherland resigned as president to accept another position. The school never had an organized athletic program.

Chronology (p. 168-82):

"1904 June. Trip of the boat *Morning Star* up the Cumberland to Carthage with Mrs. E.G. White, P.T. Magan, and E.A. Sutherland on board.

"1904 June. School farm of 412 acres purchased from Mr. Ferguson.

"1904 Oct. Possession of school farm was obtained.

"1904 Oct. The first term of the Nashville Agricultural Normal Institute opened with fifteen students in attendance.

"1904 Fall. Elder and Mrs. S.N. Haskell deeded the property over to the new corporation.

"1905 Aug. 4. Charter of Incorporation applied for.

"1905 Sept. 10. First meeting of the incorporators of the Nashville Agricultural and Normal Institute.

"1906 March 28. First annual meeting of the Patrons of the Nashville Agricultural and Normal Institute.

"1908 March 30. First meeting of the Board of Managers of the Nashville Agricultural and Normal Institute.

"1906 June 3. Special Board meeting held in tent in Nashville at which time it was voted to establish a sanitarium in connection with the school.

"1908 Oct. 23. Board increased from fifteen to seventeen members.

"1908. Faculty wage \$13 a month.

"1904-1908. About twenty buildings erected, some were: Nebraska Cottage, Boulder Cottage, Ames Cottage, Oregon Cottage, Upper Columbia Cottage, Miller Cottage, Peach Cottage, Patton Cottage, Phelps Cottage, Druillard Cottage, Lenker Cottage, Magan Cottage, and Sutherland Cottage.

"1912 Nov. 29. Meeting of Patrons of N.A.N.I. accepted gift of cow barn by Nis Hansen, Sr.

"1912. One and one-half miles of blacktop road built

into campus.

"1908-1912. Buildings erected: Taylor Cottage, Matheisen Cottage, Davison Cottage, Kinne Kitchen, The Fruit House, The Implement and Carriage House, and The Mechanical Shop.

"1910-1914. E.A. Sutherland and P.T. Magan took the Medical course.

"1914. Books of the school audited for the first time by Conference auditor, E. H. Rees.

"1914 Oct. 13. Ellen G. White resigns as a member of the Board of Trustees, due to failing health.

"1915. Nurses training course was lengthened from one to two years.

"1916. Dr. Sutherland succeeded S.N. Haskell as president of the Board of Trustees. (S.N. Haskell had held this position since founding of the school in 1904).

"1917. Miss M. Bessie DeGraw succeeded Dr. Magan as secretary of the Board of Trustees.

"1917 April 3. School donated 2,000 copies of 'Christ's Object Lessons' to the Ooltewah building fund.

"1917 Dec. 6. Annual meeting, of the Board of Managers, of the Board of Trustees, and of the constituents of the Nashville Agricultural and Normal Institute.

"1917 Dec. 13. Fall, short courses begin.

"1917 Dec. Doctors Percy and Lillian Magan left to join the College of Medical Evangelists.

"1917-1918. Food Factory moved to campus from Edgefield.

"1918. Faculty received twelve cents an hour in addition to their \$13 monthly allotment.

"1919. *Madison Survey* first published. Note: At this time the school is named "Nashville Agricultural Normal Institute." The word "and" does not appear before the word "Normal."

"1919 fall. Rural center and home purchased on Gallatin Pike for the Nashville cafeteria and treatment room workers.

"1918-1919. Polk Street Settlement House came into hands of the Madison School.

"1920 Jan. Cottage Number Fourteen burned (housed one dozen students).

"1920. Mrs. E. A. Sutherland conducted classes in dietetics and cooking at several of the Southern Campmeetings.

"1921. Faculty received twelve cents an hour.

"1921 Jan. 7. Electric lights turned on for the first time in the Sanitarium.

"1921 Jan. 26. New greenhouse in use.

"1921 Oct. Steam heat replaced stoves in the Sanitarium for the first time.

"1921 Nov. 9. New sewage system under construction.

"1921 March. Heavy frosts the last of March, seriously injured the fruit crop.

"1921 June 21. Board of Managers accepted seventy-two acres of land South of Neely's Bend Road, purchased by

Mrs. Lida Scott.

"1922. Co-operative work and study plan inaugurated. (Six weeks in classwork followed by six weeks in work department).

"1922 Feb. 8. Clark Cottage under construction.

"1922 Feb. 16. Action taken to incorporate the Board of Managers.

"1922 March 8. The city cafeteria bus was involved in a wreck on Gallatin Pike and overturned; three were injured, but none seriously.

"1922 July. Women's treatment room at the Sanitarium undergoing remodeling.

"1922 May. New Sanitarium kitchen, the gift of Mrs. Lida Scott, opened during the first week of May.

"1922 July. Destructive hail storm ruined the school gardens and much of the fruit.

"1922 Oct. 5. Helen Funk Assembly Hall dedicated, (gift from Mrs. Lida Scott in memory of her mother.)

"1922 Oct. 8. Power house in Sanitarium destroyed by fire. October 11, 1922. Death of Elder S.N. Haskell.

1923 April 13-14. Madison admitted to the Association of Southern Junior Colleges.

"1923 April 23. Nashville Vegetarian Cafeteria opened in its new location.

"1923 May. Madison School Band gave its first concert away from home (at Goodlettsville).

"1923 July. Library reading room opened in new assembly hall.

"1923 Aug. Dr. E. A. Sutherland and Mrs. Lida Scott not injured in derailment of Dixie Flier.

"1923 Aug. 14. Death of Christine Owens Kinsman, one of Madison's first students.

"1923 Aug. 29. Black-topping of Neely's Bend road completed by the county (replaces old stony road).

"1923 Nov. 7. Dittes Cottage under construction.

"1924. Faculty received fourteen cents an hour in addition to their \$13 monthly allotment.

"1924 Jan. The Layman Foundation organized.

"1924 Jan. Madison College leased fifty acres of orchard land at Ridgetop from the Layman Foundation.

"1924 Jan. 30. Mechanical Arts Building under construction.

"1924 Feb. 27. Two-room cottage under construction on Mrs. Scott's lot.

"1924 April. Steam-heated hot water tanks installed in the Assembly Hall, Gotzian Home, and the Sanitarium to eliminate heating water with stoves" (Continued). Address: George Peabody College for Teachers, Nashville, Tennessee.

4379. Sandborn, William Cruzan. 1953. History of the Madison Food Factory (Document part). In: W.C. Sandborn. 1953. PhD Thesis, Dep. of Education, George Peabody College for Teachers, Nashville, Tennessee. 201 p. See p. 123-27, 159. Aug. 28 cm. [1 ref]

• **Summary:** The Food Factory (formerly a "large flakefood factory" built at Edgefield, near what is now Edenwold) was purchased in 1917, dismantled, and in 1917-18 moved from Edgefield near Amqui, a nearby community, to its present location [Note: This food factory had formerly been operated by Jethro Kloss.] It began operation at Madison [Tennessee] in 1918 (p. 123; the 1918 date was verified by Elmer Bush who helped move the factory). Mr. and Mrs. Andrew Wheeler were in charge of the work, under the direction of Mrs. Druillard, who had had years of experience in other institutions. The principal foods manufactured are protein foods made from gluten, soy beans, and peanuts. "Some of the trade names today are Zoyburger, Yum, Mock Chicken, Nu-Steak, Not-Meat, Vigoroast, and Ches-O-Zoy. A cereal substitute for coffee is Zoy-Coff" [Zoy-Koff] (p. 124). The meatless protein foods serve as substitutes for meat in the diet of vegetarians. Both the College and the Sanitarium hold to a meatless diet. The College ran a successful vegetarian cafeteria in Nashville.

"Some of the men who played an important part in the later growth and development of the food factory were Joe Hansen, C.H. Dye, T.A. McFarland, Captain Calvin Bush, Edwin Bisalski, George Norris, Leslie Brooks, John Brownlee, H.M. Mathews and Frank Holland. Of this group, H.M. Mathews and John Brownlee played a very important part in experimentation and development of the foods. E.M. Bisalski was outstanding in the group as a promoter and sales-manager. It was during Mr. Bisalski's term as manager of the Food Factory that great expansion took place. A practically new plant, with one section four stories in height, was constructed in 1941. Shortly after, the sales began to drop off, and it has never been necessary to use the new building to its capacity. The Food Factory (now known as Madison Foods) is operating, on a much smaller scale than formerly, under the management of Mr. Frank Holland. The Madison Foods Company also operates a bakery, making whole wheat and soy bread. A daily bread route is served in Nashville.

"Another type of health work carried on by the Madison School was the operation of a treatment room and vegetarian cafeteria in Nashville, Tennessee. Workers drove back and forth each day from the School to Nashville to carry on the work. The work was started in 1917, in rented quarters. After five years, because of advancing rents, it was thought best to close down the work and build a new building on a permanent location at 151 Sixth Avenue, North. This was done at the end of the year 1922. The new location was occupied in the spring of 1923. [It opened on April 23.] A successful work was carried on in the new location for over a decade" (p. 125).

"The Food Factory was remodeled, in fact, practically a new structure was built, in 1942. The work actually started in November, 1941, and was completed in October, 1942. E.M. Bisalski was the prime mover in promoting the project,

which cost between \$30,000 and \$40,000" (p. 159). Address: George Peabody College for Teachers, Nashville, Tennessee.

4380. Sandborn, William Cruzan. 1953. The history of Madison College (Continued—Document part II). PhD Thesis, Dep. of Education, George Peabody College for Teachers, Nashville, Tennessee. 201 p. Aug. 28 cm. [75* ref]

• **Summary:** (Continued): "1924 April. A Ford jitney [bus] and a Ford sedan, gifts of Mrs. Druillard, put into service between the Madison station and the school.

"1924 April 1. The new corporation of the Board of Managers was named the Rural Educational Association.

"1924 May. New charter for Rural Educational Association applied for. June 1, 1924. The R.E.A. began to operate officially.

"1924 July. Hawkin's Cottage under construction.

"1924 Oct. 29. New bakery and new bakery brick oven completed.

"1925. Students paid ten cents an hour.

"1925. Faculty received fifteen cents an hour in addition to their \$13 monthly allotment.

"1925. Union Hill Orchard purchased.

"1925. Twenty-seven acres (apple orchard) purchased at Ridgetop for the sum of \$2,500.

"1925 Jan. 1. Erection of the sawmill completed.

"1925 Jan. 6. Board of Trustees sold five and three-eighths acres of land south of Neely's Bend road to Mayor Howse for sum of \$538.

"1925 March. Private telephone service installed in patients' rooms.

"1925 April. Mr. and Mrs. Wilson sailed as missionaries to Africa.

"1925 June. The Wilson farm of 296 acres purchased by the Layman Foundation and traded to the school for the property south of Neely's Bend Road with exception of approximately thirteen acres.

"1926. Student hospital completed.

"1926 Nov. 10. Walter Wilson cottage under construction.

"1927. The school lost the Love lawsuit in the State Supreme Court. Cost to the school was \$7,171.45. Litigation had been in process for more than ten years, over alleged contamination of Mr. Love's spring by Madison sewage.

"1927 Jan. 5. Cumberland River at floodstage with water over Neely's Bend road (exceeded flood of 1882).

"1927 July 10. Orchestra broadcast over station WDAD.

"1927 Aug. 10. Twelve-room stucco cottage for Sanitarium completed.

"1927 fall. Three student cottages of four rooms each, completed.

"1927 Oct. 1. Student wages raised to twenty cents an hour.

"1927 Nov. 30-Dec. 2. Madison High School accepted into the Southern Association.

"1926-1927. Solarium constructed at Sanitarium.

"1926-1927. Six-room cottage added to Sanitarium.

"1928. Madison accredited as a Junior College.

"1928. Madison ceased to make its own electric current and connected to the city current. Institution equipment held as a standby.

"1928 Feb. 1. Concrete bridge under construction across the Cumberland river near the college.

"1928 Feb. 2. Fountain Head Sanitarium burned.

"1928 July. Cumberland river overflowed its banks onto the bottom land. This is unusual for midsummer.

"1928 Oct. The X-ray Department was first to move into the new Administration Building.

"1929. W.E. Straw elected Dean.

"1929. The annual convention of self-supporting workers was not held this year due to illness of Dr. E.A. Sutherland.

"1929. Last year of plan of dividing profits among faculty members. No cash paid that year, each member being given a note. (Some notes are still held up to this year, 1953).

"1929 Jan. 13. Death of Mrs. Anton Williman.

"1929 April. College and Sanitarium gave up their own water system and connected to the New Lakewood water system.

"1929 May. John Stenger seriously injured in tractor accident.

"1929 May. Joe Sutherland cottage completed.

"1929 May. Kenneth Sheriff cottage completed.

"1929 May-June. Twenty-four hundred feet of six-inch water main laid on the campus.

"1929 June. The sixty foot by twenty-five foot water standpipe on campus was completed.

"1929 Aug. County surfaced road from Neely's Bend Road to the Sanitarium.

"1929 Aug. New street light posts installed on the Sanitarium grounds.

"1929 Oct. County surfaced road from Larkin Spring's Road up to the campus.

"1929 Nov. 8. Death of Mrs. C.L. Kendall.

"1930. The annual convention of self-supporting workers was postponed until the Spring of 1931.

"1930. Plans laid to make Madison an accredited senior college.

"1930. C.H. Dye became sales manager for Madison Foods.

"1930 March 8. Mr. and Mrs. Clifton Smith sailed for China. Mrs. Smith graduated in 1923.

"1930 April 8. Magan cottage caught fire and roof was damaged.

"1930 June. *Nashville Banner* published article and pictures on the Madison program.

"1930 Aug. 13. Death of Professor Sidney Brownsberger.

"1930 Aug. 27. Boys' Cabin Court under construction.

"1930 Oct. 8. Installation of Public Address System in the Sanitarium completed.

"1932 July 27-Aug. 6. Health Institute held with J.G. White leading out assisted by P.A. Webber.

1932 Aug. 1. Four students began operating the Nashville Vegetarian Cafeteria on a project basis (Irma Rocke, Esther Sanford, Mrs. Karl Erickson, and Howard Davidson)."

"1933 Nov. 8. *Survey* stated that the College was accepted as a four-year college by the Tennessee College Association.

"1934. Magan and Kendall cottages moved to make room for the new library.

"1934. Madison dropped its Junior College accreditation.

"1935 Feb. 10. Fountain Head Sanitarium burned to the ground for the second time.

"1935 spring. *Food For Life*, by Frances Dittes, published.

1935 April 15. First issue of the Student Paper, *The Peptimist Crier*.

"1935 May 15. Frances Dittes received her Ph.D. in Nutrition at Peabody College.

"1935 Sept. 15. Farewell for Dr. and Mrs. P.A. Webber who returned to Japan.

"1935 Sept. 30. Death of Josephine Cotzian.

"1935 Oct. Application filed with Washington [DC] for a campus post office.

"1936. Decision made to discontinue the high school with close of school year, June, 1937..." Address: George Peabody College for Teachers, Nashville, Tennessee.

4381. *Vegetarian (The) (Manchester, England)*. 1953. Soya debittered. 1(4):133-34. July/Aug.

• **Summary:** "The soya bean contains 40 per cent. protein and 20 per cent. fat and is without starch.

"During the war its nutritive value was recognised and food manufacturers were compelled to use it as a substitute for meat protein in various proportions. Sausage makers, for instance, were allowed 37½ per cent. fresh meat plus 7½ percent. soya thus giving the nutritional value of 60 per cent. meat—a striking tribute to the properties of soya.

"The bitter taste, however, was unpopular so after the war this valuable food was dropped by the authorities. Experimental work has solved the problem of debittering soya and recent taste tests showed that 75 per cent. of votes were cast in favour of sausages containing the new product. It is hoped that soya will again be recognised as an important source of human nutrition."

4382. Ehret Publishing Co. 1953. University scientists find "mucoprotein" causes hardened arteries: Supports theory advanced by Arnold Ehret 30 years ago (Ad). *Let's Live* 21(9):20. Sept.

• **Summary:** Describes "Professor" Ehret's teachings and healing system. "Almost 30 years ago, Professor Arnold Ehret pointed out the oneness of all diseases—the fundamental cause being waste; foreign matter, mucus and poisons. To loosen this waste, to eliminate it intelligently and thoroughly and still control this elimination can only be done perfectly by the Ehret Mucusless Diet Healing System."

More than 125,000 copies of his book *Mucusless Diet Healing System* have been printed. Send \$1 for your copy. Address: 833 East 6th St., Los Angeles 21, California.

4383. Gould, Symon. 1953. Vegetarian views and news. *Let's Live* 21(9):44. Sept.

• **Summary:** Discusses: The International Conference of Vegetarians in Sweden. A quotation from the writer Thomas Wolfe who "refers to a certain brand of seekers after truth as 'embattled vegetarians.'" Pacifism. Freedom from hunger.

"Note—Symon Gould is a well-known New Yorker, active in the vegetarian, health and organic movements. He is director of The Health Guild" [in New York City] and apparently runs a book store (see ad on p. 21. Send for a "free 18-page catalog of books on diet, natural healing, sex, herbs, and organiculture"). Address: 117 W. 48th St., New York City 36.

4384. Chhuttani, P.N.; Taylor, G.F. 1953. Nutritional peripheral neuropathy related to "the shoulder girdle syndrome" in Persia and Iraq force 1944-45. *Indian Medical Gazette* 88:509-20. Oct.; 88:563-70. Nov. [20 ref]

• **Summary:** In observations on a group of 82 cases of peripheral neuritis, vegetarians were also studied. Address: 1. Dep. of Clinical Medicine, Medical College, Amritsar, India.

4385. Gould, Symon. 1953. Vegetarian views and news. *Let's Live* 21(10):44. Oct.

• **Summary:** Discusses: "The latest proof of vegetarian stamina is the amazing feat of David Will Power, of California, a 61-year-old World War I veteran, who is the first to walk from the Pacific to the Atlantic Ocean. He started in the surf at Santa Monica, walked an average of 43½ miles per day for a total of 72½ days, consecutively, and ended up in the surf at Coney Island, New York. Power received his nutritional sustenance from rolled oats, raisins, raw salads of cabbage, lettuce, onions and greens, some whole wheat bread daily with oleomargarine; and depended for his protein on meat substitutes. When I was a guest at the Physical Culture Center in Dansville, New York, where I go each summer to deliver my annual lecture, I witnessed Power's extraordinary exercise demonstration for a full hour. Power lives at Hemet, California, where he conducts an organic farm."

Last month he was snowed under with requests for his publication on protein and meatless recipes. An excellent and popular book is *314 Meatless Recipes or Better Food at Less*

Cost, by Dr. [Max] Warmbrand and his wife Ruth. They run the Florida Health Conservatory.

"The New York Natural Hygiene Society has been in the forefront of those organizations campaigning for wider use of organic foods and has been the first to sponsor and establish an organic market in New York City and also a delivery service." The society "has just issued a Bulletin which lists 44 different sources of supply of organically-produced vegetables, fruits, cereals, nuts, etc." Address: 117 W. 48th St., New York City 36.

4386. *Daily News (Los Angeles, California)*. 1953. L.A. vegetarian group meets today. Nov. 26. p. 47.

• **Summary:** "Members of the Los Angeles Vegetarian Society Inc. will meet at Trouper's Hall at 5 p.m. today for their annual banquet, but there will be no Thanksgiving turkey on the menu.

"Instead the main dish will be vita roast.

"The ingredients: assorted cereals, vegetables and nuts."

4387. Gould, Symon. 1953. Vegetarian views and news. *Let's Live* 21(12):44-45. Dec.

• **Summary:** The great philosopher Alfred North Whitehead said: "All truths are half-truths, and it is trying to behave as though they were whole truths that plays the devil; that dogmatic finality is the fatal fallacy—those surest they are right are most likely to be wrong;..."

Ruth Warmbrand, wife of Dr. Max Warmbrand, is considered by vegetarian writer Symon Gould to be "the best vegetarian cook in the country."

He has just received a colored poster from the Minister of Health of Argentina exhorting the public to "eat more vegetables for your health's sake!" Argentineans are said to eat meat 3 times a day. Address: 117 W. 48th St., New York City 36.

4388. Nearing, Scott. 1953. Food without animal residues. *Vegetarian (The) (Wilmslow, Manchester, England)* 1(6):188-89. Nov/Dec.

• **Summary:** At the 13th World Vegetarian Congress in Sigtuna, Sweden, Prof. Nearing described his and Helen Nearing's 20-year experiment in gardening without animal manure in Vermont at an elevation of 1,800 feet. Initially the land was depleted. The fertility was regained by heavy mulching with hay, sawdust and vegetable compost supplied by minerals—ground phosphate rock, green sand for potash, ground limestone for calcium, and colloidal earth which is a dehydrated clay containing 13 or 14 trace elements. Leaves were another important source of trace elements. Soybean meal, and the meal of several other common seeds (depending on availability and cheapness) were also added to provide protein (nitrogen) for the soil.

"Heavy mulching with sawdust or hay prevents the growth of weeds, encourages the activities of worms and

soil organisms, prevents erosion and retains moisture in the hottest weather as well as protecting the soil from frost."

Address: Prof., Vermont.

4389. **Product Name:** Willow Run Oleomargarine—Soy Bean Spread.

Manufacturer's Name: Shedd-Bartush Foods, Inc.

Manufacturer's Address: 14401 Dexter Blvd., Detroit, MI 48238.

Date of Introduction: 1953 December.

New Product—Documentation: Spot in *Soybean Digest*.

1953. Dec. p. 9. "Market new all-soy margarine." This product is made completely from the soybean (soybean oil and soy milk) except for added salt and vitamin A. A photo shows the carton.

Midwest Natural Foods Distributors, Inc. 1975. Catalog #7. Nov. Ann Arbor, Michigan. 108 p. See p. 19. "Willow Run Margarine, soybean spread, 1 lb.

Ad (full page, green, black, and white) in Natural Foods Merchandiser. 1989. Feb. "Shedd's Willow Run Soybean Margarine. Guaranteed all vegetable. No artificial flavors or preservatives. Pareve. Lactose free. Kosher and pareve. A natural part of a healthy lifestyle. Copyright 1989 by Lever Brothers Co. For more information contact Shedd's Baltimore: 301-644-4900."

4390. Worley, Ted R. 1953. Bypaths of Arkansas history. *Arkansas Historical Quarterly* 12(4):394-98. Winter. [3 ref]

• **Summary:** This is part of a section of shorter articles for young people titled "The Junior Historian." On p. 395-95 we read: *Harmony Springs Vegetarians*. In April 1859, an entire church was tried at Bentonville for Sabbath breaking. The members called themselves 'Reformed Christians,' maintained that all days were holy, and gave to charity the results of their labor for two-thirds of two days a week. They dated their ages from conversion, that is from the 'second birth.' But the Bentonville convicted them:..."

"The church's principal leader was Dr. J.D. Spencer, who published at Harmony Springs a little paper called the *Theocrat*, dedicated to minding its own business and promoting the welfare of all 'who appreciate that Progress is associated with life, truth, and virtue.' The Doctor was an eclectic who was convinced that the beneficial effects of any drug was 'proportional to its animal influence,' and he depended on electric currents for treatment of a variety of diseases. At Harmony Springs Spencer established the Harmonial Healing Institute designed to treat disease by the hydro-electric system. The system, said Spencer, 'subsoils exhausted nature.' (Fayetteville *Arkansasian*, April 30, May 21, and June 11, 1859)."

Note 1. It was apparently against the law to fail to keep the Sabbath. This seems like the state mandating religion.

Note 2. On 29 Oct. 1860 James and Martha Spencer sold 520 acres to a group that established the Harmonial

Vegetarian Society at Harmony Springs, Benton Co., Arkansas. The relationship between the two groups is unclear. We have no reason to believe that James and Martha Spencer were vegetarians or interested in vegetarianism.

4391. *Blauenroter: Jahrbuch der Lebensreform (Also called Vegeta-Jahrbuch der Lebensreform)*. 1953. Serial/periodical. Published in Ebhausen im Schwarzwald, West Germany: Vegeta-Verlag. 15 cm. [Ger]

• **Summary:** A German vegetarian yearbook. Issues include sections on Reformhäuser, Reform-Kuranstalten und Reform-Kur- und Erholungsheime, Reform-Gaststätten, Reform-Aerzte, and Reform Heilpraktiker. Address: Ebhausen, West Germany.

4392. Agee, James. 1953. A mother's tale. In: Martha Foley, ed. 1953. *The Best American Short Stories, 1953*. Boston: Houghton Mifflin Co. See p. 1-18.

• **Summary:** The story of a mother cow and her calves who are taken by railroad on the terrible, sad journey to a slaughterhouse. One bull had escaped from the slaughterhouse and warned his companions, including the mother cow, of what awaits them. Full of pain, the mother tells the calves the story as they ride the train to slaughter. The story, originally printed in *Harper's Bazaar*, was made into a motion picture in 1976.

4393. Brockhaus, Wilhelm. 1953. *Von der Ehrfurcht vor dem Leben und dem Recht der Tiere* [Reverence for life and the rights of animals]. Luedenscheid, Germany: Verlag Rudolf Buecker. 16 p. [Ger]*

4394. Bush, Maxine Conwell; Fewer, Edward Patrick. 1953. *Magic recipes for the Bush & Fewer Liqua-dizer*: Consisting entirely of original recipes created by the authors. 3rd ed., revised and enlarged. Mehoopany, Pennsylvania: Published by the authors. 108 p. Portrait. Illust. 22 cm.

• **Summary:** A vegetarian cookbook that uses a sort of blender. The 1st ed. was copyrighted in 1950. Pages 53-56 give 24 recipes for Nut Milks, including almond milk, cashew milk, walnut milk, pecan milk, peanut-banana milk, almond-peach milk, etc. Pages 57-62 give 31 dairy-free recipes for Soy Milks, each containing 1-4 tablespoons of soybean powder [flour], including pineapple-strawberry-soy milk, banana-strawberry milk shake, blackberry-soy milk, casaba-soy milk, fresh peach-soy milk, peach-pecan-soy milk, raisin-soy drink, plain soy milk, cocoanut-soy milk, vanilla-banana-soy milk, etc.

The section titled "Eggless Dressings," makes abundant use of soybean powder in mayonnaise-like recipes such as lemon-aise, orange-aise, apricot-peanut butter-aise, olive oil mayonnaise, thousand island soy, and soy tartar sauce. Address: 1. D.C., PhD, N.D., nationwide lecturer for more than 25 years on practical psychology, physiology, pathology

and nutrition, chiropractic and naturopathic philosophies; 2. D.C., PhC, N.D., national lecturer on bio-chemistry and nutrition, formerly Prof. of Anatomy and Physiology, Dean and Clinical Director of the Standard Chiropractic School. Both: Mehoopany, Pennsylvania.

4395. Ehret, Arnold. 1953. *A scientific method of eating your way to health*: Prof. Arnold Ehret's mucusless-diet healing system. A complete course for those who desire to control their health. Revised 9th ed. Los Angeles, California: Ehret Literature Publishing Co. 195 p. Portrait. Illust. Index. 18 cm.

• **Summary:** A therapeutic system based on fasting and vegetarian diet designed to prevent mucus formation. The author lived 1866-1922. This book was first published in the 1920s. This edition was copyrighted in 1952. The "Publisher's note" states: "Thirty years ago Professor Arnold Ehret completed his now world famous Mucusless Diet Healing System Lesson Course... Since Professor Ehret's untimely death..." On pages 102-03 Prof. Ehret expresses his antipathy towards "faddists" and notes that the majority of what Ragnar Berg calls "acid forming" foods are what Ehret calls "mucus forming." Ehret likes acid-binding or mucusless foods. Of the various grains and beans (p. 109), soy beans are the best, with an acid-binding score of 26.58. All fruits and most vegetables are also good (acid binding).

Ad in *Let's Live*. 1960. April. p. 39. Ehret Publishing Co. is now in Beaumont, California.

4396. El Molino Mills. 1953. *El Molino best recipes*: Tested in El Molino kitchens. Alhambra, California: El Molino Mills. 132 p. Illust. No index. 17 cm. [4 ref]

• **Summary:** This book is contained in a 13-ring loose-leaf binder "so that you can add your favorite recipes and new ones, too." Thus the recipes (more than 900) and not the pages are numbered. This is largely, but not entirely, a vegetarian cookbook.

Contents: Equivalents. Products offered by El Molino Mills (specializing in whole grains, flours, and mixes; ask for them at all health food stores; incl. soya beans {whole}, soya grits, soya meal, soya flour, soya powder {for milk}, soy bean flour-raw, alfalfa seed-for sprouts or tea, carob powder, cottonseed flour, flaxseed {whole}, garbanza beans {chick peas, whole}, lentils, mung beans-for sprouting, rice-brown, short or long grain, sesame seed {hulled, whole}, sesame seed meal, seven grain cereal {incl. soybeans}, sunflower seed {hulled, whole}, gluten flour, wheat germ cookies).

Photo of outside of the mill. Brief history of El Molino (started in 1926 by Edward Allen Vandercook). El Molino distributors by state: California-Kahan & Lessin Co. (Los Angeles & San Francisco). Colorado-Health Food Sales Co. (Denver). Michigan-Health Food Distributors (Detroit). New York-Sherman Foods, Inc. and Balanced Foods Inc. (New York City). Oklahoma-Akin

Distributors (Tulsa). Washington—Kahan & Lessin Co. and Vital Foods Distributors (Seattle). Illinois—Health Food Jobbers, Inc. (Chicago). Oregon—Nu Vita Foods (Portland). Massachusetts—Food, Inc. (Cambridge). Tennessee—Collegedale Distributors (Collegedale).

Guide to recipes: Breads and rolls (incl. soya flour 100A-C, Cornell triple rich bread with full fat soya flour 101, Whole wheat soya bread—sponge method 107, soya bread 107A), Biscuits. Coffee cake. Muffins. Wheat sticks. Cakes & pastries (incl. Spicy banana soy bars 202D). Cookies. Casseroles (incl. cost and nutritional value of soybeans vs. beef, Cooking soybeans 301, Soybean paste (cooked soybeans that have been drained then put through a food press or sieve, or mashed thoroughly) 302, Soy chile con carne 303, Meatless soy chile con carne 304, Baked soybeans 305). Cereals. Drinks (incl. Milk from soya powder 504, Soya-pineapple tonic 507). Gluten. Hot cakes & waffles. Soups and sprouts (incl. Soya soup 806, Sprouting, incl. alfalfa seed, hulled sunflower seed, radish seed, wheat, mung beans, soybeans, lentils 850-850A. A recipe for Alfalfa Sandwich mentions “alfalfa sprouts”). Allergy recipes and helpful hints (incl. Soya-rice flour banana bread 904, Soya muffins 905, Soya rice waffles 907, Soya-rice flour coffee cake 909, Soya, carob cup cakes 910, Soya cake 910A). Sifting. Skin cleanser. Sour milk. Glossary of products offered by El Molino Mills, with numbers of recipes in which each product is used. Recommended daily dietary allowances (Revised 1948, NRC). Approximate composition of foods—100 grams edible portion.

Note 1. This is the earliest document seen (July 2021) which states that alfalfa seeds can be sprouted for use as human food. This is also the earliest English-language document seen (July 2021) that contains the term “alfalfa sprouts.”

Note 2. This is the earliest document seen (March 2006) that mentions Balanced Foods Inc. (a health-food distributor in New York City).

Note 3. An ad for this book in *Natural Food and Farming* (April 1957, p. 13) states that El Molino Mills is now located at 3060 West Valley Blvd., Alhambra, California.

Note 4. This is the earliest English-language document seen (June 2013) that uses the term “soybean paste” to refer to cooked soybeans that have been drained then put through a food press or sieve, or mashed thoroughly. The term “soybean paste” is also widely used to refer to miso. Address: 3036 W. Valley Blvd., Alhambra, California. Phone: CUMberland 3-3764.

4397. Gourou, Pierre. 1953. *L’Asie* [Asia, 2nd ed., revised]. Paris: Librairie Hachette. 541 p. Illust. Maps (some colored). 23 cm. Series: *Les Cinq Parties du Monde*. [300+* ref. Fre]
• **Summary:** Soy (*soja*) is mentioned on many pages of this book; 6 times on page 154 (Manchuria), 4 times on page

55 (vegetarian food), 3 times on page 129 (agricultural techniques in China), 2 times each on pages 253, 254 (Japanese vegetarian food, tofu, shoyu), and 261 (agricultural production in Japan), and once on pages 65, 135, 147, 148, 259, 275, 280, and 532.

Hervé Berbille of Bordeaux, France writes (22 July 2014). “This book is very important because P. Gourou (a French geographer) was “the father” of the concept of “plant-based civilization” (*civilisation du végétal*), which he created after his first work in Tonkin (part of French Indochina) in the 1920’s.

“I draw your attention to the importance of this concept because it is in direct relation to soybean, as stated by Gourou himself. “La civilisation du végétal” can be mainly achieved by the use of soybean as a staple in food.

“Gourou first applied this concept to Indochina, then in the 1950s he extended it in China. Other scholars (geographers but also ethnologists) then gradually extended it to other countries (Indonesia, Tibet, etc.), including non-Asian (New Caledonia).” Address: Prof. at the College of France and at the Free University of Brussels (*College de France at à l Université libre de Bruxelles*).

4398. Haffenden, Alfred Henry. 1953. Systems of feeding: Some considerations assisting comparisons. Tract twenty-nine. Ashington, England: C.W. Daniel Co. 20 p. 19 cm. With a portrait. *

4399. Heath, Ambrose [psuedonym: Francis G. Miller]. 1953. Dishes without meat: How to make them. London: Herbert Jenkins. 96 p. 19 cm. *

4400. Jones, Herbert Hilton. 1953. Food and famine (A survey of the world food problem). Manchester, England: The Vegetarian Society. 22 p. [5 ref]

• **Summary:** Contents: Introduction. World population (predicted to reach 4,000 million in 1996). Limiting factors in food production: Space, labour, time, failure of crops, waste, soil erosion and fertility, competition between animal and man for food. Famine areas. A World Food Organization. Speculation in food. Factors requiring adjustment. Appendixes.

This is an economic examination from a vegetarian viewpoint of world food supplies and production with regard to world population. Recommends that less land be devoted to livestock production, international control of staple foodstuffs, soil conservation, and elimination of speculation in food. 1.6 acres of land per person are required to produce a pre-war British diet, but only 0.33 to 0.75 acres per person are required to produce a very varied vegetarian diet; the 0.33 acre figure is for a diet free of dairy products. Today Britain has only 1 acre of land available for food production. Address: B.A., England.

4401. Kloss, Jethro. 1953. *Back to Eden: A human interest story of health and restoration to be found in herb, root, and bark*. 5th printing. Coalmont, Tennessee: Longview Publishing House. 671 + xiii p. Portrait. Illust. Index. 22 cm.
• Summary: A portrait photo of Jethro Kloss (wearing rimless glasses, a dark suit and white tie), first published in the *Washington Post* on 21 May 1933, appears as the frontispiece of this book (facing the title page). The copyright page states: "Copyright, 1939, by Jethro Kloss. All rights reserved. Fourth printing, 1952. Fifth printing, 1953, by permission of the legal heirs of Jethro Kloss, deceased."

The text is exactly the same and on exactly the same pages in this 1953 printing as it was in the original 1939 edition.

4402. Pritchard, Florence; Pritchard, Edgar W. 1953. *A scientific meatless diet: Being the principles and practice of lacto-vegetarianism based on the latest scientific discoveries, with original recipes*. 4th ed. Marryatville, South Australia: Published by the authors. 19 p. 22 cm.
• Summary: Discusses the advantages of a lacto-vegetarian diet, with recipes.

Concerning soya beans, page 7 contains a paragraph which states: "These beans deserve much more attention than they have hitherto received... In China and Japan they are a staple food, being made into innumerable dishes including soya bean milk and cheese [tofu]." There are also recipes for Boiled soya beans (p. 9), and Soya bean rissoles (p. 11). Address: 31 Yeronga Ave., North Kensington Park, Marryatville P.O., South Australia.

4403. Rotondi, Pietro. 1953. *Your vegetarian baby: Its care and development*. Hollywood, California: Published by the author. *

• Summary: This introduction to prenatal and child care emphasizes hygiene, emotional control, animal-free [vegan] foods, and consistent training of the child.

4404. *Vegetarian Handbook*. 1953--.. Serial/periodical. London: London Vegetarian Society. *

• Summary: Continues: *The Food Reformer's Year Book and Health Seeker's Guide*. This serial subsequently went through 3 name changes. After this it was named *International Vegetarian Health Food Handbook*, then *International Vegetarian Handbook*. The 1965 ed. is 92 p., eventually becoming 330 pages in length. The books are mostly about vegetarian restaurants and retail outlets. Address: 53 Marloes Rd., London W.8.

4405. Warmbrand, Max. 1953? *Better food at less cost*. New York, NY: J.R. Profit. 64 p. Undated. 27 cm. *

• Summary: Ruth Warmbrand, the doctor's wife, is considered by vegetarian writer Symon Gould to be "the best vegetarian cook in the country." Address: Florida Health

Conservatory.

4406. Ruttan, Vernon W. 1954. Technological progress in the meatpacking industry, 1919-47. *Marketing Research Report (USDA Agricultural Marketing Service)* No. 59. 38 p. Jan. [50 ref]

• Summary: Contains "A history of mechanical and scientific development in the meatpacking industry" (p. 2-3). "Since its emergence before the Civil War, the meatpacking industry has passed through four stages of development—the country slaughterhouse; winter slaughtering and packing plants; year-round meat-packing plants; and the present integrated food-processing establishments." During this period the major operations performed have remained relatively unchanged, although the methods used to perform them have changed. In short, animals are killed, eviscerated, either depilated (hair or feathers removed) or skinned, chilled, then cut into primal cuts which are either sold fresh or processed further (cured or canned). The byproducts and the edible offal or variety meats, such as tongue, liver, heart, are separated out. "Finally the fresh and processed meats, and the byproducts are disposed of through channels of distribution."

Refrigeration has played the main role in the industry's progress, followed by transportation and power. Before the Civil War, packing plants operated mainly in winter. In the 1860s, coolers were developed in the form of large iceboxes. During the late 1870s and early 1880s, mechanical ice-making machines were perfected and adopted by meat packers. Yet many operations in meatpacking plants are still done by hand. Address: Research Asst. in Agricultural Economics, Univ. of Chicago.

4407. Simons, Madeline A. 1954. Rousseau's natural diet. *Romanic Review (Columbia Univ., New York)* 45(1):18-28. Feb. [46 footnotes]

• Summary: "In the *Discourse on Inequality* Rousseau [the French philosopher and writer, lived 1712-1778] revealed for the first time to the public his interest in dietary questions, affirming that the frugivorous diet was the most natural of all and therefore the most suitable to man's health." He believed that human beings were not created carnivorous, and that their ideal diet was a seasonal and indigenous vegetarian diet.

Although he was never a vegetarian, Rousseau judged dietary questions important enough to discuss them in almost all of his writings, for he believed that spiritual health was a function of bodily health. It is significant that the models he proposed for mankind, Emile and Julie, were vegetarians. Address: Arlington, Virginia.

4408. Einstein, Albert. 1954. Re: Living without eating meat. Letter to Hans Muehsam, March 30.

• Summary: "So I am living without fats, without meat, without fish, but am feeling quite well this way. It almost

seems to me that man was not born to be a carnivore.”

Source: Calaprice, Alice. comp. and ed. 2005. *The New Quotable Einstein*. Princeton, New Jersey: Princeton University Press. 440 p. See p. 281. Einstein Archive 60-058. Footnote: “Einstein was probably not a vegetarian by choice. He had lifelong stomach problems that required him to watch his diet; this also may have been why he was a teetotaler.” Address: Center for Advanced Studies, Princeton, New Jersey.

4409. Graefe, Gerd. 1954. Vernuenftige Rohkost [Sensible raw food]. *Reich der Landfrau* No. 17. p. 135-36. April 29. [Ger]*

4410. Hardinge, Mervyn G.; Stare, Fredrick J. 1954. Nutritional studies of vegetarians. I. Nutritional, physical, and laboratory studies. *American J. of Clinical Nutrition* 2(2):73-82. March/April. [19 ref]

• **Summary:** “A comparative study of 112 vegetarian (incl. 86 lacto-ovo-vegetarians and 26 ‘pure’ vegetarians) and 88 non-vegetarian adults, adolescents, and pregnant women is described. Most of the people studied were residents of Central and Southern California. They were “located through questionnaires circulated in commercial and sectarian magazines and among church and social groups.” (Note: Thus many, but not all, were probably Seventh-day Adventists.) The results show that although the dietary intake of nutrients varied widely among individuals, the average intake of all groups, with the exception of the adolescent ‘pure’ vegetarian, approximated or exceeded the amounts recommended by the National Research Council. Non-vegetarian adolescents consumed significantly more protein than did lacto-ovo-vegetarian and ‘pure’ vegetarian adolescents. No evidence was obtained to indicate that a lacto-ovo-vegetarian diet failed to provide an adequate dietary for an expectant mother.” The report concluded that it was actually quite difficult to eat a varied vegetarian diet that would not exceed protein requirements for the human body (p. 76).

Among the various groups studied, no significant differences in height, weight, blood pressure, childbirth, or hematological data were found. Pure vegetarians [vegans] weighed an average of 20 pounds less than lacto-ovo-vegetarians and non-vegetarians, despite similar caloric intakes and physical activity. Dietary intakes of all groups, except the adolescent pure vegetarians [vegans] approximated or exceeded the amounts recommended by the National Research Council.

The data presented in this paper represent partial fulfillment (by Hardinge) of the requirements for the degree of Doctor of Public Health at the Harvard School of Medicine. Address: 1. School of Medicine, College of Medical Evangelists, Loma Linda, California; 2. Dep. of Nutrition, Harvard School of Public Health, Boston,

Massachusetts.

4411. Hardinge, Mervyn G.; Stare, Fredrick J. 1954. Nutritional studies of vegetarians. II. Dietary and serum levels of cholesterol. *American J. of Clinical Nutrition* 2(2):83-88. March/April. [19 ref]

• **Summary:** The subjects studied were the same as in part I of this study. Dietary cholesterol intakes and serum cholesterol levels were highest in non-vegetarians and lowest in ‘pure’ vegetarians [vegans]. Address: 1. School of Medicine, College of Medical Evangelists, Loma Linda, California; 2. Dep. of Nutrition, Harvard School of Public Health, Boston, Massachusetts.

4412. Natural Food Associates. 1954. Directory listing (Ad). *Natural Food and Farming (Atlanta, Texas)* 1(1):16. April.

• **Summary:** The Directory in this first issue of the magazine begins: “Rate: \$12 per year for four lines—additional lines \$3 per line—payable to Natural Food Associates.” Entries include:

“Organically grown citrus fruit in season. Normal season, Dec. thru June. Write for prices. L.P. DeWolf, Crescent City, Fla. [Florida].

“Send card for price list of organic whole grain flours, cereals, etc. Paul Keene, Walnut Acres, Penns Creek Pa. [Pennsylvania].

Note: this short entry / ad ran for the entire year. Walnut Acres did not run any other ads in volume 1 of this magazine.

“Azomite Soil-Ayd (Catalyst). A natural mineral rock soil conditioner. Mined and milled by AUMCO, Sterling, Utah.

“For a variety of naturally-grown foods, cereals, mixes, fruits, nuts, etc., write for free list. Ella Hanford, Hershey, Pa.

“Serving N.Y. City area with organic fruits, vegetables, nuts and bread. Organic Food Market, 236 W. 10th St., New York 24, N.Y.

“Wanted: Organic Farm Products, April to Nov., to sell at our roadside farm market. H.E. Abbott, Woodbury (phone 120) Conn. [Connecticut].

“Raisins: Sweet, seedless, grown without chemicals. Write for prices to grower. Gilberts Organic Farm, Sultana, Ca. [California].

“Organically grown, whole grain flours, cereals, baked goods, etc.; shipped nation wide. Write for free catalog. Stone Mill Products, 1014 Franklin St., S.E., Grand Rapids, Michigan. Department NF.”

“Books lent. No obligation to buy. Postage only charge... Ask for list. Mildred Hatch, St. Johnsbury, Vermont.”

“Certified Organically Grown” produce, dates, pecans, grapefruit and grapes. Prices on request. Lee Anderson, Covalda Date Co., Hy 99 [Highway 99], Coachella, Calif.” These advertisements are divided into the following

categories: Organic foods (listed alphabetically by state), juicers, books, miscellaneous, ladybugs, business opportunities, soil building. Within each category, they are organized by state. About two-thirds of the ads are for organic foods (especially fruits), with California (9 ads), New York (6), Illinois (4), Pennsylvania (4), and Wisconsin (4) having the most ads.

For example: Lee Anderson of the Covalda Date Co. (Highway 99, Coachella, California), is selling "Certified organically grown" produce, dates, pecans, grapefruit and grapes. Prices on request.

Pacific Sunblest of Orange, California, is selling "Oranges—Organically grown by us for 25 years."

Health Research, Mokelumne Hill, California, offers "25 lbs. assorted organically grown fruits and nuts—\$12.50. F.O.B. Health Book Catalogue free!"

"Barton Whole Foods, organically grown for 38 years. Naval oranges, cold-pressed olive oil, dried fruits and mountain apples in season... Porterville, California.

Walter Buschman of Juniper Farm, Sugarloaf, Orange Co., New York, is selling Bio-dynamic (BD) whole wheat flour and cereal, BD rye flour and cereal, BD cornmeal, BD white pastry flour, organic oatmeal and soybeans, and Cheddar cheese made from unpasteurized milk.

Helen and Scott Nearing of Harborside, Maine, are selling their book *Living the Good Life*, a "how-to-do-it" book for Vegetarians and Organic Gardeners. 210 pages. Photographs. \$3.50."

In Pennsylvania, Paul and Betty Keene of Walnut Acres Natural Foods in Penns Creek are "One of the first in the supplying of organic and other natural foods direct from the farm where grown and milled. One of the most complete lines in the country, conscientiously chosen."

In Texas: "5 lbs. Deaf Smith County stone ground 100 per cent organic flour \$1.50 postpaid. Write for list of organic foods. Natural Organic Foods, Atlanta, Texas."

Many of the ads are from individuals who grow and sell organic foods. One is from L.E. Schnoor (Comptonville, California), who sells ladybugs for natural insect control. There are ten ads for soil building materials. At the bottom right corner of p. 23 is a box that states: "Eat organic food."

Note: This ad also appeared in the next issue (May 1956, p. 18-19).

4413. Graefe, Gerd. 1954. Vernuenftige Rohkost [Sensible raw food]. *Reich der Landfrau* No. 18. p. 142. May 6. [Ger]*

4414. Wijn, J.F. de; Donath, W.F.; Meulen-van Eysbergen, H.C. van der. 1954. A study of the effects of completely vegetarian diets on human subjects (Abstract). *Proceedings of the Nutrition Society (London)* 13:xiv-xv. May 22.

• **Summary:** This dietary study of 13 vegans (who had consumed no animal food for from 2 to 15 years previous to the investigation) revealed low intakes of calories, protein,

calcium, and riboflavin. Amino acid composition and vitamin B-12 levels were normal. Address: The Dutch Inst. of Preventive Medicine, Leyden, Netherlands.

4415. Chhuttani, P.N. 1954. Vegetarians and malnutrition. *Indian Medical Gazette* 89(5):289-92. April. [5 ref]

• **Summary:** Soldiers who ate meat had a lower incidence of anemia than vegetarians, and the addition of weekly meat rations improved the overall nutritional status of the meat-eaters. The author while serving with the Indian Army during World War II, noticed that "nearly all of our seriously ill anemia patients were vegetarians... The vegetarians had never taken meat, fish, or eggs." Severe anemia "occurred at a rate of 24.7 per 1,000 per year in the vegetarian group and 0.16 per 1,000 in the meat-eaters." Address: Dep. of Clinical Medicine, Medical College, Amritsar, Punjab, India.

4416. Gould, Symon. 1954. Vegetarian views and news. *Let's Live* 22(5):44. May.

• **Summary:** Discusses a book titled *The Triumph of the Tree*, by John Stewart Collins, who says: "It is clear that before America comes to terms with Nature, if she ever does, we will see a great deal more punishment exacted." Man must try to live in harmony with Nature, for "Nature always has the last word."

Also: The values of organic culture and the dangers to those who consume DDT and other poisons in their food. The annual convention of the Natural Hygienists in Chicago, Illinois. Tobacco as a cause of lung cancer. The dangers of coal tar dye, known as Red No. 32, in the skin of sprayed oranges which are picked green. Address: 117 W. 48th St., New York City 36.

4417. Anderton, R. 1954. Meat-eating delusions. *Vegetarian (The) (London)* 10(2):76-80. May/June. *

• **Summary:** The author believes that meat eaters are not deliberately inhumane, they are simply misinformed or unaware of alternatives. Explores the ethical issues involved in hunting and the slaughter of animals for food or sport.

4418. Konemann, E. 1954. Ernährungs-Markblatt [Nutritional information leaflet]. *Bionomica* 5:84. June. [Ger]*

4419. Burroughs, Wise; Culbertson, C.C.; Kastelic, J.; Cheng, E.; Hale, W.H. 1954. The effects of trace amounts of diethylstilbestrol in rations of fattening steers. *Science* 120(3106):66-67. July 9. [1 ref]

• **Summary:** The presence of estrogenic substances in feed can be good or bad depending upon the purpose of feeding the animal. It was shown that the addition of 5 mg/day of stilbestrol to steer rations can increase live-weight gains by as much as 35% over control animals not receiving stilbestrol, with a reduced feed cost per unit of gain of

as much as 20%. Soybean-oil meal was part of the diet. Address: Iowa Agric. Exp. Station, Ames, Iowa.

4420. Gould, Symon. 1954. Vegetarian views and news. *Let's Live* 22(7):44. July.

• **Summary:** The American Cancer Society emphasizes cure, not prevention. They seem to be little interested in the possible causes of cancer—such as nutritional deficiencies, devitalized foods, and chemical poisons in our food and environment. Of course, the society “would wave aside the example of the Hunza Tribes in Northern India who live on organically-grown foods, practically 95% vegetarian diet, and among whom there has never been found a case of cancer, according to one British doctor, Dr. Wrench, who lived among them for almost 30 years.”

Tells the story of how in 1910 in London, Mahatma Gandhi, a young lawyer from India, came upon a small pamphlet, “A Plea for Vegetarianism,” by Henry Salt. He states in his autobiography that he was much impressed by it. The eloquent Salt started a chain of events that resulted in Great Britain giving independence to India. Address: 117 W. 48th St., New York City 36.

4421. Balu, V. 1954. There need be no shortage of lactic foods in India now that scientists & research workers have succeeded in milking the ground-nut. *Times of India (The Bombay)*. Aug. 1. p. 5.

• **Summary:** “Milk is a perfect and satisfying food.” Dr. E.V. McCollum, the famous U.S. nutritionist of Johns Hopkins University, said in the early 1920s: “The people who have achieved, who have become large, strong, vigorous people, who have reduced their infant mortality, who have the best trades in the world, who have an appreciation of art, literature, and music, who are progressive in science and in every activity of the human intellect, are the people who have used liberal amounts of milk and its products.”

But there is an acute shortage of cow and buffalo milk in India, and it is unequally distributed.

Vegetable milk has been part of the diet in Far Eastern countries for thousands of years. The soya bean had attracted public attention in India by the early 1930s. “Even Mahatma Gandhi, the Father of the Nation, experimented with it for a brief period during the early days of the Gramodyog Sangh (Village Industries Association), since it is one of the most concentrated and nutritive of foods known to man.”

As early as 1945, Dr. V. Subrahmanyam and co-workers in Bangalore found that the quality and digestibility of soya bean are greatly improved when it is soaked in water, drained, germinated [sprouted], made into a paste and then processed to make soya milk. They also found that if it is suitably fortified with calcium, soya milk is about 90% as good as cow's milk in its over-all nutritional value.

The smell and taste of the curd [tofu] and butter-milk prepared from soya milk resemble those of animal milk

products.

Scientists at the Central Food Technological Research Institute [CFTRI], Mysore, after more than 3 years of intense research, have also developed a good, fortified vegetable milk from ground-nut. While the soya bean is new to India and not grown extensively, India is the world's largest producer of ground-nuts—3.5 million tons a year.

Since 1951 CFTRI in Mysore has been making vegetable milk from ground-nuts on a semi-large scale and distributing it to locally to the public through hotels and catering services. It has been well accepted.

In early 1954 CFTRI set up a vegetable [ground-nut] milk plant for a private firm in Mysore. During his election tour, Mr. Nehru visited the plant, tasted the curds and butter-milk prepared there, and expressed his appreciation of them.

4422. Dickinson, Roy. 1954. Vegetarianism and graceful old age. *Vegetarian News (London)* 33:43-44. Summer. *

• **Summary:** Offers practical assistance and assurance regarding diet for elderly vegetarians. Address: England.

4423. Gould, Symon. 1954. Vegetarian views and news. *Let's Live* 22(8):44. Aug.

• **Summary:** Discusses: The importance of being flexible and keeping an open mind in one's search for truth. Centenarian Doctor F.B. Streeter of Glens Falls, New York, whose story appeared in the *New York Sunday Times* news section under the headline “Shuns own drugs—Physician now 100.” He not only avoided the drugs he prescribed for others, he also “abstained completely from the use of tobacco and alcohol, and thrived on hard work and a wise diet.”

All are invited to attend the educational convention of the American Naturopathic Association, to be held Aug. 21-23, at the Great Northern Hotel, 118 West 57th St, New York City. Gloria Swanson, an ardent advocate of organic, poison-free foods, has been invited.

An average of two pounds of DDT poisons for every man, woman, and child in the USA is being sprayed by airplanes, machines, and projectors; it will ultimately find its way into their bodies. The way to eat in a poisoned world is to patronize organic farmers and gardeners. Address: 117 W. 48th St., New York City 36.

4424. Hodson, Geoffrey. 1954. Radiant health on a meat-free dietary. *Vegetarian (The) (London)* 10(2):118-22. July/Aug. *

• **Summary:** Summarizes six major arguments for vegetarianism.

4425. Mirone, Leonora. 1954. Nutrient intake and blood findings of men on a diet devoid of meat. *American J. of Clinical Nutrition* 2(4):246-51. July/Aug. [11 ref]

• **Summary:** “Prolonged consumption of a diet low in animal protein (10-23 Gm.) had no apparent deleterious effect on the health of members of a community which did not eat meat.

"The addition of skim milk to a vegetable diet raised the nutritive value of the diet to within accepted standards.

"The serum cholesterol and cholesterol ester levels were maintained at normal levels despite prolonged consumption of a low fat, low cholesterol diet.

"A diet devoid of meat and low in animal protein had no effect on the nonprotein nitrogenous fractions of the blood." Address: Nutrition Dep., Univ. of Georgia, Athens, Georgia.

4426. Gould, Symon. 1954. Vegetarian views and news. *Let's Live* 22(12):40. Dec.

• **Summary:** Discusses: His opposition to the fluoridation of America's water supply. *The United States Dispensary* (24th ed.) states: "Fluorides are violent poisons to all living tissue because of their precipitation of calcium." The major dental associations are endorsing fluoridation. But they know that major causes of tooth decay are sugar and the phosphoric acid in many soft drinks.

Gloria Swanson, youthful and vivacious at age 55, and a devotee of organic foods. Tom Brown, age 85 and a strict vegetarian, who wins many walking contests. Address: 117 W. 48th St., New York City 36.

4427. Ankenbrand, Lisbeth. 1954. Die Rohkostkueche: Gesundheit durch vitaminreiche Nahrung. 300 erprobte Rezepte mit Vorschlaegen fuer Fruehstueck, Mittag- und Abendessen; praktische Anweisungen fuer Gemuese- und Fruechte-Rohkost, Brotaufstrich und Getraenke-Rohkost als Heilnahrung. Jubilaeums-Augs.; veranderte Neuauflage [Vegetarian raw food diet: Health through vitamin-rich nourishment. 300 proven recipes with recommendations for breakfast, lunch, and dinner. Practical instructions for raw vegetables and fruits, spreads for breads, and drinks—Raw foods as healing nourishment. New anniversary edition]. Stuttgart-Weil der Stadt, West Germany: W. Haedeker. 103 p. Illust. 22 cm. [Ger]*

• **Summary:** The author was born in 1885. Address: Germany.

4428. Baker, Ivan. 1954. Complete vegetarian recipe book. London: G. Bell & Sons. 168 p. A Bell Handbook. *

4429. Baker, Ivan. 1954. Standard vegetarian cookery. Manchester, England: The Vegetarian Society. 171 p. Illust. Index. 19 cm. *

• **Summary:** This is a combined volume including *Vegetarian Recipes*, *75 Vegetarian Savouries*, and new features. Address: London.

4430. Carrington, Hereward; Shelton, Herbert M. 1954. The history of natural hygiene: The basic teachings of doctors Jennings, Graham, Trall, and Tilden. And principles of natural hygiene. Health Research, P.O. Box 70, 70 Lafayette Street, Mokelumne Hill, CA 95245. 96 p. Index. 22 cm.

Spiral bound. 2nd edition 1964.

• **Summary:** Contents: Foreword, by Dr. R.G. Wilborn. The basic health teachings of Dr. Isaac Jennings, Sylvester Graham, Dr. R.T. Trall, and Dr. J.H. Tilden, by Hereward Carrington. Principles of natural hygiene, by Dr. Herbert M. Shelton. Dr. Isaac Jennings on vitality and disease. Graham's lectures on the science of human life. Impaired elimination, by Dr. James C. Jackson. Sunlight, and causes of disease, by Dr. Susanna W. Dodds. Natural hygiene science, by Dr. Robert Walter. Natural hygiene (anonymous). Toxemia, by Dr. J.H. Tilden. The unity and simplicity of disease, by G.R. Clements. Letters to Hereward Carrington from famous health reformers. List of illustrations: Dr. R.T. Trall, Dr. J.H. Tilden, Dr. Herbert M. Shelton.

The author, born in 1880, earned a PhD degree and wrote numerous popular books. The title page lists him as the author of "Vitality, Fasting & Nutrition," "The Natural Food of Man," "Fasting for Health and Long Life," "Death Deferred," etc. He also wrote books on spiritualism, psychic phenomena and powers, ghost stories, and yoga philosophy. The publisher, Health Research, commissioned Carrington to write this book. The title is misleading; it is not a history, though it does discuss the views of pioneers in the field. Nor is it simply a new edition of the author's 1912 work "The Natural Food of Man."

4431. Chase, Alice. 1954. Nutrition for health. New York, NY: Hermine Press, Inc. 343 p. Portrait. Illust. No index. 24 cm.

• **Summary:** Advocates a vegetarian diet as a means of improving health and prolonging life. Stresses the use of fresh raw fruits and vegetables, dairy products and eggs. Contains a chapter titled "The case against animal meats" (p. 186-89).

Reprinted in 1967 by Parker Pub. Co. in West Nyack, New York. The author was born in 1899. Address: Dr.

4432. Davis, Adelle. 1954. Let's eat right to keep fit. New York, NY: Harcourt, Brace & World. 322 p. Index. 21 cm. [14 ref]

• **Summary:** Advises Americans to eat more vitamins, minerals, and protein—as well as wheat germ and tiger's milk [Tiger's Milk]—to reduce their risks of possible deficiencies. Meats, fish, and fowl are considered excellent sources of protein. "Other superior sources are eggs, fresh milk, buttermilk, yogurt, powdered milk, cheese, soybeans, and powdered yeast" (p. 26). "Proteins from brewers' yeast, certain nuts, soybeans, cottonseed, and the germ of cereals are complete proteins (p. 29). A table (p. 32-33) lists good sources of protein including: Low fat soybean flour (1 cup has 60 gm of complete protein). Cooked soybeans (½ cup has 20 gm of complete protein).

"If milk, cheese, or eggs are disliked or unobtainable, getting adequate protein becomes a serious matter indeed.

When the complete proteins of wheat germ, soybeans, brewers' yeast, and nuts are eaten, it is possible to obtain sufficient amounts of essential amino acids, provided the diet is planned with utmost care. Some of the world's leading athletes and scholars have been vegetarians. Unless a vegetarian is trained in nutrition, however, he usually becomes an unhealthy vegetarian."

Lecithin and its benefits are described on pages 38, 41, 78, 80, 115, and 219. "When oils are refined or hydrogenated, lecithin is discarded." Soybeans are a good source of pantothenic acid (p. 86) and vitamin B-1 (p. 101).

"If there is no health-food store in your community, you can purchase stone-ground flour from El Molino Mills, Alhambra, California; Paul Keene, Walnut Acres, Penns Creek, Pennsylvania; Great Valley Mills, Kellers Church, Bucks County, Pennsylvania; Elam Mills, Chicago, Illinois; Wight's Grist Mill, Old Sturbridge Village, Sturbridge, Massachusetts; Stone Buhr Milling Company, 3509 Evanston St., Seattle, Washington; Whole Grain Flour Mills, 2611 North Jones St., Chicago 47, Illinois; Huni Health Products, 207 East 87th St., New York City; The Vermont Country Store, Weston, Vermont" (p. 107).

"At first it may seem complicated to get your B vitamins from natural foods. Perhaps I can help you most by telling you how I have solved the problem in my family. I have had no white flour in the house for perhaps 20 years. All my flour is stone-ground whole wheat; [Sources of such flour, nationwide, are listed.] it is usually 'organically grown,' that is, grown on soil rich in humus, without commercial fertilizers. Such flour has a flavor infinitely more delicious than that of ordinary varieties... So-called 'enriched' flour is my idea of outright dishonesty... I rarely serve cereals because they contain so much starch... Soy flour, which supplies protein, cholin, inositol, and some anti-stress vitamins, I use in tiger's milk (p. 114) and the best hotcakes" (p. 109).

"Many authorities believe that the deficiency of calcium is more widespread than that of any other nutrient; milk is the only dependable source in the America diet... A certain amount of calcium can be obtained from mustard and turnip greens, soybeans, and blackstrap molasses, but these foods are rarely eaten daily... Certainly there are healthy people who do not drink milk, but each has a source of calcium; the Hawaiians' source is poi; the Orientals', soybean curds [tofu]."

"During hot weather, salty foods, such as salted nuts or soybeans, cheeses or potato chips, should be kept near the drinking water, and at least one well-salted food should be served with each meal." Address: Los Angeles, California.

4433. Dean, R.F.A. 1954. Treatment of kwashiorkor at Mulago* [Uganda]. In: Malnutrition in African Mothers, Infants and Young Children: Report of the Second Inter-African Conference on Nutrition. London: Her Majesty's

Stationery Office. 398 p. See p. 308-14. Held 19-27 Nov. 1952 at Fajara, Gambia, under the auspices of the Commission for Technical Cooperation in Africa South of the Sahara (CCTA). [2 ref]

• **Summary:** A footnote (p. 308) referring to the title of this article states: "The cases of kwashiorkor mentioned in this paper were considered to have no important complicating disease. Thompson, working at Mulago, has recently extended our preliminary observations on the use of soya diets by attempting the treatment of an unselected series of 43 children, admitted with the diagnosis of kwashiorkor. One-third of these children had some active complication.

"The records of five children could not be used, for various reasons. Of the remaining 38 children, 22 were deemed to progress satisfactorily on the soya diet, nine progressed poorly, but did better on a milk protein diet, and seven died despite change to the milk diet."

The article begins: "The conception of kwashiorkor as a protein-deficiency disease has led to treatment with diets rich in protein... Probably the protein should be rich in methionine, because vegetarian diets of the kind on which children seem to contract kwashiorkor are likely to be short of the amino-acid. Methionine is known to be lipotropic. It is concerned in the formation of choline, which is also lipotropic... Cyanocobalamin (vitamin B-12) must be added, not merely because it too is lipotropic but also because it may help in transmethylation."

"After assessing the results of treatment of over a hundred cases of kwashiorkor, it was decided that a minimum of 50g protein daily is needed for the cure of fairly severe cases... Milk seems to be the most suitable of the animal foods; peanuts and soya are the best of the plant foods but cereals are impractical."

"Since the results of the use of the diets based on soya bean preparations were published (Dean 1953, *British Medical Journal*, ii, 791) some modification of the preparations has been made. Soya beans are cooked for eight to ten hours and not autoclaved... We are still unable to say exactly the extent to which the soya-banana diets will replace milk protein diets but, on the whole, the good results obtained at first have been sustained."

"Ways will have to be found of making the soya more digestible... The soya preparation has been used regularly as a supplement to the usual diet of patients with the common diseases—mostly pneumonia and malaria, accompanied by some degree of kwashiorkor. It has been incorporated in a simple maize porridge and taken readily by the children, who appear to thrive on it. It seems to be a satisfactory source of protein and calories. It is certainly cheap and in its preparation no special apparatus is needed." Address: [Kampala, Uganda].

4434. Ebright, Donald Fossett. 1954. Free India: The first five years. An account of the 1947 riots, refugees, relief, and

rehabilitation. Nashville, Tennessee: Parthenon Press. 223 p. See p. 79, 80-81, 208, etc. Illust. 20 cm. [54 + 93 footnotes]
• Summary: This very interesting well written and carefully documented book suffers from lack of an index.

Contents: 1. Carving the Indian Union and Pakistan out of an old continent (1947). 2. The greatest mass migration in history (1947). 3. Meeting human need (1948). 4. Voluntary relief agencies. 5. Distinguished leadership (incl. the inspiring influence of Mohandas K. Gandhi, Dr. Rajendra Prasad, Jawaharlal Nehru {the first, and to date longest serving}, prime minister of India, 1947-1964, Rajkumari Amrit Kaur, etc.). 6. From refugee to famine relief (1950; the NCC Refugee Relief Committee). 7. Indo-American Relief Agreement (1951). 8. Kazakh-Turki flight to freedom. 9. India, the United States, and the United Nations. 10. Will India go Communist? 11. There yet remains (1953).

Multi-Purpose Food is mentioned on 8 pages in this book. Donald Ebright was born in 1910 and later joined the Meals for Millions Foundation.

Chapter 4, "Voluntary relief agencies," contains a section titled "Meals for Millions" (p. 79-81), located at 648 South Broadway, Los Angeles, California, U.S.A. (See footnote 47, p. 216). This section contains a good overview and brief history of MFM and its Multi-Purpose Food (MPF) based on "expeller-processed presscake of the soybean—a by-product of soy oil production, available in abundance and at present little used for human food. The soy cake is reduced to the consistency of corn meal and then fortified with minerals and vitamins." "Soy protein is probably the most complete of the vegetable proteins. It contains the ten essential amines [amino acids].

"Multi-Purpose Food also has the advantage of being pre-cooked. The expeller process of production consists of pressing the soybean in a steam-jacketed pipe at 250 to 275 degrees (F) temperature for 30-40 minutes. This reduces the time required for cooking to about ten minutes—a factor of convenience as well as fuel economy—when one considers its use in refugee camps and famine areas.

"We rejoiced at the large shipment of MPF and discovered that while it was unpopular eaten straight, it could be added to any soup, curry, stew, goulash, dough or batter—and made the batter better! Thank you, Florence Rose, for the lives you have saved in India through MPF Food."

When the British arrived in India 200 years ago, the population of India was 70 million. When they left in 1947, there were 360 million—a more than 5-fold increase. The population was once held in check by famine, disease, and internal warfare (p. 96).

Agricultural progress in India was retarded during British colonial rule "because the British kept India as a producer of raw materials for British factories and a market for its manufactured goods" (p. 103).

In Chapter 6 the section titled "Famine relief" notes: "Ralston cereal, wheat, milk-powder, sugar, vitamin tablets,

beans, barley, corn oil, prunes, raisins, rice and Multi-Purpose Food formed the bulk of our imports." Multi-Purpose Food is also mentioned (p. 106) as an important import. Meals for Millions is mentioned (p. 153) as a voluntary agency aiding India.

"India has had three terrific budgetary drains which have prevented the construction of new roads, bridges or schools. These are: (1) the annual cost of rehabilitating 7½ million people uprooted from their homes in Pakistan; (2) The food shortage of five million tons which plus a deficit in cotton cost the Indian government \$700 million in foreign currencies last year; and (3) the budget for defense, i.e., the army, navy and air force" [which accounts for 45-50% of the total national budget] (p. 186).

"India has dealt a death blow to feudalism by enacting the Zamindari Abolition and Land Reform Act of July 1, 1952, in Uttar Pradesh in North India of which Lucknow is the capital." "The Zamindari system arose at the time of the old British East India Company. The British found *zamindars* already collecting taxes and converted these tax gatherers into landowners. The *zamindars* became intermediaries between the peasant and the government" (p. 198).

A map of India (at front of book, facing the copyright page), titled Movement of Refugees, uses black arrows to show the movement of refugees from Pakistan (both east and west), and white arrows to show the movement toward Pakistan. The 13 million uprooted people traveled by truck, train, ship, convoy and plane.

Note: Donald Ebright earned his PhD at the University of Chicago where he was on the faculty. He was in India for 22 years during the Hindu / Muslim conflicts. He has more than 2,000 lectures, TV and radio programs to his credit. Address: PhD, Director, Refugees and Famine Relief (1949-1952) of the National Christian Council of India.

4435. Nearing, Helen; Nearing, Scott. 1954. Living the good life: Being a plain practical account of a twenty-year project in a self-subsistent homestead in Vermont. Harborside, Maine: Social Science Institute. xii + 209 p. Illust. Index. 21 cm. [160+* ref]

• Summary: A wonderful book; a classic indeed. After leaving New York City in 1932 for farms in Vermont, the authors pursued a lifestyle embracing vegetarianism, self-sufficiency, simplicity, and pacifism. Original thinkers and excellent writers, they sprinkle their inspiring story with many fine quotations from writers of previous centuries.

Concerning vegetarianism: "The society from which we had moved had rejected in practice and in principle our pacifism, our vegetarianism, and our collectivism" (p. vii). "7. We will keep no animals... We do not eat animals, or their products, and we do not exploit them. We thus escape the servitude and dependence which tie both farmer and animal together. The old proverb 'No man is free who has a servant' could well read 'No man is free who has an animal.'" "We

believe that all life is to be respected—non-human as well as human” (p. 27). “The foods we chose to live on were those that had the simplest, closest and most natural relationship to the soil. Jared Eliot called them ‘the clean productions of the Earth.’ All foods, animal as well as vegetable, come from the land, but raw fruits, nuts and vegetables are the simplest, come most directly and in the closest connection. They appeal to the taste with no adulterants, with no added flavoring or condiments, come crammed with vitamins and minerals and involve the least care and no cooking. We might call them primary foods.

“Dairy products are foods at second or third-hand, reaching humans through the bodies of animals which feed on the produce of the soil... Human milk should normally be for baby humans, cow’s milk for calves, etc. A calf doubles its weight in a month, a human baby in six months. Food intended by nature for one is not necessarily a desirable food for the other. Adults of any breed should have been weaned and past the milk stage of feeding.

“Humans eat another type of food which is the furthest removed from the soil,—the cooked carcasses of beasts, birds and fish” (p. 133-34). We “raised the food we ate. We found it be sufficient, nutritious, and nourishing. On this diet we maintained a rugged health and patronized no doctors” (p. 141).

“Our ways amused the neighbors [in Vermont], baffled them or annoyed them. Perhaps the most consistent and emphatic disapproval was directed against our diet... That we ate no meat was in itself strange...” Yet during two decades and innumerable long discussions on the subjects of “white flour, white bread, white sugar, pies and pastries, the necessity of eating raw vegetables, and the revolting practice of consuming decaying animal carcasses, no native Vermont family of our acquaintance made any noticeable change in its food habits” (p. 159).

“And so we evolved a form letter sent to inquirers who wrote and asked if they could come and stay a few days a week or a month and more. It ran something like this: We are a small family working out a way of living, and at the same time earning a living. Our accommodations are built for that purpose only and we do not conduct an inn or a sanitarium [sanitarium] or a vacation center. We work at bread labor at least four hours a day, plus the short time needed to get our simple, vegetarian meals. We all follow this daily routine and expect those who happen to stay here for a time to fit in. Meat, tobacco and alcohol are taboo on the place. Our living is simple and austere; some would say hard and comfortless. If you are ever passing this way, you are welcome to stop in. We are always glad to see people of our way of thinking and living, and to share with them whatever we have, do, feel and think” (p. 190).

Though soy was not an important part of their diet, it is mentioned several times in the chapter titled “Eating for health”: “We aimed to keep our diet at 50% fruit, 35%

vegetables, and 10% protein and starch... Our protein came from nuts, beans, olives, and the proteins contained in vegetables and in cereal grains and seeds. We believe that a far smaller amount of protein is necessary and healthful than usually advocated. The craving for concentrated protein foods is an acquired and a dangerous habit, in that it over-energizes the human organism and overloads the system with acid-forming elements. Our fats were derived from vegetable oils,—olive, soy, corn, peanut or safflower. We have a high opinion of the efficacy of olive oil. Avocado pears are also an important source of vegetable fat for people living on a vegetarian diet” (p. 135). To the vegetable soup they “added dried herbs and salt for seasoning. Occasionally barley, soy bean meal, oats or rice were included” (p. 138). Address: Vermont.

4436. Pietschman, Ann. comp. 1954. Food for thought: Over three hundred delightful recipes—mostly vegetarian. Los Angeles, California: Institute of Mentalphysics. 341 p. Undated. Illust. 22 cm. Series: A Mentalphysics Publication.

• **Summary:** Soybeans and/or soybean meal or flour are listed as good sources of vitamin B (thiamin), vitamin G (riboflavin), niacin (nicotinic acid), and protein (p. 4-6). Try using soy sauce to season swiss steak (p. 13). Soy-related recipes include: Scalloped soy beans (p. 136, 185). Soy bean loaf (p. 138). Whole-wheat bread with soya flour (p. 298). Soya nut bread (with soy flour, p. 306). Soy muffins (with soy flour, p. 312). Address: 213 South Hobart Blvd., Los Angeles 4, California.

4437. Price, Robert. 1954. Johnny Appleseed: Man and myth. Bloomington, Indiana: Indiana University Press. xv + 320 p. [18] p. of plates. Illust. Index. 22 cm. Reprinted in 1967 by Peter Smith. [56* + 289 endnotes]

• **Summary:** This carefully researched and documented book, which is widely considered to be the best biography of Johnny Appleseed, uses many sources in an attempt to separate the historical character from the legends and tales about him. Johnny Appleseed has clearly become one of America’s half dozen favorite folk heroes.

John Chapman (Johnny Appleseed, 1774-1845) is said by some to have been America’s first true, long-time vegetarian. Chapman was a very devout disciple of Emanuel Swedenborg (1688-1772), the famous Swedish Christian mystic, scientist, philosopher, and author. Vegetarians present solid evidence that Swedenborg was a vegetarian for about the last 20 years of his life, and there is no doubt that the founders of the Bible Christian Church (vegetarian) were disciples of Swedenborg. Yet Swedenborgians today present different evidence to support their view that Swedenborg was not a vegetarian. Surprisingly, in the index of this book there are no entries for diet, food, killing, or vegetarianism. Yet many passages, and at least one document quoted in the book make it clear that John Chapman was a friend to all animals

and would never eat, or even harm, them.

For example, in 1842 (p. 221-22), W.M. Glines of Ohio wrote about John Chapman, when he was visiting his half-sister, Sally Chapman Whitney. "I [Glines] proposed taking my gun along to kill some squirrels or rabbits; to this John demurred; he read me a severe lecture upon the subject of taking life from any living creature; he maintained that God was the Author of all life, hence it belonged to him whenever he was ready to demand it, and in as much as we could not give life to any creature, we were not at liberty to destroy life with impunity; after this lecture and to please him, I put up the gun and we moved on."

Another well-known incident, from about 1819, is described in a letter to the *Ohio Liberal* (1873, Aug. 13 and 20) in which E. Vandorn gives some of the earliest known reminiscences of John Chapman's common way of life in Ohio in these years. "'Johnny blamed the whites for all the mischief done by the Indians. He said the Indians had done him no harm, but were friendly. Two Indians came to his camp one night and told him the fire was coming, and they helped him to keep back the fire round his fire and nursery.'

"While fighting the fire they had pulled back an old log and disturbed a rattlesnake, which had protested with a vigorous rattle. 'The Indians don't kill snakes,' John told the boys... 'We walked around it with torches in our hands, talked to it and then left it to take care of itself... I killed one once that had bit me, and I am sorry for it.'" [said Chapman].

The author retells this story (p. 139): John's "religiously inspired mercies for wild creatures for instance, brought a multitude of laughs and an endless succession of yarns. Once when mowing he had been bitten by a rattlesnake, which he promptly killed with his scythe. Then, smitten with remorse, he had said, tears gathering in his eyes, 'Poor fellow! He only just touched me, when in an ungodly passion I put the heel of my scythe on him and killed him!' This tenderness, said the storytellers extended to bears, wolves, horses turned loose to die, wasps, mosquitoes, and flies. But why not? Had not Swedenborg said that all things in the world exist from a Divine Origin... clothed with such forms in nature as enable them to exist there and perform their use and thus to correspond to higher things'?"

Note 1. Talk with Arran Stephens. 2006. Aug. Arran believes that John Chapman was a vegetarian, as was stated in a book he read. He will try to find the title and author of the book. Note 2. John Chapman was born 68 years after Benjamin Franklin (1706-1790) and he died about 55 years after Franklin's death. Franklin experimented with vegetarianism for about a year when you was young, but did not continue.

A brief chronology of John Chapman: 1774 Sept. 26—He is born in Leominster, Massachusetts, the 2nd of three children of Nathaniel and Elizabeth (Symond) Chapman. His father fought in the American Revolution. His mother died when he was about 2 years old.

1780 July 24—His father remarries to Lucy Cooley of Longmeadow, Massachusetts; they have a family of 10 children born 1781-1803. John and his elder sister, Elizabeth, live with them for some time in Longmeadow.

1797 ca.—Chapman (age 23) enters Pennsylvania from the west, begins to lease or buy land and to establish nurseries of apple trees in Warren County and Venango County (p. 269; fold-out map at end of book). He collects apple seeds from local cider presses / mills, plants them in his nurseries, then sells the young trees to settlers moving westward. John Adams is president of the USA (p. 226).

1801—By now he had planted his established his first apple tree nurseries in central Ohio (Carroll Co., Belmont Co., and Jefferson Co.). Thomas Jefferson is president.

1812—He has several nurseries in Licking Co., Ohio.

1813—Chapman, age 39, settles into the general area of Mansfield, Ohio. Chapman had no home of his own. He either slept outdoors or spent the night with new settlers or relatives on his migration paths. By this time Chapman had become a follower of Emanuel Swedenborg, and he distributed his books wherever he went. "He was no blindly fanatical colporteur. He both read his tracts and discussed them freely and intelligently" (p. 133).

1815—Chapman is now in communication with leading Swedenborgians, members of the "New Church" (or "Church of the New Jerusalem") in Philadelphia—such as William Schattler. He must have been "one of the earliest New Church converts in America" (p. 121).

1817 Jan. 14—When he is age 42, the story of Chapman's unusual career is first told in print, not in the USA but 3,500 miles away in Manchester, England. "And it was the story, not of a nurseryman or of a frontier hero, but of a very devout Christian missionary. The account appeared in a report of the Manchester Society for Printing, Publishing and Circulating the Writings of Emanuel Swedenborg, and it had had been taken from a letter written to the Manchester Society by someone in Philadelphia." A long quotation from the report follows (p. 120). Also in 1817 the New Church held its first "General Convention" in Philadelphia (p. 119-22).

1822 Nov. 18—The sobriquet "John Appleseed is first applied to John Chapman in a letter by Rev. N. Holley, who corresponded with Chapman for 7 years. "The childish diminutive 'Johnny' came with old age and the myth."

1820-1840—Chapman spent his middle years in central and northern Ohio, where "a considerable number of small Swedenborgian societies sprang up and flourished" (p. 141). He moves with the seasons, going west in the spring and east in the late summer (p. 200-07). Although he lived an utterly simple life, "Altogether, in the course of his long wanderings, had owned either by deed outright or on long-time lease no less than 22 properties totaling nearly 1,200 acres" (p. 224). 1829—By now he had extended his operations westward into Indiana, moving with the frontier. By 1834 he

had a nursery in Allen Co., Indiana.

1854—He dies near Fort Wayne, Indiana.

1846—Chapman discussed at length in *Historical Collections of Ohio*, by Henry Howe. The April 1846 issue of *Hovey's Magazine of Horticulture* printed a sketch of Chapman's career as a pioneer horticulturist in the West.

1871 Nov.—An article in *Harper's Magazine* titled "Johnny Appleseed—A Pioneer Hero," by W.D. Haley (p. 830-36), gives him national popularity.

1948—The "Johnny Appleseed Song" is one of the segments from Walt Disney's 10th animated classic—*Melody Time*. It begins: "Oh, the Lord is good to me / and so I thank the Lord / For giving me the things I need / The sun, and the rain and the apple tree. / The Lord is good to me." Address: Otterbein College [Westerville, Ohio].

4438. Reddy, Saranya Kumari; Doraiswamy, T.R.; Sankaran, A.N.; Swaminathan, M.; Subrahmanyam, V. 1954. Effects on the general health and nutritional status of children of partial replacement of rice in a poor vegetarian diet by tapioca flour. *British J. of Nutrition* 8(1):17-21. [7 ref]

• **Summary:** "A feeding experiment lasting for a period of 6 months was carried out in a girls' orphanage in Mysore to evaluate the effect on the growth and nutritional status of children between 4 and 12 years of age of replacing 25% of the rice in a poor vegetarian rice diet by tapioca flour.

There were no significant effects. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4439. Sakurazawa, Yukikazu [Ohsawa, George]. 1954. Eien no shōnen-tsuzuki: Gandhi no shōnen jidai [The eternal youth—continued: Gandhi's youth]. Tokyo: Nihon C.I. Kyokai. Reprinted in 1977 by Nippon C.I. Kyōkai (Shibuya, Tokyo). [Jap]*

4440. Shelley, Percy Bysshe. 1954. Shelley's prose: Or, the trumpet of a prophecy. Edited by David Lee Clark, with an introduction and notes. Albuquerque, New Mexico: University of New Mexico Press. viii + 385 p. Portraits. 27 cm. [40+* ref]*

• **Summary:** Shelley's "A vindication of natural diet" (p. 81-90) is an eloquent statement supporting the vegetarian diet, which the author believes offers health, economic, and political advantages. It links physical degeneration and moral depravity to an unnatural diet and lifestyle by citing mythology, literature, and philosophy.

"Essay on the vegetable system of diet" (p. 91-96) argues that meat causes diseases of the body and mind because it is not a natural food for humans.

4441. Vollmer, Marion W. 1954. Food: Health and efficiency. Lessons in nutrition and healthful food preparation. Prepared for use in Home health education classes under the direction of the Medical Dept. of the General Conference of Seventh-

day Adventists. Nashville, Tennessee: Southern Publishing Assoc. 111 p. 24 cm.

• **Summary:** This Seventh-day Adventist book on vegetarian nutrition (with recipes) mentions soy in several places. To help make breakfast a hearty meal, waffles may be "reinforced with soy" (p. 19). When cooking processed breakfast cereals, "they can be made more nutritious by adding wheat germ, rice bran, soy flour, etc." Soybeans are given as the first example of a high-protein food that should be eaten daily (p. 26), and soybeans, soybean products, and gluten are listed as good sources of protein (p. 31). A table showing the protein content of common foods includes Soyalac (dry soy milk), meat substitutes (commercial gluten steaks, Proteena or dark meat substitutes, Nuteena or light-meat substitutes), and soybeans (p. 32).

The following recipes are given: Baked soybeans (p. 34). Gluten (how to prepare and serve at home, p. 35-36). Gluten, mushroom, and potato pot pie (p. 36). Holiday loaf (with Vegemeat Burger or other ground gluten, p. 37). Mushroom dressing with gluten slices (p. 37).

A second edition was published in 1964.

4442. White, Ellen G. 1954. A call to medical evangelism and health education: Selections from the writings of E.G. White. Nashville, Tennessee: Southern Publishing Assoc. 47 p. No index. 20 cm.

• **Summary:** Contents: 1. A Call to Service. 2. The Call of the Cities. 3. Ways of Working. 4. Christian Help Work. 5. A Complete Ministry. 6. Teaching Health Principles. 7. The Temperance Work. 8. Co-operation Between Medical and Evangelistic Work. 9. Equipment for Service.

A remarkable book, urging Seventh-day Adventists to become physicians and then missionaries. It is divided into chapters and each chapter into many sections, each with the source cited, for example, "Meeting God at the altar of self-sacrifice."

Note: Ellen Gould Harmon White lived 1827-1915. Address: USA.

4443. McGiffert, J. 1955. I married a vegetarian. *Coronet* 37:101-02. Feb. *

4444. Walker, William Bentley. 1955. The health reform movement in the United States, 1830-1870. PhD thesis, Faculty of Philosophy, Johns Hopkins University, Baltimore, Maryland. 308 p. June. No index. 28 cm. [208 ref]

• **Summary:** Contents: Abstract of dissertation. Preface. Acknowledgements. 1. The genesis of sectarian medicine 1790-1830 (Dr. David Ramsay, Benjamin Rush, John Wesley, high level of scepticism toward systematic medicine in the USA and Europe, calomel and bleeding, the medical profession vs. "popular" medicine, the public is being "dosed and drugged" to death, decline of medical education standards, Andrew Jackson becomes president (1828)

and the rise of the common man, many state legislatures repeal medical licensing laws in the 1830s and 1840s to allow complete freedom of medical practice, the rise of medical reform and popular sectarian movements, Elisha Perkins (1741-99), Samuel Thompson (1769-1843) and the Thomsonians / Botanics with materia medica, Samuel Hahnemann and homeopathy, rise of homeopathy in America from 1826, homeopaths and botanics are the two leading groups, reform movements and commutarian experiments, phrenology, Lorenzo and Orson Fowler).

2. A diet of 'bran bread' 1832-1837 (detailed biography of Sylvester Graham, temperance, first Graham boarding-house founded in New York in 1833, Dr. Reuben Mussey, chastity vs. sexual indulgence, Onanism, advocating a "purely vegetable diet," Treatise on Bread {1837} advocating unbolted wheat meal bread and "bran bread," bakers attack Graham, his obituary in *Boston Medical and Surgical Journal*).

3. The program of physical education 1832-1837 (detailed biography of Dr. William Andrus Alcott. Graduation from Yale [in Connecticut] as an M.D. in 1825; he wrote his graduation thesis on preventing pulmonary consumption. "It was Alcott's vegetarianism which first evoked hostile criticism. A Boston newspaper {Boston Recorder, 29 June 1838} stated: "That total abstinence from animal food is... demanded by the laws of our physical nature, is more than any man of sound mind will contend..." Prior to this his teachings had been virtually devoid of controversy. He was often at odds with the followers of Sylvester Graham and with the medical profession which was largely indifferent or even hostile to the progress of health reform. In 1835 he began publishing a periodical, the *Moral Reformer* to express his views on a comprehensive program for keeping good health, including disease prevention. He argued that a physicians role was to maintain health. Influence on Horace Mann).

4. The medical profession and personal hygiene 1835-1840 (Dr. Reuben Mussey of Dartmouth, Dr. Benjamin Rush (temperance and exercise), Dr. John C. Coffin, emphasis on hygienic reform, sectarian leader Sylvester Graham, Edward Hitchcock on diet (1831), Robley Dunglison (1798-1869), American Physiological Society (organized Feb. 1837 in Boston, Massachusetts; W.A. Alcott, president; major goals were attempting to enlist legislative action "in favor of the vegetable Graham system" and outlawing the use of medicines), phrenology, the Graham bran bread system, the second American Health Convention of 1839, Graham Journal of Health and Longevity (started 1837, edited by David Campbell), influence of Alcott vs. Graham, public ridicule, *American Vegetarian and Health Journal* (1853)).

5. Physiological reform 1837-1845 (Events at Oberlin College {Oberlin, Ohio}, David Campbell and S. Graham, biography of Isaac Jennings and Orthopathy, Mrs. Mary Gove (one of the first woman leaders of the health

movement)).

6. The introduction of 'water cure' 1845-1850 (Priessnitz, Joel Shew, sitz baths, David Campbell, Mrs. Mary Gove, Fowlers & Wells, Orson Fowler, Samuel R. Wells, hydropathy, *Water-Cure Journal*, Dr. Russell Trall of New York {biography} and his synthesis).

7. The rise of the 'hygienic system' 1850-1860 (No. of water-cure houses rises from one in 1847 to 23 by 1851 to 62 by 1854, Dr. Conrad Wesselhoeft, *Green Mountain Spring*, New Lebanon Springs Water-Cure, David Campbell, Dr. Bedortha, Dr. James C. Jackson, Glenhaven and Dansville {from 1858; Livingston County, New York}, Dr. Russell Trall organizes American Anti-Tobacco Society of New York in April 1849, Rev. William Metcalfe of Philadelphia [Pennsylvania] and organization of the American Vegetarian Society in 1850, its history, public health and sanitary reform, Lemuel Shattuck, R.S. Houghton, Dr. J.C. Jackson and the National Health Convention {Dansville, Sept. 1859}, National Dress Reform Association, Miss Austin, Thomas Low Nichols).

8. The decline of the 'hygienic system' 1860-1875 (Death of Russell Trall severs one of last remaining links with an earlier generation of health reformers, effect of Civil War, Dr. James C. Jackson enters semi-retirement in 1871 at Dansville and dies in 1881, succeeded by his son Dr. James H. Jackson, need for American Health Reform Association, Dr. M.L. Holbrook, "as health reform became more prominently identified with physical culture, it gradually came to lose its identity as a system of medical practice," new discoveries in medical science by the 1870s, microorganisms, antisepsis and infection, the microscope, bacteriology, concept of immunity, reform in training procedures and licensing, reorganization of medical education from 1871 by president Eliot of Harvard, response of Botanics, Homeopaths, hygienists, three factors contributing to the decline of the health reform movement—economic weakness, the vogue of 'physical culture,' and the revival of scientific medicine, only the latter is decisive, health reform reduced to 'right living,' Dr. John Harvey Kellogg, hygiene movement lasted for 40 years, its legacy).

9. Aftermath; summary 1875-1880.

This is a good treatment of America's first health reform movement. Unfortunately, it has no index.

4445. Walker, William Bentley. 1955. America's first vegetarian society (Document part). In: Willaim B. Walker. 1955. The Health Reform Movement in the United States, 1830-1870. PhD thesis, Faculty of Philosophy, Johns Hopkins University, Baltimore, Maryland. 310 p. See p. 203-05. June. 28 cm. [8 ref]

• **Summary:** In April 1849 "the Reverend William Metcalfe of Philadelphia [Pennsylvania] wrote the *Water-Cure Journal* suggesting the formation of a vegetarian society modeled on that currently in vogue in England. In consequence a

convention was held in New York the following spring to organize the 'American Vegetarian Society.' William A. Alcott was chosen president," with Samuel R. Wells as Treasurer, and Russell T. Trall, Dr. I. Jennings of Oberlin, Dr. Reuben Mussey of Cincinnati (Ohio), and Thomas Low Nichols of New York as leading members of the Executive Committee. The most important role, however, was reserved for William Metcalfe, who became the corresponding secretary.

"The annual meetings were usually alternated between Philadelphia and New York, and were continued for more than ten years. At the original meeting the Society had decided to sponsor its own journal, *The American Vegetarian and Health Journal*, to run descriptive articles praising the healthful and curative virtues of vegetable diet, and to report on the activities of the parent body. Under the joint editorship of Alcott and Metcalfe, this periodical struggled along for four years, after which the Society decided to abandon it. In August 1854 an agreement was made with the *Water-Cure Journal* to reserve two pages in each issue for 'vegetarian news,' and this was faithfully observed throughout the life of the Society.

"The annual meetings invariably featured a vegetarian banquet, which on one occasion consisted of "three courses, containing over thirty cooked varieties of food, preserves, and a magnificent dessert..." At the meeting in 1853 this affair was attended by some 350 people, among them such well-known reformers as Lucy Stone, Amelia Bloomer, Susan B. Anthony and Horace Greeley. These feasts were thought to be "an admirable way of disseminating vegetarian principles...", and were intended to scotch the rumors that such a regime implied a slow form of starvation. Some critics, however, were still quick to observe that gluttony could be practiced without meat.

"Apparently attendance on this scale was not usual at the meetings, and when the Society convened in 1855 at Trall's water-cure in New York, the membership appeared to have shrunk to little more than the slate of officers. Though an evening session was held, the idea of a banquet appears to have been dropped. Nonetheless, the small remaining group continued to function, supported mainly by the efforts of the Reverend Mr. Metcalfe. This 'cleric' succeeded to the presidency following Dr. Alcott's death in 1859, and at the last recorded meeting, in 1861, he was energetically pointing to his own age—75—as proof of the enduring value of vegetarian principles."

4446. Wokes, Frank; Badenoch, J.; Sinclair, H.M. 1955. Human dietary deficiency of vitamin B-12. *Voeding* 16(6):590-602. June. [22 ref. Eng]

• **Summary:** Contents: Animal protein and vitamin B-12 intakes. Composition of groups of British, Dutch and American vegans. Health in relation to period of veganism. Rate of development of different clinical deficiency

symptoms. Serum B-12 levels compared with the period of veganism. Serum B-12 levels compared with red blood cells. Serum B-12 levels compared with haemoglobin levels. Tyrosyl derivatives and serum B-12 levels. Cyanide and thiocyanate metabolism and vitamin B-12. Urinary metabolic data on vegans and non-vegans. Serum B-12 levels compared with thiocyanate ratios in vegans. Comparison of British, Dutch and American vegans (table).

The paper is followed by a discussion. One must be a vegan for at least 4 years before severe vitamin B-12 deficiency signs appear. One such sign is megaloblastic anaemia. Such signs appear when serum B-12 levels fall below about 120 micro-micrograms per ml. If B-12 levels fall below 100 there will definitely be deficiency, but this did not occur until 6 years on a vegan diet. Address: 1. Ovaltine Research Labs., King's Langley, England.

4447. *Madison Survey (Madison, Tennessee)*. 1955. To the memory of Edward A. Sutherland—This issue of the Survey is affectionately dedicated. 36(7):1-8. July.

• **Summary:** Several inspiring tributes to the moving force behind Madison College for most of its early history. Page 7 contains a brief summary of his life. He was a doctor, a minister of the gospel, and above all a great educator. He was born on 3 March 1865 in a wagon train in Prairie du Chien, Wisconsin. He lived in Iowa as a young man and attended high school there. He graduated from Battle Creek College in the spring of 1890 with a bachelor's degree. That same year he married Sallie Bralliar, who died in 1953. In 1891 he was called to be head of the Bible department at Battle Creek College. He served as president of four colleges, including the new Walla Walla College in Washington from 1892 until Feb. 1897; Battle Creek College in Michigan from 1897. In 1901 he helped in moving Battle Creek College onto a beautiful farm in the countryside in Berrien Springs, Michigan. It was renamed Emmanuel Missionary College, and he continued as president until 1904; and Madison College from 1904 to 1946 when he was called to serve as secretary of the new denominational department known as the Association of Self-Supporting Institutions and the Commission on Rural Living. Having successfully accomplished this task, he returned to the campus at Madison that he loved.

In 1910 Dr. Sutherland and Dr. Magan began the study of medicine, earning their M.D. degrees in 1914.

He died on 20 June 1955 at the age of 90 years, 3 months, and 17 days.

Sandborn (1953, p. 23) states: "Professor Sutherland was also a reformer in certain respects concerning education and health. He had the tendency to push his reforms too rapidly and too independently and thus incurred the ill will of some denominational brethren. Three experiences might be considered examples of this. One was the instituting of a vegetarian diet in Battle Creek College, and another was the

ploughing up of the Battle Creek Athletic field and planting it to vegetables. The third and probably most important was the moving of Battle Creek College out of the city onto a farm in Berrien County, Michigan.”

4448. Todhunter, E.N. 1955. Biographical notes for the history of nutrition. Sylvester Graham—July 5, 1794–September 11, 1851. *J. of the American Dietetic Association* 31(7):711. July. [3 ref]

• **Summary:** “Sylvester Graham was considered to be an authority in dietetics in his day, but is now largely forgotten except insofar as his name on some grocery shelf may recall something besides crackers and flour to a few inquiring minds. For a brief period in the history of nutrition, he exerted some influence, but many of his ideas were those of the faddist. Some of his teachings were sound, and he did much to popularize the subject of diet. In a day when excessive eating and drinking were common practices, he helped to arouse interest in hygiene and health practices.

“Born at West Suffield, Connecticut, on July 5, 1794, Sylvester Graham was the seventeenth and last child of the seventy-two-year-old Reverend John Graham, Jr. His father died when he was two years old and his mother suffered a mental collapse so that he was unrestricted and neglected as he grew up in the care of uncles and older brothers. His education was interrupted by ill health; he worked on a farm for a time, but at nineteen became interested in education, had himself tutored, and became a teacher. His students were enthusiastic about him, but poor health caused him to give this up. At twenty-nine, he went to Amherst and studied hard, and though eloquent and forceful, he was arrogant and made enemies. He had a nervous breakdown and was nursed by Miss Sarah Earl, whom he later married. His expense book records that \$3 was paid for the marriage fee and 12½ cents to register the license.

“He next decided to become a Presbyterian minister and preached in Newark, New Jersey. He was an excellent speaker, and in 1830, the Pennsylvania Temperance Society appointed him agent to lecture on temperance.

“This stimulated his interest in physiology and he bought and studied the standard works of the day. Soon his interest in diet was aroused, and he studied Paris’s *A Treatise on Diet* (1826) and became an advocate of temperance in eating. He lectured on diet, chastity, clothing, intellectual and moral faculties, and other subjects and drew crowds in Philadelphia and throughout New York and New England. He became absorbed in questions of diet and promoted vegetarianism. He advocated bread that was at least 12 hr. old and made from unbolted, coarsely ground wheat, and he accused bakers of adulterating their bread. Hence, they and the butchers were violently opposed to this man who wrote and lectured everywhere against them. His followers were predominantly men, often elderly dyspeptics and chronic invalids. Graham boarding houses and restaurants sprang up

in Boston, New York, and other cities where his followers could obtain Graham bread and follow his regimen.

“There were many who ridiculed and persecuted Graham and his followers, and Graham was the butt of jokes and caustic editorials. Vain and convinced that he was right, he brooked no opposition and would not compromise on any of the practices that he advocated. In 1837, at the first meeting of the American Physiology Society (then composed of laymen and before physiology was established as a science), two lecture courses by Graham were supported: one a series of twelve lectures on diet, the other, a shorter course, on the Bible doctrine of wine, flesh, meat, and so on. By 1840, Graham’s influence began to wane as his followers found him conceited and long winded, and he finally retired to a farm in Northampton where he died September 11, 1851, at the age of fifty-seven.

“In 1837 he published *Treatise on Bread and Bread-Making*, and in 1839, his most ambitious work, *Lectures on the Science of Human Life* in two volumes. For many years, this was a basic text on diet and health. In 1837, he founded a magazine called the *Graham Journal of Health and Longevity* which lasted for only three years.

“References: Hoff, H.E., and Fulton, J.F.: The Centenary of the First American Physiological Society Founded at Boston by William A. Alcott and Sylvester Graham. *Bull. Inst. Hist. Med.* 5: 687, 1937; Naylor, M. V.: Sylvester Graham, 1794-1851. *Ann. Med. Hist.* 3rd series 4: 236, 1942; Tobey, J. A. The Ghost of Sylvester Graham. *Hygeia* 20: 124 (Feb.), 1942; M. W. G.: Sylvester Graham. In *Dictionary of American Biography*. Vol. 7. New York: Charles Scribners’ Sons, 1931, p. 479.” Address: PhD, Dean, School of Home Economics, Univ. of Alabama, Tuscaloosa, AL.

4449. *New York Times*. 1955. Vegetarians frolic in Paris. Aug. 2. p. 38, col. 2.

• **Summary:** Discusses the International Vegetarian Union annual congress held in Paris, France.

4450. Freeman, Peter. 1955. Vegetarianism or world famine. *Vegetarian (The) (London)* 3:92-94. July/Aug. *

• **Summary:** Vegetarianism is viewed as an economic and political factor in the prevention of war and famine. The author is a Member of Parliament.

4451. Hegsted, D.M.; Trulson, M.F.; White, H.S.; White, P.L.; et al. 1955. Lysine and methionine supplementation of all-vegetable diets for human adults. *J. of Nutrition* 56(4):555-76. Aug. [24 ref]

• **Summary:** A study of amino acids and nitrogen intake and excretion in young adult vegetarians with and without supplementation with lysine and methionine. The author notes the “relatively high biological value of the proteins from potato and soy bean, corn germ, etc.” Address: 1-3. Dep. of Nutrition, Harvard School of Public Health, Boston,

Massachusetts; 4. Inst. of Inter-American Affairs, Div. of Health, Welfare and Housing, Lima, Peru.

4452. Hough, James. 1955. The foundation and growth of the vegetarian movement in Britain. *Vegetarian News (London)* 34:59-67. June/Aug. *

• **Summary:** Gives a history of the vegetarian movement in Britain from its founding in 1809.

4453. Lager, Mildred. 1955. Suggestions for the arthritic, with menus and recipes. Burbank, California: Published by the author. 46 p. Aug. No index. 20 cm. Saddle stitched.

• **Summary:** The dedication page states: "Dedicated to all arthritics—everywhere." Copyright 1938 by Mildred Lager. Seventh edition (Revised and enlarged) May 1948. Eighth edition [printing] January 1951. Ninth edition May 1952. Tenth edition August 1955.

Contents: Part I. Introduction. Types of arthritis (inflammation of the joints; rheumatoid and osteo-arthritis). Causes of arthritis. Suggestions. Foods for the arthritic (diet can make a big difference). My own case. Juice diet. Kind of juices. How to take juices. Limited diet: Breakfast, lunch, dinner. Salisbury diet. General diet: Breakfast, lunch, dinner, dessert. Other suggestions: Heat, baths, sweats, etc., massage, digestive aids (natural laxative foods and bulky foods), supplements, vegetarian diet. Mental attitude (positive mental attitude and healthy emotions are very important). Additions August 1955 (p. 28; "It is now more than 30 years since I began my battle with arthritis... Thanks to my diet I have led a very active life. I am still on the fundamental diet because I do not know of anything better... Cortisone and ACTH have been heralded as miracle drugs. I do not believe these drugs are the solution to the problem. In many cases they have brought temporary relief...").

Part II. Menus (p. 29-31). Vegetarian menus (p. 31-32). Approximate carbohydrate content of fresh fruits. Carbohydrate content of dried fruits. Carbohydrate content of fresh vegetables. Recipes (p. 33-46).

"My own case" (p. 10-14). Note: Mildred M. Lager was born on 19 Dec. 1900 at Superior, Wisconsin, of Swedish parents, who immigrated to America. In 1925 she started her lifelong battle with arthritis. "As diet was the greatest factor in my recovery, I am going into detail about my experience." After graduating from college, she began teaching. She continued trying every possible cure for more than two years. "As a last resort, I half-heartedly turned to diet. I found, to my surprise, that when I left out starches and sweets I felt better, but I still did not realize that I must make an about face and a complete change in my eating habits. I became very interested in food, however, and read every book and article I could read on the subject... I don't know how long I would have continued in this half way stage had not my doctor bluntly told me *the truth* as he put it He said that nothing could be done and I might as well know it. By this

time my elbows were locked (ankylosed)" and my wrists, hands, knees, ankles, and feet were badly affected. "I felt as if my body were nothing but 'sore joints.'"

So she started a strict diet of natural unsweetened fresh fruit juices only. She found orange, grapefruit, tomato, pineapple, and apple to be the best for her. One month later she took a teaching job in northern Michigan, arriving there in twenty degrees below zero. Within 9 months she had won her battle. There follows a list (p. 13) of six foods to avoid plus two general tips. Also, when using dried fruits, use only the unsulphured kind. "Liquified [sic, Liquefies] drinks: A liquefier is a blessing to any one who for some reason cannot tolerate raw green leafy vegetables" (p. 35).

By 1955 Mildred had already authored two books on soybeans and soyfoods, the first one (*The Useful Soybean*, 1945) a classic. This book contains soy in many of the menus and recipes: Soy oil for salad dressing (p. 18-19). Soybean melba toast (p. 20, 29, 31). The best sources of vegetable protein in a vegetable diet include soybean protein (p. 27). Baked soybeans for dinner (p. 31). Cooked soy grit cereal for breakfast (p. 32). Soy melba toast with avocado for lunch (p. 32). Recipes for: Soy bread, soy melba toast, soy gluten bread (p. 37). Meat substitute dishes (p. 39-42): Cooked soybeans with soy sauce. Canned or baked soybeans (available in most markets and all health food stores). Soy loaf (with cooked soybeans and melba toast crumbles). Soy grits. Cooked soy grits. Soy vegetable hash. Soy cheese or tofu. Tofu steak. Mock fish tofu. Gluten steak. Nut butters. Almond butter. Pecan spread. Nut sauce or gravy. Cashew gravy. Almond hamburgers.

Note 1. This book advocates a vegan diet, free of all animal products.

Note 2. This is the earliest English-language document seen (April 2013) that contains the term "Tofu steak." Address: Burbank, California.

4454. Burroughs, Wise; Culbertson, C.C.; Kastelic, J. 1955. Tell stilbestrol feeding results at nine experiment stations. *Flour & Feed* 56(9):26-27. Sept.

• **Summary:** Stilbestrol is of interest as a cattle feed ingredient based on 19 experiments with 548 cattle during the past year; it is reported to stimulate rate of weight gain and reduce feed cost. A full-page table shows the results. Soy is not mentioned. Address: Iowa State College.

4455. Wokes, Frank; Badenoch, J.; Sinclair, H.M. 1955. Human dietary deficiency of vitamin B-12. *American J. of Clinical Nutrition* 3(5):375-82. Sept/Oct. [22 ref]

• **Summary:** A study of the incidence of vitamin B-12 deficiency in British vegans in relation to the duration of the vegan diet. Presents symptoms and analyses of blood and urine. Compares the results with those of Dutch and American vegans. Note: This is the first description of a human dietary deficiency of vitamin B-12 (one of two).

Address: 1. Ovaltine Research Labs., King's Langley, England; 2-3. England.

4456. Gould, Symon. 1955. Vegetarian views and news. *Let's Live* 23(11):50-51. Nov.

• **Summary:** "On September 27, the President of the United States convened 139 leaders in education, government, medicine and athletics to attend a Conference on the Fitness of American Youth... But, to my mind, the group was sadly lacking in representatives who could really make a fundamental contribution to the President's objective" to help young people to become physically fit.

Dr. Leo Spira is "the accepted authority on the subject of poisoning our water supply through fluoridation."

At the start of 1956 he will embark on a world tour for Peace. Address: 117 W. 48th St., New York City 36.

4457. Lightowler, Ronald. 1955. Vital aspects of vegetarianism. *Vegetarian News (London)* 34(289):98-100, 106. Autumn.

• **Summary:** This is the substance of a paper presented at the Second Convention of Animal Welfare Societies, organised by the British Federation of Animal Welfare Societies, at Caxton Hall, London, in May 1955.

The writer discusses vegetarian food reform for physiological, psychological, economic, and ecological well-being. He strongly advocates a vegetarian diet as the first requirement for the "Good Life."

"In conclusion, I would say that having carefully studied the subject, I know of no aspect of the Good Life to which vegetarianism is unrelated or that would not benefit from its adoption in practice. It is not a reform which can wait until we have put the world right by political and other manoeuvring, it is a reform which is inherent by the pattern of the Good Life and one which needs to be embodied forthwith by all who sincerely desire to see that Life established here upon earth."

Note: This issue contains the XIVth (14th) International Congress Report.

4458. *Soybean Digest*. 1955. Soy loaf by monks. Nov. p. 33.

• **Summary:** "Trappist monks at the Holy Cross Monastery at Berryville, Virginia, have put their famous bread on the commercial market in the suburbs of Washington, D.C., 60 miles away.

"Called the 'Monk's Own Loaf,' the bread forms one of the staple parts of their meatless diet. It is dark firm bread made of whole-wheat flour, honey, nonfat dry milk solids, butter, white flour, yeast, sugar, salt, shortening and soy flour.

"Brother Kevin, baker for the Monastery, uses 3% soy flour in the bread formula. Soy flour is 40 to 50% protein, so the bread supplies protein which the monks miss in their meatless diet."

4459. Wickenden, Leonard. 1955. Our daily poison: The effects of DDT, fluorides, hormones, and other chemicals on modern man. New York, NY: Devin-Adair Co. xiv + 189 p. Foreword by Morton S. Biskind, M.D. Preface by William Coda Martin, M.D. Introduction by Jonathan Forman, M.D. Index. 21 cm. [7* ref]

• **Summary:** This book, about the poisons in our daily foods, is carefully researched and documented, and written in a professional, balanced, and fair manner. This is the earliest document seen (Sept. 2009) that makes a strong and convincing case for the health dangers of fluorides.

Contents: Foreword by Morton S. Biskind, M.D. Preface by William Coda Martin, M.D. Introduction by Jonathan Forman, M.D. Before you read. 1. Our poisoned world: Hepatitis and DDT. 2. The more sprays, the more pests. 3. Fluorides on trial—The case stated. 4. Fluorides on trial—The case of the proponents. 5. Fluorides on trial—The verdict. 6. The new cosmetics—The dangers of being beautiful. 7. The perils of hormones (such as diethylstilbestrol or stilbestrol [DES]).—Atomic radiation. 9. Poisoned soil. 10. Your doctored daily bread. 11. Postscript. 12. The choice facing us.

A great deal of interesting information comes from the hearings of the Delaney Committee (House Select Committee to Investigate the Use of Chemicals in Food Products) which met from Sept. 1950 to March 1952. The expert testimonies are shocking.

A table (p. 3) gives the quantity of various pesticides produced in the USA in 1951, as follows: Calcium arsenate 7.865 million lb. Lead arsenate 14.287 million lb. DDT 99.929 million lb. Benzene hexachloride 85.090 million lb. Parathion 2.365 million lb. TEPP 922,000 lb. Aldrin, chlordane, lindane, toxaphene and others 64.386 million lb. Total: 274.844 million lb. The total was sufficient to kill 15.2 billion human beings.

Chapter 7 tells the chilling story of artificial female hormones (such as diethylstilbestrol / stilbestrol [DES]) now implanted in pellet form into the upper necks more than 30 million U.S. chickens per year, and added to the feeds consumed by approximately half the beef cattle in the USA. The drug can cause reproductive problems, including sterility. The effects of residues often found in chicken meat are discussed in detail.

Chapter 10 praises the "Triple Rich bread," made according to a formula developed by Dr. Clive McCay, professor of nutrition at Cornell University. It contains 6% soy flour, 2% wheat germ, and 8% dried milk. "Dr. McCay found that rats could grow healthily on a diet of Triple Rich bread alone, but pined and died when fed on ordinary white bread" (p. 165).

The last chapter urges that we should not submit cheerfully, but should protest against "our poisoned food, our poisoned water, and our poisoned air." More than 300 communities have voted down fluoridation, including such

cities as Cambridge (Massachusetts), Boulder (Colorado), Erie (Pennsylvania), Peekskill (New York), Saginaw (Michigan), Kenosha (Wisconsin), and many others. Insects cannot be eliminated by poison sprays (such as DDT); they develop resistance so that larger amounts of more toxic insecticides are needed in the future. Address: Author, USA.

4460. Gould, Symon. 1955. Vegetarian views and news. *Let's Live* 23(12):50-51. Dec.

• **Summary:** "I had laid plans for a testimonial dinner to Bernarr Macfadden, the famous health pioneer, to take place on his 87th birthday. But the fates decreed otherwise, for the father of physical culture passed away October 15th.

"Very few know the full story of Bernarr Macfadden from his early days in the 1870s when left the orphan child of an alcoholic father and a sickly mother, he contracted tuberculosis. He was given up for lost by the medical practitioners who considered TB as death-dealing then as cancer is today. But the young Bernarr Macfadden came across some early ideas of physical culture, values of fresh air and sunshine, right living and thinking, and cured himself." Almost everyone teaching the principles of drugless healing has been influenced by the writings and publications of Macfadden. He dedicated his life to improving the health of his fellow Americans. "As United States Senator William Langer has said, 'This nation has lost a great man!'" Also discusses President Eisenhower's heart attack. Address: 117 W. 48th St., New York City 36.

4461. *Vegetarian and Humanitarian World Forum (London)*. 1955-1970. Serial/periodical. London, England: H.H. Greaves. Vol. 9 is 1955. Vol. 22, No. 1 is Jan/March 1970. *

• **Summary:** Continues the *Vegetarian World Forum*. Annual spring issues include a supplement World Forum Directory. In 1970 the editor was Esmé Wynne-Tyson. Address: London, England.

4462. Klosterman, E.W.; Bentley, O.G.; Moxon, A.L.; Kunkle, L.E. 1955. A study of possible relationships between stilbestrol feeding, stilbestrol implantation, rumen factors and amount of soybean oil meal fed to fattening cattle. *Ohio Agricultural Experiment Station, Animal Science Mimeograph Series* No. 94. p. 4-6. *

4463. Ankenbrand, Lisbeth. 1955. Rohkost fuer Feinschmecker: 66 pikante Rezepte mit Bildern [Raw food for gourmets: 66 piquant recipes with pictures]. Stuttgart-Weil der Stadt, West Germany: Walter Haeddecke Verlag. 30 p. Illust. 21 cm. [Ger]

• **Summary:** The author was born in 1885. Address: Germany.

4464. Baker, Ivan. 1955. Complete vegetarian recipe book. 1st American ed. New York, NY: Citadel Press. 168 p. 19

cm.

• **Summary:** This is not a vegan cookbook. Most of the main course dishes use nuts as the main ingredient. Gluten flour is used occasionally. Address: London.

4465. Dalemont, Julien. 1955. Enquêtes sur la végétarisme: Quelques principes d'hygiène alimentaire et leurs conséquences sociales pour le bonheur des peuples [Investigation of vegetarianism: Some principles of food hygiene and their social consequences for the happiness of people]. Paris: Les Editions du Cèdre. 124 p. [Fre]*

• **Summary:** An inquiry into vegetarian foods and nutrition, a review of studies of vegetarian monasteries, and menus. Address: Physician, France.

4466. El Molino Mills. 1955. El Molino best: Tested recipes from El Molino Kitchen. 360 W. Valley Blvd., Alhambra, CA 91803. *

• **Summary:** Contains good tables on the nutritional composition of grains and beans, information on flours and stone grinding, plus many good recipes. A key book in the early days of the natural foods movement in America. Address: Alhambra, California.

4467. Grant, Rex. 1955. Solar diet: The secrets of wise eating. Chicago, Illinois: Solar Health. 60 leaves. 4°. Reproduced from typewriting. *

4468. Mackenzie, Charles Fraser. 1955. Your health is at stake. London: National Health Publications. 94 p. 19 cm. *

• **Summary:** About vegetarianism. The author also wrote books about homeopathy and cancer.

4469. Reischauer, Edwin O. 1955. Ennin's travels in T'ang China. New York, NY. See p. 164-271. [70* ref]*

• **Summary:** This is the translation of the diary kept by Ennin, a Japanese monk, who travelled in China during the T'ang dynasty.

4470. Tada, Masakazu. 1955. Gendaibyô to seishin shitchô [Modern diseases and mental disorders]. Tokyo: ORION-sha. 253 p. Illust. 19 cm. [Jap]*

• **Summary:** The author believes that diet has a strong influence on one's health and that a vegetarian diet can help in preventing these diseases.

4471. Unity School of Christianity. 1955. Unity vegetarian cookbook: Set a vege-table. Lee's Summit, Missouri: Unity School of Christianity. 151 p. 21 cm. Spiral bound. *

• **Summary:** According to the *National Union Catalog*, there were apparently 2 closely related editions of this book published in 1955. The one shown above, and a similar one with no subtitle and 150 pages.

4472. Bayly, M. Beddow. 1956. The scientific basis of vegetarianism. *Vegetarian News (London)* 34:136-45. Dec. 1955–Feb. 1956. *
Address: England.

4473. Wells, Dorothy. 1956. Vegetarianism of the Hindus. *Vegetarian News (London)* 34:162-65. Dec. 1955–Feb. 1956. *
• **Summary:** Describes the state of vegetarianism among high-caste Hindus.

4474. Cross, Leslie J. 1956. A Veganmilk Association. *Vegan (The) (England)* 9(8):2. Spring. [1 ref]
• **Summary:** “Provided sufficient support is forthcoming, an effort will be made as early in 1956 as possible to form an organization with the above suggested title, for the following purpose: To produce and make available to the general public in Great Britain a milk. the ingredients of which would be of plant origin; which would satisfy nutritional requirements; and which would be palatable, attractive, and simple to use for the purposes of which dairy milk is now used.

“The Association would probably function in three main stages: (1) It would conduct an enquiry into progress made in this and other countries in the manufacture of non-animal milks [Note: see Harry W. Miller, 1944. “The Story of Milk from the Soya Bean,” 37 p.]. (2) Based upon information thus collected and collated, it would consider the problems connected with the successful manufacture and sale of such a milk upon the general market in this country, including the question of scientific research and experiment. (3) Upon the successful manufacture on a small scale of an acceptable milk, the association would consider the question of large-scale manufacture and sale, including the organization required to promote such manufacture and sale; such, for example, as the formation of a Limited Company.

“While the work of the Association would be largely motivated by the ideals of vegetarianism and veganism, it would nevertheless function as a body with a precise practical job to do, and membership would be open to anyone prepared to support its work.

“The work would take a number of years and require considerable financial support. It would call for sustained and high endeavour, and though difficult, would be by no means impossible to achieve. Its successful outcome would be of immense value in many ways.

“Any persons interested in the proposal should send their name and address to Leslie J. Cross, Uxbridge, Middx. [Middlesex], who will, if support is sufficient act as convener of an inaugural meeting.”

Note: This is the earliest document seen (Aug. 2013) that uses the word “Veganmilk” to refer to plantmilk.
Address: Vice-President, The Vegan Society.

4475. Natural Food Associates. 1956. Directory listing (Ad).

Natural Food and Farming (Atlanta, Texas) 3(1):22-23. April.

• **Summary:** These advertisements are divided into the following categories: Organic foods (listed alphabetically by state), juicers, books, miscellaneous, ladybugs, business opportunities, soil building. Within each category, they are organized by state. About two-thirds of the ads are for organic foods (especially fruits), with California (9 ads), New York (6), Illinois (4), Pennsylvania (4), and Wisconsin (4) having the most ads.

For example: Lee Anderson of the Covalda Date Co. (Highway 99, Coachella, California), is selling “‘Certified organically grown’ produce, dates, pecans, grapefruit and grapes. Prices on request.

Pacific Sunblest of Orange, California, is selling “Oranges—Organically grown by us for 25 years.”

Health Research, Mokelumne Hill, California, offers “25 lbs. assorted organically grown fruits and nuts—\$12.50. F.O.B. Health Book Catalogue free!”

“Barton Whole Foods, organically grown for 38 years. Naval oranges, cold-pressed olive oil, dried fruits and mountain apples in season... Porterville, California.

Walter Buschman of Juniper Farm, Sugarloaf, Orange Co., New York, is selling Bio-dynamic (BD) whole wheat flour and cereal, BD rye flour and cereal, BD cornmeal, BD white pastry flour, organic oatmeal and soybeans, and Cheddar cheese made from unpasteurized milk.

Helen and Scott Nearing of Harborside, Maine, are selling their book *Living the Good Life*, a “how-to-do-it book for Vegetarians and Organic Gardeners. 210 pages. Photographs. \$3.50.”

In Pennsylvania, Paul and Betty Keene of Walnut Acres Natural Foods in Penns Creek are “One of the first in the supplying of organic and other natural foods direct from the farm where grown and milled. One of the most complete lines in the country, conscientiously chosen.”

In Texas: “5 lbs. Deaf Smith County stone ground 100 per cent organic flour \$1.50 postpaid. Write for list of organic foods. Natural Organic Foods, Atlanta, Texas.”

Many of the ads are from individuals who grow and sell organic foods. One is from L.E. Schnoor (Comptonville, California), who sells ladybugs for natural insect control. There are ten ads for soil building materials. At the bottom right corner of p. 23 is a box that states: “Eat organic food.”

Note 1. This is the earliest document seen (Oct. 2006) that mentions Walnut Acres Natural Foods of Penns Creek, Pennsylvania.

Note: This full-page ad also appeared in the next issue (May 1956, p. 18-19).

4476. Beveridge, J.M.R.; Connell, W.F.; Mayer, G.A. 1956. Dietary factors affecting the level of plasma cholesterol in humans: The role of fat. *Canadian J. of Biochemistry and Physiology* 34(3):441-55. May. [15 ref]

• **Summary:** Diets containing significant amounts of beef drippings, chicken fat, lard, and butter elevate plasma cholesterol, whereas similar diets high in corn oil (i.e. vegetable oil) lead to a drop in cholesterol levels. Address: Depts. of Biochemistry and Medicine, Faculty of Medicine, Queen's Univ., Kingston, Ontario, Canada.

4477. Heron, John. 1956. Editorial: Vegetable milk. *Vegan (The) (England)* 9(8):1. Spring. [1 ref]

• **Summary:** "There can be few vegans, particularly vegan parents, who would not welcome the appearance of a nourishing and workable vegetable milk, ready-made and suitable for a wide variety of uses. Yet no such product is at present marketed in this country.

The use of a vegetable milk is not to be disparaged on the grounds that it is an aping of the animal milk habit. Like the compound solid vegan protein savoury, a compound liquid vegan protein food would be a valuable adjunct in broadening the scope and range of vegan catering. And it would undoubtedly have its place in providing quickly and conveniently for the needs of the growing vegan family.

"Such a product would also prove helpful and attractive to vegetarians and others wishing to make the change over to a vegan diet with the minimum of difficulty.

"Those with electric mixers can certainly make highly nutritious milks from nut creams, raw nuts, or soya flour, etc. But there is still room for a compound product of standardized vitamin, mineral and amino acid content. It is not that it is essential: but it would certainly be highly convenient.

"Is the time and are circumstances ripe for the marketing of such a product? Mr. Leslie J. Cross intends to find out. He has proposed an entirely independent body, the Veganmilk Association, in no way connected with any existing organisation, to determine the response of vegans, vegetarians, food reformers and those of orthodox dietary habits to the idea of getting a good non-animal milk on to the market. His announcement appears in this magazine. What is your response?" Address: Editor, *The Vegan: Journal of the Vegan Society*.

4478. James, W.S. 1956. A vegetarian in central Africa. *Vegetarian News (London)* 35:5-9. March/May. *

• **Summary:** The author gives impressions from his tour of Africa.

4479. White, Herbert Clarence. 1956. California meeting impresses physicians: Display of organically-grown produce earns favorable comment from Los Angeles medical group. *Organic Gardening and Farming* 3(5):70-71. May.

• **Summary:** "January 3, 4, and 5 of 1956 were three great days in the annals of Organiculture out here on the West Coast, During the history-making event, nearly 7,000 members of the Los Angeles County Medical Association

were brought face to face with the basic principles of natural farming and gardening under the most favorable environment possible."

At the annual mid-winter convention, Foods for Life, Inc. presented a magnificent exhibit of organically-grown fruits, vegetables, nuts and grains. It was favorably received, and so far as the writer could tell, not one unfavorable or disparaging comment was heard from these distinguished physicians about the value or soundness of the Foods for Life enterprise, which involves the growing and distribution of all many kinds of organic foods; all are grown without the use of chemical fertilizers or poison sprays.

"It is heartening to know that Dr. Jonathan Forman's basic concept of 'Creative Medicine' seems to be gaining ground among his fellow Allopathic practitioners. For the benefit of our readers it might be of interest to re-state Dr. Forman's dynamic views on this subject. Here is a paragraph from *The Land*, of which Dr. Forman is editor.

"It is no oversimplification to say that *our health comes from the soil*. No matter how many physicians and health officers we train, and how much *curative or preventive medicine* they may practice, we cannot attain optimal health until they and we have turned our attention to creative medicine, and thereby learned to keep and even improve our health. To build and maintain good soil is the real fundamental service. Creative medicine must be founded on growing the best foods. Thus alone can create real health for our people—through creating a sound and prosperous agriculture."

"The most important single attraction of the Foods for Life booth was the display of succulent, garden-fresh organic produce."

"But the biggest 'hit' of all was the bakery display. In front of the array of Foods for Life loaves, trays of delicious peanut-butter and creamed-cheese sandwiches were placed. These, of course, were made from the new 100% whole-grain loaf we have mentioned. A leaf or two of crisp bronze lettuce was also incorporated into each delightful sandwich. One of these dainty 'delicacies' was offered *free* to each visitor at the booth. The almost overwhelming popularity of this 'sandwich feature' is indicated by the simple fact that that nearly 3,000 of these tantalizing, titillating morsels 'disappeared' during the three day medical conclave.

Note: The founder and head of Food for Life, Inc. was Dr. George Johnstone, a Seventh-day Adventist physician, who also founded Behrens Memorial Hospital in Glendale, California. Address: Emmaus, Pennsylvania.

4480. Fukuhara, Yasuo. 1956. Nihon shokuniku-shi [A history of meat-eating in Japan]. Japan: Shokuniku Bunkasha. 288 p. Sept. 15. [Jap]

4481. Stolzenberg, Guenther. 1956. Das vegetarische Lindenblatt [The vegetarian lime-tree leaf]. *Neue*

Lebensordnung 7(9):14-17. Sept. [Ger]*

4482. Gould, Symon. 1956. Aims of Vegetarian Party given. *New York Times*. Oct. 26. p. 28, col. 6.

• **Summary:** In this letter to the editor, dated October 19, 1956, U.S. Vegetarian Party Vice Presidential candidate Symon Gould outlines his party's platform. Address: New York, New York.

4483. *Vegan (The) (England)*. 1956. The Plantmilk Society. 10(3):14-16. Winter. [1 ref]

• **Summary:** "Editor's Note: We have great pleasure in including in this issue the full text of the Report of the first Annual General Meeting of the Plantmilk Society, held at Friends House, Euston Road, London, N.W.1, on October 6th, 1956. The aims and endeavours of this new Society are held by the Vegan Society in high esteem; the manufacture and sale of a first-grade plantmilk in this country would greatly assist in a practical way an increased adoption of the vegan diet. We are glad also to announce that three members of the Vegan Society Committee—Mrs. M. Drake. Miss C. Harvey and Mr. J. Sanderson—have been appointed to the Committee of the Plantmilk Society. We take this opportunity to wish the new Society an early and fruitful harvest to its labours, and to assure it of our wholehearted support.

"Mr. C.A. Ling (Chairman) was in the chair. After his opening remarks he called upon the Secretary for his report on progress since the inauguration, on June 23rd this year.

"The Secretary stated that the Society was now well established and was served by a number of persons whose qualifications would prove of considerable value. In addition, the general support and interest which the Society was attracting was a source of considerable encouragement.

"As an example of the interest being shown, the Secretary stated that almost every post continued to bring inquiries or other matters to be dealt with. He had kept in fairly regular contact with the Society's Chairman, and with the Chairman and Secretary of the Research Committee, and some other members, both by correspondence and by personal visits.

"The Society welcomed and was grateful for publicity which it was receiving in the Press. The vegetarian magazines and an animal welfare magazine had published good notices of the inaugural meeting. A report which appeared in the *London Evening News* ("Now your milk may come from a plant") had resulted in a number of inquiries for information, following which the Society had gained several new members, some with valuable qualifications. Inquiries for information were also received from journals which cater for the dairy trade, and from one which caters for the food trade in general. Two national weekly publications, with large circulations, had also made inquiries. Reports had appeared in the foreign Press, following which inquiries had been received from business firms in Spain and Portugal

concerning the possibility of manufacturing plantmilk in those countries. An organisation on the Gold Coast had ordered from the Society a supply of plantmilk—but they had had to be informed (regretfully!) that their order was a little premature.

"Further correspondence had taken place with the Californian company [Loma Linda Foods, Riverside, California] which manufactured and sold plantmilk in America. This company had sent a gift of two tins of one of their general-purpose plantmilks. This particular kind was a double-strength plantmilk, being mixed with an equal amount of water before use. In appearance, it is not unlike dairy milk, and it has a pleasant taste. It is suitable for use in tea, coffee and other beverages and for general domestic uses. It conforms to American standards of nutrition and hygiene.

"The Secretary continued by saying that an application to the Board of Trade made on behalf of a British company, for a licence to import this plantmilk had been refused on the grounds of the government's balance of payments policy. An application was to be made for an import licence for the special type of soya bean which is the basis of the American plantmilk. Should this be granted, the company concerned would consider the possibility of erecting a pilot factory for the manufacture of plantmilk in this country upon an experimental scale. The company would have available to it both the formula and the details of the manufacturing process involved in the production of the American milk. Knowledge gained during many years of research and experience in America would thus be available as the starting point for the production of plantmilk in Britain. The plan, however, depended upon certain preliminary factors, such as the import licence, and for these reasons optimism must for the moment be restrained.

"With regard to the function of the Society now and in the future, the Secretary said that it had brought together several qualified persons, who would not otherwise have come together, who would give the Society the scientific and practical backing which was necessary for the success of its work. In a general sense, the Society had acted as a focus, and had injected life into an idea which had existed theoretically in a number of places for a number of years. With regard to the future, the Society would, of course, pursue by every means available to it the object for which it was formed. It would co-operate with manufacturers interested in the plantmilk project and give them every possible encouragement. It would also keep alive the underlying humanitarian motive which had been the main cause of its formation.

"The Secretary concluded by saying that the future might see the growth of a quite novel partnership—that of the manufacturers on the one hand and the Society on the other, each working in their own way for a common end. Such a partnership would indeed be a partnership of principle and

practice, and an effective instrument for the achievement of the Society's aim.

"The meeting appointed the following Officers and Committee to serve until the next Annual General Meeting:—Chairman: Mr. C.A. Ling; Secretary and Treasurer: Mr. L.I. Cross; Committee: Dr. B.P. Allinson, M.R.C.S., L.R.C.P., Mr. E.T. Banks, Mrs. J. van Brugen, Mr. D. Fairclough, Mr. W.S. James, M.Sc., Dr. D. Latto. M.B., Ch.B., M.R.O.G., Mrs. Claire Lowenfeld, Mr. W. Ninniss, Mr. G.E. Norris. Dr. C.V. Pink, M.R.C.S., L.R.C.P., Mr. J. Sanderson, Dr. F. Wokes, Ph.D., B.Sc., F.P.S., etc., Mrs. M. Drake, Miss C. Harvey, Mr. W. Holtum. (The first twelve Committee members mentioned constitute the Research Committee, of which Dr. Wokes and Mr. Norris were re-elected as Chairman and Secretary.)

"It was also agreed that Dr. Franklin be approached with an invitation to serve upon the committee.

"A financial statement presented to the meeting showed that income up to October 6th was £227, with a balance at the Bank of £208. The majority of those who had originally expressed interest in the formation of the Society had now paid their subscriptions for the year ending September 1st, 1957. The amount of the balance at the Bank now made it possible for a number of matters to be considered by the Committee, notably the drafting and printing of literature, the need for which was becoming increasingly apparent.

"At the conclusion of the general meeting, a meeting of the Committee was held. Consideration was given in detail to the draft of a statement concerning the Plantmilk Society for issue to a food trade magazine which had requested such a statement for possible publication. The draft was finally approved. (In addition to the journal concerned, the statement has been supplied to two other trade journals whose Editors have applied to the Secretary for information.) A Literature sub-Committee was appointed by the Committee to consider the drafting of general literature. The sub-Committee consists of Mr. Fairclough, Mr. Ling, Dr. Wokes and the Secretary.

"At both the General meeting and the Committee meeting, several members expressed the view that the progress made during the few months since the Society's inauguration was encouraging. This view was endorsed by the Chairman, who also pointed out that the need for the Society would continue for some time even after a plantmilk industry had been established in this country. He asked members to continue to give the Society the sustained support which it would need in order to achieve the task it had set itself.

"The object of the Plantmilk Society is to promote the manufacture and sale of a satisfactory alternative to dairy or other animal milk used for human consumption, the ingredients of such alternative to be of exclusively plant origin. Any person willing to support the object of the Society is eligible for membership on payment of an

annual subscription of not less than five shillings payable on September 1st of each year. Subscription,... to be sent to the Secretary, Mr. Leslie J. Cross, Uxbridge, Middlesex."

Note 1. This is the earliest document seen (May 2015) concerning Plantmilk News or The Plantmilk Society.

Note 2. This is the earliest English-language document seen (Jan. 2020) with the word "Plantmilk" (regardless of capitalization) in the title or that uses that word to refer to soymilk.

Note 3. This is the earliest document seen (May 2015) that mentions C.A. Ling [Arthur Ling] in connection with plantmilk. "Ling" is an old English surname.

4484. *Vegetarier (Der) (Hannover)*. 1956. Unsere Ernahrung [Our nutrition]. 7(7/8):Supplement. [Ger]* Address: Vegetarier-Union Deutschland, Blumenstr. 3/4, Hannover, Germany.

4485. Baer, Wilma F. de. 1956. *Secretos de la buena mesa* [Secrets of the good table]. Mexico City: Ediciones Interamericanas. 192 p. Illust. (part color). 20 cm. No index. [Spa]

• **Summary:** A vegetarian cookbook from Mexico. A subsequent enlarged edition (200 p.) was published in 1965. Soy- and gluten-related recipes include: Croquetas de frijoles soya (p. 170). Gluten (p. 173). Bifes de gluten (p. 173-74).

4486. Chao, Buwei Yang. 1956. *How to cook and eat in Chinese*. London: Faber and Faber. 286 p. Illust. Index. 21 cm.

• **Summary:** The basic information about soy in this 1956 British edition is quite similar to that in the original 1945 American edition except: (1) British spelling is used (e.g., flavour instead of flavor), and additional information about European ingredients or substitutes; (2) The same (or almost the same) text appears on different pages. See pages 20-21 (Vesop is very much like soy sauce. Clear-simmering is slow-cooking without soy sauce. Red-cooking is slow-cooking with soy sauce), p. 43-44 (red beans, [probably azuki], horse beans, soy beans and their products, bean milk and bean curd [tofu]), p. 46 ([soy] bean oil and peanut oil), p. 47 (soy sauce), p. 49-50 (soy-bean sauce, soy sauce or *shi-yau* in Cantonese, "Acceptable substitutes for soy sauce in the order of preference, are as follows: 'Vesop' sauce (Italian), 'Maggi' (German), and 'Kub' (French))." "Similar to soy sauce is a soy jam, fermented flour jam, "In Cantonese the soy jam is called *mo-shi*." Oyster sauce, sesame oil, soy bean cheese (*fu-yü*).

Soy-related recipes include: Bean curd stirs meat slices (p. 84-85). Bean curd stirs shelled shrimps (p. 144). Arhat's fast or Vegetarian's ten varieties (with wheat gluten, bean curd skin [yuba], fried puffy bean curd, soy sauce, etc., p. 180-81). Plain stirred bean curd (p. 181-82). Oyster sauce bean curd. Mushrooms stir bean curd. Scallions stir bean

curd (p. 182-83). Pot-stuck bean curd (p. 184). Bean curd and meat-slice soup (p. 188). Huichou pot (with fried bean curd [large triangles or small cubes], p. 204-05). Sandy-pot bean curd (p. 205-06). Soy jam noodles (p. 224-25, with ½ can *yünshi* soy jam {also called *mo-shi* in Chinese foodshops}).

Pages 181-82 discuss bean curd. The Chinese characters for all recipe names are given on pages 257-71. Address: Cambridge, Massachusetts.

4487. Chen, Philip S.; Chen, Helen D. 1956. Soybeans for health, longevity, and economy. South Lancaster, Massachusetts: The Chemical Elements. xii + 241 p. Illust. Index. 21 cm. 2nd ed. Jan., 1962, 242 p. [24 ref]

• **Summary:** A comprehensive review of the subject. Contents: Preface, by the author (South Lancaster, Massachusetts, July 1956). Foreword, by Geo. M. Strayer, Vice-President and Secretary-Treasurer, American Soybean Association. Introduction. Part I: Nutritive value of the soybean. 1. Protein (incl. Dr. Wolfgang Tiling of Hamburg, Germany; Dr. Harry Miller). 2. Fat (incl. phosphatides, sterols and hormones). 3. Carbohydrates and caloric value. 4. Minerals. 5. Vitamins. 6. Soybeans and world population. 7. Soybeans and disease (incl. Dr. Wolfgang Tiling of Germany).

Part II: Soy products. 8. Soybean oil: Composition and properties, processing and refining, reversion, uses, phosphatides, margarine, mellorine (vegetable frozen dessert). 9. Soybean oil meal: Heat treatment, Gelsoy, Multi-purpose Food. 10. Soy flour: Uses, soy bread vs. enriched white bread. 11. Soy milk. 12. Soy cheese (or soybean curd, “aptly described by the Chinese as ‘the meat without bones’”—incl. pressed tofu sheets and yuba). 13. Soy sauce: Preparation of kojis, brine fermentation, production yields, microorganisms are available. 14. Soybean sprouts.

Part III: Soybean culture and preservation. 15. Soybean culture: Two types of soybeans (commercial field vs. edible or vegetable varieties), inoculation, fertilizer, cultivation, harvest. 16. Preservation of soybeans: Shelling, canning, freezing, dehydration, harvesting dry mature soybeans.

Part IV: Recipes. 17. Soybeans and soybean pulp: Green or fresh soybeans, dry soybeans, soybean pulp (“prepared by pressing cooked soybeans through a coarse sieve or by grinding them in a food grinder”), recipes (incl. Soyburger, Scalloped green soybeans, and Roasted soybeans—dry roasted or deep-fried (p. 151). Describes how to make wheat gluten at home and praises monosodium glutamate for its ability to improve the flavor of recipes—though its use is called for only in the recipe for Soyburger). 18. Soy flour: Breads, cakes, cookies, pies, soups, other recipes (A recipe for Wafers, p. 180, calls for “½ cup roasted soybeans, finely chopped”).

19. Soy grits and soy flakes. 20. Soy milk. 21. Soy cheese. 22. Soybean sprouts.

Appendices: A. Soybean utilization (chart). B.

Manufacturers and handlers of soy foods (Source: 1956 *Soybean Blue Book*). C. References.

Chapter 1, “Protein,” begins: “The soybean is best known for its high protein content (p. 7). It then discusses the work of Dr. Harry Miller (p. 14-15).

Chapter 15, “Soybean Culture,” describes how to grow soybeans in a garden. Pages 126-27 discuss the two types of soybeans: the commercial field type and the edible vegetable type. Five major differences between the two types are discussed (p. 126). The edible varieties are larger in size, do not yield as heavily (though they yield more heavily than snap beans or lima beans), are more prone to shatter as they near maturity in the field, are superior in flavor, texture, and ease of cooking, and some edible varieties are also superior in the manufacture of soybean flour, soybean milk, roasted beans and other products. Table 31 (p. 130) lists eleven varieties of edible soybeans: Very early—Giant Green. Early—Bansei, Fuji. Midseason—Hokkaido, Jogun, Willomi. Late: Illington, Imperial, Funk Delicious, Emperor, Higan. Commercial—Illini.

Chapter 16, “Preservation of Soybeans,” describes how to preserve “green soybeans” by canning, freezing, and dehydration.

Photos show: (1) A sack of Lincoln soybeans (facing p. 1). (2) Soybean plants, showing pods and leaves (p. 3 and 4). (3) A beam balance with a small amount of soy flour balancing many animal products. “The protein value of soy flour: 1 lb. of soy flour contains protein values equal to 2 lbs. beef, or 34 eggs, or 6 quarts milk.” Source: Health and Character Education Institute (p. 6). A similar photo (p. 24) states: “1 lb of soy flour contains food calories equal to 3½ lbs beef, or 3 quarts milk, or 29 eggs. (4) Two views of a child. Left, suffering from marasmus. Right, after six months on a soy milk diet. Courtesy Dr. Wolfgang Tiling (p. 62). (5) A machine at the Northern Utilization Research Branch of USDA treating soybean oil with alkali (p. 72). (6) The distribution of MPF [Multi-Purpose Food] to starving Indian children (p. 91; Courtesy Meals for Millions Foundation). (7) Quaker City No. F4 grinding mill (p. 102; Courtesy Straub Co., 4059 Ridge Ave., Philadelphia, Pennsylvania). (8) Early soy cheese (tofu) production in the United States (p. 108; perhaps at Madison Foods). (9) The Northern Utilization Research Branch, Agricultural Research Service, USDA—shows outside of the huge building (p. 113). (10) How to grow soy sprouts in a glass jar at home (p. 119). (11) Well nodulated soybean roots (p. 129; Courtesy The Nitragin Co.). (12) Baked soybeans in a crock (p. 144). (13) Soy flour used in numerous baked products (p. 159; Courtesy ADM). (14) Griddle cakes [pancakes] made with soy flour brown quickly (p. 173). (15) Soy peanut butter cookies (incl. peanut butter and soy flour; p. 185). (16) Soy grits in a glass jar (p. 198). (17) Freshly-cooked crisp soybean sprouts in a raw vegetable salad (p. 219).

Note 1. The first printing of this book (1956)

was dedicated "To Li Yu Ying and William J. Morse, *The Soybean Champions of the Eastern and Western Hemispheres*," but by the second printing (April 1957) the dedication had changed "To William J. Morse and Harry W. Miller, *The Soybean and Soy Milk Champions of Our Time*."

The publisher of this third printing was unable to sell all the books printed, so Chen apparently arranged for a company named "Outdoor Pictures" (Box 1326, Escondido, California) to sell them. On the title page, Outdoor Pictures pasted their name and address over that of "The Chemical Elements."

Note 2. According to the *National Union Catalog*, Philip Stanley Chen was born in 1903. The back cover states that he was born in China and is now a naturalized U.S. citizen. He is a graduate of Emmanuel Missionary College [in Berrien Springs, Michigan] and Michigan State University. Before writing this, his first book on diet, health, or soybeans, he wrote several books on chemistry: (1) *The Chloro Derivatives of m-cresol*. 1933. Easton, Pennsylvania: Mack Printing Co. 7 p. (Abstract of his PhD thesis, Michigan State College of Agriculture and Applied Science); (2) *The Chemical Elements*, Rev. ed. 1948. South Lancaster, Massachusetts: Chemical Elements (fold chart). (3) 500 Syntan Patent Abstracts, 1911-1950. 1950. South Lancaster, Massachusetts: Chemical Elements. 125 leaves. (4) *Syntans and Newer Methods of Tanning*. 1950. South Lancaster, Massachusetts: Chemical Elements. 128 p.

In 1962 Chen wrote *A New Look at God*, published by Chemical Elements (288 p.). Address: 1. Prof. of Chemistry, Atlantic Union College, South Lancaster, Massachusetts; 2. National Science Foundation Fellow, Cornell Univ.

4488. Chen, Philip S.; Chen, Helen D. 1956. The work of Dr. Harry Miller with soy milk (Document part). In: P.S. Chen and H.D. Chen. 1956. *Soybeans for Health, Longevity, and Economy*. South Lancaster, Massachusetts: The Chemical Elements. 241 p. See p. 14-15. [24 ref]

• **Summary:** Chapter 1, "Protein," begins: "The soybean is best known for its high protein content (p. 7). It then discusses the work of Dr. Harry Miller (p. 14-15): "The one who has done more with soy milk than any one else is Dr. Harry W. Miller, Director of Research, International Nutrition Research Foundation. He began his work with soy milk shortly after 1925 when he was in China as a medical missionary and saw the need of making a preparation for the feeding of babies and children. Referring to his work with soy milk, he said, 'I regarded that work as of far greater importance than the building up of the sanitarium because it had to do with the preservation of thousands of lives that otherwise would be lost if they did not have a proper substitute for mother's breast milk, because cow's milk is beyond the economic level of the Chinese people and almost all the Oriental races. We used this milk extensively and a long period of experimental work was carried on. Studies

were made of the development of babies and children as to their weight gains, their height gains, their disposition, their skin texture, their hair development, their dentition and bone development. We finally published the article in the Chinese Medical Journal in 1937."

"Dr. Miller was the first to put out a true soy milk, one that is homogenized and built to any formula. Finally he made it into a powdered milk by spray drying. Both 'Soyagen' and 'Soyalac,' which he perfected according to his patented process, are now widely used by infants and children who are allergic to cow's milk, as well as by grown-ups who prefer a vegetarian diet.

"Besides his factory in this country, Dr. Miller has established soy milk plants in Japan and Formosa [Taiwan], and has helped the United Nations build a plant in Indonesia. His formula is used by three large soy milk companies in Hong Kong, one of which puts out 75,000 bottles a day." Address: 1. Prof. of Chemistry, Atlantic Union College, South Lancaster, Massachusetts; 2. National Science Foundation Fellow, Cornell Univ.

4489. Dhopeswarkar, G.A.; Trivedi, J.C.; Kulkarni, B.S.; Satoskar, R.S.; Lewis, R.A. 1956. The effect of vegetarianism and antibiotics upon proteins and vitamin B-12 in the blood. *British J. of Nutrition* 10(2):105-10. [8 ref]

• **Summary:** Plasma protein and vitamin B-12 levels were determined for 5 vegetarians and 5 non-vegetarians. Address: 1-2. Pharmacological Research Unit of the Council of Scientific and Industrial Research; 3-4. Dep. of Pharmacology. Both: Seth G.S. Medical College, Bombay, India.

4490. *Good Housekeeping* (London). 1956. *Good Housekeeping's vegetarian recipes*. London: National Magazine Co. 30 p. Illust. *

4491. *Israelite House of David as reorganized by Mary Purnell*. 1956. *Vegetarian cook book*. Benton Harbor, Michigan: House of David. *

4492. McCance, Robert Alexander; Widdowson, Elsie May. 1956. *Breads, white and brown: Their place in thought and social history*. London: Pitman Medical; Philadelphia and Montreal: J.B. Lippincott Co. xi + 174 p. Illust. Index. 22 cm. [720* ref]

• **Summary:** This is perhaps the most authoritative, interesting, and well documented book ever published on the history of bread, with emphasis on the differences between white and brown breads. Trowell (1979, p. 2) says of this important book: "In that prolonged controversy almost everyone argued in terms of value of the absorbed nutriment, for fibre, often called roughage, was considered to be a gastro-intestinal irritant."

Contents: Preface. 1. Early Mediterranean civilisations. 2. Mediaeval and early modern England (1200-1700). 3. The eighteenth century (1700-1820). 4. Peace and plenty (1820-1914). 5. Shortages and war (1914-1921). 6. Return to plenty (1921-1939). 7. The second war (1939-1946). 8. Progress by experiment (1947-1949). 9. Past, present, and future.

“Preface: This book is the outcome of investigations that were made in German orphanages in 1947-49 to compare the nutritive value of different kinds of bread. The results which we obtained surprised us very much at the time, for in spite of all that we had been led to believe, white turned out to be just as good as brown, and all kinds of wheaten bread to have a nutritional value far in excess of anything we had been led to suppose.”

“Grinding and bolting [sifting] of cereals date from the earliest civilizations. In classical Greece and Italy [incl. Rome] both processes were directed by the baker; milling was not a separate trade. By classical times wheat had largely displaced barley for breadmaking. White flour was produced and used for fancy baking but it was expensive and its use was a sign of wealth and position. Wholemeal bread had an appeal to some people, to whom it symbolised the simple life and the good old times, then as always gone beyond recall.” During the period from 1200 to 1700 in England, a white wheaten loaf was produced largely for the rich, but the poor ate white bread whenever they could. Doctors considered, as Galen had, that white bread was more nutritious than brown.

“Peace and plenty (1820-1914): The laboring poor continued to demand white bread, and by 1860 the sale of the by-products enabled the millers to supply white flour at a price below that of brown. Under the influence of Graham, Carr and Allinson the intelligentsia came to believe that wholemeal bread was the great essential for those who wished to be simple, strong, temperate and healthy. Physiological work between 1870 and 1910 showed that the white flour provided more calories and protein than the same weight of wholemeal. Work on beriberi and the experiments prompted by the standard bread controversy of 1911, however, suggested once more that the wholemeal flour contained something of nutritional value absent from white flour, and most scientists interested in human nutrition reverted to the idea that brown bread was a more desirable than white. The loyalties of scientists associated with agriculture and milling tended to make them support the cause of white.” Page 46 adds: “By 1865 the white loaf had become cheaper than the brown... Reducing the price of white flour below that of brown brought about a complete reversal of the status of white and brown bread. ‘It (brown) has become a mark of luxury and not of poverty, and is the rich man’s instead of, as formerly, the poor man’s food (E. Smith 1865).’”

The introduction of silk bolting cloths and the replacement of mill-stones by steel rollers in about the year 1870 made a great difference to the mill products.

These improvements in technique were first introduced into Hungary and the USA to cope with the “hard” wheats grown there. The new techniques also enabled the millers to separate the wheat “germ” from the flour, and to further improve the separation of the bran. Now they could make a whiter flour for human consumption with keeping qualities far superior to those of stone-ground flour. “The risk of wastage and loss of wholemeal flour on storage helped to maintain its price above that of white flour for the next 70 years...” (p. 47).

“Bread for health: As in earlier times the laxative properties of bran continued to be advanced as a reason for eating brown bread.” “The great apostle of wholemeal bread as a natural food was Sylvester Graham.” In 1837 he wrote and published his first important book on the subject. An ardent vegetarian, he believed that most human health problems were caused by a departure from natural conditions. In bread, he taught, mankind should not “put asunder what God has joined together.” Much of Graham’s work with bread was sponsored by a society called the Bread Reform League. Graham’s counterpart in England during the last 20 years of the 1800s was Dr. T.R. Allison. Like Graham, he was a vegetarian, a strict teetotaler, and opposed to vaccination.

During World War I in England, importation of wheat was reduced by enemy action. By Government order, the extraction rate of wheat was raised from 70% to 76%, 81%, and finally 90%. By 1918 wheat was permitted to comprise no more than 80% of the flour used for bread-baking, the remainder being barley, oats, potato, or maize flour. The discovery of vitamins led nutritional experts to support the higher extraction rate and to advocate consumption of wholemeal bread. In 1941 all bread in England began to be fortified with vitamin B-1; the USA soon followed.

Chapter IX, “Past, present and future” notes that the “poor man of southern England has always made it one of his ambitions to have ‘white bread’ on his table, and by 1750 he had achieved this.” At present three groups are in favor of white bread: The common people, the millers and bakers, and the animal husbandmen who feed their pigs, poultry and horses the milling residues or “offals.” Address: 1. C.B.E., F.R.S., M.A., Ph.D., M.D., F.R.C.P., Prof. of Experimental Medicine, Univ. of Cambridge; 2. DSc, Ph.D.

4493. Miles, Leslie George. 1956. *The spiritual way to better health (As revealed by Dr. Lang)*. Aylesbury, England: A. Hazle. 19 cm. *

• **Summary:** This pamphlet discusses vegetarianism.

4494. Ortmann, B. 1956. *Vegetarisme in de oudheid [Vegetarianism in antiquity]*. Soest, Netherlands: J.H. Littoij. 16 p. 18 x 19 cm. [Dut]*

4495. Powell, Horace B. 1956. *The original has his*

signature—W.K. Kellogg. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 358 p. Illust. No index. 24 cm.

• **Summary:** The lack of an Index and of any bibliographic references greatly reduce the value of this book.

W.K. Kellogg built a mighty breakfast cereal manufacturing company and established a major charitable foundation. In 1906 W.K. Kellogg started his own company making corn flakes.

“In February of this year [1956] the Kellogg Company observed the fiftieth anniversary of its founding, and June will complete the W.K. Kellogg Foundation’s twenty-fifth year as the vehicle of its founder’s investment in people.”

Pages 94-95: Most of the roughly 100 health foods that eventually were served on tables at the Battle Creek Sanitarium were developed during the period from 1895 to 1905. Dr. John Harvey Kellogg, M.D., an eminent health reform advocate and director of the Sanitarium in Battle Creek, Michigan, had become interested in nut foods, so another company, the Sanitas Nut Food Company, was created to market them. “Actually, one of the food products developed was peanut butter.”

W.K. Kellogg recalled that one day his brother, Dr. J.H. Kellogg asked him to secure a quantity of peanuts, remove the hulls, and put them through the Granose rolls. W.K. Kellogg bought 10 pounds of peanuts, roasted them in an oven for a little while, put them in a pillow case to remove the hulls, winnowed out the husks, put the peanuts “through the rolls and made the first peanut butter.” W.K. took it to Dr. Kellogg and he named it. “A quantity of peanut butter was made up, and it was sold almost entirely to Seventh-day Adventists. After awhile the doctor had an idea that roasted peanuts were not wholesome. They were then cooked by steam instead of being roasted and the little trade that was developed was lost.”

“No effort was made to promote the sale of peanut butter and others reaped the benefits of the sanitarium research.”

Soy is mentioned in passing on page 80 (“soy acidophilus milk” for Dr. Allan Dafoe and the Dionne quintuplets) and page 180 (the story behind “Kellogg’s Corn Soya,” launched in 1945).

Note: A short article titled “Corn Flakes maker Kellogg deceased,” in an unknown Oct. 1951 magazine states that “W.K. Kellogg died on 6 Oct. 1951, at age 91. He credited his longevity to his diet based on Kellogg’s Corn Flakes and other vegetarian foods. He developed the first wheat flake in 1894 at his brother’s sanitarium in Battle Creek, Michigan, and promoted the product tirelessly. He spent millions on charity.

“In 1907 a conflagration engulfed one of his factories. Will Keith was calm. ‘The fire is of no consequence,’ he said. ‘You can’t burn down what we have registered in the mind of the American woman.’”

A photo shows W.K. Kellogg and his seeing eye dog standing in front of the W.K. Kellogg Foundation.

4496. Semple, Dugald. 1956. *The sunfood way to health*. London: Health For All Publishing Co. 137 p. 19 cm. *

4497. Székely, Edmond Bordeaux. 1956. *The Essene Gospel of John*. Tecate, CA: Essene School. *

• **Summary:** The uniform title is: Gospel of peace of Jesus Christ by the disciple John.

4498. *Plantmilk News (England)*. 1957. Serial/periodical. England. No. 1 is Feb. 1957 *

• **Summary:** The Vegan, 1957 spring, p. 16. An article titled “Plantmilk News” (p. 15-16) ends by citing its source: “From ‘Plantmilk News,’ No. 1, February 1957. The Plantmilk Society is an organisation to promote the manufacture and sale for human consumption of a satisfactory non-animal alternative to dairy milk. General Secretary: 39 Willow Crescent, Uxbridge, Middlesex” [England]. Address: England.

4499. White, Herbert Clarence. 1957. *Natural Food Associates in action. Natural Food and Farming (Atlanta, Texas)* 3(10):12-14. Feb.

• **Summary:** See next 2 pages. Heroes of the Natural Foods Movement include Dr. Joe Nichols, Paul Pfund, Dr. Fred Miller, Earl Striplin, Leonard Wickenden, Dr. Royal Lee, and many others.

“But in this brief story I want to bring to our membership the thrilling story of another N.F.A. member from the medical profession who has gone ‘all the way’ in an effort to bring ‘Creative Medicine’—not only to his family, and to the patients in his 100 bed Behrens Memorial Hospital [Glendale, California], but to the *entire community*.

The article then focuses on the story of Dr. George A. Johnstone of Glendale, California, the Glendale, California, founder and president of Foods for Life, Incorporated, and of its first Foods For Life market and lunch counter, which opened in the late spring of 1950 in Glendale, California (on South Verdugo Road).

Dr. Johnstone has three farms—one in North Dakota and two in Southern California. After hearing the writer speak, he said: “I want to get onto this organic program—and Fast! Will you help me?” And that is how Foods for Life was conceived. Three months later the Foods for Life enterprise was “born” as a legal corporation with nearly twenty of Dr. Johnstone’s medical associates.

“One of the first projects of the new corporation was to make Dr. Jonathan Forman’s concept of ‘Creative Medicine’ not merely a ‘dream’ but a ‘living reality’ in the lives of the Glendale community. Southern California organic farmers from Escondido to Santa Barbara were sought out and their garden-fresh, vitamin-packed, mineral-rich produce was made available to city dwellers in the greater Los Angeles Metropolitan area.”



The second step was to establish the Foods for Life store.

One photo shows the outside, and three show the inside of the huge, modern natural foods supermarket—the first of its kind in the United States.

Note 1. Dr. George A. Johnstone was a Seventh-day Adventist and graduate of the College of Medical Evangelists (now Loma Linda University) School of Medicine Class of 1923.

Note 2. According to a small ad in *Modern Nutrition* magazine, in about 1961 Foods for Life was located at 821 E. Broadway, Glendale, California. It sold “Organically grown and unsprayed fruits and vegetables. Roger Jessup and Alta Dena certified Milk. Natural Vitamins and Minerals.”

Note 3. In 1968, Dr. Jonathan Forman established the Jonathan Forman Gold Medal Award, honoring those who had contributed to the field of clinical ecology. Dr. Forman was also president of Friends of the Land—and a professor of the history of medicine at Ohio State University.

Note 4. This is the earliest document seen (March 2020) that describes a natural foods supermarket.

4500. Nichols, Joe. 1957. President’s address, 1957 national convention. *Natural Food and Farming* (Atlanta, Texas) 3(11):5, 8-10. March.

• **Summary:** “Natural Food Associates was organized in January, 1953, at the Normandy House in Chicago, Illinois. A small group of men and women met together in an effort to effect a national organization which would have for its objective, the teaching of the advantages of natural, poison-free food and natural organic farming methods. This was not the beginning of the organic movement in America. Many people and a few organizations had practiced organic farming and had taught the values of natural foods for many years. Long before Sir Albert Howard’s book, *An Agricultural Testament*, was published in this in this country in 1946, there were organic farmers scattered all over this nation. Some of the people at our first Chicago convention had been taught organic farming by their fathers. The publication of Sir Albert’s book and the work of the Mr. J.I. Rodale of Emmaus, Pennsylvania, did much to increase the interest of thousands of American farmers. Books by Friend Sykes and Sir Lionel Picton in England, and the work of Lady Eve Balfour and her Soil Association, with members scattered all over the world increased interest in natural farming methods and emphasized the declining nutrition of both man and beast. Sir Robert McCarrison for years had tried to interest the medical profession in better nutrition. Our own Dr. Royal Lee, Dr. Henry Trautmann, Dr.



Jonathan Forman, Dr. Fred Miller, Dr. Coda Martin, Dr. Ray Evers and many, many others have recognized the values of natural foods grown on fertile soils for years. Dr. James Asa Shields of Richmond, Virginia, has been writing about the relationship of soils to health for a long time. The American Academy of Nutrition, organized on the West Coast in 1936, was an attempt by a group of doctors and dentists to find and publicize the truth about nutrition in relation to metabolic disease. Dr. E.E. Pfeiffer, who is perhaps the world's greatest soil scientist, has proved the principles of organic farming, long before some of you were born."

"The Mormons and the 7th Day Adventists have known and practiced these principles for decades."

"Modern scientific agriculture and modern scientific nutrition have failed. The plight of our farmers and the illness of our people prove that statement... The real cause of our farm problem is poor soil and the hordes of insects that have resulted from chemical farming. Chemical farming has failed... All history teaches us that every great civilization has failed when the fertile soil was destroyed." Address: Atlanta, Texas.

4501. *Vegan (The) (England)*. 1957. Plantmilk News. 10(4):15-16. Spring. [1 ref]

• **Summary:** Plantmilk tests. In the Western hemisphere at least three, possibly more, companies produce plantmilk commercially, One in Spain bases its product upon almonds, the other two (in America) use soya as a base. One of the American companies has recently made a gift to the Society of a small supply of various types of its plantmilk. Some are for general purposes and some for infant feeding, and

both types are available either as a powder or a liquid.

The gift was made so that we could test their qualities. For domestic purposes they have been found to be satisfactory. An advantage which they possess over plantmilks produced in England some years ago is that they may be successfully heated and brought to the boil. They are excellent for use in making white coffee, and entirely satisfactory for use in tea. For successful use in tea, the powder variety needs thorough emulsification, and for this an electric mixer is desirable. We understand that the manufacturers are considering processing the powder variety to make it instantly soluble. The liquid varieties require no preparation, except for the double-strength variety, which merely needs mixing with an amount of water equal to the amount of milk in the sealed tin. These plantmilks have also been tested for other domestic uses, and have been found to be satisfactory for making rice puddings, custard and blancmange. On the question of nutritional qualities, one sample of liquid plantmilk has been assayed and found to contain the amount of vitamin B-12 which was claimed. Further tests will be necessary to establish uniformity of the vitamin B-12 content throughout a series of samples, also the stability of the vitamin under different storage conditions. The question of assimilation of the vitamin in the liquid plantmilk, from the intestinal tract, will, of course, have to be settled before the plantmilk can be accepted as being equivalent to animal milk in this respect.

"Production. A British company was refused a license to import American plantmilk on the grounds of dollar policy. Since then, the company has given consideration to the question of plantmilk production on an experimental scale in this country. The board of directors has now decided not

to proceed with this proposal, and the position so far as the Society is concerned is now therefore an open one. It will be necessary for the committee to consider what action the Society should now take to further its object, and a meeting will be called in the near future. Meanwhile, the Society has been going into the question of the special type of soya bean used as a plantmilk base, and again we are indebted to the American company for valuable advice. It should be stated that this company has no pecuniary interests at stake, but its directors are in agreement with the principles that led to the formation of the Society. It may be possible to arrange for experiments to be made in this country in growing some of the suitable types of bean. The proprietor of a small site in France, north-east of Paris, states that during the war [World War II] he successfully grew one type of soya bean on the site.

“From ‘Plantmilk News,’ No. 1, February 1957. The Plantmilk Society is an organisation to promote the manufacture and sale for human consumption of a satisfactory non-animal alternative to dairy milk. General Secretary: 39 Willow Crescent, Uxbridge, Middlesex” [England].

4502. Kuppaswamy, S.; Joseph, K.; Narayana Rao, M.; et al. 1957. Supplementary value of Indian multipurpose food to poor vegetarian diets based on different cereals and millets. *Food Science (Mysore, India)* 6(4):84-86. April. [7 ref]

• **Summary:** Four formulations of Indian multipurpose food are given; they contain different proportions of low-fat groundnut meal (75-80%), low-fat sesame meal (10-20%), Bengalgram dhal, and black gram dhal. When any one of these formulations was used at the 12.5% level to fortify the poor rice diet of India, a marked improvement in the growth promoting value of the diet (in rats) was observed. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4503. *Los Angeles Times*. 1957. Sciences accused as cause of most illness. May 22. p. B2.

• **Summary:** Dr. Joe D. Nichols, a “small town Texas banker, physician and nutritionist,” spoke yesterday before 75 physicians at a staff meeting in Behrens Memorial Hospital, Glendale, California. When he finished, he was applauded. Nichols is the spark plug behind “several organizations which are trying to change farming methods and the nation’s dietary habits.”

He said that we live in a country where we have more good physicians, more excellent medical schools and hospitals, more education, more outstanding scientists, and more money than any other country on earth.

“But despite all of this, everybody in the country is sick.” He said that he did not know anyone, anywhere, who did not have some physical disability. Even his own son, age 3, has three bad teeth!

Diseases such as heart disease, cancer, high blood pressure, stomach ulcers, rheumatism, diabetes, and mental diseases are all increasing in the USA. He believes that the basic cause of these problems is modern chemical farming—the way we mistreat our soil, with chemical fertilizers and sprays—and the effects of this on the crops and animals that consume the products of such farms. The plants are unhealthy, and so the animals (both human and non-human) are unhealthy.

He then discussed refined foods, such as white bread and white rice. He described white sugar as “the worst food in the American diet”—noting that not even a worm would eat it. By refining natural foods, American food processors are destroying their life-giving qualities. When people eat such foods, day after day, it is no surprise that they are poorly nourished.

Note 1. This is the earliest article seen (Aug. 2010) on “Joe D. Nichols” in the ProQuest suite of 15 digitized major American newspapers.

Note 2. Behrens Memorial Hospital was founded and is run by Seventh-day Adventist physicians.

4504. Colvin, Bernard. 1957. National service for a vegetarian. *Vegetarian News (London)* 36(295):4-9. March/May. *

• **Summary:** Recommendations for improving a vegetarian’s lot in the armed forces.

4505. Nichols, Joe D. 1957. Book reviews: Soybeans for Health, Longevity and Economy, by Philip S. Chen, Ph.D., Professor of Chemistry, Atlantic Union College. Reviewed by Joe D. Nichols, M.D. *Natural Food and Farming (Atlanta, Texas)* 4(2):13, 22. May.

• **Summary:** “The soybean is a food that is as nearly perfect as cow’s milk, but at the same time is rich in iron and vitamin C (when sprouted). Its milk is used as a substitute for cow’s milk for individuals who are allergic to it.

“This little book by Dr. Chen comes at an opportune time. The increasing incidence of cardio-vascular disease has focused the attention of the medical profession on nutrition. The possible relationship of ‘bad fats’ to cardio-vascular disease is in the news.”

“The book makes a good case for vegetarians. (So did the Symposium on fats at New Orleans last month sponsored by the American Medical Association Council on Food and Nutrition.)”

“Every doctor interested in nutrition should read this book. It is easy to read and can be ‘digested’ in an evening

“It is said that the future of medicine lies in the field of prevention. I believe the greatest part of prevention lies in the field of nutrition.” Address: M.D.

4506. Chen, Philip S. 1957. The soybean—A food without peer. *Let’s Live*. July. p. 3.

• **Summary:** Discusses the nutritional and economic benefits of the soybean. Contents: Introduction. Protein advantages. No cholesterol. Rich in iron. Economically cheaper. Varied assortment [of edible soy products]: Soy milk, soy milk powder, green soybeans, dry mature soybeans, soy sprouts, soy grits and flakes, and soy flour. Address: PhD, Prof. of Chemistry, Atlantic Union College, South Lancaster, Massachusetts.

4507. Keys, Ancel. 1957. Diet and the epidemiology of coronary heart disease. *J. of the American Medical Association* 164(17):1912-19. Aug. 24. [26 ref]

• **Summary:** An evaluation of the medical evidence to date supports the hypothesis that dietary fat is associated with coronary heart disease.

Note: *Webster's Dictionary* defines epidemiology (a word first used in about 1864) as "a branch of medical science that deals with the incidence, distribution, and control of disease in a population." This is the earliest document seen (Oct. 2009) that contains the word "epidemiology." Address: Ph.D., Director of the Lab. of Physiological Hygiene, School of Public Health, Univ. of Minnesota, Minneapolis, Minnesota.

4508. *Vegan (The) (England)*. 1957. Plantmilk News. 10(6):15. Autumn. [1 ref]

• **Summary:** "An extract from "Plantmilk News," No. 2, September, 1957, published by the Plantmilk Society. "A small but possibly significant factor has occupied the attention of the Society's officers in recent months: a limited but definite medical need for plantmilk in this country. A few inquiries have been received for a supply of plantmilk for infants suffering from a disease which prevents them from being able to metabolise lactose. These infants are therefore unable to utilise either animal or human milk, and a satisfactory plantmilk might thus result in saving the lives of some babies. One baby was given some of the American plantmilk donated by the American company for this purpose. Other babies have received an experimental plantmilk made by another British company. Although in its present form this experimental plantmilk is not sufficiently attractive for general use, it may prove suitable for medical requirements. This is a development which if pursued could possibly lead to plantmilk being prescribed also in cases of allergy and near-allergy to animal milk found among certain infants, who may amount to some thousands in this country, and who are particularly liable to be found among the babies of vegetarian parents..."

"The Plantmilk Society: The second Annual General Meeting will be held at Friends House, Euston Road, London, N.W.1, at 2.30 p.m., on Saturday, October 12th, 1957, at which meeting members and others interested will be welcome. The Plantmilk Society is an organisation recently formed to promote the manufacture and sale for

human consumption of a satisfactory non-animal alternative to dairy milk. General Secretary: Mr. Leslie I. Cross, Uxbridge, Middlesex [England].

4509. Carson, Gerald. 1957. *Cornflake crusade: From the pulpit to the breakfast table*. New York, NY: Rinehart & Company, Inc. xii + 305 p. Illust. Index. 22 cm. Also published in London by Victor Gollancz (1959). [150* footnotes]

• **Summary:** Though written in a light-hearted, often humorous and playful manner, this book is nevertheless extremely well researched and well written. The author has spent 12 years pursuing the social history of American eating and food reform movements. It contains an excellent history and chronology of the 19th century vegetarian food reform movement (inspired in large part by Seventh-day Adventist teachings), which led to the development of ready-to-eat breakfast cereals and other foods by W.K. Kellogg, John Harvey Kellogg, C.W. Post, Sylvester Graham, and others.

Contents: 1. Foodtown, U.S.A. (Battle Creek, Michigan). 2. The landing of the vegetarian pilgrims (Rev. William Cowherd, William Metcalfe, American Vegetarian Society, Bible Christian Church of Philadelphia (Pennsylvania), Rev. Henry Stephen Clubb). 3. The great American stomach ache (Dr. James Caleb Jackson of Dansville, New York, early American eating habits). 4. Sylvester Graham watched America starve. 5. Bloomers and bread crumbs (Dr. J.C. Jackson—more detail). 6. The grains, the nuts and the second coming (Seventh-day Adventists, Ellen G. White, the Millerite movement). 7. The Cornflake Kelloggs found a home in the West (The Kellogg family and Battle Creek, Michigan). 8. The cable address was "Health" (Dr. John Harvey Kellogg and the Battle Creek Sanitarium). 9. Ella Kellogg's dough board (flaked breakfast cereals, Granose flakes, Granola). 10. A sword of fire hung over Battle Creek (the Sanitarium burned in 1902, Sanitarium menu 1912). 11. C.W. Post; or, what is this strange power? 12. Our stock salesmen meet all the trains. 13. Few were chosen. 14. None genuine without this signature. 15. The Golden Rule and other good ideas. 16. The simple life in a nutshell. 17. Doctor Kellogg's last fight. Chronology (1794-1951). Sources and authorities; chapter notes.

Chapter 13 is a discussion of the genius of C.W. Post, and his new type of advertising, which was serious, focused, and potent. He was among the first to see the great potential power of advertising in selling a product and building a company—and he spent millions of dollars on advertising. He once said, "All I have I owe to advertising." He reminded people that they could "recover from any ordinary disease by discontinuing coffee and poor food, and using Postum Food Coffee and Grape Nuts." Other manufacturers soon adopted the new Post way to advertise food. The Ralston Health Food Co., for example, explained that when you open the package, you could see thousands of tiny grains "full of the Vegetable

phosphorus that makes children grow like magic and develop strong mentally,” giving the brain “all the phosphorus it can use in heavy thinking.”

Note 1. C.W. Post, developer of Postum Food Coffee, Grape Nuts, etc. is discussed throughout this book—often in depth. His Postum Cereal Company was eventually renamed General Foods Corporation.

Note 2. This book went on sale in Battle Creek, Michigan, in Oct. 1957. Address: Millerton, New York.

4510. Holbrook, Stewart H. 1957. *Dreamers of the American dream*. Garden City, New York, NY: Doubleday & Co., Inc. ix + 369 p. Series: Mainstream of America.

• **Summary:** Orson Squire Fowler, America’s leading phrenologist and a writer on eugenics, developed and popularized the “Octagon Mode of Building.” He built himself a huge, five-story octagonal house on the Hudson River, in New York. Fowler’s idea proved to be a fad (as did phrenology) but before it died, it was picked up by the Vegetarian Settlement Company and Henry Stephen Clubb, whose goal was to found Octagon City, a permanent home of vegetarians in the center of the United States (p. 46-51).

There are five principal classifications of dreamers [reformers] in this book. Address: American historian.

4511. *New York Times*. 1957. Vegetarianism urged: Prasad says it is the way to escape H-bomb. Nov. 10. p. 57, col. 6.

• **Summary:** President Prasad of India holds it key to ‘escape from hydrogen bomb’ in a speech at the World Vegetarian Conference held in Bombay, India.

Note: This is the earliest document seen (Nov. 2002) that concerns the dangers of nuclear war.

4512. *New York Times*. 1957. Vegetarian congress opens. Nov. 24. p. 27, col. 8.

• **Summary:** Discusses the World Vegetarian Conference held in Bombay, India.

4513. *Science Digest*. 1957. Meatless hamburger. Nov. p. 94.

• **Summary:** According to a patent issued to M.L. Anson of New York City, and assigned by him to Lever Brothers Co. of New York, “meatless hamburgers, meatless meat-loaves, and meatless luncheon meats” can be made from soybeans and wheat. “The synthetic meat is a mixture of a chewy protein gel obtained from the oilseed of either soybeans or peanuts and a dough made of wheat or rye flour. To this blended mixture is added flavoring and coloring materials.”

4514. Hewitt, Edward R. 1957. *Lecithin and health*. San Francisco, California: Health Publishing Co. xvi + 238 p. Illust. Index. 24 cm.

• **Summary:** Contents: 1. How to get relief from pains and aches without drugs. 2. Conditioning the body permanently for beauty and health. 3. Aches and pains relieved with the

fast [fasting]. 4. Food—Its relation to aches and pains. 5. The law of wholeness of foods. 6. The use of sea water for health. 7. What you should know about meat in your diet (... we should try to get along with as little flesh food as possible”). 8. The smoking problem. 9. The county without a toothache (fluoridation; calcium fluoride is probably beneficial, but sodium fluoride is an inorganic poison). 10. Cholesterol and lecithin. 11. The wonderful world of corrective foods and herbs. 12. The new diet for dynamic health. 13. Kruska and honey for new energy. Recipes and menus. 14. New menus for healthful living. 15. How to select healthful food combinations.

The section titled “Thirty daily menus for your health guidance” (p. 214-24) includes: “soy spread” (with many types of bread). Soy beans are mentioned as a good protein source (p. 226).

Note: A 16-page booklet, only 15.2 cm tall, was also published in 1957 by the same author with the same title. Address: D.C. [Doctor of Chiropractic].

4515. Jones, Joseph. 1957. Transcendental grocery bills: Thoreau’s *Walden* and some aspects of American vegetarianism. *Texas Studies in English* 36:141-54. [35* footnotes]

• **Summary:** Compares the vegetarian dietary principles of William A. Alcott (a cousin of Amos Bronson Alcott) and Henry David Thoreau. Both advocated return to a simpler life and a simpler, more natural and moral diet. For William, one of a band setting out during the 1830’s and 1840’s to reform and regenerate the inner man both spiritually and gastronomically, “temperance” meant abstaining from both liquor and from meat. “At the peak of their influence they commanded an impressive troop of followers and a commissariat consisting of a number of ‘reformed’ hotels and eating houses.” James Fenimore Cooper, who published *The American Democrat*, was another food reformer. Thoreau wrote *Walden* as apart of his campaign for simplification of daily life. “While never unflaggingly vegetarian, it was mainly so.” Thoreau’s ideas on diet, simplicity, and asceticism were strongly influenced by those of William Alcott. At the pond he lived an extremely frugal life, spending only \$8.74 in 8 months for food, exclusive of what he raised or was invited to eat. Included was \$0.22 for pork (probably salt pork for boiling with peas), an occasional mess of fish for dinner, and one woodchuck (“partly for experiment’s sake”). After 2 years and 2 months at the pond (1845-47), he left due to a pressing offer of employment at the Emersons’ while Ralph Waldo Emerson was away in England.

William Alcott and Bronson Alcott, though cousins were more like brothers; they were almost the same age, they had been brought up and schooled together in the first decade of the 1800s, and they traveled southward in each other’s company. To a marked degree, their later lives were

parallel. Both were reformers and indestructible idealists who developed a strong zeal for educational reform and for vegetarianism. Both were uncommonly high-minded men, even for so high-minded a time and locality, though William was the more practical of the two. Both Alcotts and Thoreau were strongly influenced by and “inclined to Grahamism,” as preached by Sylvester Graham.

The quarter century before the Civil War was one of great idealism and optimism, an era of messianics and reformers who urged their compatriots to follow higher laws and to return to a simpler, more natural way of life. A host of individuals such as Alcott were out to save the world by vegetarianism, temperance reform, phrenology, etc. But soon the abolitionist movement engulfed most other reform movements and enlisted the energies of their leaders. The fact that slavery was abolished, worldwide, in a relatively short period of time, gave the reformers even greater optimism that other reforms could also succeed—and promptly.

4516. Rudd, Geoffrey Leonard. 1957. *Why kill for food?* Wilmslow, Cheshire, England: The Vegetarian Society. xi + 126 p. Illust. 22 cm. *

• **Summary:** About vegetarianism. Originally presented in 1956 at the Indian Vegetarian Congress at Madras. Rudd also wrote the Preface in 1956, but no publication date is given in the book itself. Both the Library of Congress and the British Library, however, give the publication date as 1957. Address: England.

4517. Sanctilean, -. 1957. *Gar shu* cookbook. Coolidge, Arizona: Upland Trails Press. 94 p. 23 cm. Spiral bound. *

• **Summary:** The prehistoric word “gar” means vegetal, as in garden. “Shu” means sunlight. The gar shu diet includes foods grown from roots in sunshine. The ultimate in purity of diet is fresh fruits, cereals, nuts, and other vegetal foods that grow above the ground. All animal products such as dairy products, eggs, and honey are excluded. All parts of onions, leek, and garlic are excluded because they grow below the ground.

4518. Tinker, Hugh. 1957. *The Union of Burma*. Oxford, England: Oxford University Press. See p. 271. *

• **Summary:** “For instance, Buddhism abhors the taking of life and, with its ancient Hindu associations, particularly objects to the killing of cows for meat. Within recent years a vegetarian movement has gained ground among leading exponents of Buddhism in which U Nu is particularly prominent. The Prime Minister has disavowed any intention by those in power to prohibit the killing of animals for food. nevertheless this practice is definitely becoming increasingly restricted... in Lower Burma the sale of beef has ceased entirely, owing to restrictions (p. 171).”

4519. Zerfing, Sally D. 1957. *Sally’s recipes*. Glendale, California: Published by the author. vi + 221 p. Illust. No index. 25 cm.

• **Summary:** A remarkable vegetarian cookbook with a Christian message and references to many Biblical passages. It would be vegan, except for the use of honey. The author is a devout Christian and is probably a Seventh-day Adventist since (1) Ellen G. White is quoted on several pages (p. 2, 214-17, etc.), (2) it contains so many soy recipes at a relatively early date, and (3) it mentions some brands of soy products (e.g. Madison Health Food Company’s Cheze-O-Soy = tofu) made by Adventist companies. Page 14 has a short section on soy oil and page 14 a long section on soy beans, including soy milk. Soy-related recipes include: Soy beans (p. 44). Soy paste (with soy milk powder, p. 50). Soy-whole wheat noodles (with soy flour, p. 62). All purpose soy milk no. 1, no. 2, and no. 4 (made with El Molino Soya Milk Powder, p. 66-67). All purpose soy bean milk no. 3 (made from whole soy beans). Hot carob drink (with soy milk, p. 66). Almond milk. Cashew nut milk. Sesame milk (p. 67. “Liquefy together: 1 cup sesame seeds and 2 cups water. Then strain the milk through a fine cloth; squeeze to get out all the milk. Then liquefy with a little honey, salt, oil, or liquid lecithin”).

Note 1. This is the earliest English-language document seen (Feb. 2022) that contains the term “sesame milk”—or a recipe for making it at home.

Scrambled tofu (with Chef Bonneaus Aminotone, p. 73). French toast (with soy milk, p. 73). No. 2 health burgers (with tofu, p. 79). Scrambled tofu sandwich (p. 80). Creamed tofu and nut spread. Soy cream and olive sandwich on Boston bread (with soy creamed cheese, p. 80). Cheze-O-Soy sandwich (p. 81). Sesame tahini cheese spread (with Sally’s Soy Mayonnaise, p. 81). For other tahini recipes, see p. 82 and 111. For other sesame seed recipes: Sesame cream cheese (p. 82). Sesame salad dressing (p. 85). Sesame wheat germ candy (p. 148).

Soy creamed cheese (p. 82). Soy mayonnaise. Thousand island dressing (with soy mayonnaise, p. 83). Cucumbers with tofu cream dressing (p. 90). Homemade tofu cottage cheese (p. 91). Tofu cottage cheese (p. 91). Tofu vegetable jello-salad (p. 92). Tofu and rice croquettes (p. 100). Soy and rice patties (with ground soybeans, p. 101). Soy and eggplant patties (with ground soybeans, p. 101). Tartar sauce (with Sally’s Soy Mayonnaise, p. 104). Baked macaroni and soy cheese (with tofu). Cheze-O-Soy and millet hash. Baked soy beans (p. 104). Soy and millet loaf (p. 105). Thanksgiving loaf-Wheat, tofu and nut combination (p. 107). Cheze-O-Soy patties (p. 108). Spanish-style scrambled tofu (p. 115).

Note 2. This is the earliest document seen (Feb. 2012) that contains the term “Scrambled tofu” or that contains a recipe for “Scrambled tofu.” The book actually gives 3 recipes for scrambled tofu (pages 73, 80, and 115).

Ravioli (noodles made with soy flour and filling made

with Cheze-O-Soy, p. 116). Bean sprout entree (with Cheze-O-Soy, p. 117). Scalloped corn (with tofu). Tofu Chick Pea Foo Young (p. 117). Wonder of the sea loaf (baked, with tofu, p. 118). Chew mein vegetarian style (with soy sprouts, p. 119). Tofu and Sally's homemade tofu (p. 118-19; curded with lemon juice and sea salt). Homemade soy cheese (made with El Molino Soya Powder, p. 119). Tofu gravy (p. 120). Non-dairy ice creams (p. 149-53; most recipes call for 2 tablespoons El Molino soya milk powder). Banana split, Maple nut sundae, Fruit Sundae (each topped with "soy whipped cream," p. 151).

Note 3. We are unable to find a recipe or definition for "soy whipped cream" anywhere in this book.

Note 4. This is the earliest English-language document seen (Oct. 2013) that contains the term "soy whipped cream" (regardless of capitalization).

Date shake (with "2 cups soy milk No. 3 or No. 1," p. 152). Carob soy malt (with "2 cups all purpose soy milk No. 3," p. 152). Ice cream pie (topped with soy whipped cream, p. 153). Carob-wheat germ banana shake (with soy milk, p. 153). Soy pie crust (with "¼ cup stirred soy flour," p. 154). Pineapple soy cheese pie (with "1¼ cups tofu and ¼ cup soy milk powder," p. 156). Baby's soybean formula (p. 196). Composition of ¼ cup soy powder (p. 196). Tofu for babies (p. 200).

Chapter 18, "Grandma's remedies" is about fasting, including "A week or fourteen day fast" (p. 204). A large portrait photo on the front cover shows Sally Zerfing. Address: 24629 N. Arch St., Newhall, California.

4520. Singh, Gursham; Singh, K.; Bedwa, H.C. 1958. Soyabean—Now going up into the Punjab Hills. *Indian Farming* 7(10):32-34. Jan. Series 2. Summarized in Soybean Digest, April 1959, p. 30.

• **Summary:** "Soybean, before long, is destined to play an important part in the dietary of the people of Punjab, especially the hill population. The Punjab Department of Agriculture has not only developed an improved soybean type suited to Punjab conditions, but has also determined the best method of growing and handling the crop... In India, its importance is yet to be fully recognized and its cultivation is very limited. As our people are mostly vegetarian and the nutritional standards extremely poor, it is very essential that their diet is supplemented with some protein-rich food. Soyabean fits into this picture very well."

The new variety, named Punjab Soyabean No. 1, is particularly suited to the agro-climatic conditions of the Kangra Valley. It is an edible variety, containing 43.9% protein and only 9.2% fat. The chief merit of this variety is that its seeds are free from the general drawbacks of bitter taste and pungent, beany smell. It does well when cultivated with maize. Note 1. Kangra is a town in Himachal Pradesh, northwest India, about 40 miles east-southeast of Pathankot. Pathankot is located in India about 10 miles east of the

border with Pakistan.

Note 2. This is the earliest English-language document seen (Aug. 2010) that contains the term "agro-climatic" or the term "agro-climatic conditions."

"Soyabean flour: As the seeds of Punjab Soyabean No. 1 are free from the general drawbacks of bitter taste and pungent beany smell, soyabean flour can be extensively used for human consumption under local conditions. It can be mixed with wheat or maize flour up to 25 per cent, without any perceptibility, for making *chapaties*, leavened bread (*dabal roti*), sweetmeats, and bakery products like biscuits and cakes. The *chapaties* made from this combination are easy to cook and are very tasty. Soyabean green seed could be used as a vegetable like peas. It can be used for preparing artificial milk which compares favourably with cow's milk in chemical composition." It also makes a good cattle feed. Address: Dep. of Agriculture, Punjab [India].

4521. *Vegan (The) (England)*. 1958. Plantmilk for infant feeding. 10(8):17-18. Spring. [1 ref]

• **Summary:** "Plantmilks of different kinds have been used during the last few months for the treatment of a number of infants suffering from galactosæmia, which has been receiving some publicity in the medical and national Press.

In this disease there is lack of an enzyme needed for one stage of the metabolic pathway by which galactose is converted into glucose. If the baby's diet contains lactose (sugar of milk), which is a source of galactose, there is an accumulation in its tissues of a toxic substance. In severe cases this results in rapid wasting, with damage to the kidneys and especially to the liver, which can rapidly lead to death."

"In one instance, an American manufacturer of plantmilk kindly donated, through the Plantmilk Society, twelve pounds of plantmilk powder to meet an emergency. The Society has also been able to make available some further supplies as the result of a gift from one of its American sympathisers.

"The staff at one hospital considers that plantmilk has helped to save the life of a particular baby."

4522. Subrahmanyam, V.; Bhagawan, R.K.; Doraiswamy, T.R.; Joseph, K.; Bains, G.S.; Bhatia, D.S.; Sankaran, A.N.; Swaminathan, M. 1958. Effect of replacement of rice in a poor vegetarian diet by tapioca macaroni on the general health and nutritional status of children. *Food Science (Mysore, India)* 7(4):87-89. April. [6 ref]

• **Summary:** The nutritional status of the children on the tapioca-macaroni diet was slightly improved compared with those fed the rice diet. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4523. Bansi, H. 1958. Stickstoffbilanz-Versuche bei rein vegetabilen Ernährung [Nitrogen-balance experiments on a

pure vegetarian diet]. *Angewandte Chemie* 70(12):378. June 21. [Ger]

• **Summary:** Based on the conception that the nutritional value of a protein depends on its composition of amino acids, various sources of plant protein were combined appropriately to give the optimum combinations. A nitrogen-balance investigation was conducted on 33 people consuming this pure vegetal [probably vegan] food. Address: Hamburg, Germany.

4524. Hyatt, Harold. 1958. Vegetarian heritage. *Vegetarian (The) (London)* 6(3):67-70. May/June. [6 ref]

• **Summary:** Vegetarians believe that the essence of animal welfare lies in being kind to animals by not eating them. Many passages in the Judeo-Christian teachings concern the treatment of animals. For example, "An ox must not be muzzled while it treads out the corn, for it is wrong to stimulate an animal's appetite and refuse to let it eat—(Deut. 25, 4). A weak and a strong animal must not be yoked together for the weaker animal would tire quickly at the expense of the stronger one—(Deut. 22, 10). In addition there are many ordinances that cattle must rest on the Sabbath day as well as man...

"The Talmudic writings contain evidence of the wickedness of flesh-eating and of the suffering that man brings upon himself by violating his natural feelings of *Rachmanos* (pity)...

"Christian teachings supplement the Hebrew moralities regarding the blood-free diet, so much so that—'... during the first four centuries the Christian heroes were not only non-flesh eaters but vegetarians of the extremest kind' (Howard Williams, M.A. *Ethics of Diet*, page 57). These worthy men were so convinced of vegetarianism implicit in the words of Jesus that their denunciation of flesh-eating Christians makes startling reading today." Address: Associate of the Royal Inst. of Public Health and Hygiene.

4525. *Vegan (The) (England)*. 1958. Plantmilk News. 11(1):16-17. Summer. [1 ref]

• **Summary:** "Reprinted, by kind permission, from Bulletin No. 5 (May, 1958) of the Plantmilk Society.

"The first British infant plantmilk: By the time of the next Annual General Meeting of the Plantmilk Society on October 4th, a pioneer British plantmilk may be on the market."

4526. Register, U.D. 1958. Are nonflesh proteins adequate? A scientist's report on some interesting research. *Review and Herald*. Aug. 7. p. 16-19. [18 ref]

• **Summary:** This review of the scientific literature, plus extensive new information based on investigations in progress, indicates the adequacy of vegetable proteins. Present-day research, based on controlled experiments, shows that the minimum requirement of protein for human

beings is much less than advocated by the two pioneer researchers in this field: Liebig and Voit. In the mid-1800s, the German chemist Justus Liebig (lived 1803-1873) believed that protein was the source of energy for work; thus the more a person works, the more protein he or she requires. But it is now known that protein requirements are not increased by activity. The German physiologist Voit, a contemporary of Liebig, recommended 118 grams of protein a day for a moderately active man. He based his recommendation simply on a survey of the average intake of protein by German workers. "In 1946 outstanding investigators at Harvard and the University of Illinois reported that the minimum requirement for adult men was approximately 30 grams of protein per day, whether the diet was of plant origin or from a mixture of plant and animal foods (Sahyun, *Proteins and Amino Acids in Nutrition* [1948], p. 159). As late as 1955, Dr. C.W. Rose of the University of Illinois, for more than 25 years outstanding in the field of protein research, concluded that the protein requirement of adult men was less than 25 grams per day (*J. Biol. Chem.* 217:997, 1955)."

4527. Simoons, Frederick J. 1958. The distribution and origin of widely held prejudices against certain animal foods in the Old World (Abstract). *Annals of the Association of American Geographers* 48(3):289. Sept. *

• **Summary:** Discusses prohibitions against the eating of beef, pork, and dog flesh, and evaluates explanations for their being held over widespread areas of the world.

4528. Hardinge, Mervyn G.; Chambers, A.C.; Crooks, H.; Stare, F.J. 1958. Nutritional studies of vegetarians. III. Dietary levels of fiber. *American J. of Clinical Nutrition* 6(5):523-25. Sept/Oct. [9 ref]

• **Summary:** The subjects studied, in Southern California, were the same as in part I of this study. Lacto-ovo-vegetarians consumed nearly twice as much fiber as non-vegetarians, and as little less than half that of the 'pure' vegetarians [vegans]. Address: 1-3. Dep. of Pharmacology, School of Medicine, College of Medical Evangelists, Loma Linda, California; 4. Prof. & Chairman, Dep. of Nutrition, Harvard School of Public Health, Boston, Massachusetts.

4529. Keleny, Eugene. 1958. Vegetarianism in Hungary. *Vegetarian News (London)* 37:101-05. Sept/Nov. *

• **Summary:** Discusses the origins and leadership of the Hungarian Vegetarian Society, which was abolished in 1951 by the Minister of the Interior.

4530. Weinmann, Ingeborg; Schuphan, Werner. 1958. *Ernaehrungsversuche mit pflanzlicher Mischkost zur Ermittlung der Aufwertbarkeit von pflanzlichen Eiweisstoffen* [Feeding trials with mixed plant foods to ascertain the possibility of enriching plant protein sources].

Qualitas Plantarum et Materiae Vegetabiles 5(1-2):85-94. Dec. 18. [21 ref. Ger]

• **Summary:** Nitrogen balance studies in men and rats demonstrate the satisfactory protein quality in vegetarian diets. Based on a lecture presented to the Scientific Congress of the German Society for Nutrition, 10 April 1958. Address: Aus der Bundesanstalt fuer Qualitaetsforschung pflanzlicher Erzeugnisse, Geisenheim/Rhg. [Rhineland].

4531. Cooper, William E. 1958. The cathedral-church of Bryn Athyn. *Old York Road Historical Society, Bulletin (Jenkintown, Pennsylvania)* 20:5-9. Dec.

• **Summary:** The cathedral-church is located in the Borough of Bryn Athyn, which is in the northeast corner of Montgomery County. It is the official seat for the bishop of "The General Church of the New Jerusalem" [Swedenborgians] and the parish church for the local congregation. "In order to have better facilities in the country for their educational program, this congregation, which was originally established in Philadelphia, moved out in the early 1890s." They purchased a large plot of land near Alnwick Grove. An illustration shows the outside of the cathedral. Address: Curator of the Cathedral-Church.

4532. *Qualitas Plantarum et Materiae Vegetabiles*. 1958-1973. Serial/periodical. The Hague, Netherlands. [Eng]

• **Summary:** Continues: *Materiae Vegetabiles*. Continued by *Qualitas Plantarum—Plant Foods for Human Nutrition* in Sept. 1973. Address: Netherlands.

4533. Bary, William de. 1958. Sources of Indian tradition. New York, NY: Columbia University Press. *

4534. Chen, Philip Stanley. 1958. Heart disease—Cause, prevention, and recovery. South Lancaster, Massachusetts: Chemical Elements. 189 p. Illust. 21 cm. Summarized in *Soybean Digest*, May 1958, p. 37. [10 soy ref]

• **Summary:** The author is a Seventh-day Adventist who advocates a vegetarian diet to prevent heart disease.

Dedication: "To President Dwight D. Eisenhower, Whose heart attack [24 Sept. 1955] inspired the writing of this book, ushered in a new era in heart disease research and education, and made every American more heart-disease conscious."

This is an outstanding primer for the laymen, starting with the structure and function of the heart.

Contents: Preface. Part I. 1. The heart. 2. Diseases of the heart. 3. Coronary artery disease. 4. Heart disease statistics.

Part II. 5. Atherosclerosis—Part I. 6. Atherosclerosis—Part II. 7. Cholesterol and lipoproteins. 8. Fat and oils. 9. Meat. 10. Milk and eggs. Part III: Prevention of heart disease. 11. Lecithin. 12. Sitosterol. 13. Heart disease and soybeans—Part 1. Soybean oil. 14. Heart disease and soybeans—Part 2. Soybean protein. 15. Heart disease and religion. 16. Future

dietary habits and practices.

Philip S. Chen, Jr. assisted in preparing part 1 of this book.

In the chapter on Lecithin (p. 127-34) we read: "Lecithin is the most important member of a group of fat-like substances known as phosphatides or phospholipids. They are so called because they contain phosphorus (also nitrogen) as well as the usual fat constituents of carbon, hydrogen, and oxygen. The structural relationship between a fat and lecithin is shown in Fig. 13.

"The word lecithin is derived from the Greek word *likithos* meaning 'yolk of an egg,' since egg yolk is very rich in lecithin content (over 6 per cent), and was at one time its chief source.

"Lecithin is a natural product occurring almost universally in the cells of plant and animal life. In the body the largest amounts are found in the brain and nerve tissues, heart, kidneys, and endocrine glands.

"The best commercial source of lecithin is soybeans. The phosphatides or 'soy lecithin' is present in the soybean oil to the extent of 2.5 per cent. According to Northern Utilization Research Branch, the phosphatides of soybean lecithin consist of 30 per cent lecithin, 30 per cent cephalins, and 40 per cent phospho-inositides or lipositol.

"One of the most important properties of lecithin is its effectiveness in lowering the surface tension of aqueous solutions. The reason is that one side of the molecule prefers fat, while the other side is attracted by water. It is this unique Jekyll and Hyde character that makes lecithin a most powerful emulsifying agent.

"Lecithin increases the digestibility and absorption of fats by virtue of its emulsifying property. It also enhances both the absorption and utilization of vitamin A and carotene and increases the blood level and storage of the former.

"Lecithin plays an important part in the metabolism of fat. The enzyme, lecithinase, which is produced in the body, sets free choline, which has the power to prevent the accumulation of fat in the liver. Such a substance as choline, which is able to alter fat into another form or otherwise remove its accumulation in an organ, is known as a 'lipotropic agent.' In addition to choline, the soybean contains another lipotropic agent, namely, inositol. It is also a constituent of soy lecithin. Both of these lipotropic agents are members of the vitamin B complex, and are important factors for growth and lactation.

"There are many cases on record showing the effectiveness of lecithin in lowering the cholesterol level of the blood. The following three cases were cited in American Lecithin Company's booklet, *Phospholipids*.

"Kesten and Silbowitz (*Proc. Soc. Exp. Biol. Med.*, 49, 71, 1942) found that feeding lecithin to rabbits lowered cholesterol levels from an average of 430 ± 150 to 210 ± 75 . Of the control rabbits with hypercholesterolemia, seven out of eight showed signs of atheromatic lesions (five to an

extreme degree; two to a moderate extent). In the rabbits in which the cholesterol level was decreased by lecithin feeding, only two out of seven had atherosclerosis, and these only to a minimal extent.

"In the human subjects, Adlersberg and Sobotka (*J. Mt. Sinai Hosp.*, 9, 955, 1943) showed that the administration of soy lecithin caused striking decreases of serum cholesterol in patients suffering from hypercholesterolemia.

"Morrison and associates (*Am. J. Med.*, 6, 388, 1949) reported an extensive series of studies on the value of lipotropic therapy in atherosclerosis. A group of 230 patients admitted in consecutive order to the Los Angeles [California] County General Hospital was found to have acute coronary thrombosis, with myocardial infarction. These patients were thereupon accepted as proved cases of atherosclerosis. One hundred and fifteen of these patients, selected alternatively, served as controls. They were given symptomatic medication only as required, and their progress followed periodically after discharge from the hospital over a three-year period. The remaining 115 patients were treated with choline, following recovery and discharged from the hospital.

"At the end of the three-year period, there were 35 deaths in the 115-patient control group (30 per cent) as compared to 14 deaths (12 per cent) in those patients treated with lipotropic materials. This work appears to offer conclusive evidence of the value of lipotropic therapy in atherosclerosis and heart disease.

"A similar but even more convincing piece of research was published by Pottenger, Jr. and Krohn in the *American Journal of Digestive Diseases* of April, 1952. Contrary to the common practice of giving the patient a low-fat diet to relieve hypercholesterolemia (high content of cholesterol in the blood), these doctors gave their patients the opposite diet—one high in fat and cholesterol-plus, soy lecithin.

"One hundred and twenty-two patients were put on a high-fat regimen that included internal organs of raw liver and raw brains—foods that are rich in cholesterol. Ninety-nine of the patients took a teaspoon of soy lecithin with each meal. The remaining twenty-three served as controls.

"The blood cholesterol showed a marked decrease in 79 per cent of the patients who took the lecithin, but no decrease in the patients who did not take lecithin. Thus we see that both choline and lecithin are effective in lowering blood cholesterol and preventing atherosclerosis.

"The cholesterol-lowering effect of lecithin is explained by the writer of American Lecithin Company's booklet *Phospholipids* as follows: 'Cholesterol in the blood stream does not in itself cause atherosclerosis. It is not until it has been precipitated out of the blood stream upon the arterial surface, whether from chylemicrons or from giant molecules, that it can act to produce characteristic atheromatic lesions. This precipitation is due to disturbance of the delicate balance necessary for the maintenance of colloidal stability. Fat and cholesterol *per se* are insoluble in water and equally

in blood plasma. A lipid particle containing fat or cholesterol is maintained in colloidal dispersion in the plasma by means of stabilizing, solubilizing, or emulsifying agents.

"In order to be an effective stabilizing or solubilizing agent, a compound must have both fat-soluble and water-soluble groups. The simple explanation usually given for this type of emulsification is that the fat-soluble groups are anchored in the fatty substrate of the particle with the water-soluble polar groups extending out into the aqueous medium. Soy lecithin has been well known for many years to be a very effective emulsifying and solubilizing agent for lipids.

"In the blood stream, also, it has been believed for many years that lecithin and other phospholipids act in a similar manner, along with other emulsifying or hydrotropic agents. These include the proteins, and, to a lesser extent, cholesterol esters. It is not difficult to believe that the concentration of lecithin and other phospholipids or, more appropriately, the ratio of phospholipid to cholesterol or phospholipid to total lipid (cholesterol plus fat) may be significant in maintaining stable colloidal dispersion. Thus, for example, with a given physical stress such as vibration, an unstable lipid dispersion may be precipitated, while a relatively more highly solubilized or stable dispersion will not be precipitated.

"In coronary thrombosis both phospholipids and cholesterol increases in the patient but cholesterol rises at a more rapid rate than the phospholipids. As the phospholipids are believed to be the controlling factor in keeping the cholesterol dissolved in the blood, the importance of influencing the disturbed balance is stressed. It can be achieved by either reducing cholesterol without lowering the phospholipid content of the blood or, in reverse, elevation of phospholipids and maintenance of the cholesterol at a constant level.'" Address: PhD, Prof. of Chemistry and Chairman of Div. of Natural Sciences, Atlantic Union College, South Lancaster, Massachusetts.

4535. Chen, Philip Stanley. 1958. Heart disease—Cause, prevention, and recovery (Continued—Document part II). South Lancaster, Massachusetts: Chemical Elements. 189 p. Illust. 21 cm. Summarized in Soybean Digest, May 1958, p. 37. [10 soy ref]

• **Summary:** (Continued): "In this connection, we wish to take up a seemingly paradoxical problem. In the chapter on cholesterol it was pointed out that eggs are among foods richest in cholesterol and that the easiest way to raise the cholesterol content of the blood is to eat a lot of eggs. It has just been shown that eggs are also very rich in lecithin and, because of that, eggs were used at one time as the chief source of lecithin. Naturally the question arises: Why doesn't the lecithin present in the eggs prevent its own cholesterol from rising in the blood of the user? One reason, as has been elucidated above, must be that the phospholipid to cholesterol ratio in the eggs is such that the liberation of

cholesterol is favored. Another reason is that the lecithin in the eggs contains an abundance of saturated or nonessential fatty acids. While there is disagreement among various investigators as to the actual fatty acids combined in egg lecithin, the main fatty acids reported by most workers are palmitic, stearic (saturated fatty acids), and oleic acids (unsaturated but non-essential). In this respect, it is unlike soy lecithin, which is abundant in the unsaturated essential linoleic acid, which has been found to the extent of 55 per cent of the total amount of fatty acids present (see Table 9). Thus, while soy lecithin is a powerful agent in lowering blood cholesterol, egg lecithin is ineffective.

“Levene and Rolf (*J. Biol. Chem.*, 62, 759, 1925) studied the phosphatides of soybeans and concluded that the proportion of saturated acids is lower than in animal lecithin. Thus we see that just as there are two kinds of fats, animal fats made up mostly of saturated fatty acids and vegetable fats made up mostly of unsaturated fatty acids, there are also two kinds of lecithins, animal lecithins composed of saturated or non-essential fatty acids and vegetable lecithins composed of unsaturated, essential fatty acids. In other words, there is a distinct similarity in fatty acid composition between the fat and the lecithin in the same food source, animal or vegetable. When one is saturated, the other is saturated; when one is unsaturated, the other is also unsaturated.

“Besides atherosclerosis and heart disease, soy lecithin has been found helpful in the treatment of the following diseases:

“1. Skin diseases, such as psoriasis, dry skin, nummular eczema, xanthoma, keratosis, infantile eczema, scleroderma, senile atrophy of the skin, seborrheas, acne and keloid formation, due to fat absorption, lipid transport, liver function, and probably cholesterol metabolism of the skin itself.

“2. Diabetes, in which lecithin decreases insulin requirements.

“3. Sprue and diarrhea, in which lecithin improves the absorption of fat and lowers the susceptibility to the disease.

“4. Liver dysfunction due to deranged fat metabolism.

“5. Hemorrhagic degeneration of the kidney due to a deficiency in choline, lecithin or other lipotropic agents.

“6. Vitreous opacities, in which lipotropic substances cause considerable clearing.”

Chapter 12. “Sitosterol: Both animal and vegetable fats contain a small amount of a group of closely related substances known as the sterols. In the animal fat, the sterol is cholesterol as we have already discussed. In the vegetable fat, the sterol is collectively known as phytosterol. Phytosterol is a mixture of several plant sterols, the most important being sitosterol. The several known sitosterols are: alpha-1, alpha-2, alpha-3, beta, and gamma sitosterols. Beta- and gamma-sitosterol are the most important. Beta-sitosterol is present in wheat germ oil, while both beta- and gamma-

sitosterol are present in soybean oil.” Address: PhD, Prof. of Chemistry and Chairman of Div. of Natural Sciences, Atlantic Union College, South Lancaster, Massachusetts.

4536. Clinkard, Charles Ernest. 1958. The uses of juices, extracted from raw fruits and vegetables. 6th ed. Auckland, New Zealand: C.E. Clinkard & Co. 31 p. 19 cm. *

• **Summary:** The author, born in 1883, also wrote a booklet about soya. Address: New Zealand.

4537. Dean, R.F.A. 1958. Use of processed plant proteins as human food. In: A.M. Altschul, ed. 1958. Processed Plant Protein Foodstuffs. New York: Academic Press. xv + 955 p. See p. 205-47. Chap. 9. [99* ref]

• **Summary:** Contents: General considerations: Early sources of protein for human food, competition for food between man and his domestic animals, vegetarianism and vitamin B-12, protein requirements (of children, of adults). Plant proteins now in use: Foods that can be prepared in the home (cereals, legumes {incl. groundnuts, soybean}, sunflower seed, sesame), plant foods used after factory processing (cereals, legumes, sunflower seed meal, cottonseed meal). Other forms of plant food: Plankton, algae, food yeast, leaf proteins (p. 237-38). Future extensions of the use of plant proteins: The theoretical basis of selection, assessment of the value of foods intended for human consumption, practical measures for the future.

In 1957 some 160,000 tons of soybeans were used to make tofu in Japan. “Magnesium or calcium salts are the precipitants of the curd from the soybean milk; the product is eaten by nearly every family in Japan with its breakfast miso-soup.”

During World War II, the attempt was made to introduce soya as a food crop to Uganda. But “no instruction was given in the necessary details of preparation, with the result that the crop was very reasonably declared inedible by the Africans. They retain a violent prejudice against it and are suspicious that it has been added to any food, such as yellow corn meal, that they find distasteful.

“One of the most interesting methods for making soya edible has evolved in Indonesia and was described in full by Van Veen and Schaeffer (1950). It takes advantage of the ability of the mold *Rhizopus oryzae* to grow on the bean and alter its constituents... The product made from soya is called *tempeh kedelee* (kedelee = soybean).” Details of the production process are given. A description of natto and its composition is also given (p. 218).

The section on algae gives detailed information on chlorella, a type photosynthetic single-cell protein. As early as 1954, Morimura and Tamiya in Japan were experimenting with the use of powdered *Chlorella ellipsoidea* in foods. Note: This is the earliest document seen (Aug. 1997—one of two documents) that mentions the use of algae or other photosynthetic single-cell protein as food.

The section on leaf proteins (p. 237-39) begins: "Protein synthesis is one of the chief activities of the leaf, and proteins are comparable to animal proteins in their amino acid composition (Lugg 1949). The young leaf is especially rich in protein..." Pirie (1953) has suggested a process for recovering the leaf protein from the fibrous residue left after mechanical separation; the protein is usually very difficult to free. Pirie (1953) has also described the likely structure of an efficient plant. "There are also obvious possibilities in such abundant and little-used material as the leaves of sugarcane, cassava, and bananas" (p. 238-39).

The section titled "Sesame" (p. 219-20) states that the Zande people of southwestern Sudan steep the seeds in water for a few minutes, then pound them lightly to loosen the outer coat. They then dry the seeds and the outer coat is sieved or winnowed away. The seeds are then roasted and ground to a paste, which is sometimes used to make a sauce (Culwick 1950). "The use of sesame as a sweetmeat or condiment is fairly widespread in the Near East. A sweetmeat called *tahinya* or *tahina* is made in the Gezira [Sudan] by cooking the roasted seeds in sugar; sometimes the seeds are crushed before the cooking, and sometimes not" (Culwick 1951). Describes how to make the condiment. Address: Medical Research Council, Mulago Hospital, Kampala, Uganda.

4538. Ferrándiz, Vicente L. 1958. *Armonías alimenticias: La buena combinación de los alimentos* [Nutritious harmonies: The good combination of foods]. San Celoni, Spain: Bilbeny. 80 p. Portraits. Illust. 23 cm. [Spa]* Address: Barcelona, Spain.

4539. Ford, Herbert P. 1958. The life story of Dr. Harry W. Miller. Unpublished manuscript. 169 p. Unpublished manuscript. 28 cm.

• **Summary:** This manuscript is the slightly edited second draft of the transcript of a single 7-8 hour interview that Mr. Ford did with Dr. Miller in 1958 in Chicago. According to Mr. Ford, Dr. Miller later gave a copy of the manuscript to Raymond S. Moore PhD, a Seventh-day Adventist educator, with the understanding that Moore would use it as the basis for a book. The book, titled *China Doctor*, was published in 1961. Dr. Miller was not very happy with the way the book turned out.

Pages 122-35 give a much more detailed account and history of Dr. Miller's work with soy milk, tofu, yuba, other soyfoods, meatlike products, and wheat gluten than is found in the finished book, *China Doctor*.

Concerning wheat gluten: Dr. Miller's company in Mt. Vernon, Ohio, International Nutrition Laboratory, "had protein foods in which they used wheat gluten and made meat patties and various kinds of stews, sprouted the green soybeans and made a chili with them and wheat gluten." They also developed a vegetarian wiener [Veja Links]

containing raw vital wheat gluten, soy flour, seasonings, and flavors. They stuffed these into wiener casings, submitted them to a smoke house and to cooking, then peeled off the casings/skins and canned the wieners. He developed these at the Mt. Vernon slaughterhouse.

"Soy milk manufacture in the U.S.A. (p. 131). In 1939 Dr. Miller returned to the United States having been so thoroughly convinced that soy milk was destined to have world-wide acceptance... His son, Harry Willis Miller, Jr. had returned preceding his father and had started a small soy milk plant in Utica, New York, where he made and bottled soy milk and also made and canned some of the protein foods out of wheat gluten for which they had developed recipes. This plant was later moved to Mt. Vernon, Ohio, after they started the soybean plant at Mt. Vernon. The plant was rather small at first as their capital was very limited. They had to build up the food plant out of his surgery earnings. As these products were mostly for export, the firm was called the International Nutrition Laboratory. It was called International because they didn't think of having any particular market for soy milk in the United States but anticipated making and packing soy powder which they could ship over to China, Japan, Korea, and other fields. Since the United States is a dairy country, they just thought they would have all kinds of difficulty getting it introduced over in America. They gave their attention largely in the early part of the work to making some products that went over quite well, which could be sold locally such as meat patties—vegaburgers. They would take the wheat flour, wash the starch from it, and make gluten patties. They actually built up a very fine product that was netting them earnings. The earnings of that, together with Dr. Miller's medical and surgery fees, to finally get together a spray dryer which they built with the aid of the know-how assistance of the Rogers Company, who sold these spray dryers... and through this home-made outfit they daily spray dried considerable powdered soy milk and placed it on the market. They made some ice cream mixes and they shipped out in barrels to the Philippines soy milk powder and also shipped consignments of the powder to Shanghai where they had formerly introduced a soy milk to the Shanghai Settlement. Thus they kept soy milk going up until the time of the world war in 1941 which cut them off from shipping to the Orient."

Note: This is the earliest document seen (Jan. 2014) concerning soy milk in international trade (for imported or export).

In the United States they found "an interest on the part of doctors in feeding babies that were covered with various kinds of rashes which they called atopic dermatitis. Many of these babies had asthma, diarrhea, projectal vomiting, nervous irritability and were unhappy babies, all because of the allergy to cow's milk formula." Doctors began to realize that babies with allergies and other sicknesses responded well to soybean milk; the market soon increased. Eggs and

milk are the chief causes of allergy, but some vegetable proteins like wheat, corn, and some legumes also cause allergic reactions in some cases. Then doctors began to ask for evidence that the milk was safe. They suggested that it be submitted to the American Medical Association [AMA]. So at once Dr. Miller contacted Dr. Earl Baxter, Professor of Pediatrics at the Ohio State University Medical School, and he agreed to conduct some feeding experiments with soy milk. These studies showed that “babies could be nourished as well on soy milk.” In Tokyo, Dr. Choei Ishibashi (later president of the Japan Medical Society) also did meticulous feeding tests with infants, using the powdered soy milk Dr. Miller had sent after World War II. Over a period of many months, he compared the blood, measurement, and growth records of babies fed soy milk with those fed animal milk [cow’s milk]. Then Dr. Miller took the results of the studies in Japan and at Ohio State and submitted them to the Council on Food and Nutrition of the American Medical Association. The Council has 15 members, the very best scientists on food and nutrition. “They examined the [soy] milk, examined the claims for it, looked over the research, and then gave the seal of approval which was placed on every can of soymilk thereafter.”

“Now that they had this seal of approval, they went to medical conventions and canvassed the doctors; the sale of soy milk grew very rapidly.” The plant began to get larger; it made great demands and there were many details to look after. These facts and his lack of capital to carry on this work adequately made Dr. Miller realize that he must do one of two things. He must either organize a corporation, issue stock, and enlarge the company greatly, or he must dispose of the plant and give his time and attention to research.

During this time, Dr. Miller received valuable help from the U.S. Department of Agriculture [USDA]. Dr. J.A. LeClerc (Senior Chemist, Agricultural Chemical Research Division) and Mr. L.H. Bailey, who investigated the use of “soybean milk in making breads” and made the results and analyses available to Dr. Miller. “Thus they got themselves very well established in this country as having a milk for people who did get along with cow’s milk.”

However the secretary of the AMA told Dr. Miller that he should not claim or advertise that his soy milk was a good alternative to cow’s milk for all babies, but only “for those babies who do not do well on cow’s milk.” However he added: “If you can take care of babies that cow’s milk does not take care of, there is no reason why you could not take care of the other babies that cow’s milk does agree with too.” This was his diplomatic way of counseling them not to make unfriendly comparisons with cow’s in a dairy country—even if those claims are valid. By following his advice, Dr. Miller was able to work well with the dairy industry without any conflicts.

The Loma Linda Food Company in California showed an interest in acquiring Dr. Miller’s company in Ohio. “They

had been making some soy milk in the liquid form, but they were interested in getting an Eastern branch.” So in 1950 they purchased the [soy] milk plant in Mt. Vernon and have been operating since that time. This took a great burden off Dr. Miller’s shoulders and left him free to do medical and nutritional research work. “It was then decided to start the International Nutrition Research Foundation and Dr. Miller was asked to be the Director of this Foundation. He placed a larger part of the purchase price of the factory into this Foundation, which would be devoted to food research only. From the day this research institution was started it has attracted a great deal of attention from all parts of the world; among those interested parties has been the World Health Organization of the United Nations. They came to the conclusion that soy milk had great possibilities in countries of low economic conditions where they could not afford to buy imported [cow’s] milk,” and in protein-deficient countries. They came to Mt. Vernon to investigate both the soy milk plant and the experimental research. Dr. Miller educated them on the many benefits of using protein from soybeans instead of from animals. As a result, the United Nations constructed a large soy milk plant in Djojakarta [Jogjakarta / Yogyakarta] Indonesia. It was built with the advice of Dr. S.S. De (who has headquarters in Bangkok, Thailand) and the support of the Government of Indonesia, FAO, UNICEF, and WHO.

4540. Joseph, Kantha; Kurien, P.P.; Swaminathan, M.; Subrahmanyam, V. 1958. The metabolism of nitrogen, calcium and phosphorus in children on a poor vegetarian diet based on ragi (*Eleusine coracana*). *Annals of Biochemistry and Experimental Medicine* 18(6):195-200. [13 ref]

• **Summary:** All subjects maintained a positive balance for nitrogen, calcium, and phosphorus. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4541. Joseph, Kantha; Narayana Rao, M.; Ganapathy, Sita; Swaminathan, M.; Subrahmanyam, V. 1958. Studies on the nutritive value of rice and rice diets. II. Metabolism of nitrogen, calcium and phosphorus in children on poor vegetarian diets containing husked, undermilled and milled raw rice. *Annals of Biochemistry and Experimental Medicine* 18(2):51-58. [20 ref]

• **Summary:** Studies on the metabolism of these three nutrients in 7 girls consuming rice diets found all subjects in positive balance. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4542. Venkat Rao, S.; Pantulu, A.J.; Swaminathan, M.; Subrahmanyam, V. 1958. Supplementary value of low-fat groundnut flour to poor vegetarian diets based on jowar (*Sorghum vulgare*) and ragi (*Eleusine coracana*). *Annals of Biochemistry and Experimental Medicine* 18(1):33-38. [14 ref]

• **Summary:** The addition of 10-20% groundnut flour to poor vegetarian diets produced a marked improvement in the growth-promoting value of the diets. Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4543. The collected works of Mahatma Gandhi, 90 vols. to date. 1958-. New Delhi: Government of India, Ministry of Information and Broadcasting, Publications Division. *

• **Summary:** Contains extensive information from many sources on Gandhi and vegetarianism. Volume 1 has been published in two editions, in 1958 and in a revised and much larger edition in 1969.

4544. Vegetarian handbook. 1959. London: Vegetarian Society (U.K.). 19 cm. *

• **Summary:** Ad (full page) in *The British Vegetarian*. 1959. Jan/Feb. p. xiii. "A new edition of the Vegetarian Handbook. Published on 1st January, 1959."

"Listing: Hotels and guest houses, restaurants, nature cure homes & clinics, nursing homes, local British vegetarian societies, boarding houses, health food stores and periodicals. General information is given on facilities of many kinds available to vegetarians in this country.

"In addition a whole section is devoted to overseas, listing hotels, guest houses, and restaurants. The Food Lists pages in this section have been extended to include comparative lists of food in French, German, Dutch, Italian, Spanish and Swedish. Price 1/6d., plus 4d. postage.

"Published by London Vegetarian Society, 53 Marloes Road, London, W.8, England." Address: London, England.

4545. *British Vegetarian (The)*. 1959-1971. Serial/periodical. Wilmslow, Manchester; Cheshire and Kensington, London, England: The Vegetarian Society and The London Vegetarian Society. Vol. 1, No. 1. Jan/Feb. 1959. Frequency: Bimonthly.

• **Summary:** Formed by the merger of *The Vegetarian* and *Vegetarian News*. The title page of issue No. 1 (Jan/Feb. 1959) states that this is the official magazine of The Vegetarian Society, Bank Square, Wilmslow, Cheshire, and The London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8. "The Societies publish alternate issues as a joint magazine for their combined membership." This later became the official magazine of the Vegetarian Society of the United Kingdom Ltd. Address: Wilmslow, Manchester; Altrincham, Cheshire, England.

4546. Bayly, M. Beddow. 1959. Food and culture. *British Vegetarian*. Jan/Feb. p. 11-12.

• **Summary:** "Scientifically it is acknowledged by all leading biologists that man belongs to the frugivorous (fruit-eating) and not to the carnivorous (flesh-eating) type of animals." In proof of this they cite the evidence of anatomy (form) and physiology (function), both of which show quite unmistakably to which category man should be assigned.

Address: M.R.C.S., L.R.C.P.

4547. *British Vegetarian*. 1959. The heart of a hearty breakfast: Give your child delicious Ovaltine. The vitamin-fortified food beverage (Ad). Jan/Feb. p. xiv.

• **Summary:** Ovaltine is a powdered chocolate malt which is mixed with hot or cold milk as a beverage. It was developed in Switzerland as Ovomaltine in 1904, then exported to England as Ovaltine in 1909.

4548. *British Vegetarian*. 1959. Flowers-Flour (Photo caption). Jan/Feb. p. 10.

• **Summary:** This photo shows: "The Lord Mayor of Leeds (Alderman Mrs. Mary Pearce), receiving a bouquet at the Queen's Hotel, Leeds, on November 24th, from Mrs. C.P. Allinson, wife of the Managing Director of Allinson Ltd., millers of wholewheat flour, whose mills are at Castleford, Yorkshire. The occasion was a reception to mark the centenary of the birth of the founder of the firm, Dr. T.R. Allinson."

Note: Dr. Allinson was the author of many books about both vegetarianism and wholemeal bread in the late 1800s and early 1900s. Address: M.R.C.S., L.R.C.P.

4549. Dowding, Lady. 1959. Challenges. *British Vegetarian*. Jan/Feb. p. 13-14.

• **Summary:** "Becoming a vegetarian is a step in the right direction from three angles, humanitarian, spiritual and physical, but it is not the end of the road. Already I can see the next challenge awaiting us, for to supply milk, butter and cheese nearly all the young bullocks must be slaughtered. There is a plant milk, I hope shortly coming on the market which should ease the next step for many of us."

A photo shows the lovely Lady Dowding, seated, holding a dog by her side. Address: Wife of Air Chief Marshal Lord Dowding.

4550. Nearing, Scott. 1959. Choose or be driven. *British Vegetarian*. Jan/Feb. p. 14.

• **Summary:** "Vegetarians consume a diet consisting of seeds, including nuts and grains; fruits; leafy vegetables such as cabbage, lettuce, spinach and root vegetables like potatoes, carrots, radishes, turnips. Vegetarians abstain from flesh, fish, fowl. They differ on the use of eggs, cheese and butter. Most vegetarians in the West use dairy products. All depend upon vegetable oils.

"Food comes from fertile acres. If land products are fed to animals—to chickens, pigs, sheep—a small fraction of the grain and forage consumed by the live-stock appears as edible flesh. The same acres, devoted to crops suitable for human consumption, will support from 4 or 5 to 10 to 12 times the number of human beings per acre (depending on soil, climate and the type of animal in question).

"From this point of view, population increase will

compel a steady reduction in the consumption of flesh and a corresponding increase in the use of seeds, fruits, leafy greens, root vegetables and vegetable oils and starches. Sheer economic necessity is forcing humanity toward a vegetarian diet.

“Vegetarians, however, do not enjoy being the driven slaves of necessity. They prefer to make choices and therefore become, to that extent, masters of their own destinies. This viewpoint associates vegetarians with several other groups of peoples who aim to live purposefully, rationally, deliberately. First among such purposive groups are the *ethicists* who believe in living a good life rather than a bad one. Second, come the *humanitarians*, who respect life and seek to increase and enhance it. Third come the *healthists* and *hygienists*, who hold that since health is normal and disease abnormal, people who live normal lives will be free from disease and will enjoy health. Thus vegetarians are intimately associated with purposeful, forward-looking people whose objective is a good life.

“Persons who are vegetarians may be and should be ethicists, seeking the good; humanitarians, respecting and enhancing life; healthists, promoting the normal functioning of body, mind and spirit.” Address: U.S.A.

4551. Rudd, Geoffrey L. 1959. Vegetarianism must be recognized: The British Vegetarian editorial. *British Vegetarian*. Jan/Feb. p. 1-6.

• **Summary:** Contents: Introduction. The point of crisis. Facts which are ignored. Points which indicate vegetarianism. Summary and suggestions.

“That the development of plant-milks should be actively encouraged, since these can be more closely adapted to human needs than animal milks, will have a longer shelf life, and be free from several health hazards inseparable from animal milk” (p. 5-6).

Note: This is the earliest English-language document seen (Aug. 2013) that contains the term “plant-milks” (or “plant-milk”—hyphenated). Address: Secretary of the Vegetarian Society.

4552. Walley, Ersel. 1959. India a logical protein market: Soybean Council of America, Inc. *Soybean Digest*. Feb. p. 20.

• **Summary:** “From an address before the Delhi Rotary Club, New Delhi, India, Jan. 8. Mr. Walley of Fort Wayne, Indiana, chairman of the market development committee of the American Soybean Association, and Howard L. Roach, president of the Soybean Council of America, Inc., were in charge of the soybean exhibit at the U.S. Trade Fair in New Delhi, Dec. 10 to Jan. 10.

“The soybean crop, introduced into the United States from the Orient at the turn of the century, did not assume commercial importance until after World War I. The estimated production for 1958 was 574 million bushels, and

increase of 70-fold in 30 years.

“As a pioneer grower it was my privilege to be identified with this very important and significant development in American agriculture.”

“In 1935 your own Mr. Gandhi said, ‘The soybean stands at the top of all known articles of diet...’

“My personal enthusiasm for the extended use of soybean products for direct human consumption began in Germany in 1948 when I saw the remarkable results secured from adding full fat soy flakes to the diet of emaciated men being returned as released war prisoners from the slave labor camps of Siberia. This interest in promoting the use of soybeans as an economic and valuable source of protein and fat for those whose diets are deficient in these essential elements has continued since that time.

“In the past 3 years it has been our privilege to cooperate with the Japanese soybean industries in promote the use of soybeans as food in Japan through increased use of such foods as tofu, miso, soya sauce and many other soya products more generally known. Hundreds of nutritionists have been trained to carry the story of soy proteins and fats to Japanese households.”

In Europe, the Soybean Council of America, Inc. is teaching processors how to blend “soybean oil with olive oil to produce an acceptable and cheaper cooking oil which will be available in larger quantities to more people.”

“Another important achievement in Europe is the increased use of soy flour in bread. Adding 5% soy flour greatly increases bread’s protein content and value.

“You may ask why we came to India. India is important. Here you have one-seventh of the world’s population and one-fifth of the free people of the world. Your future holds great promise. As you industrialize we feel you can and will need to import additional proteins and fats for food.” Address: American Soybean Assoc.

4553. *Vegan (The)*. 1959. Plantmilk News. 11(4):19. Spring.

• **Summary:** “No. 8, February, 1959, reprinted by kind permission of the Plantmilk Society.

“*Plantmilk News* takes pleasure in announcing that retail distribution of the first British plantmilk is planned to begin within a few weeks. Details of this product, which has been conceived and developed since the formation of the Plantmilk Society in June, 1956, are given below.”

4554. *Vegan (The)*. 1959. Soya-based plantmilk. 11(4):19-20. Spring.

• **Summary:** “The successful results obtained on a number of babies who have been receiving this plantmilk during the last year have encouraged the manufacturers to make arrangements for large-scale production.

“It is hoped that the product will be put on the market in a few weeks’ time under the name ‘Wanderlac,’ although this is not yet finally decided. The cost will be 6s. 8d. [6 shillings,

8 pence] for a tin containing one pound of the powder.

"When re-constituted with water, this will make about six pints of a liquid food closely resembling cows' milk in appearance, flavour, and nutritive value.

"The content of nutrients will in general closely resemble that of cows' milk, but in certain respects will be superior to cows' milk and more closely resemble that of human milk.

"Wanderlac can be used as a drink or as an ingredient in puddings and other dishes, replacing cows' milk for infants, children and adults. It should be available from health food stores in a few weeks' time.

"Further details can be obtained from A. Wander Limited, 42 Upper Grosvenor St., Grosvenor Square, London, W.1., who are already supplying Wanderlac to babies urgently needing it: or from Dr. Frank Wokes, King's Langley, Herts.

"The Plantmilk Society has taken a keen interest in the development of Wanderlac from its first conception. In the early days, the Society was able to give some practical assistance to meet an emergency, in a case of a baby who was unable to tolerate cow's milk. Supplies of American plantmilk were made available by the Society to supplement Wanderlac, then without any name and in its first experimental form

"Considerable credit is due to Dr. Frank Wokes for his skilful, persistent, and painstaking work on this piece of original research and development. In his turn, Dr. Wokes has acknowledged the value of the moral support and interest which the Society has been more than glad to afford him in his work.

"To date Wanderlac has been available only in cases of special need, for the feeding of infants unable to tolerate animal milk. There is evidence that in one case at least its use resulted in the saving of a baby's life. Once the product becomes available more generally, the reactions of consumers will be awaited with interest. Wanderlac is primarily intended to meet the nutritional needs of those who for various reasons would prefer not to include animal milk in their diet.

"The Plantmilk Society will retain considerable interest in the future development of Wanderlac. It is pointed out, however, that in future all enquiries concerning this product should be directed as overleaf, and not to the Plantmilk Society.

"It merely remains to wish Wanderlac every success, and to express the pleasure which every member of the society must feel in the fact that this product, so much in line with the Society's object, is about to become generally available."

The next article, titled "Leaf protein research," explains that the Plantmilk Society has been involved in this work since October of this year, when it granted Dr. Franklin a commission to proceed with research.

4555. *British Vegetarian*. 1959. Soya-based plantmilk. March/April. p. 65.

• **Summary:** This half-page article, reprinted from *Plantmilk News* (Feb. 1959), states: "The successful results obtained on a number of babies who have been receiving this plantmilk during the last year have encouraged the manufacturers to make arrangements for large-scale production.

"It is hoped that the product will be put on the market in a few weeks time under the name 'Wanderlac,' although this name is not yet finally decided. The cost will be 6s. 8d. for a tin containing one pound of the powder.

"When reconstituted with water, this will make about six pints of a liquid food closely resembling cows' milk in appearance, flavour, and nutritive value.

"The content of nutrients will in general closely resemble that of cows' milk, but in certain respects will be superior to cows' milk and more closely resemble that of human milk.

"Wanderlac' can be used as a drink or as an ingredient in puddings and other dishes, replacing cows' milk for infants, children and adults. It should be available from health food stores in a few weeks' time.

"Further details can be obtained from A. Wander Ltd., 42 Upper Grosvenor Street, Grosvenor Square, London, W.1, who are already supplying 'Wanderlac' to babies urgently needing it; or from Dr. Frank Wokes, King's Langley, Herts."

4556. Gandhi, Mohandas Karamchand. 1959. The moral basis of vegetarianism. Compiled by R.K. Prabhu. Ahmedabad, India: Navajivan Publishing House. 34 p. April. [25 ref]

• **Summary:** This booklet was compiled from 25 of Gandhi's earlier writings. Contents: 1. Food values: Milk, cereals, pulses, vegetables, fruits, ghee and oil, how often and how much to eat (from *Key to Health* 1956 ed., p. 13-27). 2. Unfired food (from *Young India* 1928-29). 3. Vital need for research (from *Young India* 1929, and *Harijan* 1935). 4. Vegetarianism (from *Young India* 1926, *Autobiography* 1958 ed. p. 237, *Harijan* 1933, and *India's Case for Swaraj* 1932 ed., p. 402-03). 5. Not an end in itself (from *Young India* 1921, 1928). 6. The moral basis of vegetarianism (Address to the London Vegetarian Society on 20 November 1931). 7. Our daily diet: Rice, wheat, cereals, milk, honey, gur [unrefined sugar], fruits, green leaves, condiments (from *Young India* 1929, *Harijan* 1935, 1942, and *Key to Health* 1956 ed., p. 27-29). 8. Minimum diet (from *Harijan* 1942).

M.K. Gandhi lived 1869-1948. The compiler, Ramachandra Krishna Prabhu was born in 1883. The first edition, 10,000 copies, was published in April 1959. Address: Bombay.

4557. Hoetzel, D. 1959. Heutiger Stand der Ernährungslehre [The present status of nutritional education]. *Ernährungs-Umschau* 6(3):82-85. May/June;

6(4):107-11. July/Aug. [Ger]

• **Summary:** Includes a discussion of the nutritional needs of vegetarians. Table 2 (p. 85) shows the weight of different foods that one must consume in order to get 75 gm of protein. Address: Institut fuer Ernahrungswissenschaft an der Justus-Liebig-Universitaet Giessen.

4558. Jolliffe, Norman; Archer, M. 1959. Cardiovascular: Statistical associations between international coronary heart disease death rates and certain environmental factors. *J. of Chronic Disease* 9(6):636-52. June. [32 ref]

• **Summary:** International food and mortality statistics support the hypothesis that coronary heart disease mortality is positively associated with intake of saturated fats and, to a lesser extent, with intake of animal protein. Address: Diet and Coronary Heart Disease Study Project, Bureau of Nutrition, Dep. of Health, City of New York.

4559. *British Vegetarian*. 1959. A vegetarian research centre. July/Aug. p. 138-40.

• **Summary:** A vegetarian research laboratory is being established in the Science Department of Stanborough School, Watford, Herts., England. Seventh-Day Adventists, who administer the Stanborough School, are making great efforts to raise funds to support the research. The laboratory will conduct nutritional investigations, focusing particularly on vegetarianism. Dr. Frank Wokes has been invited by the school board to organize the research. A life-long vegetarian, he is well known for his nutritional research during the last 18 years at the Ovaltine Research Laboratories. He has been a pioneer in showing the importance of vitamin B-12 in vegetarian diets and in improving the quality of vegetable protein. One outcome of this work was the development of a new soyamilk product, fortified with vitamin B-12 and launched recently under the name Wanderlac by A. Wander Ltd., which also makes Ovaltine. "This first British plantmilk has been used with success to replace milk in various allergic conditions, including the disease galactosaemia" [galactosemia].

Note. This is the earliest English-language document seen (Aug. 2013) that contains the term "replace milk" in connection with soyamilk.

Stanborough School provides a particularly suitable site for the research center, in part because it was the site, 27 years ago, of the first Experiments in Great Britain on the basal metabolism of vegetarians. The results were published in the *Journal of Biological Chemistry* (1932).

A photo shows the new laboratory at Stanborough Park. Note: *Webster's Dictionary* defines galactosemia (a term first used in 1934) as "an inherited metabolic disorder in which galactose accumulates in the blood due to deficiency of an enzyme catalyzing its conversion to glucose."

4560. *British Vegetarian*. 1959. Plantmilk is here! July/Aug.

p. 153.

• **Summary:** Vegetarians in Britain will be glad to know that "the first step towards overcoming dependence on dairy produce has been achieved with the of 'Wanderlac' to the market, to take the place of cow's milk." This product is made by A. Wander Ltd., manufacturers of the well-known Ovaltine. Though it was introduced some months ago, only very limited quantities have been available, solely for the treatment of sick children, "with such marked success in certain cases that the medical profession has become very interested indeed in its remedial uses."

The protein in Wanderlac is derived entirely from soyabeans, and its amino acid pattern is said to be similar to that of cow's milk. D.L.-Methionine, a limiting essential amino acid, and vitamin B-12 are added to increase the protein quality.

A table compares the nutritional composition of Wanderlac (reconstituted), cow's milk, and human milk. Wanderlac and cow's milk both contain 3.3% protein, vs. only 1.0% in human milk. Wanderlac contains 2.6% fat vs. 3.7% in cow's milk and 3.8% in human milk. Appreciation is expressed to the Plantmilk Society, to Dr. Frank Wokes, and to Messrs. A. Wander Ltd. "whose concerted efforts have resulted in this achievement, which brings vegetarians another step nearer to their final goal of a completely humane way of life."

Note. This is the earliest English-language document seen (May 2015) that contains the term "Plantmilk Society."

4561. Chhabra, Arun K. 1959. The scope of soybeans in India. *Soybean Digest*. Sept. p. 26-27.

• **Summary:** Mr. Chhabra, who helped the Soybean Council of America at two fairs, in New Delhi (with Howard Roach, president of the Council) and Calcutta (with Fred Hafner of General Mills), will enter Iowa State University this fall. "A little less than 2 million people attended the fair at each place," from poor peasants to Prime Minister Nehru.

"At Calcutta alone we distributed 200,000 pamphlets, mainly among adults. At our booth we had hung up some signs, notably, 'Soybeans for Healthy and Strong Bodies,' and 'Soybean Story—A Possible Solution to India's Food Problem.' Scores of people would gather around the booth and ask for an explanation.

We had kept the soybean oil, soy flour, and toasted soy proteins side by side on a table and we would explain to the people the importance and use of each of them. Particularly we told them that 2 ounces of soy proteins when mixed with a pound of rice double the protein content of the food and cost only 1½¢ in India. Many people took coins from their pockets and asked for the vials. Needless to say they felt disappointed when we told them we did not sell them."

The many women visitors "were interested in soybean oil, soy flour, soy milk, and various other baby foods."

"In collaboration with the wheat people we prepared

large quantities of doughnuts daily and distributed then freely among children, students, special invitees,” etc.

The fair was just one of the Council’s activities in India. “In order to create a market in another country you have to have (a) a genuine demand by the general public, (b) cooperation of the local business and industry, dealing in the same kind of article, and (c) approval by the government.”

“Most of the population is vegetarian and though the number of cattle is larger than anywhere in the world, religious proscriptions, both Buddhist and Brahmanist, help keep down the consumption of animal protein. Thus the diet in the North mainly consists of whole wheat bread and vegetables, while in the greater part of the country rice is eaten with vegetables and with small quantities of vegetable oils and fish. However, as there is comparatively more consumption of milk and its derivatives in the North, the people are healthier than their brethren living in the South.” A small photo shows Arun K. Chhabra. Address: Nagal Township, India.

4562. Kirschner, H.E. 1959. What about fasting? *Let’s Live*. Oct. p. 26-27.

• **Summary:** Dr. Kirschner, who advocates therapeutic use of raw food juices, was skeptical of therapeutic fasting at first—even though the natural hygienists have waxed eloquent for more than a century about this method of treating the sick. Though he was in normal good health, he decided to go to an institution in the mountains about 17 miles from Harrisburg, Pennsylvania, and undergo a supervised 7 day fast. For “seven days nothing but two quarts of water passed my lips each day. I was on what they call a ‘total fast.’ After the second day the pangs of hunger left me and I did not miss food. I was surprised that I did not become weak... I was amazed at the beneficial results. My blood pressure dropped from 175/95 to 120/80... But best of all I lost 15 pounds in weight...” Five additional days were required to “break” the fast—12 days in all... “I was happily surprised at the improvement in my eyesight, and how much better I felt in so many other ways...”

Leaders of the natural hygiene movement include Dr. Sylvester Graham, Dr. Trall, Dr. Jackson, “and my friend the late John Harvey Kellogg, M.D. of Battle Creek [Michigan] fame.” Address: M.D., 748 Crescent, Monrovia, California.

4563. Richard, C. 1959. Le chao: Fromage de soja fermenté, salé et alcoolisé [Chao: A fermented soy cheese, containing salt and alcohol]. *Societe des Etudes Indochinoises, Bulletin (Saigon)* 34(3):317-24. Oct. [14 ref. Fre]

• **Summary:** Contents: Introduction and types of soyfoods in Vietnam. Preparation of Chao. Chemical composition. Culinary uses of Chao: In vegetarian diets, in regular diets. Summary.

Chao, a “cheese analog,” is widely consumed in Vietnam. It is prepared as follows: Coagulate soymilk with

vinegar or nigari. Press the tofu well, cut it into cubes or parallelepipeds from 2 to 4 cm on a side, and let it dry on mats for 20-24 hours. Salt it and leave it for 24-48 hours. Then wash the tofu cubes to remove the excess salt. Put the cubes in pots of glazed stoneware with rice wine; leave for 20 days. Photos show: (1) Tofu in its earthenware pot. (2) Overhead view of the cubes of chao surrounded by the brining liquor.

Note: This is the earliest document seen (Oct. 2011) that uses the word *Chao* to refer to fermented tofu.

A table gives the chemical composition of five samples of Chao sold in South Vietnam. They contain on average: moisture 76%, salt 11%, alcohol 5%, protein 7%, oil 3.5%.

Culinary uses: In Vietnam, Chao—a true food condiment—serves to season various dishes and to aromatize or perfume (*aromatiser*) certain sauces. Because of its slightly tart and salty taste, it is much prized by vegetarians, for this soya cheese (*fromage de soja*) contains only vegetable proteins (*protéines végétales*). In vegetarian diets, it is incorporated into rice dishes and rice-based soups, and often accompanies various vegetables—such as cucumbers. Because of its low price, it is often used in place of *tuong* sauces—which are also made by enzymatic fermentation of soybeans. Among the upper classes in Vietnamese society, Chao is mixed with pimento, vinegar, sugar, and oil to make a tasty condiment called *Chao tói ớt*, which is used to enhance the taste of dishes that contain no meat or fish. On the 1st and 15th days of each month, when Buddhists eat no meat, garlic, or onions, they enjoy this tasty condiment.

In regular diets, one usually adds sugar, salt, oil, and pimento. The condiment thus obtained is used to add aroma to roasted or broiled meats, rice noodles, and various legumes. Sometimes it is used as a basting sauce for small pieces of chicken or pork. Address: Docteur en Pharmacie, Chef de Laboratoire, Institut Pasteur de Saigon.

4564. Winchell, Joan. 1959. Readers comment on cafes. *Los Angeles Times*. Dec. 17. p. A3, A10.

• **Summary:** “Anent your wish for an Indian restaurant in L.A.; the Self-Realization Fellowship on Sunset [Boulevard] serves Hindu-style Calcutta croquettes. Helpfully Yours, H.V.G.”

Note: Chef Akasha Richmond says that her friend Shakti used to eat there.

4565. *New York Times*. 1959. Woman, 56, walks 373 miles from Edinburgh to London: Takes 7-day hike to prove power of vegetarian diet and lands in hospital. Dec. 25. p. 26, col. 2.

• **Summary:** A photo shows Dr. Moore.

4566. Fellows, Lawrence. 1959. Britain observes quiet Christmas: Queen hears broadcast of her recorded greeting—Berliners fete G.I.’s. *New York Times*. Dec. 26. p. 5, col. 1.

• **Summary:** Article includes an interview with a British woman doctor, B. Moore, 56, who walked 373 miles from

Edinburgh, Scotland, to London to prove the merit of her vegetarian diet.

4567. Hedrick, H.B.; Boillot, James B.; Brady, D.E.; Numann, H.D. 1959. Etiology of dark-cutting beef. *Missouri Agricultural Experiment Station, Research Bulletin* No. 717. 60 p. Dec. [104 ref]

• **Summary:** Summary: "Dark-cutting beef is caused by cattle being subjected to prolonged ante-mortem stress. Any form of stress, such as excitement or trauma, which will arouse the sympathetic nervous system and stimulate the increased release of adrenaline over a prolonged period (approximately 24 hours or longer) can cause the depletion of glycogen and this condition to occur."

4568. McCay, Clive M. 1959. The struggle for better bread: Number four in the series Use and Abuse of Food. *Natural Food and Farming (Atlanta, Texas)* 6(7):12-13, 30. Dec.

• **Summary:** An excellent exposé of the U.S. baking industry and the poor white bread it makes. "Within the baking industry is an ever-increasing attempt to by the large bakers to gain a monopoly by destroying the intermediate and smaller bakers."

The best and most natural and wholesome breads are dark whole grain breads. "The first great opposition to the improvement of bread stems from the millers of flour. This has been true for more than a century since the campaigns of Sylvester Graham to give the world a better bread and flour."

Prof. McCay views compulsory enrichment of bread as a poor idea—as did E.V. McCollum, the dean of American nutritionists. The large bakers spend a few pennies on enrichment, then charge high prices for the bread. Typically three vitamins and iron are added in the enrichment process.

Concerning McCollum: "We need some celebrations for such men for their honesty and determined defense of public interests in the face of attacks from subsidized scientists and special predatory interests."

"Probably the greatest objection to enrichment is the millions of dollars spent in wasteful advertising by the bakers and millers. Such dollars could have been spent in research that would have given the world the best possible bread. If this money had been turned into useful research, both the bakers and millers might have discovered an astounding increase in the use of their products."

Excellent breads are made in Germany from Steinmetz flour (which is made after rubbing off only the outer fiber of the whole wheat grain) and in the USA from sprouted wheat—"which may have a future that is undreamed of today." Address: Ph.D., Prof. of Nutrition, Cornell Univ., Ithaca, New York.

4569. Axon, William E.A. 1959-1960. Brotherton, Joseph (1783-1857). In: *Dictionary of National Biography [UK]: From Earliest Times to 1900*. Oxford, England: Oxford

University Press. 27 vols. See vol. II (Beal-Browell), p. 1354.

• **Summary:** A reformer, incl. an parliamentary reformer. 1783 May 22—Born at Whittington, Chesterfield. the son of John Brotherton, who had been a schoolmaster and an exciseman. 1789—The family moved to Manchester and the father established a cotton mill. 1802 ca—Joseph became his father's partner. 1805—Joseph joined the Bible Christian Church. 1806—He married his cousin, Martha Harvey [1783-1861, a sister of William Harvey]. "As Bible Christians, they were vegetarians and total abstainers" [from intoxicating drinks]. 1812—Mrs. Brotherton published anonymously "Vegetable Cookery" in numbers [in a periodical]. 1818 ca.—He became pastor of his church. 1819—He retired from business with a competency [sufficient means to afford the necessities and conveniences of life]. 1819 ca—The book "Letters on Religious Subjects" is printed at Salford; he wrote two essays on abstinence from intoxicating liquors from and animal food which appeared in it. The first of these essays is regarded, in its separate form, as the earliest tract advocating teetotalism. The book was immediately reprinted in Philadelphia, Pennsylvania. 1821—Mrs. Brotherton's 'Vegetable Cookery' is first collected into book form. "He was a vigorous local politician, and subscribed to the sufferers at the Peterloo Massacre."

1832—He was elected as the first member of parliament (MP) from Salford [near Manchester] under the Reform Act of 1832. He was continuously re-elected until his death, his expenses being paid by his constituents. He was a reformer, a liberal, and a free trader. "His good temper secured him general respect." 1842 Feb.—In answer to an attack that he had amassed an enormous fortune by the factory system, he replied [based on a famous quotation from Epicurus] that his "riches consisted not so much in the largeness of his means as in the fewness of his wants."

1857 Jan. 7—He died suddenly in an omnibus [at about age 74]. A public subscription was established to form a fund for purchasing books for local institutions. He was buried in the Salford cemetery. His statue, by Matthew Noble, was erected in Peel Park—in part because he had helped to found the library attached to the Peel Park Museum. On the statue was inscribed (with small alteration) his 1832 statement about his riches and wants. One portrait by Wescott is in the Peel Park Museum, another by W. Bradley is in the Salford town hall, and a third is in the Manchester town hall.

1861 Jan. 25.—His widow, Martha Harvey Brotherton, died at age 79.

Sources: (1) Article in *Book-Lore*, Aug. 1885, by W.E.A. Axon. (2) Manchester Papers, 1857. (3) Memoir of Rev. Metcalfe (Philadelphia, 1886). (4) Prince's Poetical Works (1880), vol. ii, p. 363. (5) Bamford's Homely Rhymes, 1864, p. 126. (6) *Law Times*, 13 June 1871. (7) Edwards's Free Libraries. (8) Information from Miss Helen Brotherton. Address: [England].

4570. Arie, T.H.D. 1959. Pythagoras and beans. *Oxford Medical School Gazette* 11(2):75-81. [28 ref]

• **Summary:** “Pythagoras forbade his disciples to eat beans. The Bean Veto, as we shall call it for shortness, was proverbial in Antiquity... The strict vegetarianism which he demanded seems a reasonable consequence of his doctrine of metempsychosis... Whenever they mention the Bean Veto ancient writers seem to feel a challenge to explain it.” Diogenes Laertius, Gellius, Empedocles, Philostratus, and Porphyry all addressed this question. “It will be no surprise to readers of this journal that my suggestion is that the origin of the taboo lies in the prevalence of favism in the Mediterranean lands. Certain evidence which I shall describe suggests that Pythagoras himself may have suffered from this condition... The locus classicus in the English literature, for favism as a clinical entity, is a paper by Luisada (1941). There is also an older Italian monograph by Manai. Brief descriptions are to be found in all the textbooks of haematology.”

Note: *Webster's Dictionary* defines metempsychosis as “the passing of the soul at death into another body either human or animal.”

Webster's Third New International Dictionary defines favism (derived from the Italian *favismo*, from *fava* = broad bean + *ismo* = ism), as “a severe allergic reaction caused by eating the broad bean or by inhaling its pollen that is marked by hemolytic anemia, eosinophilia, jaundice, fever, and often diarrhea and is observed chiefly in southern Italy.” Address: England.

4571. Baur, John E. 1959. The health seekers of southern California, 1870-1900. San Marino, California: Huntington Library. ix + 202 p. Foreword by John W. Caughey. Index. 24 cm. Series: Huntington Library Publications. [310 ref]

• **Summary:** Discusses: The gold rush and the health rush. California's population growth: The health seekers represented “the first big influx to southern California, and the chief dynamic in the region's development” in the 1870s, 1880s (the boom years), and 1890s. It was aided by the introduction of the navel orange, abetted by the arrival and promotions of the Southern Pacific and Santa Fe railroads, and swelled by the promotional antics of real estate developers and agents and chambers of commerce. Each of these elements contributed to the population growth to about 76,000 in 1880, to 221,000 in 1890, and 325,000 in 1900. At least a quarter of the new arrivals are estimated to have come as health seekers. In “almost every important respect—agricultural, commercial, residential, cultural—this health rush permanently changed southern California (p. viii-ix, by John W. Caughey). Medical advice, diet and outdoor living (p. 21-26).

The sanatorium / sanitarium belt, Los Angeles as a resort, diet. The main types of resorts were desert, mountain,

mineral springs, and seaside. (p. 32-38). Sanitariums and hospitals (p. 39-42). Health foods, diet, Seventh-day Adventists, and the Battle Creek Sanitarium, Michigan (p. 47-50). The health rush and its effects, Pasadena founded in 1874 as an early health resort and community for invalids from Indiana (p. 51-54). Sanatoriums (p. 57-58). Diet and Dr. Francis M. Pottenger, who came to Monrovia in 1895 for his wife's health. Despite her early death, he loved California and “in 1903 opened the Pottenger Sanatorium, a private residential hospital for tuberculars of all stages.” It was successful from the beginning and “the first modern sanitarium in southern California.” There were only 60 such hospitals in the USA at that time. Pottenger's sanitarium attracted considerable attention because of its advanced methods and high percentage of recoveries (p. 59-60).

Small southern California towns were often overwhelmed with the arrival of hundreds of health seekers, many of whom were unable to secure lodging. In 1872 Santa Barbara, which had long promoted itself as a resort for health and pleasure, suddenly became a sanitarium, and the Arlington Hotel was built (p. 67-68).

Not far from Santa Barbara lies the Ojai Valley, publicized as a resort town nationwide by Charles Nordhoff. Laid out in 1874, it had two well-patronized invalids' hotels for those “seeking relief from the ravages of tuberculosis and the discomforts of asthma” (p. 71-72).

In “1886 Dr. Wellwood Murray and his wife established a small resort at Palm Springs where they regained their health and soon began to welcome dozens of boarders, who were mostly tuberculars.” “It was not the climate that cured, but the new way of life—rest, relaxation, a psychology of serenity...” (p. 77-78).

The Idyllwild Sanatorium opened on 10 April 1901. It was an early example of medical philanthropy, funded by 40 local physicians and 20 other important citizens, who spurned profits and worked to get persons in the early stages of tuberculosis out of the hotels and boarding houses of large towns and into the sunshine and mountain air. Yet by 1907 this model resort failed. Its counterpart was Loma Linda, which took over a hotel already built (in 1886 in the midst of the great boom). “Unfortunately, Loma Linda shared the fate of Idyllwild, and its quarters once more reverted to hotel status” (p. 85-86).

By the 1890s, California doctors were at least as advanced in the study of lung diseases as their eastern colleagues. “Few individuals have written more words on tuberculosis than Francis M. Pottenger” (p. 86). Yet quackery was also common. “In 1905 a member of the local board of medical examiners called Los Angeles County the ‘Mecca of the quack.’ and few doctors would dispute the unpleasant nickname (p. 87). This area became known as the “Sanitarium Belt” (p. 88-89). The Pasadena Young Men's Christian Association (YMCA), established in 1886, was active in trying to help the sick. In December 1891 the

Cottage Hospital at Santa Barbara was opened (p. 97). In 1886 the Temecula Land and Water Co. laid out Murietta, a spa with mineral springs (p. 108).

Southern California grew up as a health resort and attracted famous people. While many historians have overlooked this unusual story, but James M. Guinn helped to organize the Historical Society of Southern California in 1883, and wrote two solid histories of the region in 1902 and 1907. Other good histories soon followed (p. 126-30).

One health seeker who would eventually become the “most powerful of all local journalists was Harry Chandler.” While a promising student at Dartmouth College, his health suddenly broke and he staked all his hopes on a trip to Los Angeles. He went to work on a ranch, then for the *Los Angeles Times*. Chandler rose rapidly, married the daughter of owner Harrison Gray Otis, and when Otis died in 1917, Chandler became proprietor of what would become southern California’s greatest newspaper (p. 130).

There is a long discussion of Abbot Kenney, who came to live in a community at Sierra Madre by 1882. He wrote on outdoor life and health, and later developed Venice Beach and its canals to help promote it as “the American Italy” (p. 132). Other prominent health seekers to Southern California are also discussed: Thaddeus S.C. Lowe, Helena Modjeska, Walter Q. Gresham, John C. Frémont (Fremont), Joseph Pulitzer, Joseph Medill, Andrew McNally, Philip Danforth Armour (the “world’s greatest butcher”), Eugene Field. These men brought as much talent and human eminence to California as had the earlier gold rush (p. 141-49).

The failed movement to build state-sponsored sanitariums for tuberculosis / consumption / phthisis (first petition was 1869). Address: Los Angeles, California.

4572. De Coti-Marsh, Charles. 1959. Prescription for energy. London: Thorsons. 204 p. Illust. Portrait. *

4573. Encyclopedia Britannica (14th ed.): Vegetarianism. 1959. Chicago, Illinois: William Benton, Pub. See vol. 23, p. 27-28.

• **Summary:** “Vegetarianism, a word which came into use about the year 1847, as applied to the practice of living on foods from which fish, flesh and fowl are excluded...”

“The fact, however, must not be overlooked that while vegetarian societies claim as ‘vegetarians’ all who abstain from flesh foods, there is a large and growing number of people who repudiate the name of ‘vegetarian’ because of its associations, but who none the less, for some of the reasons detailed below, abstain from eating anything that has been killed.”

The main reasons advanced for practicing a vegetarian or fruitarian diet are: 1. Health (animals are affected by infectious diseases such as parasites and tuberculosis; the flesh of artificially-fed animals is full of excretory substances which, along with uric acid or rapid tissue-

destroying disease, may end up in humans, e.g. gout, cancer). 2. Economy (one can obtain more nutrients for less cost from a vegetarian diet). 3. Social economy (an acre of land can produce 2 to 20 times as much food from plants as from cattle or their feed). 4. Racial improvement (every prosperous community should aim to have a large proportion of farmers who labor growing crops; animals require less labor). 5. Character improvement (“On the ground that after the virtues of courage and valour and fearlessness have been taught in the lower stages of evolution, the virtue of gentle humaneness and extended sympathy for all that can suffer should be taught in the higher cycles of the evolutionary spiral. Flesh-eating entailing necessarily an immense volume of pain upon the sentient animal creation should be abstained from by the ‘higher classes’ in the evolutionary scale”).

Vegetarian societies have been organized in many countries, chiefly in the United Kingdom, America, Germany, France, Austria, Holland, and Australia. “In England, the oldest and one of the most important societies is ‘The Vegetarian Society,’ of which the headquarters are at Oxford Street, Manchester. An attempt has been made to organize the various vegetarian societies of the world under the title of ‘The Vegetarian Federal Union.’ The headquarters of the London societies and of the ‘Union’ are at Memorial Hall, Farringdon Street, E.C.

“In the religious world the Seventh-Day Adventists (who are connected with many sanatoria and the manufacture of food specialties) and some Bible Christians, the worshippers of Vishnu and the Swami Narang and Vishnoi sects, amongst others, preach abstinence from flesh food. The Salvation Army, the Tolstoyans and the Doukhobors encourage it. A number of orders in the Roman Catholic church (e.g., the Trappists) and in the Hindu faith (e.g., the Dadupanthi Sadus) are pledged abstainers...”

“In former years the ‘Vegetarian Society’ was the most active in producing literature, but since about 1901 the Order of the Golden Age has come to the front with new and up-to-date books, booklets and leaflets, and the Ideal Publishing Union has reprinted much of the earlier literature. The chief periodicals are the *Vegetarian* (weekly), the *Herald of the Golden Age* (monthly), the *Vegetarian Messenger* (monthly), the *Vegetarian* (American monthly), the *Children’s Garden* (monthly).”

4574. Encyclopedia Britannica: Doukhobors. 1959. Chicago, Illinois: William Benton, Pub. See vol. 7. *

• **Summary:** In 1899, the arrival in Western Canada of over 7,000 vigorous Russian Doukhobor immigrants helped enlarge the vegetarian population of Canada and of the New World. The Doukhobor religion forbade killing, since love is regarded as the exclusive basis of human relationship to all living creatures. The Doukhobors adhered strictly to a lacto-ovo-vegetarian type of diet.

4575. Fernandes Teixeira, Edgar. 1959. Enormes possibilidades para o cultivo da soja [The enormous possibilities for soybean cultivation]. In: 1959. Soja no Rio Grande do Sul. Secretaria da Agricultura (Companha da Produtividade Agrícola): Porto Alegre. 83 p. See p. 3-16. Chap. 1. [Por]

• **Summary:** Discusses: Soybean cultivation in Japan. Soya in India (and the work of Mahatma Gandhi starting in 1932). Soya in the USA. Soya in Soviet Russia (from 1926 to 1943 the area planted to soybeans grew four-fold). Soya in Brazil. Soya in Sao Paulo. Nematodes: An obstacle. Address: Secretaria da Agricultura, Diretoria Geral, Brazil.

4576. Franck, Frederick. 1959. My days with Albert Schweitzer: a Lambaréné landscape. New York, NY: Henry Holt and Company, Inc. 178 p. Illust. by the author. 22 cm.

• **Summary:** In the chapter titled “Animals in the Landscape,” the author concludes that Dr. Schweitzer “loves life, animals, and people equally well.” He gets totally involved whenever he sees a suffering creature. “He will go to great lengths in order not to torture or kill animals unnecessarily, and will put a caterpillar carefully on a leaf instead of crushing it under his foot. But finding a nest of touchingly naked baby rats in a box which ought to contain aspirin, he will have them destroyed, though not without regret.” He will also consent to have dangerous snakes, mosquitoes, and tsetse flies killed “for he realizes that in the combat against disease trillions of microbes have to be sacrificed for human life. His Reverence for Life which, as I see it, has—consciously or unconsciously—its origin in profound nature mysticism, is tempered with good sense. No vegetarianism is practiced at Lambaréné because the limits of reverence for other expressions of life are dictated not by arbitrary evaluations of lower forms of life, such as plants, and the higher life of animals, but by purely practical considerations. No life is valued above any other.”

Note: *The New York Times* described this as “The best book yet written on Schweitzer and his work in the jungle.” The author was born in 1909. Albert Schweitzer lived 1875-1965.

4577. Ogata, Sohaku. 1959. Zen for the West. London: Ryder, for the Buddhist Society. 182 p. Illust. Index. 22 cm. [2 ref]

• **Summary:** In the chapter titled “Life in a Zen monastery, the section on “Food” states that the meals are very simple. Breakfast consists of gruel and pickles. Lunch is rice mixed with barley, miso soup, and pickles. The evening meal is the same as breakfast. On special occasions, an extra dish will be added. Note: The monastery diet is free of animal products (vegan).

Sôhaku Ogata lived 1901-1973. In Japan, he was professor of Zen Buddhism at Hanazono University. During 1956-57 (during President Dwight Eisenhower’s

second term) he was invited by the U.S. government to be a Fulbright exchange professor and to deliver lectures on Zen Buddhism at Washington University (St. Louis, Missouri) and at the University of Michigan (Ann Arbor). Before returning to Japan, he visited England, The Netherlands, Belgium, Switzerland, France, Germany, Italy, and Monaco; he gave lectures on Zen and Japanese culture in many cities and towns. Address: Shokokuji Zen Monastery, Kyoto, Japan.

4578. Servico Social da Industria (SESI). Secretaria da Agricultura. 1959. Receitas de soja [Soybean recipes]. In: 1959. Soja no Rio Grande do Sul. Secretaria da Agricultura (Companha da Produtividade Agrícola): Porto Alegre. 83 p. See p. 77-83. Chap. 8. Excerpted from A Soja. ed. Servico Social da Industria. Dept. Regional do R.G. do Sul. [Por]

• **Summary:** Contents: 1. How to extract soymilk from 250 gm of soybeans. Condensed soymilk. Soymilk made from whole soy flour. 2. Recipes based on soymilk: Yogurt, soy cheese [tofu], soymilk *batida* (milk shake), ambrosia, gelatin with fruits and soymilk, souffle with soymilk, soymilk pudding. 3. Recipes made with with soy residue (*com resíduos de soja*): Soya *docinhos* with condensed milk, croquettes, Adventist roast. 4. Dishes made with whole soy flour. Recipes excerpted from “A Soja” (Serviço Social da Industria, Departamento Regional do Rio Grande do Sul). Address: Porto Alegre, Brazil.

4579. Ting, An-ni. 1959. An-ni su shih p’u [An-ni’s vegetarian cookery]. Taipei, Taiwan. 120 p. 19 cm. [Chi]*

• **Summary:** A Chinese vegetarian cookbook.

4580. Walker, Janet. 1959. The Janet Walker vegetarian cookery book—777 recipes. 1st American ed. New York, NY: Roy Publishers. 213 p. Illust. 22 cm.

• **Summary:** The author is a self-trained cook and has worked demonstrating vegetarian meals. She was encouraged to write this book by Mrs. Jenny Fliess of the Vega Restaurant in London. It was copyrighted and published in the USA in 1959. The author was born in 1902. The original British version, also published in 1959, has the same title (London: Neville Spearman. xvii + 220 p.). Another U.S. edition was also published in 1959 in North Hollywood, California, by Wilshire Book Company. Address: England.

4581. Zuercher, Erik. 1959. The Buddhist conquest of China. 2 vols. Leiden: E.J. Brill. *

• **Summary:** An early, excellent, carefully documented account of the origins of Buddhism in China.

4582. Freeman, Peter. 1959? World food crisis solved by vegetarianism. Letchworth, England: St. Christopher Press. 14 p. Undated. 8°. Reported and with a foreword by Douglas Deuchar. *

• **Summary:** This is the text of a lecture. The author, whose portrait is included, is a Member of Parliament.

4583. *Nutrition Reviews*. 1960. Coronary heart disease and dietary habits. 18(1):9-11. Jan. [18+ ref]

• **Summary:** “Statistics of coronary heart disease for twenty countries have been re-evaluated and a distinct association with high intakes of saturated fats and animal proteins has been found.”

4584. Barrow, J. Gordon; Quinlan, Carroll B.; Cooper, Gerald R.; Whitner, Virginia S.; Goodloe, Mary H.R. 1960. Studies in atherosclerosis. III. An epidemiologic study of atherosclerosis in Trappist and Benedictine monks: A preliminary report. *Annals of Internal Medicine* 52(2):368-77. Feb. [24 ref]

• **Summary:** Note: This is the earliest document seen (Jan. 2004) that uses the word “epidemiologic” in connection with vegetarianism or cardiovascular disease. Address: Atlanta, Georgia.

4585. McCay, Clive M. 1960. Weight control: Number six in the series Use and Abuse of Food. *Natural Food and Farming (Atlanta, Texas)* 6(9):8-9, 26, 28. Feb.

• **Summary:** Shows both Prof. McCay’s wide knowledge of the subject and his excellent sense of humor. “In her study of pregnant women, Helen G. Oldham found the women who ate a vegetarian diet supplemented with eggs and milk had the same nitrogen balance as the non-vegetarians.” Address: Ph.D., Prof. of Nutrition, Cornell Univ., Ithaca, New York.

4586. Cottral, G.E.; Cox, B.F.; Baldwin, D.E. 1960. The survival of foot-and-mouth disease virus in cured and uncured meat. *American J. of Veterinary Research* 21(81):288-97. March. [24 ref]

• **Summary:** “It was concluded that meat derived from animals infected with foot-and-mouth disease was not rendered free of the virus by the usual commercial procedures of ripening, boning, salting, and storage. The study showed that the virus could survive in certain tissues customarily included in such meat.” Address: Greensport, New York.

4587. Ohsawa, George S. 1960. Zen macrobiotics. New York, Paris, Brussels, Tokyo: Ohsawa Foundation. 103 p. Undated. 28 cm.

• **Summary:** Note: This is the earliest English-language document seen (Sept. 2017) that contains the word “macrobiotics” (or “macrobiotic”). This is also the earliest book known to macrobiotic recipes (Sept. 2017).

This bound, cloth cover book was owned by Herman Aihara, and is now (April 2011) in the library of the George Ohsawa Macrobiotic Foundation in Chico, California (President: Carl Ferre). The size is 8½ by 11 inches. The

cloth cover is pea green and on it, near the top, is written (on two lines): “Zen macrobiotics” with the word “Zen” in large bold capital letters. In the middle: “George S. Ohsawa,” the author. And near the bottom (on two lines): “Ohsawa Foundation: New York–Paris–Brussels–Tokyo.”

The book consists of leaves and the text is typewritten. All of the leaves in this edition are edited, some heavily, in two colors of ink: red edits by George Ohsawa, and blue by Lou Oles (According to Herman Aihara). There is no table of contents or copyright page. On the first leaf, near the top, the title is typewritten again on two lines: “Zen Macrobiotics.” Then the book begins:

“Two ways to happiness through health. Happiness is the goal of everyone in the world. But what is happiness, in the West, and specially in the Far West, America? I do not know. In the Orient happiness was defined by sages some thousands of years ago as consisting of five factors, as follows:

“(1) The first fundamental factor of happiness is joyfulness, an amusing, interesting, brilliant and healthy longevity.

“(2) The second, not to be worried about money.

“(3) The third, instinctive capacity to avoid accidents and difficulties that would cause premature death.

“(4) A loving realization of the order of the infinite universe at all levels.

“(5) Not to become the first as you will become the last. But try to become the last so that you will become the first forever.

“All Oriental philosophy is the practical teaching of how to realize such happiness. It is biological, physiological, social, economical, and logical. It is prohibited for the teacher to explain the deep significance of the philosophy of the constitution of the infinite universe...”

“... School education is completely unnecessary, and even detested. All great men are autonomous and self-made...”

Note 1. This section (two leaves) becomes the Forward in the next edition, which was printed in Japan.

The third leaf is a title page: Like the cover, it has text on 3 levels, but is typewritten. Title: “Macrobiotics: The Biological and Physiological Foundation of Zen Buddhism.” Author: George Ohsawa. Publisher: Ohsawa Foundation: New York–Paris–Brussels–Tokyo.

Note 2. The relationship between this title page, the title page of the mimeographed edition, and the cover is unknown.

The next two leaves, are titled “Health to Peace” and numbered “i” and “ii.” Note 3. They become the Preface in the next edition, which was printed in Japan.

Next is “iii” which is the Foreword in this mimeograph edition but becomes Chapter 1 in the next edition, printed in Japan.

Next are leaves “iv” through “xxii” which are the

Introduction in this edition, but become Chapter 1-3 in the next edition printed in Japan. After leave xxii, the leaves are numbered “8” through “86,” and after that is the back cover. The last section of the book is titled “The Case of Mr. E” (leaves 77-86). Note 4. It becomes the first appendix in next edition printed in Japan, which also contains a second appendix titled “The Pro-Forma Death Certificate...”

The mimeograph edition is thus missing pages 3-7. Moreover, all the pages are renumbered by Ohsawa by hand in the upper right corner. In Ohsawa’s numbering there are no pages numbered 1, 2, 5, 6, 7, 8, 10, 33 and 34 (a total of 9) and thus his page is numbered 112.

Because the mimeograph edition is bound, it appears that the pages were rearranged after typing but before publication and distribution.

Page 19: “With the conception of Principal Food and that of secondary food clearly distinguished, people of the Orient could live a happy, free and peaceful life from the beginning up to the importation of the brilliant Occidental civilization, more or less violent, with its industrial and scientific instruments... The Principal Food should occupy at least 60% of your eating.”

This bound, mimeograph book contains many recipes, all of which are numbered. Soy-related recipes include the following: In the section titled “Beans”: 117. Boiled soy beans with miso (the soy beans are first roasted until they pop). 118. Boiled beans (“Boil soy beans until tender. Seasoned with soy sauce and salt. Boil until liquid is gone. Prepare black [soy] beans in the same way.”)

Note 5. Later writings by Ohsawa show that by “black beans” he meant black soy beans, *Kuro mame* in Japanese. This is the earliest macrobiotic document seen (April 2013) that gives a recipe for whole soybeans.

119. Gomoku beans (boiled soy beans with vegetables). 120. Goziru soup (Gôjiru; ground soaked soybeans with vegetables). 121 and 122. “Aduki” [azuki, adzuki] beans. 159. Hiziji [Hijiki] with age (seasoned with “soyu” [sic, shoyu]). 160. Hiziki and soyabean (seasoned with syoyu [shoyu]).

In the section titled “Miso and syoyu preparation”: “Both miso and syoyu should be of traditional make.” 201. Sauce miso (miso-tahini sauce). 202. Miso cream. 203. “Muso” (miso and tahini with minced orange peel). 204. “Miso” soup (5 persons). 205. Carrot and onion au “miso” (15 persons). 206. Vegetable au miso. 207. “Oden” au miso. 208. Buckwheat “dango” au “miso.” 209. “Miso-ae.” 210. “Tekka” no. 1 (miso with minced yang vegetables—lotus root, burdock root, ginger—fried in sesame oil until very dry. Good for all yin diseases).

In the section titled “Syoyu”: Recipes 212-221 are seasoned with “syoyu” (shoyu, traditional fermented soy sauce). “Use the traditional syoyu in all cooking (vegetables and fish). Syoyu diluted with a little water is very good for ‘Sasimi’ [sashimi] and fried oyster, ‘Tempura’, fish

‘Sukiyaki’, ‘Tohu’ ([tofu] vegetable cheese of soya beans), etc.”

803. “‘Tohu’ plaster. Squeeze ‘tohu’ (white soya bean cheese) add 10% of flour; stretch this directly on the front or any part painful with inflammation. All pain or inflammation will go away soon.” Note 6. This book does not use tofu in any recipes, probably because Ohsawa considered it too yin. However Ohsawa was the one person most responsible for introducing the word “tofu” to popular American culture; his later writings and especially his students and admirers spread the word to the four corners of the United States.

Note 7. This is the earliest macrobiotic document seen (April 2013) that mentions tofu.

Note 8. This is the earliest English-language document seen (Oct. 2021) that uses the word “aduki” beans to refer to azuki beans. This spelling was subsequently widely used, but only in macrobiotic publications.

Also discusses: In the section on “Egyptian beans” (p. 30): Pois “chiche” (chickpeas, basic preparation by boiling). “Beignet” pois chiche (deep-fried balls of mashed chickpeas mixed with flour). Pois chiche croquette (chickpea croquettes).

Publication: “Published by Ohsawa Foundation, 331 Riverside Drive, New York City, U.S.A. (Secretary Aihara, 44 W. 96th St., New York City, U.S.A.).” Underneath this is “Printed in Japan.”

Note 9: Concerning the date of publication, we read: “My first two books in English will arrive beginning of November: *Zen Macrobiotics* and *The Philosophy of Oriental Medicine*.” (Source: G.O. [George Ohsawa]. 1960/09. “Letter from the editor.” *Macrobiotic News* (New York, NY). No. 6. Sept. p. [7]). Address: New York, USA.

4588. Ohsawa, George. 1960. *Zen macrobiotics* [Continued, Part II]. New York, NY: Ohsawa Foundation. 103 p. Undated. 28 cm.

• **Summary:** This mimeograph bound book with the pea green cover, the only known copy of which is owned by the George Ohsawa Macrobiotic Foundation in Chico, California, raises many interesting questions about the publication history of this and closely related titles.

Carl Ferré, an expert on this subject, believes: (1) That there were several “printings” of mimeographed edition and that “printings” may vary. (2) There is a strong possibility that the first editions were sold in Jan., Feb., and March of 1960, before there was any editing on them. (3) It is unlikely that any books were sold with only Ohsawa’s red edits on them. (4) It is probable that no books were sold with both Lou Oles’ blue editing and George Ohsawa’s red editing on them.

Was there a printed edition prior to and different from this edition?

Does anyone own such a copy?

How many pages did it contain and how were the pages

arranged? For example, did the original book start with the title page, followed by ages i, ii, iii, etc?

Were the original pages reshuffled to create this bound edition? In this edition, why are there xxi pages of front matter numbered in roman numerals followed by pages 8 through 86 in Arabic numerals.

Why do some pages seem to be missing from this edition. Carl Ferre believes that someone typed the entire book, then Ohsawa decided to move some of the pages around, which they did before they bound and sold the books (for \$0.50 each) at Ohsawa's lectures.

How did they bind the books? Did they bind the books by themselves or send them out to a professional bookbinder? Or did a person (who attended the lectures) who was in the bookbinding business offer to bind the books free of charge so they could be sold for only \$0.50 each. Was it originally hardcover or paperback? Is the pea green book in Chico simply an example of all the books sold in 1960 at Ohsawa's lectures? Or is it unique—one of a kind? When and where did Ohsawa make all this handwritten changes in red? Was someone suggesting the changes to him? If yes, who?

Why is the title on the cover different from the title on the title page.

Why was the original title page numbered "9" in Ohsawa's handwriting.

What do the Japanese characters under the handwritten "9" mean?

Why is there content before the title page?

We are told the original mimeograph edition was duplicated and bound in the Aihara's apartment in New York City; how was it bound?

Carl Ferre reminds us (e-mail of 2 May 2011): Lou Oles took the recipes out of *Zen Macrobiotics* to create a separate book, *Zen Cookery*. "The problem that has always existed is that *Zen Macrobiotics* has numbers in it that refer to numbers in *Zen Cookery* and they have never corresponded. For example *Zen Macrobiotics* says "See *Zen Cookery* No. 103" and you go to *Zen Cookery*, find that number, and its something totally different—or even nonexistent." Address: New York, USA.

4589. *Ahimsa (Malaga, New Jersey)*. 1960--. Serial/periodical. Malaga, New Jersey: American Vegan Society. Vol. 1, No. 1. May 1960. Frequency: Monthly. Publisher: Jay Dinshah.

• **Summary:** This magazine originally started out as a monthly, but is now (1991) published quarterly. Address: 501 Old Harding Highway, Malaga, New Jersey 08328. Phone: 609-694-2887.

4590. Banerjee, D.K.; Chatterjea, J.B. 1960. Vegetarianism and serum vitamin B12. *Bulletin of the School of Tropical Medicine, Calcutta* 8(3):115-117. July. *

4591. Keleny, Eugene. 1960. Vegetarianism in Germany. *British Vegetarian*. July/Aug. p. 182-84.

• **Summary:** An excellent history of vegetarianism in Germany. Pioneers included Siegmund Hahn (lived 1664-1742), his son Dr. Johann Siegmund Hahn (1696-1773), and Dr. Eucharius Oertel. The founders of modern hydrotherapy, Vinzens Priessnitz and Father Sebastian Kniepp (started treatments in 1855 at Woerishofen, Bavaria). Platen (a naturopath), Louis Kuhne (pioneer of natural healing), Adolf Just (founded nature cure clinic at Jungborn in the Harz mountains), Dr. Heinrich Lahmann (naturopath, founded Weisser Hirsch [White Deer] Sanatorium near Dresden), Dr. Max Gerson (his saltless vegetarian diet had miraculous results; being Jewish, he emigrated to New York when Hitler came to power and is still in practice there), Johannes Schroth, Arnold Rickli. Today the center of West Germany's vegetarian movement is in Hannover, where the headquarters of the Vegetarian Union of Germany is located. Address: LL.D.

4592. McCullagh, E. Perry; Lewis, Lena A. 1960. A study of diet, blood lipids and vascular disease in Trappist monks. *New England J. of Medicine* 263(12):569-74. Sept. 22. [7 ref]

• **Summary:** This study indicates that there may be a correlation between a diet low in animal products with low blood lipid values, and a small incidence of vascular disease.

Note: Saint Benedict of Nursia (who lived from about 480 to about 547 A.D.) was an Italian and the founder of the Benedictine Order. In the days of Charles the Great (768-814 A.D.) the Rule of St. Benedict required that all monks except the weak and the sick abstain from the flesh of four-footed animals and of birds. Those most faithful to the original rule were the Cistercian monks. The name "Cistercian" originates from the Medieval Latin "Cistercium," the name of the site of the founding of the order at Citeaux, France, in 1098. The Cistercian Rule is an extremely austere adaptation of that of the Benedictines. The word "Trappist" arises from the name of one of the centers of a reformed branch of the order established at La Trappe, Normandy, in 1664. In 1848 the first monastery of the order in the United States Our Lady of Gethsemane, was founded near Louisville, at Trappist, Kentucky. Another Trappist monastery in America is St. Joseph's Abbey in Spencer, Massachusetts. The Trappists' manner of life went far beyond the original rule of St. Benedict and the Cistercian practice. Even today they are faithful vegetarians. Address: Cleveland, Ohio.

4593. Edgell, David P. 1960. Charles Lane at Fruitlands. *New England Quarterly* 33(3):374-77. Sept. [7 footnotes]* Address: Dep. of English, San Jose State College, San Jose, California.

4594. Banerjee, D.K.; Chatterjea, J.B. 1960. Serum vitamin

B-12 in vegetarians. *British Medical Journal* ii(5204):992-94. Oct. 1. [20 ref]

• **Summary:** “The serum vitamin B-12 level was studied in 232 subjects (196 non-vegetarians and 46 vegetarians). The subjects belonged to the following five categories: normal, tropical eosinophilia, nutritional macrocytic anaemia, aplastic anaemia, and chronic myeloid leukaemia.”

“Results of the present investigation indicate that the vegetarians have a serum vitamin B-12 concentration which is significantly lower than that of the non-vegetarians... In nutritional macrocytic anaemia (N.M.A.) a low concentration of serum vitamin B-12 has been found in approximately 50% of cases.” Address: 1. MSc, Research Assistant; 2. F.N.I., Professor of Haematology. Both: Haematological Unit, Indian Council of Medical Research, and the Dep. of Haematology, School of Tropical Medicine, Calcutta, India.

4595. Barrow, J. Gordon; Quinlan, Carroll B.; Edmands, Robert E.; Whitner, Virginia S.; Goodloe, Mary Helen R. 1960. Comparison by gas chromatography of the fatty acid content of adipose tissue with dietary intake of fat in vegetarian and nonvegetarian males (Abstract). *Circulation* 22(4):720-21. Oct.

• **Summary:** “Dietary studies of Trappist vegetarian and Benedictine nonvegetarian monks indicate that they differ significantly in the percentage of calories which they derive from fat (Trappist: 25 per cent, Benedictine: 45 per cent). Biochemical studies comparing the vegetarians with the nonvegetarians reveal that most serum lipids are significantly lower in the former group.

“Adipose biopsy specimens were obtained in 33 members of both groups who were in the same age group and had consumed their respective diets for 3 to 10 years. The fatty acid composition of the adipose tissue was analyzed with gas chromatography. This was compared with dietary fatty acid intake obtained via repetitive diet records on each individual. Comparing the fatty acid composition of the adipose tissue with the fatty acid composition of the dietary intake, there appears to be a moderate correlation between these 2, with the linoleic acid showing the best correlation.” Address: Atlanta, Georgia.

4596. *British Vegetarian*. 1960. Vegetarian foods. Sept/Oct. p. 248-49.

• **Summary:** The main protein foods used by vegetarians are nuts, cheese and pulses. In addition, all Health Food Stores sell a wide variety of tinned nutmeats, including the following:

Granose Foods Ltd. makes: Nuttolene (peanuts and cashew nuts). Sausalene (wheat protein, mixed nuts, etc.). Saviand (Wheat gluten, ground nuts, etc.). Meatless steaks (wheat gluten, etc.). Savoury Pudding (wheat protein, wheatmeal flour, groundnuts, etc.). Nutmeat (wheat gluten, cashew nuts, wheat flour, etc.). Sausalatas

(wheat protein, mixed nuts, etc.). Soya Beans (soya beans, tomato puree, brown sugar, vegetable shortening, onion, yeast extract, wholemeal flour, seasoning). Peanut Butter. Cashew Nut Cream. Granose was founded in 1898 under the name International Health Association Ltd. and is now at Stanborough Park, Watford. Note: This is the earliest document seen (July 2000) concerning the work of Granose Foods Ltd. with soya beans.

Mapleton's Nut Food Co. Ltd. makes: Maplemeat (cashew nuts, wheat risk, etc.). Savormix and Frittermix (incl. groundnuts); these are in packets for making savouries. They also make numerous tinned nutmeats, plus a wide range of nut and soya butters [probably margarines], savoury spreads and pastes, nut creams, fruit and Dundee cakes. Mapleton's was started in 1897 by the two Mapleton brothers who were processing cracked nuts in a large house on Dolphin Street, Manchester. By 1907 Mapleton's had become a public limited company and occupied a mill at Wardle, Lancashire, later moving to Garston, near Liverpool. The company opened a second factory in Hamburg, Germany, which flourished until 1914, when it was confiscated. A fire gutted the their Garston mills in 1932 but in 1933 the factory and offices were rebuilt.

Many tons of organically grown produce are grown in the UK and overseas using compost.

4597. Ohsawa, Georges. 1960. The philosophy of Oriental medicine (The book of judgment). New York, NY: Ohsawa Foundation. 171 p. 19 cm. [7 ref]

• **Summary:** Ohsawa is trying to express a nondualistic worldview, its many forms of practice or application, and its manifestation in the field of time as pairs of opposites.

The Preface begins: “I wrote this book from the beginning of November until the end of November, 1955, in French Equatorial Africa in Dr. Schweitzer's hospital at Lambarene [Gabon], and from January 1 to January 13, 1956, at the Protestant Mission Station at Andende, in that old house where Dr. Schweitzer began his work in the year 1913,...”

“The aims of this book: 1. To point out the dialectical, universal, simple and useful Unique Principle of science and philosophy, of all the great religions and of all Far-Eastern civilization. 2. To show the biological, physiological, medical, educational, sociological and logical application of the Unique Principle. 3. To present especially Far-Eastern medicine in the light of the Unique Principle. 4. To reveal the Unique Principle in all its glory as the principle of infinite freedom and eternal peace.

“The Unique Principle of the Far-East is exceedingly simple and extraordinarily practical... It is the ‘conception-constitution’ of Life and the Universe” (p. 3). It “is a manifestation of universal love, or the supreme judgment, embracing all the antagonisms and transforming them into oneness, and distributing the eternal joy of life to all,

forever” (p. 4).

“Since the publication of my first book in French, *Le Principe Unique de la Science et de la Philosophie l’Extrême-Orient* (at Vrin’s, Paris, 26 years ago [1931]), I have always worked in the same direction—for universal understanding. I left Japan forever about the end of my sixtieth year (October, 1953) to see my friends and the great man [sic] of the world, whom I believed would understand the Unique Principle, and the practical dialectics thereof. Note: The order of words in the title of Ohsawa’s first book in French was actually *Principe Unique de la Philosophie et de la Science d’Extrême-Orient*.

“I hope the Unique Principle will become as well known as the art of flower arrangement, Chinese medicine, ‘Acupuncture,’ Bonsai, Bobkei, Zen Buddhism, and the theory of Judo-Aiki [Aikido], which I imported into Europe thirty-eight years ago and which is now in vogue everywhere in the Occident” (p. 4).

“Until the end of my life I shall always be traveling with my wife, showing how to master this practical dialectics, universal logic, and order of the universe; the very key to the Kingdom of Heaven that will establish infinite freedom, eternal happiness, and absolute justice everywhere.” “I live in Europe, chiefly in France, six months of each year, and the rest of the time I shall visit other countries on this planet” (p. 5).

Contents: Preface. Introduction: The physics and metaphysics of yin and yang. 1. Medicine or faith? 2. The Unique Principle—a practical and dialectical classification: Yin (centrifugal) and Yang (centripetal) are always relative, the form, the weight, the color, about water, the chemical composition, the geographical point of view, the taste, conclusion, Dente, Yin and Yang classification.

3. The Unique Principle of the science and philosophy of the Far East. 4. Man’s origin. 5. Far Eastern medicine. 6. Order of the Universe and man’s constitution. 7. Supreme judging ability. Appendixes.

“In the Far East, thousands of years ago, medicine evolved from perfect symptomatic medicine to prophylactic [preventive] medicine; then from prophylactic to the yogic (or religious) art of health,...” (p. 13). Western medicine is analytical, empirical medicine; it is a modern superstition (p. 19). “I am going to show you the identity of faith (realization of the order of the universe, or Oneness, the absolute—infinite—eternal) and the highest medicine” (p. 20).

Soy paste [miso] is a very Yang “vegetable paste, prepared with a 20 to 30% volume of salt, which will keep for at least three years” (p. 35).

“How can one, having two new-born twin dogs, make one become very vicious, restless, aggressive, and the other easy, friendly, quiet and patient? Answer: I will feed one with a diet including 20 to 30% of meat or fish, and the other a vegetarian diet with 60% or more cereals... If racing together, the non-vegetarian would lead for the first mile or so, but

afterwards, the vegetarian would forge ahead” (p. 36).

“Vegetarian peoples are rather of philosophical and religious mind, inclined to meditation, aesthetics, literature and poetry. The non-vegetarian ones, on the contrary, are strongly inclined to so-called mechanical and industrial progress, and to colonization too. There have been no vegetarian people in world history who colonized other people by force (militarily or economically). From the beginning, the Japanese people were vegetarian until the introduction of Occidental civilization fifty years ago at the time of the Russian-Japanese war” [1904-05]. After that they “became utterly uprooted. The Japanese spirit was lost, as well as the whole of its tradition. To some degree they have allowed themselves to be colonized, spiritually and physiologically” (p. 37).

There are 7 stages of Yin-Yang classification of food. The 7th or highest is “all-embracing supreme judgment. All food products must be free of chemical fertilizer and insecticides (both very Yin), since they destroy not only the natural quality of the food, but also, sooner or later, those who eat it.” The key complementary antagonism between Na [sodium] and K [potassium] was discovered by a Japanese doctor, Sagen Isiduka [Ishizuka], 70 years ago.” He cured hundreds of thousands of incurable people. “When he died his funeral escort was over two miles long” (p. 38-39).

The greatest master of the Unique Principle was Lao-Tse [Laozi]. It is a polarizable monism (p. 41). “Everything is composed of two fundamental forces, Yin and Yang. They are seemingly antagonistic, but actually they are complementary” (p. 43).

“Every year about July or August, for almost twenty years, I have organized a ‘New School’ where the students learn the theory and practice of the method to establish good health following the tenets of the Unique Principle” (p. 44).

“But what is education? Present-day education, so-called, is nothing but phonographic remembrances of the mass production of professionals, technicians, engineers or teachers. In short it is a preparation for slavery” (p. 47). It is really indoctrination. There are two important types of education: pre-natal and post-natal. But a real teacher is able to make men free and happy forever (p. 48-50). Knowledge of the Unique Principle is called *Do* in Japan and *Tao* in China; it is the Great Way, and following it is called *gyo* [spiritual practice] (p. 50-52).

All food is of vegetal origin; it ultimately comes from plants (p. 62). “Cow’s milk is intended for the nourishment of calves... There is no reason for man to live upon the milk of the animal, which is biologically and intellectually inferior to him” (p. 67).

Illness is an alarm, sent by the Infinite to tell us that we are violating the Order of the Universe (p. 77). “The world is dialectical. Quality is influenced by quantity. The world of materiality and relativity is very complex in its expression and phenomena. It appears like an anarchic chaos, but a

dialectical law rules it: the 'Unique Principle' or Yin-Yang law." Man is the masterpiece of creation. He is happy who has made up his mind to live in accordance with the Unique Principle (p. 82).

"About thirty years ago, I brought acupuncture to Europe and was the first practitioner of it there." "I was at the same time, the first importer of the art of flower arrangement and of the theory (or spirit) of Judo (Juzutsu [Jujutsu])." Both have become popular in today's Europe. "But few people are interested in the *Do* [*Tao*] of Judo and Kado, which is their philosophy" or "Unique Principle." The *Do* of Judo has also been forgotten in Japan (p. 88-89).

"The individual soul and the universal soul are one and the same thing, the infinite" (p. 156). On the last 2 pages of the book are important addresses in New York City (Ginza, Azuma) and Japan (Nippon C.I. in Tokyo), and Centers in Europe (France, Belgium). The Lima factory in Belgium produces "all macrobiotic products" (p. 170).

Note 1. This is the 2nd earliest English-language document seen (May 2011) written by Ohsawa, who lived 1893-1966.

Note 2. Carl Ferré states (e-mail of 30 April 2011): It was first announced in the Nov. 1960 issue of *Macrobiotic News* and therefore may well have been first published in English in late 1960. The original French edition was published by Vrin in 1956. There were at least two printings of hardcover editions: (1) blue cover with gold lettering; it probably appeared first; (2) brown cover with thicker paper. Address: 1. Lambarene, French Equatorial Africa [Gabon]; 2. Ohsawa Foundation, 331 Riverside Dr., New York City, New York (Secretary Aihara, 44, W. 96th St., New York City, USA).

4598. Edgell, David P. 1960. Charles Lane at Fruitlands. *New England Quarterly* 33(3):374-77. *

• **Summary:** Publishes two letters (written in early 1843) which Charles Lane wrote to Mrs. Bronson Alcott and sent to her through the community postal service at Fruitlands. The letters reveal something about Lane's character and some of the tensions which contributed to the early downfall of the utopian community.

4599. Hodson, Geoffrey. 1960. Vegetarian foods, their nutrient properties: Plant foods and dairy products as sources of full nutrition. Auckland, New Zealand: New Zealand Vegetarian Society. *

• **Summary:** This brochure lists vegetarian sources of nutrients, and contains practical information on food values, food combinations, acid and alkaline foods, plus accounts of famous vegetarian athletes.

4600. Doresse, Jean. 1960. The secret books of the Egyptian Gnostics: An introduction to the Gnostic Coptic manuscripts discovered at Chenoboskion. [Translation by Philip Mairet]

With an English translation and critical evaluation of the Gospel according to Thomas. London: Hollis & Carter; New York, NY: Viking Press. xvii + 445 p. See p. 288. Illust. Index. 23 cm. *

• **Summary:** The author was born in 1917. "The Gospel according to Thomas... rendered into English from the French by the Rev. Leonard Johnston." Also published in French as *Livres secrets des gnostiques d'Egypte*.

4601. Galdston, Iago. ed. 1960. Human nutrition: Historic and scientific. Monograph III. New York, NY: International Universities Press. xvii + 321 p. No index. 23 cm. Institute of Social and Historic Medicine. [100+* ref]

• **Summary:** A good history of nutrition, with chapters written by various authors. Soybeans are mentioned on page 67; Vegetarianism on pages 66, 67, 69.

"Gandhi recalls that as a boy he was much impressed by the popular argument: 'We are weak because we do not eat meat. The English are able to rule over us because they are the meat eaters' (Autobiography, p. 32). Like his schoolmates, he was fond of quoting a bit of doggerel written by the Gujarati poet, Narmad: 'Behold the mighty Englishman / He rules the Indian small, / Because being a meat-eater / He is five cubits tall (Ibid., p. 33).

"Gandhi tried to eat meat for a year, so that he would be 'strong and daring' in the fight against the colonial rulers. Then, in disgust, he dropped his dietary weapon. But the meat-eating Englishmen relinquished their precious Asian possession anyhow" (p. 70). Address: M.D., Executive Secretary, Committee on Medical Information, The New York Academy of Medicine.

4602. Golikere, R.K. 1960. Vegetarian vs. non-vegetarian. Bombay, India: Popular Book Depot. 80 p. 17 cm. *

• **Summary:** Discusses the various types of animals eaten by humans, the dangers of animal foods, maintaining a balanced vegetarian diet, and the state of vegetarianism in India.

4603. Joya, Mock. 1960. Eating meat in Japan (Document part). In: Mock Joya. 1960. Things Japanese. Tokyo: Tokyo News Service, Ltd. [vi] + 782 + xlv p.

• **Summary:** Pheasants (*kiji*, p. 161): Its "meat has been a table delicacy since the oldest days. At first the meat was broiled and eaten, but later, a soup made of pheasant meat became very popular. Before the popularity of beef and pork, *kiji* meat was one of the most cherished meats in the people's diet."

Buddha's grace (p. 192-93). A priest was living alone in a little temple practicing meditation. When winter came, snow covered the mountain and he had no way to get food. So he prayed to Buddha who, out of compassion for the priest brought a wild boar into the temple. "But he was a priest and could not eat meat, the human instinct was strong and he could not fight the urge of hunger. Finally he cut off

a piece of the leg of the boar, cooked it and ate it. He did not repent that he had broken a Buddhist pledge not to eat meat. The long winter passed and the heavy snow melted. Some villagers came to the temple to inquire how the priest had fared." "The saw that a big piece was cut off from the leg of the wooden Buddha statue in the temple... The priest then realized that Buddha appeared as a boar so that he could satisfy his hunger. Offering thanks to Buddha, he prayed that if Buddha was so merciful, the statue might be restored to its former shape. His prayer was again answered and the statue was restored."

Cooking (p. 280): "The country being surrounded by seas, the Japanese have developed as the greatest fish-eaters in the world. The wide variety of fish and shellfish that are found in the seas, rivers, and lakes of the country has brought out almost unlimited varieties of fish dishes on the Japanese table.

"Some of the original tribes which formed the Japanese race appear to have been meat-eaters, but the lack of animals on the islands and also the influence of Buddhism had subsequently made the people refrain from eating meats. The estheticism that developed with the coming of Buddhism, and the development of the tea cult have also served to make the Japanese cooking simple and plain." All Japanese dishes are taken either with rice or with saké.

Kabayaki (p. 289-90). "Unagi (eel) baked brown is called kabayaki." The people of Japan have been great eaters of unagi, and the common way to eat unagi is to make it into kabayaki. Unagi has been so popular that there have always existed restaurants that specialized in making kabayaki, and they are called unagi-ya or kabayaki-ya. In the latter part of the Tokugawa Period (1600-1867), there developed a special custom of eating unagi on the *Ushi-no-hi* (Ox Day) of the summer *Doyo* season. It is not clearly known how this custom originated,..." Misoshiru (p. 298) or miso soup is one of the most important items in the diet of Japanese people. To the majority a breakfast is never complete without it. Miso was also brought from China. Buddhist priests who did not eat meat welcomed miso, and popularized it among the people. Shoyu and miso were introduced from China and became most important in Japanese cooking."

Katsuo-bushi (p. 292-93) or dried bonito is essential to Japanese cooking. It is used as a key ingredient in most soup stocks. The fish is "cut into four pieces lengthwise after removing the head and bones. It is then left in a room to dry. Every day it is taken out in the sun and dried. The drying process is completed in about one to three weeks." It becomes very hard and can be kept for years. Every Japanese household has a katsuo-bushi shaver, which consists of a planer on top of an oblong box. Katsuo-bushi is pushed over the blade of the planer, and shaved flakes fall into the box below."

Shimofuri beef (p. 310) Beef eating has become popular in Japan only recently, since about 100 years ago, although

beef was eaten by the people in ancient days. Buddhism prohibited meat eating, and it was the coming of foreigners in the late Tokugawa Period that revived the habit. General beef eating is comparatively new, it may be said, but Japanese beef has now become famous."

Snake eaters (p. 313): "Snakes are commonly eaten as a delicacy in any rural districts. All kinds of snakes are eaten, but *mamushi*, a poisonous snake, is regarded as the best."

Soba (p. 314). "Soba or buckwheat noodles is a distinctly Japanese food as no other people eat buckwheat flour in such a form." *Kiri-soba* (cut soba) or noodles are believed to have first appeared 400 years ago. The noodles are eaten cold or in hot soup. Fish, meats, vegetables and other ingredients are mixed in the soup." Tofu (p. 325-26): "Tofu is cooked with various meats, fish or vegetables. Also it is quite often cooked in sukiyaki. Or, in other words, tofu is used with almost everything that is cooked with shoyu and sugar."

Yasai (p. 329-30): "In the art of cooking *yasai* or vegetables, the Japanese are at their best. They have always eaten many and various kinds of vegetables since the very early days, but the introduction of Buddhism which prohibits the eating of meat has greatly developed the art of cooking vegetables.

"*Shojin-ryori* by Buddhist priests made high developments as they became powerful in the country. Priests had improved the art of cooking, and developed such techniques as to produce the most excellent and varied tastes by using only vegetables. Even today, the cooking at various temples is so famous that epicureans go there to be permitted to taste their cooking.

Tachimono (p. 359): "The custom of giving up something one is specially fond of when praying for recovery from illness or for the attainment of some wish, is still practised by old-fashioned people. The abstention is generally from one to three years. They give up salt, sake, tea, fish, meat or other food. It is usually an individual pledge, but in some places, it is done as a community matter, and all villagers give up the same thing for a fixed period of time."

Forty-ninth day (p. 368): It is commonly believed that for the period of forty-nine days following death the spirit remains under the roof of the house where it had lived when alive. Hence on the forty-ninth day, the family gathers again as it bids a final farewell to the earthly world.

"The service held on this day is extremely important, and *Shijuku-nichi* (forty-ninth day service) is observed strictly by all families. This marks the end of the first period of mourning.

"The *Shijuku-nichi* service is held either at home or at a Buddhist temple, before the tablet inscribed with the Buddhistic name of the dead. Candles are lighted, incense is burned and the priests recite sutras. Sincere, long prayers are offered by members of the family, friends and relatives.

"But this service is not one of sorrow; it is held with the joyful realization that the dead has gone to *Gokuraku*. The prayers and offerings made earlier are believed to have influenced the Ten Judges to give a favorable verdict to the departed. To ensure a felicitous future life for the dead, the members of the family and their friends have made sacrifices, abstaining from eating meat and fish, and foregoing their accustomed pleasures." Address: Japan.

4604. LaLanne, Jack. 1960. *The Jack LaLanne way to vibrant good health*. Englewood Cliffs, New Jersey: Prentice Hall, Inc. ix + 224 p. Illust. Index. 23 cm.

• **Summary:** In the section titled "The man who saved my life," LaLanne says that he was a "sickly child" who ate all manner of "treats" such as candy, milkshakes, pies, etc. "In short, I treated my pimples lavishly." One evening he went to hear Paul Bragg speak at a woman's club in Oakland, California. The hall was full when he arrived. "Paul Bragg was the most dynamic man and speaker I had ever heard. He soon convinced me that my condition was not incurable—he'd once been the same way. He spoke of natural laws and natural foods, and how we disobey God's laws by our eating habits. My eyes almost popped when he, a man in his fifties, did handstands across the stage. In that moment I made my decision... 'Dear God, give me fortitude to follow this course.' That night I foreswore the very things I craved most... I began a systematic program of body-building in our back yard.

"This was my conversion... Paul Bragg was a vegetarian and for seven years I followed that regime... I wanted to keep people well. After a time, too, I saw that vegetarianism wasn't the answer. I learned to balance my meals healthfully with meats and fish." He advocates natural foods and an abundance of raw foods (p. 80-83).

Chapter 14, titled "There are no 'miracle' foods," has a full-page, very positive section on "Soy beans" (p. 98-99). "Here is a source of protein higher even than eggs and meat. Soy beans are also a good source of lecithin which, with its ability to fight cholesterol, should be in every diet. You may have to go to Chinese stores to buy your soy beans, but that can be an adventure in shopping. Buy some soy bean sprouts while you're there... I recommend soya bean powder (available at all health food stores) to everyone with an electric blender..."

The section titled "Make the electric blender—Nutrition's miracle tool work for you" (p. 114-15) says that every home should be equipped with "an electric blender or liquifier." In moments you can produce a "health cocktail." "Children should be encouraged to drink the blender beverages." If a sweetener is needed, use honey. For vitamins, add skim milk, wheat germ, brewers yeast, and black strap molasses.

The section on "The fun of Oriental cookery" (p. 121-22) describes shopping for soy beans, bean sprouts, etc. in San Francisco's Chinatown, and visiting Yamato Sukiyaki

House, Trader Vic's, and Don the Beachcomber's. He gets brown rice from George Mardikian, the famous restaurateur. "I never eat the polished white rice." On p. 142 is a recipe for Soy bean bread (with soy bean flour).

Concerning supplements: He takes supplements with every meal, every day. "I take bone meal tablets, multi-mineral-vitamin tablets, Vitamin C and Vitamin E, one teaspoon of wheat germ, one tablespoon of brewer's yeast and two tablespoons of soy powder" (p. 145).

The section titled "Organic foods: Nutrition's next breakthrough" (p. 146-48) includes a long discussion of "One of the great success stories I know... a young man named Jim Baker and his discovery of organic products. I first met Jim during the latter days of World War II when I was stationed at the Navy's rehabilitation center at Sun Valley, Idaho. Jim, a big, handsome, lanky Marine sergeant, was in from the island war zones. He had been injured in an engagement for which he was to be recommended for the Marine Corps' top medal for heroism. But he didn't care to talk of that.

"As I worked with him, helping rebuild his body, we talked of exercise, nutrition and health. We became fast friends there and subsequently, when Jim went home to Ohio, he wrote for photos of my conditioning studio in California. He built a duplicate gym in Cincinnati and used the proceeds to go back to college, where he took advanced degrees in public health.

"The next thing I knew, he was in Hollywood. He had discovered the theory of organic gardening and was sold on it. In Hollywood he opened a restaurant, The Aware Inn, for people who wanted only *health* food, only vegetables grown by organic methods and meat from animals that had been fed the same way. Today Jim's restaurant on the glittering Sunset Strip is never empty. His clientele? People who are aware—who want to eat right. They range from Marlon Brando to Red Buttons to Jack LaLanne and all my friends.

"I foresee a future when millions of Americans will be aware of the need for the best foods that can be grown on God's green earth. On that day, Aware Inns will have sprung up from coast to coast. A healthier nation will be building from the ground up."

In 1956 Paul Bragg introduced LaLanne to the "rubber cord" which he used to develop more than 100 good exercises; he demonstrated some of these on his television show. He called it his "Glamour Stretcher" and sold 200,000 the first year. Today this is widely used in medical physical therapy.

Note: This is the earliest document seen (March 2020) that mentions the "Aware Inn." Address: [California].

4605. Leach, Bernard. 1960. *A potter in Japan, 1952-1954*. London: Faber and Faber Ltd. 246 p. Frontispiece. Illust. Index. 22 cm.

• **Summary:** The author (1887-1979) is as fine a writer as

he is a British potter and artist. Regarded as the “Father of British studio pottery,” he was born in Hong Kong and spent his early years in Japan before returning to England in 1920.

On Feb. 16, 1953, he arrived in Japan at Tokyo Airport, an 18-hour’s flight from Honolulu [Hawaii] (including a hour stop at Wake Island) by Pan American Clipper. He went to Japan to study Japanese pottery-making with traditional masters—not long after the end of World War II. Each entry is dated.

June 15, 1953 (p. 98). Near the great extinct volcano of Daisen on the borders of Tottori Province, the author and friends climbed up the old rough stone-paved pilgrims’ way to the Kongoin temple. “There we were served the best meal I have eaten in Japan, vegetarian priests’ food, over which infinite pains had been taken... strange fungi, mountain potatoes, crisp fried bean curd and some soft curd mixed into a paste with crushed sesame seed.”

June 30, 1954 (p. 104). Met with Robert Blythe at a supper party. “We sat and talked for five hours. Zen, Haiku, crafts, Japan and life. I was delighted to meet an English poet who knows the inside of the East. We just flowed... Blythe lived for years in a Zen temple in Corea and has drunk deep from that source.”

July 1, 1953 (p. 105): “A great feed of Continental sausages and Chinese riceballs stuffed with mincemeat and ‘Funiu.’ The last is a strange and fascinating decoction of fermented bean curd [fermented tofu] something like a smoky Camembert in taste and texture.”

August 19, 1953 (p. 132). In Nagano, Japan, the author and friends visited the very large and famous temple of Zenkoji. They noted “all the commercialized signs of Buddhist decadence, as far from Sakya Muni [Shakyamuni, the Buddha] as Rome from Christ... the vulgarized business of popular religion is equally sickening, East or West.

After that they made their way to a soba shop and the author ordered Soba Gaki which was not on the menu. “This was a kind of porridge no longer in fashion... We ate it first with shoyu sauce and then with sweet adzuki beans.”

Oct. 22, 1953 (p. 166). In Toyama the author and his friends had “lunch at a Buddhist vegetarian restaurant [probably serving *shojin ryōri*] which made me wish once again that I could share the meal and its setting with artist and craftsman friends in the West. The manner of serving surpassed all, it was the service of the heart. There is a saying that the Chinese eat with their stomachs and the Japanese with their eyes. The sheer beauty of each tray or dish of food, the quiet discretion. This represents a peak of culture and its home is in Japan.”

Facing the title page (frontispiece) is a portrait photo of Bernard Leach, whose sketches are scattered throughout the book.

Note: Edmund de Wall wrote a “de-mystifying” biography of Bernard Leach, published in 1998. He says that Leach spoke little or no Japanese. He wrote: “The great myth

of Leach is that Leach is the great interlocutor for Japan and the East, the person who understood the East, who explained it to us all, brought out the mystery of the East. But in fact the people he was spending time with, and talking to, were very few, highly educated, often Western educated Japanese people, who in themselves had no particular contact with rural, unlettered Japan of peasant craftsmen.” Address: Japan.

4606. Seventh-day Adventist Dietetic Assoc. 1960. Diet manual. 1st ed. Main Office: 1720 Brooklyn Ave., Los Angeles 13, California. 106 leaves. 22 cm.

• **Summary:** The title page reads: “Prepared by the Department of Dietary Service, White Memorial Hospital, College of Medical Evangelists, in cooperation with the Seventh-day Adventist Dietetic Association” (SDADA). It was published and distributed by the SDADA. Editions published after 1971 (later listed as 1970, i.e. 1975, 1978, 1982, 1990) were prepared by the SDADA.

A comprehensive loose-leaf handbook for the planning, selection, and coordination of vegetarian diets. Although this book is undated, subsequent editions give the publication date as 1960.

Table VI, titled “Protein, fat, and carbohydrate composition of some meat alternates” (p. 95), lists 27 product names alphabetically. Most (perhaps all; the names of the manufacturers are not given) are made by Seventh-day Adventist food companies, especially Loma Linda Foods and Worthington Foods. These products are: Chic-Ketts, Cho-Pats, Choplets—liquid, Chopletburger, Cutlets—liquid, Cutlets in Gravy, Garbanzos, Nuteena, Nutmeat, Proast, Proteena, Protose, Sandwich Spread, Soyloin Steaks, Soybeans—green, Steaklets—liquid, Vegeburger, Vegechee, Vegecuts, Vegelinks—liquid, Vegelona, Vegemeatburger, Vegemeat Steaks, Vegetable Cheese, New Wieners—liquid, Yum, Zoyburger.

Note: This is the earliest English-language document seen (Nov. 2014) that contains the term “Chopletburger” (or “Chopletburgers”). Address: California.

4607. Seventh-day Adventist Dietetic Assoc. 1960. Diet manual, utilizing a vegetarian diet plan. 1st ed. Loma Linda, California: Seventh-day Adventist Dietetic Assoc. * Address: Main Office, Box 75, Loma Linda, California.

4608. Sonnenberg, Lydia. ed. 1960. Everyday nutrition for your family. Los Angeles, California: Seventh-day Adventist Dietetic Assoc. 147 p. Illust. 4 tables on nutritional intake. 22 cm. [43 ref]

• **Summary:** Discusses the principles of a vegetarian diet for all age groups. Chapter 3, “The Basic Food Groups,” lists five: Fruits, vegetables, bread and cereals, protein foods (including legumes, cottage cheese, eggs, soy cheese [tofu], prepared meat alternates, nuts and nut butters), and the milk

group. A “soy cheese sandwich” is listed as “something hearty” in a month’s suggestions for pack-it lunches. The chapter titled “Proteins on Parade” discusses soy milk as a good source of protein, “complete proteins,” and the supplementary action of proteins (p. 46-47). It has a section titled “Soybeans Important” which praises soy flour and soy cheese [tofu].

Chapter 8, titled “Fats are Concentrated,” has a table (p. 53) listing protein-rich foods of animal origin (with mostly saturated fat) and plant origin (mostly unsaturated): Soybeans, soybean milk, and soybean cheese are mentioned; they have 50-70% of their calories from fat. A “Gluten” type entree is low in fat. Chapter 21 is titled “The Vegetarian Diet.”

Note: This is the earliest document seen (Dec. 1913) that mentions the Seventh-day Adventist Dietetic Association. Address: Director, Dietary Dep., Loma Linda Sanitarium and Hospital and Assoc. Prof., School of Dietetics, College of Medical Evangelists.

4609. *Vegetarian Courier*. 1960-- . Serial/periodical. New York: Vegetarian Society of New York, Inc. *

• **Summary:** *Ulrich’s International Periodicals Directory* 1990-91 notes: Published monthly by VSNY, c/o Murray Mickenberg, 87-12 Clio St., Holliswood, New York 11423. Book reviews. Circulation: 500. Address: Holliswood, New York.

4610. Madison Foods. 1960? Everybody loves Madison Foods: Recipes. Madison, Tennessee. 32 p. Undated. 10 x 15 cm.

• **Summary:** Contents: The story of Madison Foods (a division of the famous Madison College located near Nashville, Tennessee). Tasty, healthful Madison foods (listing and photo). Vegetarian vs. meat diet. Vegetable fats vs. animal fats. Vegetable proteins vs. animal proteins. Nutritional analyses of Madison Foods products. List and description of Madison Foods. Recipes (at least one for each product; a photo accompanies each).

This little (6 by 4 inch) booklet focuses on the various innovative Madison Foods vegetarian products, which are packed in 14 oz, 19 oz, and No. 10 cans. The undated booklet was published after Jan. 1960, since page 6 cites an article from *Nutrition Reviews* published that month.

Madison’s products are: Cheze-O-Soy (tofu), Com-Pro (“Madison Foods’ latest and best.” No ingredients given), Dinner Morsels (all-gluten, resembling chicken), Kreme-O-Soy, Madison Burger, Madison Links, Soy beans in tomato sauce, Not Meat (with peanuts and soybeans), Meatless Nu-Steak (all-gluten), Soyburger, Meatless Stake-Lets (with wheat gluten, whole wheat, and soy flour in a meatlike sauce), Vigorost, Yum, and Zoy-Koff (1 lb bags). Coming soon: Madison Links (hot dogs; photo shown).

Photos on the last two pages show: A student operating a

canning machine. Madison Links on half-buns on a tray. The Madison Food factory. Dr. A. Perry Webber, food consultant, with Madison’s products.

Note 1. This is the earliest English-language document seen (Aug. 2003) that uses the term “Madison Links” to refer to meatless soy hot dogs or sausages.

Note 2. This is the earliest document seen (Jan. 2013) that mentions “Com-Pro” or “Madison Links”—protein foods made by Madison Foods. Address: Madison, Tennessee.

4611. *Madison Survey* (Madison, Tennessee). 1961. Health restaurants and treatment rooms. 43(1):1. Jan.

• **Summary:** “During the Golden Anniversary Convention at Madison in October, last fall [the college celebrated its 50th anniversary in Oct. 1960], Robert Santini, R.N., of Pine Hill Sanitarium, near Birmingham, Alabama, touched off the important question of opening up vegetarian cafeterias and treatment rooms in the larger cities, using the units as country bases. He said he was frequently approached by non-Adventists, asking when a health restaurant would be opening in the Birmingham area.” It was agreed that “it would be even more difficult to find qualified personnel than money.”

“Several spoke of how formerly we had health restaurants and treatment rooms in the large cities of the South, and these should be reopened. Nashville (the Polk Street Settlement), Birmingham, Knoxville, and Memphis were mentioned.

Note: Madison Survey is now 23 cm tall and 4 pages long. At the top of page 1 is an illustration of the entrance to the college, consisting of two stone pillars. On the left one is written “Madison Sanitarium and Hospital.” On the right one “Madison College 1904.”

4612. Cross, Leslie J. 1961. The Plantmilk Society. *British Vegetarian*. Jan/Feb. p. 37-38.

• **Summary:** The Secretary’s report for 8 Oct. 1960 states that this meeting marks the 4th anniversary of the Plantmilk Society. The first year [Oct. 1957–Oct. 1958] was spent establishing the organization, collecting information, “and in abortive attempts to arrange for the manufacture in this country of an American plantmilk.” As a result of the failure of these attempts, the Society decided three years ago to try to develop a plantmilk from green leaves. This project is now at least three-fourths of the way toward a successful product at the laboratory level. The research is carried out under the direction of Dr. H.B. Franklin in London. He is now Director of Research and a small pilot plant has been established at his premises. Comfrey leaves are now being tested.

This year the society has established a plantmilk company, which (it is hoped) will eventually make and sell the product. Address: General Secretary.

4613. Pakistan Vegetarian Society. 1961. New vegetarian

society. Karachi, Pakistan.

• **Summary:** *The British Vegetarian*. 1967. Sept/Oct. p. 442. "Pakistan." "The Pakistan Vegetarian Society was founded on 27th February, 1961, and has its headquarters at c/o Jamshed Memorial Hall, Bunder Road, Karachi 1, Pakistan, and the Secretary is Mrs. K.J. Medora." The society has just celebrated its fifth anniversary. Address: Karachi, Pakistan.

4614. Scalapino, Robert A.; Yu, George T. 1961. *The Chinese anarchist movement*. Berkeley, California: Center for Chinese Studies, Institute of International Studies, University of California. v + 81 p. Feb. No index. 23 cm. [155 ref. Eng]

• **Summary:** Contents: Author's preface. The origins of Chinese anarchism: The Paris group, influences upon the Paris group, the *New Century* and its message, Sun and the Paris anarchists, the mounting struggle against the government, the Chinese anarchist movement in Tokyo.

Anarchism and the national revolution: Shih-fu and his movement, the Society to Advance Morality and its impact, anarchist Communist themes—the prelude to Marxism-Leninism.

The work-study movement: "Frugal Study" in France, the "Diligent Work-Frugal Study" movement, the decline of the work-study movement.

The rising Communist tide: Communist-anarchist debate—Ch'en Tu-hsiu versus Ou Sheng-pai. A summing up. Notes. Glossary.

Between 1905 and 1920, anarchist thought was considered by Chinese intellectuals and radicals as "the most scientific, most 'progressive,' and most futuristic of all political creeds" (p. 1).

The Paris group: Paris became "the center of the early Chinese anarchist movement. When Sun Pao-ch'i went to France in 1902 as Chinese Minister, over twenty government and private students travelled with him. Included in this group were Li Shih-tseng and Chang Ching-chiang, both young men from prominent families Li was the son of Li Hung-tsao who, for some 25 years prior to his death in 1897, had been a powerful figure in the national administration. Li had come to France as an attaché in the Chinese legation, but he soon gave up this position to study biology and promote anarchism."

In 1902 Chang, who came from a wealthy family, used some of "his money to found the T'ung-yun Company as a Chinese commercial firm in Paris. Between 1902 and 1906, a number of young men from Chang's village came to Paris with assurances of work while they continued their studies... A Chinese restaurant-tea house was established under the auspices of Chang's 'Company' as an additional outlet for private students from China.

In 1906-07 the entrepreneurial activities of the young Chinese in Paris underwent further expansion. "A printing plant (*Imprimerie Chinoise*) was organized in Paris in 1906 by Chang, Li, Ch'u, and Wu Chih-hui." In 1907 they began

publishing a Chinese pictorial *Shih-chieh* (*The World*). But only two issues and one supplement were ever printed.

Also in 1907 "Li, Hsia Chien-chung, and several others organized the Far Eastern Biological Study Association, with a laboratory alongside the printing plant. Two years later [in 1909], after various chemical experiments with [soy] beans, Li established a bean-curd [tofu] factory which produced assorted [soy] bean products in addition to the traditional Chinese bean-curd. The idea of work-study was prominently involved in this experiment. In the evenings and when not on duty, the workers were to practice Chinese and French, as well as studying such subjects as general science. Smoking, drinking, and gambling were strictly forbidden. Initially, five Chinese were employed, but the number eventually reached thirty.

"These ventures had their very practical aspect; they represented attempts to finance the education of as many fellow countrymen as possible. But underlying them also ran a strong current of idealism and the ideological basis of this idealism lay in anarchism as it was currently being propagated in Europe. All the young Chinese associated with the enterprises noted above became ardent converts to the anarchist creed." And to espouse this creed, on 22 June 1907, Li, Chang, Ch'u Wu began the publication of a weekly known as *Hsin Shi-chi* (*The New Century*). "For three years this journal was to champion the causes of anarchism and revolution, reaching Chinese students and intellectuals in all parts of the world."

"Senior in age and experience, Wu Chih-hui became the primary organizer of the Paris Anarchist Group, although Li Shih-tseng was perhaps its driving spirit... Wu was born in 1864 in Kiangsu province. His early education was of the traditional Chinese type. He reached the Chih-shih examinations in Peking, but failed. (Li's father was one of the four examiners)." In 1906 Wu moved to Paris, where he lived with Li Shih-tseng and Ch'u Min-i. Li had first met Wu in Shanghai while en route to France in 1902." With their various enterprises and organizations, "the young conspirators were in a new business—that of turning out revolutionary propaganda.

"Influences upon the Paris group: Li Shih-tseng has given us some later recollections of the varied influences that played upon him and his colleagues during this period. [Note 12: Scalapino interviewed Li Shih-tseng on 16 July 1959 in Taipei, Taiwan]. Perhaps these can be divided into three major categories: the Chinese classical philosophers; Darwin and the Social Darwinists; and the radical libertarians, brought up to date by the anarchism of Proudhon, Bakunin, and Kropotkin. As we shall note, the Paris group were in certain respects fervent anti-traditionalists who decried any attempt to equate Lao Tzu with the modern Anarchists, or the ancient well-field system with modern communism Yet almost without exception, these were young men who had received an excellent classical education. They had been

exposed to a range of political ideas almost as broad as that existing in classical Western philosophy.”

“This was the age of Darwinism. Li now recalls how greatly he was influenced by the writings of Lamarck and Darwin, how these men opened new doors for him in history and philosophy as well as in science. The influence was especially strong upon a young man studying zoology, botany and biology, but Li would have felt the Darwinian impact, no matter what his field” (p. 5).

“And certainly no single work had greater influence upon the young Chinese Anarchists than Kropotkin’s *Mutual Aid*. If their movement had a bible, this was it.

“It is easy to understand how men like Wu, Li, and Chang might make a personal identification with such figures as Bakunin, Kropotkin, and Reclus. Despite the seeming cultural chasm, there were many common bonds. These were aristocrats, by birth as well as by intelligence. They represented the most sensitive and concerned segment of the leisure class. Another bond was that of science. All of these men were committed to science—either as a profession or as a way of life. Kropotkin, for example, was an eminent geologist, Reclus a world-famous geographer, Li a budding biologist. Science, not Esperanto, was the true international language of this age.”

The New Century and its message: The philosophy of this periodical “was Anarchist Communism, with some special Chinese emphases. It can best be set forth in terms of ‘anti’s’ and ‘pro’s.’ The young Chinese anarchists were anti-religion, anti-traditionalist, anti-family, anti-libertine, anti-elitist, anti-government, anti-militarist, and anti-nationalist. They were pro-science, pro-freedom, pro-humanist, pro-violence, pro-revolution, pro-communist, and pro-universalist” (p. 7).

Anti-libertine means that the young Chinese anarchists had a fairly rigorous ethical code. Theirs was a call to hard work and hard study, the protection of one’s body, and in general, a Spartan life. The Anarchists were vigorously opposed to visiting prostitutes, smoking, drinking, and gambling, and as we have noted, these activities were prohibited in Anarchist-run establishments. Some Anarchists like Li Shih-tseng also espoused vegetarianism. Physical exercise was greatly encouraged. The contrast between these rules of personal conduct and those of the orthodox Chinese scholar-gentry class was striking. And in this sense, conversion to Anarchism was similar to religious conversion involving the attempt to follow a whole new way of life.” This “‘conversion’ was an intensely personal act” (p. 9-10).

“The strength of anarchist faith in science can be indicated by the remark of Li Shih-tseng: ‘There is nothing in European civilization that does not have its origin in science.’ To the anarchists, science was truth, knowledge, and progress. It was the only legitimate cornerstone of education, the only proper basis of values. It separated the barbarian from the civilized man” (p. 14). Address:

Center for Chinese Studies, Univ. of California, Berkeley, California.

4615. Lee, K.T.; Kim, K.S.; Kim, D.L. 1961. Chemico-pathologic studies in geographic pathology: Serum lipids compared in three groups of young Koreans including (1) Buddhist priests on “pure” vegetarian diets, (2) soldiers on low-fat Korean army diet, and (3) soldiers on high-fat U.S. army diet (Abstract). *Federation Proceedings (FASEB)* 20(1):95. March.

• **Summary:** The Korean Army diet contains 15% of calories from fat, whereas the U.S. Army diet contains 42% of calories from fat. Those in group (1) had serum lipid levels only slightly lower than those in group (2), but significantly lower than those in group (3). Address: Kyungpook Univ., Korea; Dep. of Pathology, Albany Medical College, Albany, New York.

4616. Salomon, Louis B. 1961. The least-remembered Alcott. *New England Quarterly* 34(1):87-93. March. [22 footnotes]

• **Summary:** A brief biography of the 19th century vegetarian reformer William Andrus Alcott (1798-1859), uncle of the famous American novelist Louisa May Alcott. “A man who has written and published well over one hundred books and pamphlets [on ethics, diet, and hygiene], practised medicine quite successfully, and been elected first president of the American Vegetarian Society might reasonably be remembered in his own right...” Better remembered Alcotts are his cousin, Amos Bronson Alcott (1799-1888), American teacher and educator (“known to most of his contemporaries as a gifted and amiable but highly eccentric ne’er-do-well”), and Bronson Alcott’s daughter, Louisa May Alcott, American author (lived 1832-1888).

Amos and Bronson, born only a year apart in the village of Wolcott, Connecticut, went to school together as boys and grew up together. Both were New England reformers, and both banished meat from their menus at about the same time, though not for quite the same reasons. Bronson wanted to save the world via “the ancient road of humanitarian idealism, following the signposts planted by Pythagoras and Porphyry; William, though no less altruistic and high minded, marched in through the gate marked Practical Results, under the guidance of Sylvester Graham, the whole-wheat and fresh-air man, and the Reverend William Metcalfe, pastor of the vegetarian Bible-Christian Church in Philadelphia, Pennsylvania. Bronson remained throughout his life a proclaimer of the moral imperative, an Emersonian majority of one; William became a medical practitioner in the offhand way of the 1820’s, a tireless writer and lecturer on health and hygiene, a self-appointed inspector of schools, and a phenomenally articulate propagandist for the vegetarian cause.”

After a brief and informal medical training characteristic

of this era (his only formal medical education was a 5-month course of lectures at Yale Medical School in 1825), he passed his examination and received a medical and surgical license. Soon he built up an impressive practice. In an era in which the average doctor prescribed calomel (mercurous chloride, a white tasteless purgative and fungicide) for practically every ailment except broken bones, "his method, developed empirically, was based on common sense, fresh air, good nursing, friendly but authoritative bedside manner, 'unstimulating' food, and as little medication as possible." Soon he simplified his life, renouncing luxuries such as alcoholic beverages and meat, and replacing his featherbed by a Spartan straw mattress. Within a few years he abjured "'all flesh, fish, and other highly stimulating and concentrated aliments,' and confined himself to milk (later, just water) and vegetables."

He was a man of boundless energy, and a seemingly tireless workhorse, writer and lecturer for the public good. His position as president of the American Vegetarian Society (organized in 1850) gave him new authority to advocate his Spartan brand of vegetarianism as the ultimate way to good health. Living his later years in Auburndale, Massachusetts, he died in 1859 (at age 61) of tuberculosis which had plagued him since his youth. His cousin, Bronson, outlived him by nearly 30 years.

4617. *British Vegetarian*. 1961. Soya milk for household use. March/April. p. 93.

• **Summary:** Granose Foods will soon be in a position to supply two varieties of spray-dried soya milk, Soyolac and Soyagen, made by one of their associated companies, Loma Linda Food Company in Arlington, California. Soyolac is specially prepared for infants, whereas Soyagen is for general use. A table compares the nutritional composition of the two products in both powdered and reconstituted forms. Reconstituted, Soyolac contains 2.85% protein and 3.39% fat vs. 2.80% and 2.80% for Soyagen. Sold in 16-oz. tins, Soyolac retails for 10 shillings 6 pence, and Granogen for 9 shillings 6 pence.

4618. *Vegetarier-Runde: Mitteilungen und Rundbriefe fuer d. kulturellen und sozialen Belange der Vegetarismus*. 1961-. Serial/periodical. Published in Constance (Konstanz), Germany by Georg Herrmann, Kultur-Verlag. Vol. 1, May 1961. 15 pages. [Ger]*
Address: Constance (Konstanz), Germany.

4619. *JAMA: J. of the American Medical Association*. 1961. Diet and stress in vascular disease (Editorial). 176(9):806-07. June 3. [6 ref]

• **Summary:** This editorial states: "Sixty-five years ago [in 1896, William] Osler listed heredity, rich diet, alcohol, tobacco and, above all, the 'worry and strain of modern life' as the causes of arteriosclerosis and especially of

heart disease. Within a decade, experiments were under way which showed that diets rich in milk solids and egg yolk were related to disease in rabbits; 20 years later American pathologists confirmed Anichkov's experimental arteriosclerosis following upon cholesterol feeding. In the past two decades, studies on men have confirmed Snapper's thesis that vegetable oils and low animal fat in the diet caused the striking difference in arterial disease and in venous thrombo-embolism observed in Peiping [China] and in Amsterdam. Thomas' comparison [in 1960] of thrombo-embolic disease and coronary disease in Negroes in St. Louis [Missouri] and in Uganda (matched necropsies of those over 40 years old) indicates that a vegetarian diet can prevent 90 per cent of our thrombo-embolic disease and 97 per cent of our coronary occlusions."

4620. Nicholls, Lucius. 1961. *Tropical nutrition and dietetics*. 4th ed. Revised by H.M. Sinclair and D.B. Jelliffe. London: Baillière, Tindall and Cox. xii + 457 p. July. Illust. Index. 24 cm. [100+* ref]

• **Summary:** Preface to the fourth edition: Nutritional science has advanced at an accelerating rate since the last edition. The section on protein malnutrition in infants has had to be rewritten; it is "now the most immediately practical problem of tropical countries." "The advance of nutritional science emphasizes the urgent need to carry it into the field through public health measures and especially health education."

"Now problems of even greater magnitude are created by the growth of population. The world's population of 2,800 million [2.8 billion] is expanding at a rate that will double by the end of the century... The problem of an increasing population in a world where already two-thirds of the population is underfed is the greatest challenge facing mankind today" (Oxford, Jan. 1961).

Contents of Chapter II, "Proteins:" Introduction. Chemical nature of the proteins (hydrolysis of starches and proteins compared, classification of the amino-acids). Building the proteins. The proportion of amino-acids present in various proteins. Nutritive value of proteins: Complete proteins (including glicinin [sic, glycinin] of soya bean), partially incomplete, incomplete proteins (zein of maize and gelatin). Theoretical protein requirements for maintenance and growth (Biological value, Net utilization). Limiting amino-acids giving a relative chemical score. Supplementing. Theoretical protein requirement during pregnancy and lactation. The effect of cooking on proteins. Specific dynamic action of proteins. The amount of protein in diets (high, low, vegetarian, true vegetarianism [avoids all foods of animal origin], lacto-vegetarians).

The contents of the section on "Pulses" (p. 227-43) is very similar to that in the 1951 edition:

A table from FAO (p. 260) shows that six oilseeds supply almost all of the world's vegetable oil: Soya bean 37.0%. Cottonseed 22.3%. Groundnut 20.2%. Rapeseed

9.8%. Sesame 2.7%. Sunflower 2.5%. The next section (p. 260-64) is “Palm nuts and oils.”

Table 53 (p. 396-97) gives the botanical name and composition of cereals and bread. Table 54 (p. 398-99) gives the botanical name and composition of pulses, incl. soya bean, soya bean curd [tofu], soya bean milk, carob bean, Goa bean, tepary bean

Note: The title C.M.G. (Companion of St. Michael and St. George) is an honor conferred upon those for distinguished service in the British colonies or commonwealth. Address: C.M.G., B.A. (Cantab.), M.D., B.C. Late Director of Bacteriological and Pasteur Institutes, and Director of Div. of Nutrition, Ceylon; Lecturer in Nutrition, Ceylon Univ.; Late Lecturer on Tropical Medicine, Ceylon Medical College; Nutrition Adviser to Commissioner General, South East Asia.

4621. Arora, R.B.; Saxena, K.N.; Choudhury, M. Roy; Choudhury, R.R. 1961. Sperm studies on Indian men. *Fertility and Sterility* 12(4):365-67. July/Aug. [2 ref]

• **Summary:** More nonvegetarians than vegetarians were found in the group with low sperm count and low sperm motility. Address: Dep. of Pathology, All-India Inst. of Medical Sciences, New Delhi, India.

4622. Fritz, Martin J. 1961. About vegetarians. *Let's Live* 29(8):12. Aug.

• **Summary:** Pike's Peak in Colorado is 14,110 feet high. The Pike's Peak Marathon foot race (26 miles, 285 yards—uphill most of the way) was won by a vegetarian, Calvin Hansen, age 25 for the second time, in 1960. With a time of 2 hours, 47 minutes, 15 seconds, he broke his previous record (1959) by 6 minutes, 2 seconds.

“Of the six vegetarians who entered the event, five finished among the first 11 positions; the sixth, Wilbur Putnam, 82 years of age at the time, completed the round trip.” A small portrait photo shows Martin J. Fritz.

4623. Satoskar, R.S.; Kulkarni, B.S.; Rege, D.V. 1961. Serum proteins, cholesterol, vitamin B-12 and folic acid levels in lactovegetarians and nonvegetarians. *Indian J. of Medical Research* 49(5):887-96. Sept. [22 ref]

• **Summary:** Note: This is the earliest English-language document seen (Feb. 2022) that uses the term “lactovegetarians” (or “lactovegetarian,” spelled without a hyphen) to refer to vegetarians whose diet includes dairy products but no eggs. Address: 1-2. Dep. of Pharmacology, Seth G.S. Medical College, Bombay-12; 3. Dep. of Chemical Technology, Univ. of Bombay, Bombay-19.

4624. *Foreign Agriculture (USDA Foreign Agricultural Service)*. 1961. U.S. eats most meat, but ranks fifth per person. 25(12):16. Dec.

• **Summary:** “The United States consumes far more meat

than any other country in the world—over 29 billion pounds in 1960, which represents 26 percent of the world's total supply.

“On a per capita basis, however, the U.S. citizen does not do as well. He ranks fifth as a meat-eater, and his 162 pounds a year are overshadowed by the Uruguayan's 259 pounds, the New Zealander's 229, the Australian's 226, and the Argentine's 175.

“Of the remaining 10 big meat-consuming countries, Canada claims 142 pounds per person, Denmark and the United Kingdom 132, France 119, West Germany and Austria 112, Belgium-Luxembourg 110, Switzerland 109, Sweden 104, Ireland 100.” Address: Foreign Agricultural Service, USDA.

4625. Spalding, Arthur Whitefield. 1961-1962. Origin and history of Seventh-day Adventists. 4 vols. Washington, DC: Review and Herald Publishing Assoc. *

• **Summary:** The author lived 1877-1954. This primarily anecdotal history contains an abundance of information and serves as a useful reference.

4626. Armytage, Walter H.G. 1961. *Heavens below: Utopian experiments in England, 1560-1960*. London: Routledge and Kegan Paul; Toronto, Ontario, Canada: University of Toronto Press. vii + 458 p. Index. 23 cm. Series: Studies in Social History. Reissued in 2007 by Routledge. [800* footnotes]

• **Summary:** One chapter, “Ham Common and the Transcendentalists” (p. 171-83) includes a discussion of Alcott House: James Pierrepont Greaves (1777-1842) and the Concordium at Ham Common in Surrey (southwest of London) played a significant role in the development of utopian socialism in England in the second quarter of the 19th century. Greaves' own career had taken him via Yverdon in Switzerland where (1817) he had joined Pestalozzi, the Swiss educational reformer; London where (1825) he had become secretary of the London Infant School Society; Randwick in Gloucestershire where (1832) he had engaged in a scheme for the benefit of agricultural labourers; and London again, where the Aesthetic Society, founded by him, met at his house in Burton Crescent. He was a follower of Jacob Boehme and became saturated with German transcendentalism. But it was at Alcott House on Ham Common that his followers congregated and a school was organized to give effect to his educational views. It was, however, not until Greaves' death in March 1842 that Alcott House was reorganized as the First Concordium, a community based on Greaves' transcendental, vegetarian and ascetic principles. ‘The members, to be called Concordists, were to unite for the purposes of submitting to the universal law until they ‘accord or concord with it’. Here in the Concordium, the triune law of goodness, wisdom and power,’ the most lawful, intelligent and efficient conditions for divine progress in humanity’ would be worked out. The

regimen was based on the spartan rules of life enunciated by James Pierrepont Greaves: 'Pure air, simple food, exercise and cold water are much more beneficial to man, than any national doctrinal creeds, or any churches, chapels, or cathedrals'. And a stern regimen it proved to be. Members rose at 5.30 a.m. and after repairing to the bath-house went for their morning run; at 6.15 a bell rang summoning them to their occupation. They breakfasted at 8 a.m. on brown bread, or Scotch oatmeal bread, figs and cold vegetables, returning at 9 a.m. to their occupations. The children lunched at 12 noon, the adults at 1 p.m., and during each meal there would be reading. At two o'clock in the afternoon they would return to work, continuing till half past four. The last meal, signaled by the ringing of a bell, took place at 6 p.m., and after this there was a lecture. The meals were spartan and strict vegetarian [vegan]. The consumption of flesh, butter, cheese, eggs, mustard, vinegar, oil, spices, beer, wine, tea, coffee, and chocolate was banned; and the school (with fees of £5 a quarter) specialized in shoemaking, carpentry and gardening. Friendly visitors were accommodated on Sundays and Mondays at 6d. a meal and 6d. a bed. One of these visitors (on 28 April 1843) was Robert Owen. The dress was equally utilitarian: each member wore a brown holland or cotton blouse, a neat check shirt without neck cloth or any other clumsy wrapper round the neck. Hats and caps were rarely worn on the premises. But, living as they did near the metropolis, concessions had to be made: 'When going out each dresses rather more in accordance with the world without, which to them is more like a foreign country than their native abode.' One of the principal objects of the Concordium was to prepare missionaries for the cause. A new monthly *The New Age*, first published in May 1843 from 'the Concordium Press' stressed the importance of employing the people on the land' (p. 178-90).

Alcott returned to the United States in October. With him went H.G. Wright, Charles Lane, and Lane's son William. After their departure, Alcott House was reorganized around a stern daily schedule and regimen. Fruitlands is discussed.

Page 183: "In 1848 the Concordium came to an end. The *Reasoner* reported it had 'passed into new hands. Its present use is that of an educational asylum for orphans whose parents have died of cholera.' The school was run on vegetarian principles."

Vegetarianism is mentioned throughout this book. See pages 16, p. 33 (Roger Crab was a vegetarian ascetic), p. 37 (George Cheyne was a Falstaffian figure, 30 years old and 31 stones [1 stone = 14 lb, so Cheyne weighed about 434 lb!] until he became a vegetarian), p. 138 (Mrs. Chichester was a vegetarian), 176-83 (Ham Common), p. 198-99 (Goodwyn Barmby of the Hanwell Communitorium), p. 300 (George Stuart and the Totley Experiment), p. 309 (A.P. Sinnett and Anna Kingsford founded the London Lodge. They issued a journal titled *The Vegetarian*), p. 310-12 (In

the chapter titled "Anarchist Colonies." Edward Carpenter and Hugh Mapleton. Mapleton "joined Albert Broadbent, Secretary of the Manchester Vegetarian Society, and began to manufacture vegetarian foods. With Henry Mapleton they set up a factory and a large house was taken over at 3, Dolphin Street, Manchester. These premises were eventually extended to embrace two more houses. In 1907 a Public Limited Company was formed with a capital subscribed by an enthusiastic body of Food Reform pioneers. A larger factory was taken at Wardle, Lancashire, and since the business still continued to develop a larger factory was chosen at Garston. This is now one of the largest vegetarian food manufacturing firms in the country"), p. 350 (Leicester was the last of the Tolstoyan communities to start, in Jan. 1899, with five members. Like Leo Tolstoy, all were vegetarians), p. 374 ("a vegetarian and member of the Theosophical Society,..."), p. 437-38 (today's vegetarian, back-to-the-land communities were influenced by John Robens [sic, John Robins {1650-1652}], Dr. Cheyne, Charles Lane, the Ham Concordists, the Tolstoyans, Tom Mann, Stafford Cripps, and George Bernard Shaw). Address: Prof. of Education, Sheffield Univ., England.

4627. Bertholet, Édouard. 1961. *Le retour à la santé par le jeûne* [Return to health through fasting]. Lausanne, Switzerland: Pierre Genillard. [Fre]*
Address: Dr.

4628. Deutsch, Ronald M. 1961. *The nuts among the berries*. New York, NY: Ballantine Books. 224 p. No index. 18 cm. 2nd ed., 1967 (320 p.). Revised 1977 as *The new nuts among the berries*. Palo Alto, CA: Bull Publ. Co. 359 p.

• **Summary:** The back cover states: "From Dr. Graham (inventor of the Graham cracker) to Dr. Jarvis, the best-selling author of 'Folk Medicine', this book tells the astonishing story of a hundred years of health foods and faddists. It names the promoters and the products. It cites the findings of the Food and Drug Administration. It quotes the warnings of the American Medical Association. It completely exposes the hokum and ballyhoo of the health food business—now bilking the public of \$2,000 million ever year—and shows why crackpot food fads are a waste of money at best and a serious danger to the health of those suffering from real illnesses.

"We are facing an organized dissemination of medical and nutritional quackery which takes the concentrated efforts of all of us to combat"—George Larrick, Commissioner Food and Drug Administration."

In fact, this book ridicules the very people whose ideas and lives it purports to discuss; it sarcastically paints them all as "nuts." Its goal is not understanding but a tacit—and not so thinly veiled—endorsement of the contemporary Big Food, meat and medical industries. We wonder if this book was initiated and funded by big businesses who will always

oppose the growing interest in vegetarianism, etc. How could anyone describe Dr. John Harvey Kellogg as a “nut.” Yet some real “health food nuts” are also discussed in this book too.

Contents: 1. Of cabbages and things (a brief history of “health-foodism”; “For example the Greeks Porphyry and Pythagoras maintained that meats are unnatural foods for men, and repugnant, while fruits and vegetables were the natural nutriment). 2. Mr. Graham bakes a cracker (Sylvester Graham, William Cowherd, the Bible Christians, William Metcalfe). 3. Little men, little women, little food (Louisa May Alcott, Amos Bronson Alcott, William A. Alcott, vegetarianism, and the American Vegetarian Society; Fruitlands, Sylvester Graham). 4. Father Kneipp and his watering can (very effective water cure in Germany). 5. Mother White casts her brood upon the waters (Ellen G. White and James Caleb Jackson). 6. Snap! Crackle! Enter Dr. Kellogg! (Dr. John Harvey Kellogg, founder of the Battle Creek Sanitarium). 7. The battle of Battle Creek (Michigan and Seventh-day Adventists). 8. From pillar to Postum (Charles W. Post, Dr. J.H. Kellogg, Ellen G. White, the evils of coffee, Postum Cereal Food Coffee). 9. Kickapoo and Kellogg, too. 10. The Jungle, the sausage, and the law (Upton Sinclair, Harvey W. Wiley, and the formation of the FDA). 11. Chew, chew, baby (Fletcher, Chittenden). 12. Life along the alimentary canal (Metchnikoff, Kellogg, Henry Ford). 13. The bare torso king (Bernarr Macfadden). 14. The bare torso king rampant (Macfadden). 15. I see America starving (Alfred W. McCann) 16. How to stop your cow from drooling (selling nutrition, Colonel Dinshah Pestanji Framji Ghadiali of Bombay, India, and Malaga, New Jersey). 17. A plague on both your Hausers (Gayelord Hauser, Benedict Lust). 18. How to write about health foods (Lelord Kordel, Cathryn Elwood). 19. Mrs. Spratt’s millions (fat and dieting). 20. My mother squeaked (Dan Dale Alexander PhD and arthritis; Dr. D.C. Jarvis, *Folk Medicine*, honey and vinegar). 21. The poisons in your health food (how the public is being duped by health food hucksters; the American Medical Assoc. estimates this racket is now costing 10 million Americans over \$500 million a year). 22. Postscript to a sad tale.

In the Introduction, page 9 notes that many health nuts and food faddists “are of the most respectable sort.” “Among their number are best-selling authors such as Louisa May Alcott, Gayelord Benjamin Hauser, Upton Sinclair, D.C. Jarvis, and Elbert Hubbard. There are such distinguished scientists and innovators as Elie Metchnikoff, Dinshah Ghadiali (developer of Spectro-Chrome Therapy), Amos Bronson Alcott (the Seer of New England), and Dr. John Harvey Kellogg (inventor of cereal flakes, peanut butter, and the mechanical horse). There are famed industrialists, Henry Ford, Bernard Baruch, and John D. Rockefeller. There are entertainers, as Great Garbo and Robert Cummings, and religious leaders, as Sister [Ellen G.] White, founder of

Seventh Day Adventism.”

Colonel Dinshah Pestanji Framji Ghadiali was born in Bombay, India, in 1873, and came to the USA at the age of 38 (i.e. in about 1911). “His title derives from his position during the first world war as commander of the New York Police Reserve Air Service, a little-known organization which served little purpose. It was, however, an honorable civilian patriotic group... In 1920 Ghadiali brought forth one of the scientific wonders of our age—Spectro-Chrome Therapy.” Based on a vegetarian diet (also free of alcohol, tobacco, coffee and tea), the system also made liberal use of colored lights. “By 1924 Ghadiali was so successful that he opened a Spectro-Chrome Institute on 50 acres at Malaga, New Jersey.” In the early days Ghadiali earned more than \$3.5 million from sales of memberships, equipment, and his course. He served a 5-year sentence in a federal penitentiary for a violation of the Mann Act by a book he wrote, “Railroading a Citizen,” in which he accuses jealous doctors of trumping up charges against him. In the 1940s Colonel Ghadiali was prosecuted on the basis of his medical work. He was found guilty and sentenced to 3 years in jail—though his sentence was suspended—and he was fined \$20,000. His work, however, still has devoted followers (p. 151-52).

The author acknowledges the help of the U.S. Food and Drug Administration (FDA), Frederick Stare M.D., and the American Medical Association (AMA). Address: Popular scientific and medical reporter.

4629. Deutsch, Ronald M. 1961. Snap! Crackle! Enter Dr. Kellogg. The battle of Battle Creek. From pillar to postum (Document part). In: R.M. Deutsch. 1961. *The Nuts Among the Berries: An Exposé of America’s Food Fads*. New York, NY: Ballantine Books. 224 p. See p. 43-45.

• **Summary:** This is a largely unsympathetic and satirical treatment of the health reform work of Dr. John Harvey Kellogg. Page 50 notes that “In 1879 he married Ella Eaton, of Alfred Center, New York. Within ten years, from the burgeoning sales of his books and the food products he was developing, he had earned enough money to build Ella a twenty-room Queen Anne mansion close to the [Battle Creek] Sanitarium grounds. It was a lavish residence...” Dr. Kellogg drew no salary from the Sanitarium.

“Ella Kellogg kept busy around the Sanitarium. There was not much for her to do around the house, for two reasons. First there were any number of servants. And second, there were no children; Dr. Kellogg had stated publicly that sex bred evil diseases in young men, and therefore he was determined to live without sex as a demonstration that it could be done. Whatever the real reason, John Harvey Kellogg and Ella occupied separate apartments in their home. They were always good friends, and later they adopted a total of forty-two children...”

“We have seen Dr. Jackson’s water-cure establishment offer the first cereal product in *Granula*, crumbled bits of

baked wheat. Kellogg had come up with much the same thing. He called it *Granola*. He was sued and changed the name to *Granose*.”

Charles W. Post, a Texan, went to Battle Creek to be cured. After 9 months at the San, Post gave up. He turned to studying the power of the mind, of mind over matter, Christian Science, and the like. Before long he got out of his wheelchair, declared that he was well, and went to work. Before he left the San, he offered to join forces with Dr. Kellogg in making breakfast cereals, but was rejected. In 1892 Post established La Vita Inn on 10 acres in Battle Creek; here the curative forces of both diet and mental healing were combined. Although meat was allowed, the other poisons were not.

Post cured people by telling them they were well—and wrote a book about it. He also wrote “The Road to Wellville,” a pamphlet that he gave away. In 1895 Post started to make Postum Cereal Food Coffee—just add water and serve as a hot drink in place of coffee. He first sold it in paper bags from a handcart in Battle Creek. Then he began to advertise the product widely and his sales soared. Eventually his ads focused on the ability of Postum to prevent “coffee nerves.” In 1898 he launched Grape Nuts, which he also sold as a health food. By 1901 Post had net income of a million dollars from his food business. “Imitators flocked to Battle Creek to stake their claims.” Before long, it was a boom town. Address: Popular scientific and medical reporter.

4630. FAO/WHO. 1961. Calcium requirements. *FAO Nutrition Meetings Report Series*. No. 30. *
Address: FAO, Rome; WHO, Geneva.

4631. Montagné, Prosper. 1961. Larousse gastronomique: The encyclopedia of food, wine & cookery. New York, NY: Crown Publishers, Inc. 1101 p. See p. 925. Illust. Index. 26 cm. [Eng]

• **Summary:** The following are defined under “Soya Bean. *Soja*” (p. 925): Introduction. The soya bean is “the richest and cheapest source of vegetable protein.” 1. Soya bean curd. *Fromage de soja*. Gives a completely inaccurate and useless description of how to make tofu at home. 2. Soya meat. *Viande de soja*. This “vegetarian meat,” which resembles cooked ham, is said to be too complicated to make at home, but requires industrial equipment. 3. Soya milk. *Lait de soja*. 4. Soya sauce or extract. *Sauce, Extrait de soja*.

Note: This English-language edition is a translation from the original 1938 French-language edition by Nina Froud, Patience Gray, Maud Murdoch, and Barbara Macrae Taylor. Address: France.

4632. Prakash, Om. 1961. Food and drinks in Ancient India. Delhi, India: Munshiram Manoharlal. *

• **Summary:** This book contains quite a few references to scriptural support for a vegetarian diet. Each chapter

lists foods eaten during different historical periods, and has a section on meat and alcoholic beverages. Often in that section there is a reference to scriptural injunctions against eating meat, and a footnote with the actual quote. Unfortunately the quotes are in Sanskrit. However, the author lists the source book, chapter, and verse in English abbreviations following each quotation. The quotations are mostly from the *Smriti* literature, the lawbooks, of which translations do exist.

Note: Miriam Hospodar who sent this citation (March 1995) notes: “I have done an enormous amount of reading on Indian food history, and this is the first book I have found that actually cites scriptural references to a meatless diet.”

4633. Rodale, J.I. ed. 1961. The complete book of food and nutrition. Emmaus, Pennsylvania: Rodale Books. 1054 p. Index. 23 cm.

• **Summary:** J.I. Rodale recommends the consumption of natural meat and eggs. He discourages humans from consuming or using milk, chemicalized meats, added salt, sugar, chocolate, aluminium utensils, and heated or hydrogenated fats. Throughout this book, he uses scientific sources and cites them carefully.

Chapters 30-40 (p. 116-56) are a critique of cow’s milk. Man has made the cow into a milk machine, with ever larger udders, which can produce 75 times as much milk per year as in Biblical times. For adults, milk may cause lactose intolerance, allergies and excessive tallness, and may contain undesirable antibiotics.

Chapter 40, titled “Nutritive substitutes for milk” (p. 154-55), mentions “soybean milk and Tahini milk which is a milk made from ground sesame seeds. Tahini milk appears to us to be an excellent substitute for milk in the diet because of its extremely high content of calcium” (p. 155).

Dr. Stefansson (p. 69-72) lived for one year in good health on meat alone. The discovery of cereal culture 2,000 years ago was the beginning of civilization and human degeneration. The human digestive tract has not had time to adjust to this change. It took humans 2 million years to adapt to the diet of the primitive human hunter (consisting mainly of proteins and animal fats) from the largely vegetarian diet of the anthropoids. “It is extremely difficult to plan a vegetarian diet in which the essential amino acids will all be represented in their proper proportion.”

Chapter 127, “How to sprout beans” (p. 472-74), discusses mainly how to sprout soybeans, and their nutritional value. A table compares the vitamin and mineral content of soybean sprouts and mung bean sprouts; the former are much more nutritious.

Chapter 153, “Soybeans—The wonder food” (p. 536-41) has the following contents: Introduction. How nutritious are soybeans? (“Soybeans are one of the few non-animal proteins which are complete—that is, contain all of the essential amino acids in good proportion.”) Sprouting

beans for vitamin C. Soybeans are economical (says the best book on soybeans is *Soybeans for Health, Longevity and Economy*, by Philip S. Chen, Ph.D.). Soybean milk for infants. “Soybeans are richer in potassium than any other food except brewer’s yeast which, of course, is eaten in much smaller quantities. They contain more pantothenic acid than any other food except egg yolk, brewer’s yeast, liver, rice bran, and wheat bran. The iron in soybeans is 96 per cent ‘available’—that is, digestible and used by the body.” Chapter 154, “Soya milk and soya curds” (p. 541-42), by Dr. W. Kring, of Dusseldorf discusses: Use of soybeans in East Asia. Fresh soya milk for every household. *Acidophilus* soya milk—Soya curds. Making soya cheese or tofu [at home].

Note 1. This is the earliest English-language document seen (April 2013) that uses the term “soya curds” in connection with tofu.

Note 2. This is the earliest English-language document seen (Sept. 2012) that contains the term “*Acidophilus* soya milk” (or “*Acidophilus* soymilk”) regardless of capitalization, hyphenation, or spaces.

Note 3. This is the earliest document seen (Dec. 2020) that uses the term “lactose intolerance” in connection with soy.

Chapter 178, “Eggs, meat and soybeans” (p. 675-77) gives a nutritional comparison of these three high-protein foods. One section titled “Meat substitutes” begins: “Soybeans should be a part of your diet as a substitute for meat.” It continues: “Even though you include plenty of meat in your diet, make use of soybean protein, too. If your family does not know soybeans, get some and begin to introduce them to a wonder food.”

Chapter 169, “Are chemical fertilizers harming our food” (p. 618-24) is part of a statement made by J.I. Rodale on December 15, 1950, to a Congressional Committee formed to investigate chemical fertilizers. He argues that the organic method is “far superior to the present general practice with respect to fertilizer usage, not only from the human health standpoint but from the point of view of preventing soil erosion and giving higher yields at a lower cost.” Also discusses: History of the organic method. What is the organic method? What is a chemical fertilizer? The health aspect (experiments showing a much higher survival rate in mice fed organically grown food). More vitamins in “organic” food. Physicians praise the organic method. Rejection by our government (and request that agricultural experiment stations test and compare the two methods).

Chapter 173 titled “Investigating Primitive Diet” (p. 642-54) contains a detailed summary of the work of Weston A. Price, D.D.S., as described in his book *Nutrition and Physical Degeneration*. This book is available from the Lee Foundation for Nutritional Research, 2023 W. Wisconsin Ave., Milwaukee, Wisconsin.

Chapter 182, titled “When you use fats and oils” (p. 682-83) discusses margarine, which is made from vegetable

fats which have been hydrogenated. Soybean oil is one of the oils use to make margarine. “As you know, we do not recommend using margarine, mostly because of the many chemical substances used in it, of which the synthetic vitamin A is only one. Artificial coloring, preservatives and so forth are also used. But, in addition, hydrogenating the oils to make them solid destroys most of the essential fatty acids which are the chief reason for eating vegetable oil. So margarine is no better than butter as a spread, in spite of the fact that it is made from substances that do not contain cholesterol.” “Soybean oil is another popular vegetable oil.” Rodale especially recommends “our old friend, sunflower seed oil”—which is rich in vitamin E and linoleic acid.

Chapter 183 titled “Heated fats can cause cancer” (p. 686-90) summarizes several scientific studies and notes that “Hydrogenated fats are everywhere” in our food supply. “Finally, don’t buy hydrogenated shortenings (the solid kind)...”

Chapter 198 titled “Who pays for nutrition research?” (p. 741+) begins: “Dr. Stare’s Nutrition Department (at Harvard University, Massachusetts) received from Food Industries and Foundations representative of their interests between and including the fiscal year 1950 to 1956 gifts totaling approximately \$378,000, half of which was from the Sugar Research Foundation, supported by the sugar interests, and the Nutrition Foundation, supported largely by commercial food processors. A large portion of the other half was from the chemical and drug interests.

“This challenging statement sets the tone for a series of open letters from the Boston Nutrition Society, Incorporated, to Dr. Nathan M. Pusey, President of Harvard University. We think readers will find in these letters the answer to their puzzled query ‘Why?’ Why must we eat doctored up, chemicalized, refined, cheapened food and above all, why must some of our top food scientists, men like Dr. Stare of Harvard, call everyone a faddist and a crackpot who points out that the modern American food is not everything it should be?

“The open letters hit at the very heart of the problem. Much university research on nutrition is being financed by the very folks who profit from selling this worthless food.”

Chapter 199, “A British nutritionist takes stock,” summarizes an article titled “Food and Health,” by Dr. H.M. Sinclair (*British Medical Journal*, 14 Dec. 1957) about the dangers of feeding too much cow’s milk to infants and children. Another article on the same subject by Dr. Milton J.E. Senn, was published in *McCall’s* (Jan. 1958). Chapter 272 is “Kelp for trace minerals” (p. 1005-09) and Chapter 273 is “The value of seaweed nutrition” (p. 1010-12).

Chapter 274 is “Do you need lecithin?” (p. 1013-17; Contents: Introduction. How can you avoid cholesterol deposits? Lecithin and cholesterol in natural foods. Experiments with lecithin prove its healthfulness. Why do we not get enough lecithin? Take lecithin as a food

supplement {it is made chiefly from soybeans}).

Chapter 275 is “Why do you need lecithin?” (p. 1018-1021); Contents: Introduction. The what and how of lecithin. Processing at fault. Where can you get lecithin in your diet? (seeds and cold-pressed oils). Hydrogenation (which destroys all the lecithin, B vitamins, vitamin E, and essential fatty acids).

Chapter 39, “Miscellany on milk” (p. 146-54), documents many problems with cow’s milk. Its contents: Introduction, detergents in milk, antibiotics in milk, some infants can’t take milk at all, is milk the universal antidote?, an all-milk diet is hazardous, ulcer patients beware!, cavities caused by milk, DDT contamination, misuse of calcium, radioactive substances in milk, milk as a cause of goiter, a famous nutritionist speaks (Dr. Norman Jolliffe), milk’s value questioned (by McCance and Widdowson), allergies to milk sugar, dermatologist criticizes both bread and milk, and an old (1926) court decision on raw milk. Chapter 41: “Yogurt” (p. 156+). “Yogurt is probably the most popular of all so-called health foods”. In the 19th century, Metchnikoff was the first to investigate it scientifically.

Chapter 96: “Sesame seed—An ancient and nutritious food” (p. 342-44; Tahini milk makes a good milk substitute). Address: Emmaus, Pennsylvania.

4634. Rodale, J.I. ed. 1961. History of coffee and problems with its consumption. In: J.I. Rodale, ed. 1961. The Complete Book of Food and Nutrition. Emmaus, Pennsylvania: Rodale Books. 1054 p. See p. 5-17.

• **Summary:** Chapter 1 is “History of Coffee” (p. 5-8). Contents: Introduction. Coffee discovered. Processing the coffee bean. What coffee contains. How to make coffee (never boil it; use drip or vacuum pots). Statistics on coffee consumption. The earliest mention of coffee that can be found in the literature was about 99 A.D., when an Arab physician discoursed on it. The berries were first used as food, ground finely and mixed with fat. Coffee was introduced to Europe in about 1650 and to America in 1668. As early as 1746 a learned Italian writer noted that coffee was detrimental to good health. Similar criticisms started in the USA in the 1800s. “Coffee is the American beverage, just as tea is the national beverage of England.” In the USA eight out of ten adults drink coffee daily and one out of four children drink it daily. An estimated 25% of all American coffee drinkers consume 5 or more cups per day.

Note: According to James Trager’s *Food Chronology* (1995, p. 109, 142): In 1600, smugglers broke the Arabian monopoly on coffee growing. They took seven seeds of unroasted coffee beans from the Arabian port of Mocha [also spelled Mokha or Al Mukha, as of 1998 a seaport in southwest Yemen] to the western ghats of southern India. In 1690 Dutch mariners smuggled coffee plants out of the Arab port of Mocha. They planted some in Java, their colony, and sent others to the botanical gardens at Amsterdam.

Chapter 2 is “Abundant evidence against coffee” (p. 9-16). Contents: Introduction. Dr. William Alexander [sic. Andrus] Alcott’s contributions (1844). An established fact—coffee is a poison. Habitual coffee drinking and stomach ulcers. Digestive juices stimulated. Coffee, heart disorders and blood pressure. Does a tired body need stimulation or rest? How effective is the coffee break? Coffee tars and cancer. Should pregnant women and nursing mothers drink coffee? Does coffee affect brain and nerve tissue?

Chapter 3 is “Coffee and blood sugar.” Address: Emmaus, Pennsylvania.

4635. Sakai, Sawako. 1961. Furusato no aji, haha no aji [The taste of my home village food, and of my mother’s food]. Tokyo. 269 p. Illust. 19 cm. [Jap]*

• **Summary:** The Japanese vegetarian cookbook includes recipes for wild plants. The author was born in 1907.

4636. Schweitzer, Albert. 1961. Civilization and ethics. 3rd ed. Translated by C.T. Campion and revised by Mrs. Charles E.B. Russell. London: Unwin Books. Published in association with Adam and Charles Black. 248 p. Index. 19 cm. [50+* ref]

• **Summary:** This is a pocketbook edition of the 1946 revised version. A “Note on translation” (p. 245-46), an expanded version of the one found at the front of the 1946 revision, explains how central German terms (*Auseinandersetzung*, *civilization*, *ethics* / *die Ethik*, *Geist*, *geistig*, *reverence for life*, *Weltanschauung* / *world-view*, *world- and life-affirmation*, *world- and life-negation*) have been translated. Address: D. Theol., D. Phil, D. Med., Strasbourg, Alsace, France.

4637. Simoons, Frederick J. 1961. Eat not this flesh: food avoidances in the Old World. Madison, Wisconsin: University of Wisconsin Press. xiii + 241 p. Illust. Maps. 25 cm.

• **Summary:** The ancient Persians were omnivorous, but according to Porphyry (A.D. 223-304), the magi (plural of magus; members of the hereditary priestly class among the ancient Medes and Persians) abstained from eating flesh.

Note: The early religion of Persia was Zoroastrianism, founded by Zoroaster (in Old Iranian Zarathustra) who lived about 628 to 551 B.C.

There are many sections on avoidance of non-human milk. The index states: “Milk: avoidance of, 9, 48, 52, 82-83, 120, 162; East African concern with cattle for quality of, 59; camel, 89; use with meat forbidden [Kosher], 109; usefulness of, as basis for prohibition of cattle slaughter, 114-15; belief that flesh food is transformed into mother’s milk, 118; in Tibet, given by dzo and yaks, 162.”

4638. Trop, Jack Dunn. 1961. You don’t have to be sick! Nature’s secrets for better health, longer life, and more joyful

living. New York, NY: The Julian Press, Inc. 231 p. No index. 22 cm. [49 ref]

• **Summary:** Written from the natural hygiene viewpoint, this book advocates a vegetarian diet with as little milk, dairy products, and eggs as possible. Page 170 notes that soy beans are one good source of protein.

4639. Waerland, Ebba (Langenskiöld). 1961. Rebuilding health: The Waerland method of natural therapy, with case histories. Translated from the Swedish by Isabella M. Gibbs. New York, NY: Devin-Adair Co. 252 p. Foreword to the American ed. by Royal Lee. 21 cm.

• **Summary:** Ebba Waerland was born Ebba Margaretha Langenskiöld on 15 October 1897 in Stockholm, Sweden, of Finnish ancestry on both sides. In 1922 she married Eduard Hoffman, a German diplomat, and had two children. Her husband died in 1940. In 1946 she married the famous nutritional physiologist, writer, and philosopher, Arne Waerland, who was the founder of the reformed diet and the reformed way of life which bears his name and now extends to the far corners of the earth. Sanatoriums based on his principles are found in Germany, Sweden, Switzerland, Italy, and Iceland, and the Waerland diet is available in hotels and boarding houses in many countries.

Page 13 gives the “Seven golden rules for health,” which include eating lacto-ovo vegetarian diet with uncooked green and root vegetables, sleeping with the windows open and spending as much time as possible in pure, fresh air, and cultivating a positive, cheerful attitude toward life. Arne Waerland said: “We are not concerned with diseases but with mistakes in living. Get rid of the mistakes and the diseases will disappear by themselves.” Chapter 3 is his “Daily program for health.”

Page 208 notes that soya beans can be sprouted in the same way as wheat.

4640. Yang, C.K. 1961. Religion in Chinese society. Berkeley, Los Angeles, London: University of California Press. *

4641. Grand Rapids Press. 1962. ‘Meat’ for vegetarians. He lost his job, but made a success manufacturing. *Wonderland: The West Michigan Magazine*. Jan. 21.

• **Summary:** “Cedar Lake’s Vep Sias faced a dilemma in 1949. The work he had been doing suddenly was discontinued when the Cedar Lake Academy-operated food processing plant closed its doors. He had purchased a new home shortly before; he had a family to support; and he did not want to leave that Montcalm County village. He faced the possibility of losing his new home unless he found other work in the area—a slim prospect.

“Sias made a decision then that he has never regretted. He purchased the food manufacturing rights from the academy, a Seventh Day Adventist high school, and started

a business in the basement of his home that had proved unprofitable to its former owners. His wife, Ruth, whom he had met at the academy when both were students there, worked at his side, and thus was born Cedar Lake Foods, manufacturers of high protein meat substitutes.

“As a small operation, Cedar Lake Foods caught on. There was a sizable demand for meatless chops, meatless burgers and other meat substitute products from persons under doctors’ orders not to use any form of animal proteins, from vegetarians, from some religious groups and from persons who simply wanted to replace meat in their diet without sacrificing the meat flavor they liked.

“By 1959, Sias found he had to expand and so brought his business out of his basement and into a newly-constructed plant. He plans another expansion program this year for more equipment and more storage space.

“Four persons are kept busy putting up frankfurters, chops and burgers without a trace of meat. They are made by combining the proteins of wheat and soya and certain spices into a palatable food simulating meat in flavor and texture. The products are called vegetarian chops, vegeburgers and the like.

“In connection with the manufacturing end, Sias also opened a retail unit in his plant where he stocks on his shelves his products as well as similar competitive products. ‘I try to keep a complete vegetarian line, even including foods of my competitors, because this type of food isn’t available in every store, and there are people who aren’t always satisfied with one product or one man’s work,’ he said. His retail operation is but a small portion of his business. The bulk of his stock goes to distributing houses in the states of Washington and Florida, and Washington, D.C.

You would think that Vep and Ruth Sias, who make nothing but vegetarian foods, and their five children would be strict vegetarians.

“‘No,’ says Sias. ‘We eat a good deal of our vegetable foods, but we like meat, also. However, if the children have a choice they pick vegetarian chops every time over meat. The chops are as tasty as meat but they are not as tough and are easier to chew.’”

Photos show: (1) Vep Sias, his wife Ruth, and their son Bobbie. (2) Vep Sias checks his stock on shelves of the retail unit at his food factory. He handles only vegetarian and health foods, all meatless, and stocks his competitors’ products as well as his own. Address: Michigan.

4642. Chen, Philip S.; Chen, Helen D. 1962. Soybeans for health, longevity, and economy. 2nd ed. South Lancaster, Massachusetts: The Chemical Elements. xii + 242 p. Jan. Illust. Index. 21 cm. 1st ed. 1956. [24 ref]

• **Summary:** This book is identical to the original 1956 edition, third printing (the dedication is to William J. Morse and Harry W. Miller), except that: (1) Table 1, titled “Soybean production in the United States” (p. 2) gives

statistics to 1960, instead of 1958. (2) Appendix B (p. 224-36) has been updated based on the 1961 *Soybean Blue Book*. (3) The dust jacket has been updated. On the rear dust jacket is a portrait photo of Dr. Philip Chen and a biographical sketch. (4) The paper is slightly thicker.

Note: In 1962 Chen wrote *A New Look at God*, published by Chemical Elements (288 p.). Address: 1. Prof. of Chemistry, Atlantic Union College, South Lancaster, Massachusetts; 2. National Science Foundation Fellow, Cornell Univ.

4643. Lee, Kyu Taik; Kim, D.N.; Han, Y.S.; Goodale, F. 1962. Geographic studies of arteriosclerosis. The effect of a strict vegetarian diet on serum lipid and electrocardiographic patterns. *Archives of Environmental Health* 4(1):4-10. Jan. [14 ref]

• **Summary:** Korean Buddhist monks and nuns following a strict vegetarian [vegan] diet had a lower incidence of arteriosclerosis and considerably lower levels of cholesterol and other serum lipids than lacto-vegetarian Trappist monks in the USA, and markedly lower levels than Benedictine monks and U.S. Army personnel, both of whom consumed large amounts of animal fats. Address: 1-3. Dep. of Medicine, Kyungpook Univ., Taegu, South Korea, and Dep. of Pathology, Washington Univ., St. Louis, Missouri. 4. Dep. of Pathology, Albany Medical College, Albany, New York.

4644. Alsdorf, Ludwig. 1962. Beitarege zur Geschichte von Vegetarismus und Rinderverehrung in Indien [Contributions to the history of vegetarianism and cow-veneration in India]. *Akademie der Wissenschaften und der Literatur—Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse* No. 6. p. 557-625. Proceedings of a public session held 28 April 1961. (Mainz, Germany). [70+ footnotes. Ger]

• **Summary:** An excellent German-language study of Indian vegetarianism. Discusses Hinduism, vegetarianism, ahimsa, the Mahabharata, Buddhism. Ludwig Alsdorf was born in 1904.

Also published by Akademie der Wissenschaften as a 69-page monograph. In Kommission bei F. Steiner, Wiesbaden. 25 cm. Address: Germany.

4645. *British Vegetarian*. 1962. Dr. Harry Willis Miller. March/April. p. 96.

• **Summary:** Discusses the excellent work of Dr. Harry W. Miller with plantmilks and infant nutrition. Dr. Miller, Emeritus Director of the International Nutrition Research Foundation in Arlington, California, has just been elected an honorary member of the Vegetarian Nutritional Research Council.

“Dr. Miller has recently been visiting different parts of the Far East setting up equipment for the production of liquid plantmilks in under-developed areas...” A large photo shows Dr. Miller.

4646. Smith, A.D.M. 1962. Veganism: A clinical survey with observations on vitamin-B-12 metabolism. *British Medical Journal* i(5293):1655-58. June 16. [20 ref]

• **Summary:** This paper attempts to understand why so many vegans do NOT develop vitamin B-12 deficiency. Twelve vegans were examined clinically; they had lived on a vegan diet for from 4 to 30 years and their serum vitamin B-12 levels, estimated by the *Lactobacillus leichmanii* method with cyanide extraction, ranged from 48 to 220 micro-micrograms per milliliter and averaged $128 \pm 15 \mu\text{g/ml}$. The normal range of B-12 for non-vegetarians from the conventional viewpoint is 140 to 900 $\mu\text{g/ml}$. Of the 12, nine demonstrated complete absence of symptoms of vitamin B-12 deficiency, but electroencephalograms (EEGs) were normal in only two subjects. Of the 3 with symptoms, two were found to have “unequivocal subacute combined degeneration of the [spinal] cord.” The third had complex symptoms which are described in detail and which may have had an “onset due to psychogenic causes.” Address: Leverhulme Research Scholar, Inst. of Clinical Research, Middlesex Hospital Medical School and Central Middlesex Hospital, London.

4647. Hardinge, Mervyn G.; Crooks, Hulda; Stare, Frederick J. 1962. Nutritional studies of vegetarians. IV. Dietary fatty acids and serum cholesterol levels. *American J. of Clinical Nutrition* 10(6):516-24. June. [37 ref]

• **Summary:** The subjects studied were the same as in part I of this study. The study found: (1) A significant negative correlation between serum cholesterol and consumption of unsaturated fatty acids; (2) A positive correlation between consumption of animal fat and serum cholesterol; (3) An inverse relationship between the ratio of polyunsaturated to saturated fatty acids and serum cholesterol; (4) In the younger age groups no significant difference between serum cholesterol levels in vegetarians and non-vegetarians. Address: 1-2. Dep. of Pharmacology, School of Medicine, Loma Linda Univ., Loma Linda, California; 3. Prof. & Chairman, Dep. of Nutrition, Harvard School of Public Health, Boston, Massachusetts.

4648. *Guardian (Manchester)*. 1962. Milk made from vegetables may be on sale soon. Aug. 27. p. 2, col. 3.

• **Summary:** “Milk made from outer cabbage leaves, pea pods, and other greenstuffs may soon be on sale as a result of experiments by scientists working in the Vegetarian Nutritional Research Centre, Garston, Watford.” Dr. Frank Wokes, director of the research center, believes that there will never be enough cow’s milk to supply all the world’s children or to meet all the protein deficiencies. Before the end of this year, the Centre hopes to open a pilot plant for the process; large scale production would start later.

Related experiments have been made since before World

War I, and “a plantmilk, made from cereals and pulses, has been on sale for some years.”

4649. *Times (London)*. 1962. Milk made from plants: Research scientists' experiments. Aug. 27. p. 5, col. 2.

• **Summary:** “Milk made from outer cabbage leaves, pea pods and other greenstuffs may soon be on sale after experiments by scientists working in the Vegetarian Nutritional Research Centre at Garston, Herts. They hope to open a pilot plant for the process before the end of this year... Basically, the raw materials used are the same as the cow eats.

“The scientists have got rid of a greenish colour in the man-made milk and now they hope to get rid of its slight vegetable flavour. Then the product would go on the market as a powder or a liquid, and it is expected to compete in price with cows' milk.”

“Dr. Frank Wokes, director of the research centre, said yesterday: ‘There can never be enough cow's milk for all the world's children or to solve all the protein deficiencies. But there is always plenty of greenstuffs such as we are using... The vitally important vitamin B12 must be added.

“A woman member of the research centre, now in her 80s, has offered to will her fortune for the production of plantmilk provided we are able to put on the market within a year of her death a plantmilk which is certified as satisfactory from a nutritional viewpoint. Another proviso is that its domestic value must be certified by Lady Dowding, wife of Air Chief Marshal Lord Dowding. Lady Dowding has been interested in the project for some years.”

4650. Dowding, Muriel (Lady). 1962. Why I am interested in plantmilk. *British Vegetarian*. July/Aug. p. 188-89.

• **Summary:** This famous woman and vegetarian (head of the Beauty Without Cruelty campaign) is speaking at the [Vegetarian Nutritional Research] Centre located at the Stanborough School, Watford, Herts., England. The school is run by Seventh-day Adventists. She speaks of the cruelty involved when cows are made to give milk and dairy products, and looks forward to the alternate milk that this centre will provide, at the beginning of a new age—the Age of Aquarius.

4651. Bradley, Charles C. 1962. Human water needs and water use in America. *Science* 138(3539):489-91. Oct. 26. [4 ref]

• **Summary:** “A permanent water shortage affecting our standard of living will occur before the year 2000.” Note 1. A vegetarian diet requires a shorter food chain and thus less water. The transpiration ratio for a given plant is the weight of water required to produce 1 unit dry weight of that plant. Wheat has a transpiration ratio of 500; that is, ideally it takes 500 pounds of water circulating through the wheat plant from the soil to the air to bring 1 pound (dry weight)

of wheat plant to maturity. Since wheat represents about half the weight of the wheat plant, it takes about 1,000 pounds of water to make 1 pound of milling wheat or (roughly) 1 pound of bread.

“An adult human has a daily food requirement of about 2½ pounds, dry weight. If he is strictly a vegetarian,” he could live on about 2½ pounds of bread. This would require about 2,500 lb/day of water. One gallon of water weighs 8.33 lb, so 2,500 lb = 300.12 gallons. Thus the theoretical minimum amount of water required to sustain human life is about 300 gallons per person per day. It is estimated that it takes about 300 gallons or 2,500 pounds of water to produce 2.5 pounds of bread, which could theoretically sustain human life for one day. “The introduction of animal protein to a man's diet lengthens the food chain, thereby greatly increasing the water requirement. To produce a simplified but generous American diet of 1 pound of beef and 2 pounds of bread per day requires 2,500 gallons/day, or 8 times as much as if no meat were used. “The water cost of a pound of meat is about 25 times that of a pound of vegetable” [such as bread].

Once the population of America reaches 230 million, our standard of living will start to suffer from lack of water. “There is little doubt that America will have reached that population figure well before the year 2000. The evidence of the moment suggests, then, that young Americans alive today will see a significant deterioration in their standard of living before they are much past middle age. Improved cropping, mulching, and other conservation practices could, of course, extend the grace period by a few years.”

Note 2. This is the earliest document seen (June 2002) concerning vegetarianism and water issues. It is also the earliest document seen (March 2003) concerning global water shortages. Address: Montana State College, Bozeman.

4652. Jadhav, Malati; Webb, J.K.G.; Vaishnava, S.; Baker, S.J. 1962. Vitamin B-12 deficiency in Indian infants—A clinical syndrome. *Lancet* ii(7262):903-04. Nov. 3. [46 ref]

• **Summary:** “Vitamin-B12, deficiency is thought to be rare in children. Megaloblastic anaemia of infancy in the West is commonly associated with folic-acid deficiency (Zuelzer and Rutzky 1953, Ungley 1955, Wintrobe 1961). But vitamin-B12 deficiency in the mother during pregnancy and the puerperium has been shown to cause vitamin-B12 deficiency in the foetus and newborn infant and a reduction in the vitamin-B12 content of breast-milk (Baker et al. 1962). This may lead to frank vitamin-B12 deficiency in breast-fed infants.

“In South India among infants with megaloblastic anaemia a definite clinical syndrome associated with vitamin-B12 deficiency has been encountered. This paper describes the syndrome and the investigations into the cause of the disorder.” Address: Christian Medical College Hospital, Vellore, South India.

4653. Guggenheim, K.; Weiss, Y.; Fostick, M. 1962. Composition and nutritive value of diets consumed by strict vegetarians. *British J. of Nutrition* 16(3):467-74. [20 ref]
 • **Summary:** Diets of 119 strict vegetarians studied for one week were found to be inadequate in riboflavin, methionine, and tryptophan. Address: Lab. of Nutrition, Hebrew Univ.–Hadassah Medical School, Jerusalem, Israel.

4654. Usmani, Shaukat. 1962. Nutritive value of fruits, vegetables & nuts and food cures. Bombay, India: Current Book House. ix + 192 p.
 • **Summary:** Contents: Preamble. Preface. Food cures for common ailments. Fruits. Vegetables. Nuts. Spices, condiments, etc. Herbs & auxiliary spices. Cereals, extracts & sundries. Health is wealth–Diseases and their cures. Cancer & consumption. What to eat. Address: Y.M.C.A., Woodhouse Road, Bombay, India.

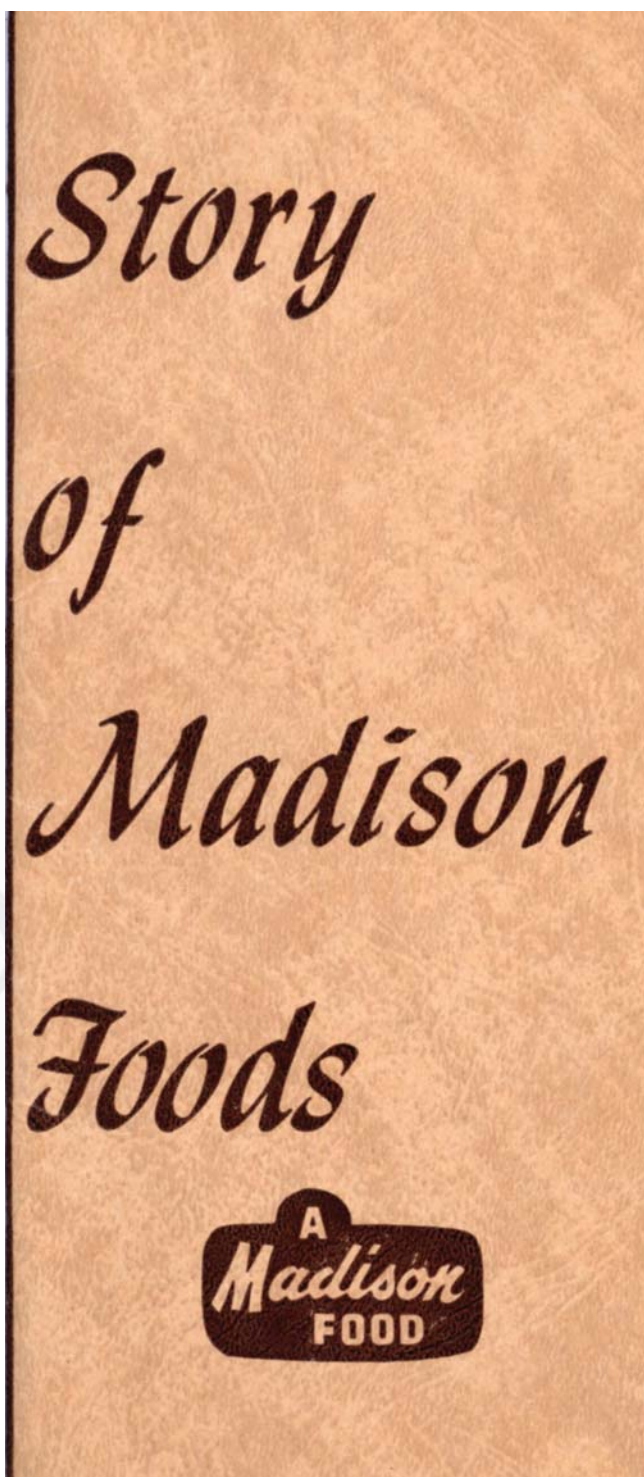
4655. Wilke, Elli. 1962. Das Kochbuch fuer heute: Die neuzeitliche Kueche, 375 vegetarische Rezepte zur Gesundheit und Verjuengung: Rohkost, Daempfkost, Auflaeufe, Kuchen, Torten, Baekerei. 3. vollstaendig neu bearbeitete Auflage [The cookbook for today: Modern cookery, 375 vegetarian recipes for recovery of health and rejuvenation. Raw foods, steamed foods, soufflés, cakes, tarts, and baked goods. 3rd ed.]. Gelnhausen, West Germany: Heinrich Schwab Verlag. 180 + 4 p. Index. 21 cm. Series: Lebensweiser-Edition. [Ger]

4656. Madison Foods. 1962? The story of Madison Foods. Madison, Tennessee. 17 p. Undated. 22 x 10 cm.
 • **Summary:** Contents: The early history of Madison and the story of Madison Foods. Early pioneers (with photo taken in about 1909 including W.C. White, Ellen G. White, Mr. and Mrs. Edson White, P.T. Magan, Mother Druillard, and E.A. Sutherland). Industries. Madison hospital offers you. Tasty, healthful Madison Foods: High in proteins (cans of the following are shown): Cheze-O-Soy, Com-Pro, Dinner Morsels, Kreme-O-Soy, Madison Burger, Madison Links, Not Meat, Soy Beans in Tomato Sauce, Nu-Steaks, Stakelets, Soyburger, Yum, Vigorost, Zoy-Koff.

The home of Madison Foods. Dr. Claxton (former U.S. Commissioner of Education) says. Dr. P.A. Webber. Madison College is vegetarian. Madison meat alternates for all. Kreme-O-Soy (a new double-strength milk-like canned beverage).

J.B. Craw (with photo), manager of Madison Foods, says: “New life has come to Madison Foods! The expansion program is moving forward. In fact, the entire food factory is being remodeled; new equipment is steadily and carefully being installed, and new products manufactured.

“Kreme-O-Soy, double strength liquid, is now on the market. It is an entirely New soy milk, an entirely New



Formula... in a little while we will have a powdered soy milk.

“We are glad to have H. Willis Miller, Jr., the son of H.W. Miller (China Doctor) with us. Willis is doing a wonderful job of engineering in the placing and manufacturing of newly designed equipment to fit our special need for the new products that will be coming out one by



1963).

President Davidson notes: "Madison Foods, an integral part of the college educational program accomplishes a three-fold mission. First, the food factory furnishes remunerative work for students to earn their way in school. Secondly, it provides a laboratory where the student may learn to do useful work with his hands, thus giving him a balance to his educational program.



one. We will soon have a modern plant of which we can be very proud."

Other new products: Madison Links, Com-Pro. A message from the president: Ralph M. Davidson (with photo). Note: He was president of Madison College from 1961 to

Thirdly, the successfully operated food factory will bring in means to subsidize the educational and instructional departments of the college."

Other photos show: (1) The Madison Foods factory. (2)



Various other school buildings. (3) E.A. Sutherland. (4) Ellen G. White. (5) Students making foods in the food factory. (6) Dr. Perry Webber with many canned Madison Foods. (7) Four close-ups of a can of Kreme-O-Soy. (8) Group photo: Sam Yoshimura (production manager), P.A. Webber (PhD, consultant in chemistry and nutrition), J.B. Craw (manager), Dr. Harry W. Miller (the China Doctor), and Frank Miller (sales dept.). Address: Madison, Tennessee.

4657. Brandemuhl, William. 1963. Soybean history: aspects of Buddhist influence. Anthropology Dept., University of Wisconsin, Madison. 15 p. Jan. Unpublished manuscript. 28 cm. Summarized as "Early Soybeans Were Spread by Buddhists" in *Soybean Digest*, July 1963, p. 21. [52 ref]

• **Summary:** This research paper (which is not a thesis) was prepared for Anthropology 150a, taught by Dr. R.J. (Robert) Miller. Contents: Purpose of study. Method of study. Botanical history: Naming the soybean, the *Glycine ussuriensis* case, other genetic evidence, claim on the origin of the soybean. Initial utilization. Botanical dissemination. Soybean history–non-botanical: Legend, recorded Chinese soybean history, concluding notes on soybean origin and cultivation history. Buddhist influence on the development of the soybean: Soysauce or shōyu, miso, tofu, natto, ancient soybean food products, the soybean grows.

"Another principal concern of this paper is the Buddhist connection to soybean development. The introduction of soybeans, although an approximation at the very best, coincides quite closely with the spread of Buddhism in Japan. As shown later, Buddhism has a very close connection with soybean history and in many product sectors of soybean development, may have created or at least popularized them" (p. 1).

"Contrary to the above statement I submit the following data which I believe can easily be documented: 1. Emperor Shen-nung is a mythical character (letter from Herbert W.

Johnson, Research Agronomist, USDA / ARS [Agricultural Research Service] Crops Research Div., Beltsville, Maryland, 30 Aug. 1962). 2. Emperor Shen-nung was a legendary character who cannot be pinpointed to a date of 2838 B.C. (letter from Jung-pang Lo, Research Asst. Prof., Far Eastern and Russian Inst., Univ. of Washington, 6 Sept. 1962). 3. Shen-nung is a mythical ruler, never living at the date attributed to him or at any other date (letter from Edward H. Schaefer, Professor of Oriental Languages, Univ. of California, Berkeley, 6 Sept. 1962). 4. A work attributed to Shen-nung is called *Shen nung pen Ts'ao Ching* but since it contains many Han Period facts (around the beginning of the Christian era) it is believed to be a Post-Han work. This work is first mentioned by T'ao Hung-ching (who edited it) early in the 6th century A.D. (Jung-pang Lo). 5-6. The *Pen Ts'ao Kang Mu* was written by L. Shih-chen (1518-1593) in A.D. 1596 or 1597 (Jung-pang Lo, Schaefer)... 9. The word 'Shiyu' cannot be found in Chinese dictionaries. The name for the soybean in China being 'Ta-tou,' meaning big bean (Jung-pang Lo)."

"Concluding notes on soybean origin and cultivation history: *The Book of Poetry* (Shih-ching) mentions boiling shu (pulse) and the *Erh-ya* (a Chou period lexicon, authorship attributed to Confucius or his disciples) mentions Jung-shu. Kao yu, the commentator, remarked that the Jung-shu (pulse of the Hu people) which was also known as Ta-tou (the soybean). Jung was a term used by the Chinese in the Chou period for the non-Chinese people of the North and Ju was a term used by the Chinese people of the North and West. This would seem to indicate that the soybean was introduced to China from the non-Chinese people of the North. Also supporting this is the *Chou-shu* by Hsi meng, in which there is a reference to Shan-jung shu (pulse of the Jung people of the mountains). A commentator explains that the Shan-jung were tribes in the Northeast (Manchuria).

"The Kuang-Tzu contains a passage saying that after Duke Huan of Chi (7 B.C.) defeated the Shan-jung the Jung-shu came to be known throughout China. Chia su-hsieh (5 A.D.) in his book *Ch'i-min Yao-shu* (Ts'tung-shu Chi-ch'eng, editor) quoted the *Shen-nung pen Ts'ao* as saying that Ta-tou (the big bean) was the Hu-Tou (Hu peoples' bean) which Chang Ch'ien brought back from his exploration of central Asia in the first century B.C., there being two varieties. In the Han period both Ts'ui shih and Fansheng in their books on farming techniques mention cultivation of the Ta-tou and its use in famine relief. The *Pen Ts'ao Kang Mu* (1596), mentioned earlier, has a long discourse on the medical properties of the Ta-tou (Jung-pang Lo)."

"Buddhist influence on the development of the soybean: Although references to the Buddhist influence on soybean development are particularly sparse I believe Buddhism deserves credit for initiating the spectacular expansion of soybean utilization in Japan which triggered utilization in the rest of the world. The Buddhist connection is certainly true

if oil utilization is excluded. Below lie the reasons for my belief.

“Buddhism was introduced into Japan around 500-600 A.D. (Bush 1959, p. 28-29). Among the priests the traditional hate of flesh was present and agriculture of the field type was encouraged by the government (Tezuka 1936, p. 13). The introduction of soybeans fits well into this historical development. The recent finding of soybean seed in *Shōso In* (Japan) which was established in the Nara era for the storing of legumes of that era that were introduced from China (Nagata 1960, p. 97) proves as does the record of ceremony and taxation system of the Nara era (Nagata, p. 75) that soybeans did exist in Japan at that time.

“Soy sauce or more properly *shōyu*, the now renowned Japanese flavoring, is said to have originated during the Chou dynasty (1134-246 B.C.) (Komiya 1955, p. 14) and was introduced into Japan when Buddhism was being established although not becoming popular until 1300 (Joya 1951, p. 31-33).

“Miso, soybean paste, is a much used breakfast and soup dish in Japan that was introduced to Japan from China or Korea (Horvath 1927, p. 83). It was definitely used by the priests when they first entered Japan, in fact they popularized it among their new vegetarian converts (Joya, p. 21-23).

“An ancient Chinese book states that the Philosopher Hamintze, a prince of the Han dynasty, was the inventor of Tofu or soybean curd (Horvath, p. 6) while another source attributes the tofu innovation to the Chinese Philosopher Whai Nain Tze (Piper & Morse 1923, p. 234). The manufacture of soybean curd (tofu) was started in China in 164 B.C. during Emperor Hwai Wen’s reign by Liu An, duke of Hwai Nan. Liu An was a great friend of the Buddhist monks and it seems quite likely that he made this bean curd to provide a change or delicacy to break the monotony of the monastic ration.” Note: Whai Nain = Huainan. Liu An was the duke (tze) of Huainan. So all of these people are one and the same person.

“Tofu was introduced into Japan from Korea for the first time during the Toyotomi government (Horvath, p. 73) and was undoubtedly introduced into Japan from China by the Buddhists (Piper & Morse, p. 234) being used for their daily food before it was generally used (Horvath, p. 73).

“The true Buddhist monk was carried through the period of childhood growth on a rather heavy diet of bean curd (Horvath, p. 17). Even the naming of soybean curd has its esoteric connotations as the Classical Chinese name for tofu is *Li chi* which probably means morning prayer (Horvath, p. 72).

“Natto, a sort of vegetable cheese prepared from soybeans has long been used by the Buddhists and is now used extensively by the Japanese (Piper & Morse, p. 224).

“Buddhism seems to have been a major reason for the development of Japan for main soybean products. With the existence of these products Japan opened the world

to soybeans.” Address: Univ. of Wisconsin, Madison, Wisconsin.

4658. Schloesser, Lee L.; Schilling, Robert F. 1963. Vitamin B-12 absorption studies in a vegetarian with megaloblastic anemia. *American J. of Clinical Nutrition* 12(1):70-74. Jan. [8 ref]

• **Summary:** Note: This is the earliest English-language document seen (Nov. 2020) that uses the term “megaloblastic anemia” in connection with vitamin B-12. Address: 1. Hematologist, Marshfield Clinic, Marshfield, Wisconsin; 2. Prof. of Medicine, Univ. of Wisconsin.

4659. *British Vegetarian*. 1963. Society reports: Fruitarian discussion group. Jan/Feb. p. 22-23.

• **Summary:** On 5 Nov. 1962 Dr. Franklin spoke on “Plant Milk and Protein.” He first discussed the changes taking place in scientific views on the amount of protein required by a healthy body. Then he said that “the transition from the animal protein of dairy products to the less concentrated plant protein of leaves (plus about 10% soya milk) comprising plant milk, must be made slowly. Samples of the milk were tested and found very pleasantly sweet and smooth to the palate.”

Dr. Franklin said that preparations for large-scale factory production were well in hand. Supplies for Health Food Stores and for export to undernourished peoples were expected in 3 to 4 months.

4660. Cross, Leslie. 1963. The Plantmilk Society: Progress report. *British Vegetarian*. Jan/Feb. p. 7-8.

• **Summary:** Recent samples of the Society’s leaf protein plantmilk “have shown a marked improvement in appearance, flavour, and palatability.” The Society is working to raise money to set up a commercial-scale pilot plant to produce this “Milk of Human Kindness.” The first samples of plantmilk were extracted from an exclusively leaf-protein base, with the protein being coagulated by heat. In later experimental samples, small amounts of soya or other vegetable protein were added. Current work is on extracting some of the protein from the leaves by slow enzymic digestion. The fat content of Plantmilk presently consists of soy oil and maize oil, but in the future some of the fat in the leaf may be used.

4661. Satyanarayana, N.S. 1963. Plasma vitamin B-12 levels in vegetarians. *Indian J. of Medical Research* 51(2):380-85. March. [22 ref]

• **Summary:** Animal proteins in the form of milk meat, or eggs appear rarely, if at all, in the typical Indian diet. Evidence was found of intestinal biosynthesis of vitamin B-12 on a typical vegetarian diet as measured by fecal vitamin B-12 activity. Plasma vitamin B-12 levels of normal subjects consuming vegetarian diets were found to be within

the normal reported range. A reduction in the plasma mean vitamin B-12 level during pregnancy was between the second and third trimesters. However this difference was not significant. Address: Nutrition Research Labs., Indian Council of Medical Research, Hyderabad-7, India.

4662. *British Vegetarian*. 1963. Plant proteins and vegetable milks. March/April. p. 87-89. [1 ref]

• **Summary:** Discusses mostly leaf protein. Nutritionists agree that leaf protein should not form more than half of the total protein intake, and preferably much less. Amino acid deficiencies can be overcome by mixing the leaf protein with an equal amount of soya or groundnut protein and fortifying with vitamin B-12.

4663. *British Vegetarian*. 1963. "Plantmilk"—Progress report: The glowing year. March/April. p. 98. [1 ref]

• **Summary:** "Recently a good deal of serious and detailed work has been carried out with the object of making 1963 the year in which Plantmilk took its baby steps in the world of trade and commerce. This part of the work belongs to Plantmilk Ltd., the company formed by the Plantmilk Society in 1961 to carry the project forward as soon as the Society achieved its first main goal—to produce a satisfactory non-animal alternative to dairy or other animal milk."

Note. This is the earliest English-language document seen (Aug. 2013) that contains the term "Plantmilk Ltd."

4664. James, W.S. 1963. New sources of protein in a hungry world. *British Vegetarian*. March/April. p. 69-77.

• **Summary:** The world population is now doubling roughly every 40 years and by the end of this century it is expected to reach 6,000 million. A new source of protein has been found. Scientists have discovered ways of separating protein from the indigestible cellulose and fibre of waste vegetable matter, including leaves, grass, etc. One of the pioneers in this basic research is N.W. Pirie, F.R.S., head of the Biochemistry Department at Rothamsted Experimental Research Station, Herts. Pirie and his colleagues have developed a small "Village Unit" machine for extracting protein from vegetable matter. The leaf protein from these machines is a dark green cheeselike substance.

A chemical company has recently put up the necessary capital to form a subsidiary company named International Protein Products, Ltd., which has built a factory costing £300,000 at Plymouth, England, for extracting protein from various vegetable sources using I.H. Chayen's "Impulse Process." The protein concentrate now produced at Plymouth has been given the trade name Lypro; it consists of about 65% protein and 35% oil loosely combined. It looks very much like flour, has a very pale cream color, and a faint attractive nutty flavor.

The low biological value of some leaf proteins can be greatly improved by mixing them with equal weights of soya

protein, in the form of commercial food products such as Soyolac (Loma Linda Foods) or Velactin (A. Wander Ltd.). Address: M.Sc.

4665. Mazur, Joseph. 1963. Usage of green soybeans is increasing (in Israel). *Soybean Digest*. May. p. 64.

• **Summary:** The market for soybeans in Israel has been growing steadily and reached 235,000 tons in 1962. On a per-capita basis, among the 2.2 million inhabitants of Israel, this is probably the largest in the world.

"There is now a widespread interest in Israel in fresh soybeans, green soybeans of the edible type among vegetarians, whose number is steadily increasing. Health food stores are opening up and one of their main items, for which they come to the Soybean Council, is edible soybeans.

"Soy flour and grits of various types, and especially lecithinated soy flour, are becoming widely used ingredients by housewives and industry... If this continues, Israel will probably be the first country in the world outside of the Far East where soy proteins will become a substantial part of the diet of population."

Photos show: A portrait of Mr. Mazur. A soybean exhibition at Tel Aviv in March 1963 with J. Mazur and Eliahu Navot (an Israeli soybean pioneer) sampling soy cookies with members of the Russian embassy. Address: Soybean Council Director for Israel.

4666. Goodall, Jane. 1963. My life among wild chimpanzees. *National Geographic* 124(2):272-308. Aug. *

• **Summary:** The author was one of the first to show that chimpanzees were not strictly vegetarians.

4667. Rosenvold, Doris; Rosenvold, Lloyd. 1963. Rx recipes: A guide to healthful food preparation. Montrose, Colorado: Rosenvold Publications. Citadel Agencies, P.O. Box 135, Fairfield, Washington 99012. vii + 186 p. No index. 23 cm. Spiral bound.

• **Summary:** This vegan cookbook contains no foods from animal sources except honey. It was developed primarily to help patients with food allergies and cardio-vascular problems. Soy milk, soy flour, soy grits, and [whole dry] soy beans are used extensively throughout the book.

Chapter 9, "Milk and Cream Substitutes," gives recipes for pecan milk, unsweetened walnut milk, almond cream, coconut milk, homemade soybean milk, Loma Linda Soyagen (powdered), cashew cream, cashew milk, and walnut milk.

Chapter 11, "Entrees," contains recipes for: Creamed soy beans. Green soy beans. Supreme loaf (with Vegeburger plus Yeastex or Savita). Walnut roast (with rich soy milk). Scrambled "eggs" with Smokene (and soy cheese/To-fu). Scrambled "eggs" with chives (with soy cheese [tofu] and soy milk). To-fu with mushrooms. Baked rice and cheese (with to-fu). Scrambled "eggs" plain (with soy cheese

[To-fu] and rich soy milk). Soy beans (boiled). Soy bean croquette (with “2 c. soy bean puree”). Soy bean loaf (with “2 c. mashed cooked soy beans”). Soy bean patties (with “1 c. soy cheese” [tofu]). Baked soy beans.

Chapter 19, “Foreign Dishes,” contains a recipe for “How to make to-fu” (using Loma Linda Soyagen powder, curded with lemon juice), plus two tofu recipes. The companion volume to this book is titled *Nutrition for Life*.

4668. Satoskar, R.S. 1963. Further observations on serum vitamin B-12 and folic acid activity in lactovegetarian and nonvegetarian healthy Indian adults (Abstract). *Indian J. of Medical Sciences* 20(11):876-77. Oct. 5.

• **Summary:** Serum vitamin B-12 and folic acid activity was estimated in 102 healthy Indian medical students. The mean serum vitamin B-12 in lactovegetarians was 121 mcg/ml, much lower than the 366 mcg/ml in the non-vegetarians. Yet the lactovegetarians had no signs or symptoms of vitamin B-12 deficiency. The serum folic acid activity was also lower in the lactovegetarians. Address: Seth G.S. Medical College [India].

4669. Riera Paula, A. 1963. Vegetarianism in Barcelona, 1907 to 1963. *British Vegetarian*. Sept/Oct. p. 178-81.

• **Summary:** A good chronology of vegetarianism in Spain. “There was, in 1860, a group of vegetarians, who also made use of water to treat their ailments, under the guide of a physician, known as ‘the physician of the water.’

“In 1907 Mr. Santiveri, with doctors José Falp, Joaquín Collet, Raimundo Comet, Fargas, and Salvador Badía, agreed in organising a Vegetarian Society and publishing a magazine to spread the Nature Cure Movement, as well as having a vegetarian banquet as a start of its propaganda.”

“1908.—The first Vegetarian Society was founded in Barcelona under the name of ‘Liga Vegetariana de Cataluña,’ and a magazine was published under the title, *Revista Vegetariana Naturalista*.” “1909.—In agreement with Mr. Santiveri, the first Vegetarian Guest House has founded in Barcelona, at Rambla de las Flores number 15.”

In 1911, “Dr. Falp [José Falp, first president of the *Liga* in Barcelona] established in Barcelona the second Health Food Store. The first one was founded in 1893 under the name ‘Farmacia Kneipp,’ established by Don Jaime Santiveri de Pinies.”

“In 1919, there was constituted a ‘Sociedad Vegetariano-Naturista de Cataluña’ at the building of the Instituto Hispanoamericano.” It is not clear whether this was the *Liga*, reformed and renamed after World War I, or a separate society. This society began publishing a health-related magazine called *Naturismo* in 1920 and a physiatric magazine called *Regeneracio* in 1921. Note: “Physiatrics is “a system of medicine based on utilization of the healing powers of nature.”

Also in 1921, the “Instituto Naturista Ferrándiz

was founded to give instruction in Naturism, Anatomy, Physiology, Biology, Naturotherapy, Massage, Vegetarian Cookery, Natural History, etc.” This institution survived World War II, unlike several other vegetarian and natural living societies of the time.

“1931.—The Sociedad Vegetariano-Naturista de Cataluña is dissolved and the Sociedad Naturista de Barcelona was created.” There is no information available for 1932 to 1942, but in 1961 “Professor J. Cervera succeeded in constituting the Asociacion Vegetariana de Barcelona at the Instituto Naturista Ferrándiz’s headquarters.” Again, it is difficult to tell whether this association was a re-formation of pre-war societies or an entirely new establishment.

In 1963 the *Asociacion* organized the 17th World Congress of the International Vegetarian Union in Barcelona.

A note at the end reads: “These notes about the History of Vegetarianism in Barcelona have been written by our friend A. Riera, who, in 1922, was the publisher of *Eugenia* magazine, and who has always been a faithful vegetarian both personally and in the spreading of its propaganda.” Address: Spain.

4670. *New York Times*. 1963. Symon Gould, ran for president on vegetarian ticket in 1960 [obituary]. Nov. 25. p. 19, col. 1.

• **Summary:** “Symon Gould, founder and Presidential candidate of the American Vegetarian party, died of cancer yesterday...” He was 70 years old and resided at 150 West 4th Street in New York City. His active and colorful life is described. In 1922 he founded the American Library Service. In 1926 he produced public debates at Carnegie Hall that drew capacity crowds. In 1930 he started the Film Arts Guild. He founded the Vegetarian party 12 years before he ran for president of the USA. “Mr. Gould considered himself an ‘ethical vegetarian’ who refused to eat meat or take life on moral and philosophical grounds. As editor of *The American Vegetarian*, a California monthly newspaper, he fought various practices of the medical profession.”

4671. Board of Plantmilk Ltd. 1963. Introducing Plantmilk. *British Vegetarian*. Nov/Dec. p. 338-39.

• **Summary:** “Plantmilk is a man-made milk, made from the same basic raw material as that used by the cow—green leaf... Vitamins and fats of vegetable origin are incorporated, while the blending-in of protein from different plant sources [probably including soya] consolidates the amino acid balance.”

“Plantmilk Ltd. is constructing a commercial pilot plant, for the manufacture of Plantmilk in the form of a triple-strength liquid, only requiring dilution with water to bring it down to normal strength. Production is planned to start about the end of this year (1963) or early in 1964.” Address: Tithe Farm, Langley, Bucks. [Buckinghamshire, England].

4672. Hardinge, Mervyn G.; Crooks, Hulda. 1963. Non-

flesh dietaries. I. Historical background. *J. of the American Dietetic Association* 43(6):545-49. Dec. [31 ref]

• **Summary:** Contents: Introduction. Biblical account of the diet of man. Oriental nations. Peoples of the Middle East. The Greeks and Romans. The Christian Era. Britain and the Western world. America. War experience (Dr. Hindhede in Denmark during World War I. Similar experience in Norway during World War II. "The period between World War I and II is frequently alluded to as the Golden Era of Vegetarianism. During this time vegetarianism lost much of its stigma of 'cultism' and advanced to a more scientific basis"). Contemporary vegetarian groups in the U.S. The future. Summary.

This is one of the best, most concise, and most accurate and original well-documented histories of vegetarianism up to this time.

In Britain and the Western world, the vegetarian movement was born in Manchester, England, in 1809, when members of the Bible Christian Church under the leadership of William Cowherd, pledged themselves to abstain from alcoholic drinks and flesh foods. "In 1847, the Bible Christian Church, under the leadership of Joseph Brotherton, established a vegetarian society apart from the church."

"The vegetarian organization begun in England was brought to America by the Reverend William Metcalfe and forty-one members of his church. They landed in Philadelphia, Pennsylvania, in 1817 where their number soon grew. Their regimen was strengthened and expanded through the influence of several prominent men who became convinced of the advantages of a fleshless diet. Among these were Reuben D. Mussey (1780-1866), fourth President of the American Medical Association, and Edward Hitchcock (1793-1864), Professor of Science and then President of Amherst College [Massachusetts], whose 'Lectures on Diet, Regimen, and Employment' were published in 1831.

"In 1829, Sylvester Graham, a young Presbyterian minister who believed he had regained his own health on a vegetarian diet, began actively by pen and voice to advocate moderation in eating. His impressive arguments and fiery zeal gave impetus to the vegetarian movement and caused his contemporaries to regard him as the apostle of temperance. He is best remembered by his advocacy of the use of unbolted 'Graham' flour in bread-making." Address: Dep. of Pharmacology, School of Medicine, Loma Linda Univ., Loma Linda, California.

4673. Hardinge, Mervyn G.; Crooks, Hulda. 1963. Non-flesh dietaries. II. Scientific literature. *J. of the American Dietetic Association* 43(6):550-58. Dec. [96 ref]

• **Summary:** An excellent review of the English-language literature relating to experimental investigations, group studies, health advantages and disadvantages of a vegetarian diet. Address: Dep. of Pharmacology, School of Medicine, Loma Linda Univ., Loma Linda, California.

4674. Goodall, Jane. 1963. Feeding behavior of wild chimpanzees: A preliminary report. *Symposia of the Zoological Society of London* 10:39-47. *

• **Summary:** The author was one of the first to show that chimpanzees were not strictly vegetarians.

4675. Chao, Buwei Yang. 1963. How to cook and eat in Chinese. 3rd ed. New York, NY: Random House. xxvi + 249 p. Foreword by Hu Shih. Preface by Pearl S. Buck. Illust. Index. 21 cm.

• **Summary:** This edition is quite similar to the original 1945 edition, except that it has some new front matter (such as introductions to the second [1949] and third revised editions), new pages added here and there plus 16 pages of recipes added between pages 228 and 229, and new cooking techniques. The page layout is basically unchanged, but when new pages were added, they were numbered 160a, etc; thus the contents of page 203 is identical in all editions.

A new table (p. 29) lists widely used Chinese foods and seasonings in four columns: Chinese characters, Mandarin romanization, Cantonese romanization, and English. Soy related ingredients (in English, Mandarin, and Cantonese) are: (4) Oyster sauce: hao-yu, hou-yau. (6) Soy sauce (1): chiang-yu (M). Soy sauce (2): shi-yau (C). Soy sauce (3): ch'au-yau (C). (7) First quality soy sauce: sheng-ch'ou (M), shang-ch'au (C). Note 1. The first character means "fresh" or "live."

Note 2. This is the earliest English-language document seen (April 2012) that uses the term "sheng-ch'ou" (Mandarin) or the term "shang-ch'au" (Cantonese) or the term "ch'ü-yau" to refer to a type or grade of Chinese soy sauce."

(8) Flour jam: t'ienmien-chiang (M), t'inmin-cheung (C). (9) Bean sauce: Yuanshih chiang (M), yünshi-cheung (C). Note 3. The middle character (shih / shi) refers to fermented black soybeans. (10) Hoisin sauce: haihsien chiang (M), hoisin-cheung (C). Note 4. This is the earliest document seen (April 2012) that mentions Hoisin sauce.

However, among the new pages added, there is a nice new chapter 22 titled "Soybean Foods" (p. 228c-228h). Its contents: Introduction and Buddhist mock meats. Homemade tofu: Equipment needed (electric blender, form for setting), ingredients (curded with gypsum), grinding and straining, heating and setting, forming, bean curd recipes. Homemade soybean milk. Using soybean lees (okara; dregs are the leftovers you throw away and lees are those you keep). Frozen bean curd. Soy sauce beans [Soybeans baked in soy sauce]. Preserved soybeans: Homemade fermented black soybeans with salt, ginger, and optional hot chili powder or hot red pepper.

Note: This is the earliest English-language document seen (Nov. 2011) that uses the term "Preserved soybeans" to refer to fermented black soybeans.

The introduction (p. 228c) states: “Under various guises the soybean is used in vegetarian restaurants, often under Buddhist auspices, to produce sumptuous dinners, featuring “sliced chicken breast,” “roast duck,” “baked ham,” that not only fool the eye, but also the tongue, almost, but as always, I want to concentrate on the important, everyday things and de-emphasize the fancy and elaborate. Dishes with bean curd are cheap and easy to prepare. Those who can afford fancy dishes can combine it with meat, etc., but just plain cabbage and bean curd connotes home sweet home.”

Pages 158-59 contain 3 new soy-related recipes: Fried bean curd. Oyster sauce fried bean curd. Sweet-sour fried bean curd.

Recipe 14.27 (p. 155-56), titled “Red-in-snow stirs fava beans” begins: “Horse beans look like lima beans but are not. They are also called Fava beans and frequently sold by Italians. In China they are known as ‘silkworm beans.’” Address: Berkeley, California.

4676. Chaves, Nelson. 1963. *Proteínas vegetais e trópicos* [Vegetarian and tropical proteins]. Recife, Brazil: Imprensa Universitária. 151 + 5 p. Illust. Series: Coleção nordestina, 2. [75+* ref. Por]

• **Summary:** Soyfoods and their nutritional value are discussed on pages 65-67, incl. soymilk (*leite de soja*), tempeh, miso, tofu, shoyu, and natto.

Note: This is the earliest Portuguese-language document seen (Feb. 2022) that mentions tempeh, which it calls “tempeh.” Address: Universidade do Recife, Instituto de Fisiologia e Nutricao.

4677. Harris, R. 1963. *Biology of the children of Hopewood House*, Bowral, Australia, 4. Observations on dental caries experience extending over 5 years (1957-61). *J. of Dental Research* 42:1387-99. *

4678. Lager, Mildred; Jones, Dorothea Van Gundy. 1963. *The soybean cookbook: Adventures in zestful eating*. New York, NY: Devin-Adair Co. xiv + 240 p. Foreword by Ruth Stout. Index. 22 cm.

• **Summary:** The copyright page states: “Note: This is a revised and updated version of a privately printed book, *How to Use the Soybean*, by Mildred Lager which was first printed in 1955 and reprinted in 1959.” This lacto-ovo-vegetarian cookbook contains over 350 recipes, including 72 tofu recipes.

Contents: Preface to 1955 edition. Preface to 1963 edition. Part I: The versatile soybean. History of the soybean. Nutritional value. Abbreviations and special terms. Soup to nuts: Introduction, green soybeans [green vegetable soybeans], dry soybeans, roasted soybeans, sprouted soybeans, the cow of China—soy milk (kinds of soy milk), “the meat without a bone”—tofu or soy cheese, the little giant among protein foods—soy flour, soy grits and bits (puffed

grits), soy oil and soy butter, meat replacement foods, sandwich spreads, malts, coffee substitutes, soy sauce, other soy products (soy albumen, Glidden’s product that contains on a dry basis 96.6% protein [soy protein isolate]).

Part II: Soybean recipes. Green soybeans. Dry soybeans. Roasted or toasted soybeans. Sprouted soybeans. Meat replacement dishes. Soy noodles, macaroni, and spaghetti. Sauces and gravies. Soy soups. Salads. Soy spreads and soy butter [“a butter resembling peanut butter may be made from finely ground soybeans or soy flour... Roasted soy butter is made from the roasted beans that have been ground into a fine flour.”]. Soy milk. Tofu or soy cheese. Soy cereals and breakfast dishes. Soy desserts. Soy candies. Soy flour breads: Full-fat soy flour, low-fat or fat-free soy flour. Pastry. Cookies. Cakes. Extra tips. Appendix. Menus.

The chapter titled “History of the Soybean” (p. 3-7) discusses: W.J. Morse and the U.S. Department of Agriculture, Dr. J.A. LeClerc, the American Soybean Association (which has held a national convention every year since it was founded in 1920), its publication *Soybean Digest*, Henry Ford and his work with both industrial and edible soy products, T.A. Van Gundy, Harry W. Miller, M.D., Dr. Clive McCay of Cornell University (Ithaca, New York), and the Sept. 1961 Conference on Soybean Products for Protein in Human Foods (held at Peoria, Illinois).

Concerning T.A. Van Gundy we read (p. 5): “The father of one of the authors, T.A. Van Gundy, became interested in the nutritional value of soybeans while attending the World’s Fair in San Francisco in 1915, where they were featured in the Oriental exhibits. Upon going home he purchased some soybeans and began experimenting in them. As far as we know he was the first person on the Pacific Coast to develop a line of commercial foods from this wonder bean. By 1927 he had developed a number of palatable products which he manufactured and sold through health food stores. Soybean foods were virtually unknown at this time, and it took courage and perseverance to put them across.”

Recipes for “Soy Ice Cream” (p. 175-76) now include vanilla, maple nut, orange, and strawberry flavors. A recipe for “Granola” (p. 161) calls for 1 cup soy flour. The rest of the ingredients (such as wheat and barley flour) appear to be similar to those found in the earliest granola recipes of the mid-1800s. Address: Southern California.

4679. Rose, Ian F. 1963. *Faith, love and seaweed*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 221 p. Illust. Index. 24 cm. [30+ ref]

• **Summary:** This book is written by the father of Murray Rose, now age 23, one of the world’s greatest swimmers, and the winner of many Olympic gold medals. It is the true story of how Murray was raised on a vegetarian diet, with emphasis on raw foods, natural foods, natural living, and whole-food principles. By the age of 13, Murray’s prowess was already making news. In 1956, at age 17, he became the

youngest triple Olympic gold medalist in the entire history of sport. In Rome, 4 years later, he made Olympic history again by winning the 400 meter freestyle and thus becoming the first person to win a distance swimming event in two successive Olympics. In college he swam for the University of Southern California (USC).

Mr. Rose advises 10 important dietary habits: 1. Wait until you are hungry before eating. 2. Eat simply, paying attention to food combinations. 3. Eat moderately. 4. Chew food thoroughly. 5. Eat raw foods whenever possible. 6. Never eat when overtired, worried, or emotionally upset. 7. Avoid sauces and condiments. 8. Don't drink with meals. 9. Avoid drinking alcohol and smoking tobacco. 10. Avoid eating meat.

Rose uses 3 main sources of protein: (1) Seeds (especially sesame and sunflower seeds); (2) nuts, and legumes (especially soybeans); cheese and fertile eggs (but not cow's milk). Rose has "four magic foods that guard you against vitamin and mineral deficiencies": seaweed, rose hips (for vitamin C), brewer's yeast (for B vitamins), and any good source of vitamin E (such as wheat germ and wheat germ oil).

In chapter 8, "Our protein pyramid: Seeds, nuts, and dairy products," the section titled "Soybeans give us better protein than steak" (p. 115-17) begins: "The other legume that deserves a permanent place in our store cupboard is the soybean. This is a better source of protein than meat or eggs as is demonstrated by the following table. In every case, soybeans come out ahead." Three tables compare meat, eggs, and soybeans for their content of essential amino acids, minerals, and vitamins. "It is not hard to conclude that soybeans could well be part of everyone's diet, whether or not we include meat. The use of soybean flour is a good idea, too. Merely by substituting as little as five percent in any recipe containing wheat flour, you will be greatly increasing the protein value of the food."

In the section on dairy products, there are subsections titled "The fallacy of cow's milk as a human food" (p. 117) and "The alternatives to cow's milk" (p. 121). "As an alternative to cow's milk we introduced soy milk into Murray's diet with success. Ready prepared soy milk is obtainable today in many health stores but it can be made at home with a blender. One way is as follows:..." Also discusses tahini milk and almond milk.

Page 186 states that cow's milk, if consumed at all, should be consumed raw. It is wise to specify "certified raw milk." "If only pasteurized milk is available it may be best to substitute soy milk or to use a home-made nut milk... Soybeans are one of the few legumes which contain complete protein. They may be purchased ready-cooked or dry."

The section titled "The best kind of fat—and how to select it" (p. 189-91) suggests that unsaturated fatty acids are good for health and animal fats are best omitted from the

diet. "Their place should be taken by soy oil, sunflower oil, sesame oil, safflower oil, and other vegetable oils." The ratio of polyunsaturates to saturates is given for each. "Soy oil, extracted from the soybean,... contains a high percentage of polyunsaturated fatty acids."

The last chapter, "How to plan menus for health," contains recipes. Address: Sydney, Australia.

4680. *Quick Frozen Foods*. 1964. Protein controlled simulated meat concept opens unlimited frozen potential: Food of tomorrow, today. 26(6):79-82. Jan.

• **Summary:** A whole array of new simulated meats are made from edible soy protein, in the form of spun soy protein fibers, as the basic ingredient. Two companies are presently marketing these new foods: Worthington Foods, Inc., Worthington, Ohio, and Brown's Frosted Foods, Inc., Philadelphia, Pennsylvania. A table lists nine "Major advantages of soy protein 'meat.'"

Worthington has registered the trademark "Fibrotein" to identify its edible soy fibers, which are produced thanks to the aid of a "revolutionary, scientific breakthrough which has converted the soy bean into a magic wonder-bean capable of playing a number of profitable roles." Worthington's president James L. Hagle discusses the nutritional and economic advantages of his company's new foods. Allan R. Buller, general manager, describes how Fibrotein is made using a viscous liquid of soy protein that is "extruded under pressure through platinum spinnerettes having holes 1/4000th of an inch in diameter." The resulting fine filaments of protein are "formed into a 'tow' which can be cut, twisted, chopped, or rolled into various forms for use in foods."

Note: This is the earliest English-language document seen (Oct. 2015) that uses the word "spinnerettes" (or "spinnerette") in connection with edible spun soy protein fibers.

Mr. Buller's firm has been successful in using Fibrotein to make frozen vegetarian foods that resemble fried chicken (Fri-Chik, 8 oz carton), white turkey meat (White-Chik, 8 oz carton), roast beef slices (Prime, 8 oz carton), and ham (Wham). Worthington has entered the frozen field with a new line of vegetarian foods it calls "Minute Entrees." Worthington also makes Prosage (like sausage) packed in 1 pound casings.

Worthington is also making seven frozen foods for the institutional market, including chicken style rolls (8 lb roll), chicken sliced or diced white meat (5 lb packages), and fried chicken style (1¼ oz portions). The firm also makes a canned line under the brand "Soyameat."

Photos show: (1) Prime, smoked and chipped, in a 4 oz transparent pouch. (2) A Chicken Style Roll next to a deli slicer. (3) An 8 oz carton of Fri-Chik. (4) An 8 oz carton of Prime. (5) A roll of Prosage.

4681. James, Isabel. 1964. Domestic science bureau. *British*

Vegetarian. Jan/Feb. p. 37-39.

• **Summary:** The article begins with a question from a reader: "Can you please tell me something about the value and use of soya bean and soya flour?" The author gives a Bircher Benner recipe for Soya Pancakes (with soya flour), and notes that Soyolk and Hi-Soy soya flours are sold in Health Food Stores. The latter product is made by The British Arkady Co. Ltd. and is good for use in confectionery.

She then discusses soya milk and tofu. In the UK, Dr. Frank Wokes, of the Nutritional Research Centre, has done a great deal of work on the "preparation of a soya based vegetable "milk" that would be a suitable substitute for cow's milk and acceptable to children who could not take cow's milk. Largely as a result of this work *Velactin* is now available from Health Food Stores, made by Messrs. A. Wander Ltd." She then gives a recipe for home-made Soya Cheese (also known as Soybean Curd or Tofu), made from full-fat soya flour and coagulated with lemon juice.

She also mentions soya sauce and gives details on growing soya beans in England. "If the crop matures some of the green beans may be used in salads or as green vegetables." Address: B.A.

4682. Kotake, Yazo; Ono, Tadayoshi. 1964. Shokubutsu-sei chû no bitamin B-12 ni tsuite [Vitamin B-12 in vegetable foods]. *Shokuhin Eiseigaku Zasshi (J. of the Food Hygienic Society of Japan)* 5(1):39-43. Feb. [32 ref. Jap; eng]

• **Summary:** Small amounts of vitamin B-12 were found in such vegetables grown in the mud such as arrow head (*Sagittaria sagittifolia* L. var. *sinensis* Makino; Jap. *junsai*) and lotus root, and also in bamboo shoots grown in the soil. Briefly discusses the importance of vitamin B-12 in vegan and vegetarian diets. Soy is not mentioned.

Note 1. As of 1975 in Japan *junsai* has the scientific name *Brasemia purpurea* and is also called "water shield." This tiny, delicate wild plant, surrounded by a gelatinous slippery coating or "shield," grows on the surface of ponds. Considered a great delicacy, it is used in soups. Sold in small bottled.

Note 2. Takadiastase is used in this experiment. Address: Osaka Public Health Institute, 1, Morimachiminami, Higashinari-ku, Osaka, Japan.

4683. Walden, Richard T.; Schaefer, L.E.; Lemon, F.R.; Sunshine, A.; Wynder, E.L. 1964. Effect of environment on the serum cholesterol-triglyceride distribution among Seventh-day Adventists. *American J. of Medicine* 36(2):269-76. Feb. [23 ref]

• **Summary:** The authors compared the serum lipid levels of 145 Seventh-day Adventist lacto-ovo-vegetarians (of whom 19 ate meat occasionally) with those of the New York population. Lacto-ovo-vegetarians had lower serum cholesterol and higher triglyceride levels than New York City residents, the differences becoming more pronounced

following manipulation of dietary fat by fat restriction or fat substitution diets. Address: New York, New York.

4684. Edwards, Cecile H.; Ruffin, Minnie R.; Woolcock, Ivy M.; Rice, Arthur W. 1964. Efficiency of vegetarian diets as a source of protein for growth and maintenance. *J. of Home Economics* 56(3):164-68. March. [24 ref]

• **Summary:** "The efficiency to support growth and maintain nitrogen balance of test rations simulating human meals containing vegetables commonly consumed in the southeastern region of the United States and the ability of field peas and peanuts to improve responses to this test ration were evaluated in albino rats.

"Though young animals were unable to grow, maintenance of body weight occurred after a weight plateau was reached. The addition of field peas or peanuts to the basal diet was effective in stimulating nitrogen retention in adult rats. The amino acid pattern in field peas provided a more efficient supplement to that in the basal diet of collard greens, sweet potatoes, corn bread, and fat back.

"Forced feeding to young rats of the ration containing peanuts, in contrast to its ad libitum feeding, resulted in loss of hair from the lateral region of the body, suggesting that this procedure intensified the amino acid imbalance in this ration." Address: 1. Prof. of Nutrition and Research in the Dep. of Home Economics at the Agricultural and Technical College of North Carolina at Greensboro.

4685. *British Vegetarian*. 1964. Disastrous fire at Stanborough Press, Watford. March/April. p. 92-93.

• **Summary:** On Friday, Jan. 3. a terrible fire gutted the buildings at Stanborough Press. Fortunately no one was hurt, but £100,000 damage was incurred in addition to priceless records and an incomparable library of pictures and back issues of printed materials. The Press, established in 1907 by the British Union of the Seventh Day Adventists, prints and publishes books and periodicals dealing with both religion and vegetarianism. Its bi-monthly magazine *Good Health* has a circulation approaching 50,000. Photos show both the burning buildings and the gutted buildings after the fire. Address: B.A.

4686. *British Vegetarian*. 1964. Dugald Semple, 1884-1964. March/April. p. 96.

• **Summary:** A nice obituary to this well-known Scottish vegetarian, including a list of the books he wrote and the date that each was published. Address: B.A.

4687. Doyle, Margaret D.; Morse, Lura M.; Gowan, Jean S.; Parsons, Mary. 1964. Studies on nitrogen balance in young men consuming vegetarian diets (Abstract). *Federation Proceedings (FASEB)* 23(2):396 (Abst. #1771). March/April.

• **Summary:** "Studies were made in 2 consecutive years on N balance in young men fed diets in which protein was

supplied by vegetable sources chosen to give amino acid ratios similar to milk. The effect was compared to that when milk protein replaced 25% of the plant protein. The first year's diet supplied approximately 0.5 gm protein/kg body weight. Second year protein levels were raised to approximately 0.75 gm/kg by adding a toasted soybean product, or a soy-dry skim milk mixture. The studies were similar except that an adjustment period on the basic vegetarian diet (0.5 gm/kg) was increased from 4 to 10 days in the second year, to minimize effects of previous diet. Despite the fact that N balance would be expected on protein intakes of 0.5 gm/kg with presumably adequate total amino acid levels, 5 out of 6 men were in negative N balance during the entire first experiment. On the 0.75 gm/kg intake all subjects were in balance. No apparent benefit to N balance was obtained by replacing plant with milk protein in either study. Markedly increased caloric intakes were required to maintain subjects' weight during the first study. N balance did not appear to be improved by this increase. No such caloric increase was necessary in the second study." Address: School of Home Economics, Univ. of Minnesota, St. Paul, Minnesota.

4688. Lemon, Frank R.; Walden, R.T.; Woods, R.W. 1964. Cancer of the lung and mouth in Seventh-Day Adventists: Preliminary report on a population study. *Cancer* 17(4):486-97. April. [34 ref]

• **Summary:** "Since 1950, at least 28 reported epidemiological studies have yielded findings consistent with the conclusion that prolonged and regular smoking of cigarettes increases the risk of the development of lung cancer by as much as 20 to 60 times. The use of tobacco and alcohol in a variety of forms has also been implicated as an important etiological factor in buccal cancer."

"A complete roster of the California Seventh-Day Adventist membership was not available in 1958. Individual churches had complete membership lists but without pertinent data such as age, race, and occupation." In 1958, Lemon and Walden identified approximately 47,000 Seventh-day Adventists (SDAs) by the use of a brief census questionnaire mailed to households. "The questionnaire provided for basic information: sex, date of birth, length of church membership, race, marital status, place of birth, occupational and residential history, and the present state of health in general terms."

In 1960, with the assistance of Hammond (of the American Cancer Society) they collected a second mailed questionnaire from approximately 27,000 SDAs age 30 or over. Address: Dep. of Preventive Medicine and Public Health, School of Medicine, Loma Linda Univ., Loma Linda, California.

4689. Giorgio, A.J.; Cartwright, G.E.; Wintrobe, M.M. 1964. Pseudo-Kayser-Fleischer rings. *Archives of Internal*

Medicine 113(6):817-18. June. [3 ref]

• **Summary:** This is a case where the initial diagnosis of Wilson's disease was mistaken. This is the case of "counterfeit" corneal rings.

"Although the rings bore a striking superficial resemblance to Kayser-Fleischer rings, they could be differentiated from them on three counts. First, the Kayser-Fleischer ring is golden-brown in color; the pseudo-rings were golden-yellow. Second, the Kayser-Fleischer ring extends to the limbus. The pseudo-rings were separated from the limbus by a clear interval, and the outer borders of the rings were sharply defined, features characteristic of arcus senilis. Third,..." Address: Dep. of Medicine, Univ. of Utah College of Medicine.

4690. Lijinsky, W.; Shubik, P. 1964. Benzo(a)pyrene and other polynuclear hydrocarbons in charcoal-broiled meat. *Science* 145(3627):53-55. July 3. [7 ref]

• **Summary:** Broiling or smoking meat with charcoal creates the carcinogen benzo(a)pyrene. The average amount was 8 micrograms per kg of steak. Address: Div. of Oncology, Chicago Medical School, Chicago, Illinois.

4691. Fredericks, Carlton. 1964. Nutrition, your key to good health. North Hollywood, California: London Press. 271 p. Index. 17 cm.

• **Summary:** This book (in its 12th printing by April 1971) is a revised, enlarged version of the publication *Eat, Live and be Merry*. The author, billed on the cover as "America's Foremost Nutritionist," is a member of Phi Beta Kappa and holds a PhD in Public Health Education from New York University. He has a radio show named "Living Can Be Fun." A quotation by Alexis Carrell facing the title page reads: "The doctor of today will be the dietician of tomorrow."

On pages 141, 145, and 146 the author states that soybeans which have been heated are complete proteins "but the quality of the protein is not quite equivalent to that of dairy products, meat, fish or fowl... soy protein is far superior to that of other vegetables and they are a good food in many ways. Excesses of soy in the diet may interfere with thyroid function."

The author is quite critical of vegetarian diets (see p. 141-42, 174, 220) and favors consumption of meat and dairy products. A major problem in vegetarian diets, he thinks, is the lack of vitamin B-12 in plant foods. B-12 was originally called the "animal protein factor."

A photo on the back cover shows Dr. Carlton Fredericks. Address: California.

4692. Mehta, B.M.; Rege, D.V.; Satoskar, R.S. 1964. Serum vitamin B-12 and folic acid activity in lactovegetarian and nonvegetarian healthy adult Indians. *American J. of Clinical Nutrition* 15(2):77-84. Aug. [33 ref]

• **Summary:** “Serum vitamin B12 and folic acid levels estimated in 102 healthy Indian university students. The mean serum vitamin B12 level in lactovegetarians was 121 µg. per ml. as compared to 366 per ml. in nonvegetarians. The lactovegetarians excreted a lesser amount of vitamin B12 in the urine. The serum vitamin B12 levels could be correlated with the non-vegetarian food intake. Despite considerably low serum vitamin B12 values, the lactovegetarians had no apparent signs or symptoms of vitamin B12 deficiency state, and their response to injections of vitamin B12, as judged by serum and urinary vitamin B12 levels, was similar to that observed in nonvegetarians.

“The serum folic acid activity was also decreased in lactovegetarians as compared to values for nonvegetarians. The importance of these findings is discussed.” Address: 1. Senior Research Asst., Food Technology Section, Dep. of Chemical Technology, Univ. of Bombay; 2. Prof. of Food Technology, Food Technology Section, Dep. of Chemical Technology, Univ. of Bombay; Assoc. Prof. of Pharmacology, Seth G.S. Medical College.

4693. Habib, G.G. 1964. Nutritional vitamin B-12 deficiency among Hindus. *Tropical and Geographical Medicine (Haarlem, Netherlands)* 16(3):206-15. Sept. [73* ref]

• **Summary:** Reports ten cases of megaloblastic anemia occurring among Hindus (all but one of whom were vegetarians) in Trinidad, West Indies. This anemia appeared to be caused by a shortage of vitamin B-12 in the diet. Address: General Hospital, San Fernando, Trinidad.

4694. Vasavada, N.B.; Shah, P.B. 1964. Serum glutamic oxaloacetic transaminase (GO-T) and pyruvic transaminase (GP-T) in healthy Gujaratis. *J. of Postgraduate Medicine (Bombay)* 10(4):161-64. Oct. [20 ref]

• **Summary:** Serum GO-T and GP-T levels were measured in 50 healthy Indian vegetarians. Address: Dep. of Pathology, Civil Hospital, Ahmedabad-16. Present address: Medical College, Baroda.

4695. Federacion Vegetariana Espanola [Spanish Vegetarian Federation]. 1964. New vegetarian society. Spain.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 573. “Vegetarians from an international outlook.” Today the vegetarian way of life is spreading as it never has before. The new *Federacion Vegetariana Espanola* [Spanish Vegetarian Federation] is a typical example.

History of Spanish Vegetarian Societies. 2004. <http://www.ivu.org/history/societies/spain.html>. The minutes of the International Vegetarian Union from November 1964 state: “Federacion Vegetariana Espanola was reported to have been formed during the year and since the last Congress in Barcelona. A letter was read from S del Amo (Secretary).” Address: Spain.

4696. Nichols, Teal. ed. 1964. *Zen cookery*. Chico, California: The Ohsawa Foundation. 83 p. Index. 22 cm. A second edition appeared in 1965.

• **Summary:** This is the earliest known macrobiotic cookbook written by an American, and its influence was profound.

Note 1. The Nov. 1964 edition of *Yin Yang* magazine, published in Chico, California, announced that the book had been published that month (Nov.).

“Acknowledgements: Our heartfelt gratitude goes to Lima Ohsawa, the foremost authority on Macrobiotic Cookery, without whose patient assistance and teaching this book would not have been possible. Many of the recipes appearing in *Zen Cookery* are from her collection in an earlier edition of *Zen Macrobiotics*. The Editor wishes further to thank the following people for recipes, suggestions, and invaluable comments: Joanne Hirsh, Dorothy Salant, Nina Bauman, Cornelia Aihara, Penny Smith, Shayne Oles, Betty Kennedy, and Jane Andrews.”

“*Zen Cookery* is a collection of recipes gleaned from the files of many people, all of whom have adjusted their salt intake to suit their own needs. Their recipes reflect this.”

Contents: 1. Grains. 2. Noodles. 3. Vegetables. 4. Soups. 5. Sauces. 6. Salads. 7. Inspirations from around the world. 8. Special dishes. 9. Miso soy bean paste. 10. Tamari soy sauce. 11. Breads. 12. Pancakes and crepes. 13. Pie doughs. 14. Desserts. 15. Beverages.

Note 2. This is the earliest English-language document seen (March 2012) that contains the term “tamari soy sauce.” It is also the earliest English-language cook book seen that contains the word “tamari” or the term “tamari soy sauce.”

Each recipe is numbered. Recipes mentioning soy in recipe name (and a few other recipes introducing foods new to the USA): 2. Rice with tamari soy sauce. 3. Rice with aduki beans. 4. Rice & aduki pudding. 7. Sesame rice. 9. Rice with chick peas (garbanzo). 21-28. Buckwheat recipes. 34. Bulghur. 48. Buckwheat noodles in soup (Soba with kombu). 50. Buckwheat noodles with fried bean curds [tofu]. 54. Buckwheat noodles with miso sauce. 55-56. Buckwheat noodles in kuzu sauce. 61. Udon with aduki. 62. Carrot sesame nituke [nitsuke]. 75. Scallion nituke with miso (soybean paste). 76. Carrot and onion nituke with miso. 77. Onion nituke with miso. 78. Vegetable miso stew. 79. Boiled pumpkin with miso. 80. Vegetable sauces with kuzu arrowroot (and tamari soy sauce).

81. Vegetables with tamari soy sauce and tahini. 98. Jinenjo (5 recipes). 101. Miso-vegetable relish. 102. Aduki beans, black [soy] beans, chick peas. 105. Baked chick peas. 106. Buckwheat-aduki pancakes. 107. Udon with aduki beans. 108. Chestnut-aduki gelatine. 109. Chick pea party dip (with tahini and tamari). 110-118. Sea vegetables (kombu, nori, hiziki, wakame, most with tamari). 119. Clear broth (with tamari). 122. Tamari-vegetable broth. or stock. 123. Miso soup (2 types). 124. Creamed miso soup. 125.

Root vegetable soup with miso. 131. Soybean soup. 134. Wakame soup (with miso). 149. Sesame sauce. 150. Miso sauce. 151. Miso salad dressing. 152. Thick tamari soy sauce. 153. Tahini tamari soy sauce. 154. Onion tahini sauce (with tamari). 172. Wakame salad.

189. Clam miso. 190. Scallop miso-lemon. 203 Miso spread [with tahini]. 204. Miso sauce [with tahini and orange rind]. 205. Sauce for vegetables [with black sesame and miso]. 206. Scallion miso. 207. Miso salad dressing. 208. Miso-vegetable relish. 209. Miso soup. 210. Udon with miso sauce. 211. Rice porridge with miso. 212. Deep fried miso balls. 213. Carrots and onions miso. 214. Vegetables miso. 215. Tekka (2 types). 216. Tea with tamari soy sauce. 217. Tamari broth. 218. Stringbeans. 219. Dried radish (daikon). 220. Shredded sea vegetables (hiziki). 221. Thick tamari soy sauce. 222. Tahini-tamari sauce. 223. Vegetables with tahini-tamari soy sauce. 234. Aduki muffins. 238. Miso spread (for sandwiches). 239. Tahini-tamari spread. 246. Buckwheat aduki pancakes. 272. Aduki pudding. 273. Chestnut-aduki gelatine. 274. Kanten jello (with agar).

291. Grain Milk (Kokkoh [Kokoh]; a finely ground combination of roasted rice, glutinous rice, oatmeal, soybeans, and sesame seeds). 294. Tea with tamari soy sauce (syo-ban).

Note 3. This is the earliest document seen (Feb. 2005) that mentions Kokkoh (or Kokoh), a grain milk introduced by macrobiotics.

Note 4. Tofu, amazake, and seitan are not mentioned in this book. 287 is Ohsawa Coffee (Yannoh) and 288 is Dandelion Coffee.

Note 5. This is the earliest document seen (June 2000) that mentions the use of miso in a salad dressing (Nos. 151 and 207).

Note 6. In 1985, when writing a revised edition of this book titled *The First Macrobiotic Cookbook*, Herman Aihara wrote (p. v) that this 1964 edition, published by the Ohsawa Foundation of Chico, California, was first the edition of the various subsequent and very influential books with this title.

Note 7. This is the earliest document seen (March 2011) concerning Herman or Cornelia Aihara and macrobiotics (or soyfoods).

Note 8. Along with soyfoods, this cookbook (and its many successors) also introduced numerous other basic Japanese foods such as aduki [azuki] beans (3-4, 102, 106-08, 234, 272-73), sea vegetables of all types, and soba. Address: Chico, California.

4697. *Foreign Agriculture (USDA Foreign Agricultural Service)*. 1964. Soybean Council takes part in Delhi oils meeting. 2(49):8. Dec. 6.

• **Summary:** The U.S. has just agreed to supply India with its first large shipment of soybean oil under Title I of P.L. 480. The 150 million pounds to be delivered during 1964-65 compare with a 5-year average of only 1.5 million pounds.

More than 200 Indian technicians working directly in the vegetable oil refining and processing industries are expected to attend the meeting, sponsored by the Soybean Council of America, and FAS (USDA's Foreign Agricultural Service) as part of a continuing program to promote use of soybean products in India. Most of the U.S. oil for shipment in 1964-65 will be manufactured into vanaspati, a dietary staple among vegetarian Indians. Vanaspati production has been hampered by shortages and peak prices for Indian peanut and cottonseed oils—customarily used in vanaspati.

4698. Hardinge, Mervyn G.; Crooks, Hulda. 1964. Non-flesh dietaries. III. Adequate and inadequate. *J. of the American Dietetic Association* 45(6):537-42. Dec. [34 ref]

• **Summary:** This is a summary of the findings of a number of investigators worldwide. Contents: Introduction. Adequate non-flesh dietaries: Lacto-ovo-vegetarian type, pure vegetarian type [vegan]. Adequate, near-vegetarian population group diets. Inadequate near-vegetarian population group diets. Inadequate world food supply. Discussion. Summary.

“A reasonably chosen plant diet, supplemented with a fair amount of dairy products, with or without eggs, is apparently adequate for every nutritional requirement of all age groups...

“Vegetarian and near-vegetarian diets that have proved inadequate include: (a) vegan diets which have been reported to produce vitamin B-12 deficiency in some individuals; (b) grossly unbalanced near-vegetarian diets in which as much as 95 per cent of the calories were provided by starchy foods extremely low in protein, such as cassava root; (c) diets dependent too largely on refined cereals, such as cornmeal or white rice, even though small amounts of animal foods were included; and (d) intake of total calories insufficient for maintenance requirements.”

The author concludes that “a reasonably chosen plant diet, supplemented with a fair amount of dairy products, with or without eggs, is apparently adequate for every nutritional requirement of all age groups.” Address: Dep. of Pharmacology, School of Medicine, Loma Linda Univ., Loma Linda, California.

4699. Toomey, Edward G.; White, Paul D. 1964. A brief survey of the health of aged Hunzas. *American Heart Journal* 68(6):841-42. Dec.

• **Summary:** Dr. Paul Dudley White, the famous heart specialist, reports on Hunza health. Address: 264 Beacon St., Boston, Massachusetts.

4700. Bertholet, Édouard. 1964. Végétarisme et spiritualisme [Vegetarianism and spiritualism]. Lausanne, Switzerland: Pierre Genillard. [Fre]*
Address: Dr.

4701. Ch'en, Kenneth K.S. 1964. *Buddhism in China: A historical survey*. Princeton, New Jersey: Princeton University Press. xii + 560 p. Index. 24 cm. [200+ ref]
• Summary: An excellent history of Buddhism in China. Buddhism was transmitted to China from India during the Han dynasty, at about the start of the Christian era. Bodhidharma brought the Ch'an (Zen) school of Buddhism to China in about A.D. 520-526, or perhaps before. Very little is said about Buddhist vegetarian diets and their influence on the diet of China. In the chapter on "Popular Buddhism," there is a 2-page discussion of "The Vegetarian Feast" (*chai*, p. 283-85). In Buddhist terminology, the character *chai* is "also used to denote the fasting periods observed by the monks, that is to say, periods when the monks were not supposed to eat after the noonday hour. Such fasting periods in China were regular occurrences, known as the three long months of fasting [the first 15 days of the first, fifth, and ninth months] and the six fasting days [the 8th, 14th, 15th, 23rd, 29th, and 30th of each month]. During the Sui and T'ang dynasties such fasting days assumed national importance, for... killing of living animals and execution of criminals were prohibited."

Note: Soy is not mentioned. None of the following terms appear in the Index: Diet, food, meal*, soy*, vegetarian*. Address: Princeton Univ. [New Jersey].

4702. Fliess, Walter; Fliess, Jenny. 1964. *Modern vegetarian cookery*. Harmondsworth, Middlesex, England: Penguin Books. 240 p. Illust. 19 cm. Series: Penguin Handbooks, no. PH104.

• Summary: The frontispiece notes: "Walter and Jenny Fliess were both born in Germany in 1901 and have been living in England for the last thirty years. Before 1933 they owned two restaurants in Cologne and have become well known here as founders of the internationally reputed Vega restaurant. They have now retired from this work having served more than five million meals 'without a casualty'. Their autograph book is packed with the names of famous politicians, writers, actors, sportsmen, and others."

"Jenny Fliess got her training under Dr. O.M. Bircher-Benner at his famous sanatorium in Switzerland. Walter Fliess studied restaurant management in the U.S.A. In 1954 at Hotelympia he won in the vegetarian class the silver challenge trophy and gold medal for culinary art."

"Both have travelled widely, and have gathered recipes for new vegetarian dishes in four continents. This book contains, in compressed form, a good slice of their lives' work."

This is a lacto-ovo vegetarian cookbook. Pages 13-15 gives the authors views on fats and oils ("There are good vegetarian margarines on the market: Tomor, Golden Block, Gala, and others"), milk, cheese, eggs ("If you prefer not to use eggs at all, soya flour is usually the best substitute. Some recipes for this are given in the book..."), flour (wholemeal

bread is best), nuts, etc. Page 131 contains a recipe for Soya pancakes, made with 4 oz. flour and 2 tablespoons soya flour. Address: England.

4703. Highton, Nolan Berry; Highton, Rosemary Beryl. 1964. *The home book of vegetarian cookery*. London: Faber & Faber. New York, NY: Roy Publishers. 325 p. Illust. Index. 21 cm.

• Summary: Contents: Authors' introduction. 1. The kitchen. 2. Cookery terms, processes, and measurements. 3. Beginnings (hors-d'oeuvre, dressings, etc.). 4. Salads. 5. Savouries (including egg dishes). 6. Stuffings. 7. Vegetables. 8. Sauces. 9. Curries. 10. Cakes, batters, icings, fillings, pastry and yeast cookery. 11. Endings (sweets, fruit fools, ice cream, etc.). Address: Guildford, England.

4704. Jones, Dorothea Van Gundy. 1964. *The soybean cookbook: Adventures in zestful eating*. New York, NY: Gramercy Publishing Co., a division of Crown Publishers Inc. Paperback published by Arco Publishing Co. Inc. xii + 240 p. Foreword by Ruth Stout. Index. 21 cm.

• Summary: This lacto-ovo-vegetarian cookbook is identical to the 1963 edition published by Devin-Adair except: (1) Mildred Lager, who died in Aug. 1960, is no longer listed as the author. Note: Mildred's husband, Ed Jones, married Dorothea Van Gundy, the present author. (2) The dust jacket is white, yellow, green and black on a blue background. A face, made of yellow and green soybeans, is wearing a chef's hat. (3) The publisher of the hardcover edition is now Gramercy rather than Devin-Adair. The copyright date (written in hard-to-read Roman numerals) is 1963, the same as the Devin-Adair edition. The date of publication is not given, but it must have been after 1963. We have taken the liberty of giving it as 1964. (4) The title of the second preface has been changed to "Preface to the revised edition" from "Preface to the 1963 edition." Both were written by Dorothea Van Gundy Jones of Arlington, California. Address: Arlington, California.

4705. National Vegetarian Convention. 1964. *Souvenir of the first national vegetarian convention 1964*. Bombay, India. 115 p. Held 7-13 Jan. 1964 at Bombay, India. Editorial board: M.T. Vyas, Chairman. 25 cm.

• Summary: This convention was sponsored by the Indian Vegetarian Congress, Bombay Humanitarian League, All India Animal Welfare Association, and Bombay Vegetarian Society. Many pages are unnumbered. Includes the following: Soya beans (p. 24), full-fat soya flour and Indian Multipurpose Food with low-fat groundnut flour (p. 64), protein food containing soya (p. 64-65). List of vegetarian societies, hotels, and restaurants in countries throughout the world. The Indian Congress-National Headquarters: A Report on its inception and progress (p. v; It was founded after the World Vegetarian Congress held in Bombay in

Nov. 1957). The Bombay Vegetarian Society (p. xv; It was formed on 12 Dec. 1962). The Lankavatara Sutra, chapter 8, translated into English by D.T. Suzuki (p. 5-10; The Buddha states that “the Bodhisattva whose nature is compassion is not to eat any meat”). Address: Bombay, India.

4706. Patten, Marguerite. 1964. 500 recipes for meals without meat. London: Paul Hamlyn. 94 p. 19 cm. *

4707. Schwarz, Richard William. 1964. John Harvey Kellogg: American Health Reformer. PhD thesis in modern history, University of Michigan. vi + 504 p. 23 cm. [234 + 1,308 footnotes]

• **Summary:** This is one of the finest examples of recent Adventist scholarship and the best biography of John Harvey Kellogg seen to date. It is very different from the popular version published in 1960, and its prolific footnotes to sources are very interesting and helpful. Unfortunately the thesis lacks an index, so particular subjects are hard to find.

John Harvey Kellogg was born on 26 Feb. 1852 in rural Tyrone Township, Livingston County, Michigan. His parents were John Preston Kellogg and Ann Stanley, his second wife. His birth was spaced almost midway between those of his seven half- and eight full brothers and sisters. Contents: Preface. 1. The making of a health reformer. 2. “What manner of man” [an excellent character sketch, including that of his wife, Ella Eaton Kellogg, p. 89-95]. 3. Biologic Living: The Kellogg “Gospel of Health” (“In the third and fourth decades of the nineteenth century a whole complex of reform movements played a vital role in the social, intellectual, and political life of the United States”). 4. Kellogg and the Battle Creek Sanitarium. 5. Lecturer, author, publisher. 6. Surgeon and inventor. 7. His brother’s keeper. 8. Kellogg’s break with the Adventist church. 9. Food manufacturer and eugenicist [eugenicist]. 10. Concluding years. Bibliography: Primary sources (Manuscript collections, books by John Harvey Kellogg, articles by John Harvey Kellogg, newspapers and periodicals, official reports and records, interviews, other primary sources, secondary sources).

Concerning the invention of peanut butter: (p. 283-84): “Another important item in the modern American diet first introduced by Dr. Kellogg was peanut butter. Shortly after 1890, John Harvey had a quantity of roasted peanuts ground up into a paste for use by patients who had difficulty in masticating nuts well enough to digest them properly. Later the doctor decided that roasting caused the fat content of the nuts to begin to decompose and that this irritated the digestive organs. From that time forward Sanitarium peanut butter was made from nuts which had been steam-cooked rather than roasted. Kellogg devised a variety of other nut butters which he claimed were ‘sweeter, more palatable, and more digestible’ than regular butter. He directed that these nut butters be used as shortening in the preparation of all

baked goods produced at the Sanitarium. John Harvey made no attempt to control through patents the production of either peanut butter or any of his other nut butters. He announced that he believed that these were products that ‘the world ought to have; let everybody that wants it have it, and make the best use of it.’”

Note: As of March 2018 this thesis is available online from ProQuest. The ProQuest document ID is 302139521. Address: Univ. of Michigan.

4708. Tolstoy, Leo. 1964. Leo Tolstoy: Selected essays. Translated by Aylmer Maude, selected by Ernest J. Simmons. New York, NY: Random House. See p. 232. *

• **Summary:** Contains Tolstoy’s classic essay on vegetarianism titled “The First Step.”

4709. Vollmer, Marion W. 1964. Food: Health and efficiency. Lessons in nutrition and healthful food preparation. Revised ed. Nashville, Tennessee: Southern Publishing Association. 136 p. 23 cm.

• **Summary:** In this Seventh-day Adventist vegetarian cookbook, soy-related recipes include: Farmer soy breakfast hash (with Proteena, p. 34). Granola (with soy flour, p. 34). Bit o’ soy waffles (with soy flour, p. 35). Cashew milk (p. 52). Soy nut milk (with soy milk powder, almonds & cashews, p. 52). Baked soybeans (with cooked whole soybean, p. 62). Gluten—how to prepare and serve it (incl. Gluten stroganoff, gluten cheeseburgers, 64-67). Soy cheese—how to make and serve it (tofu made from full fat soy flour and curded with lemon juice, p. 67-68). Soy cheese loaf (with tofu, p. 69). Soy cheese croquettes (with tofu, p. 69). A note on p. 69 states: “Tofu is fresh soybean curd. Sold in blocks under water in Oriental and some other markets. Canned soy cheese called Vegechee, Cheez-o-Soy, etc., may be substituted.” Note: An earlier edition was published in 1954.

4710. White, Ellen G. 1964. Life at its best. Mountain View, California: Pacific Press Publishing Assoc. 314 p. Illust. Index. 17 cm.

• **Summary:** This book is comprised of major selections from Ellen G. White’s book *The Ministry of Healing*, which was first published in 1905.

4711. Wokes, F.; Ellis, Frey R. 1964. Vitamin B-12 deficiency and serum cholesterol levels in strict vegetarians. In: Proceedings of the Sixth International Congress of Nutrition. Edinburgh and London: E. & S. Livingstone Ltd. xv + 683 p. See p. 508. Held 9-15 Aug. 1963 at Edinburgh, Scotland.

• **Summary:** “A study on about thirty vegetarians who have been living for one to fifteen years on diets free from animal foods showed an average serum B12 level of 234 µg./ml. compared with an average of 121 in thirty-one

vegetarians in previous investigations (Wokes et al., 1955; Wokes and Smith, 1962). Some of the subjects in the present investigation were found to have been consuming vegetarian foods either fortified with B12 (e.g., Velactin vegetable milk, 2 fig. per oz., Barmene yeast and vegetable extract, 1.5 gig. per oz.) or providing it naturally (e.g., laverbread seaweed extract, 0.25µg. per oz.). Prolonged administration of Velactin, which seems to have been most effective, is now being tested on a dozen subjects, including some in whom the serum B12 levels have been consistently low for several years. In the whole group of subjects the haemoglobin and serum globulin levels fell below normal only when the serum B12 level was below 100 µg./ml. (four subjects). The serum albumin levels and leukocyte counts were normal. Serum cholesterol levels ranged from 95 to 325 mg. 100 ml., the average being below 200, and only two subjects had levels above 230." Address: Vegetarian Nutritional Research Centre, Garston, Watford, Herts. [Hertfordshire], England.

4712. Mehra, Krishna Swami. 1965. Vitamin A and serum carotenoid in Indians. *J. of the Indian Medical Association* 44(4):181-82. Feb. 16. [8 ref]

• **Summary:** In India: "Serum carotenoid and vitamin A estimations were carried out in 250 subjects both vegetarians and non-vegetarians, in various age groups.

"In this series, the value of carotenoid was 102 micrograms per cent and that of vitamin A 116 I.U. per 100 ml.

"Vitamin A concentration was found lower in vegetarians in comparison to non-vegetarians. Among vegetarians who consumed more milk, the value of vitamin A was comparatively higher.

"As far as the age factor was concerned, the values were lower in the age group of 3 to 10 years.

"There was no direct relationship between carotenoid and vitamin A concentration in blood serum." Address: College of Medical Sciences, Banaras Hindu Univ., Benares.

4713. *British Vegetarian*. 1965. Salad and cooking oils. Jan/Feb. p. 50.

• **Summary:** The makers of 16 different vegetable oils, and the names of their products are listed. These include Dietade's Soya Oil, and London Health Centre's Soya Oil.

4714. James, W.S. 1965. The Vegetarian Nutritional Research Centre, 1959-1964. *British Vegetarian*. Jan/Feb. p. 29-32.

• **Summary:** Discusses the history and activities of the Centre, Wanderlac and Velactin, Frank Wokes, N.W. Pirie, Cyril Vesey, vitamin B-12, leaf proteins, etc.

The article begins: "Since the Research Centre was inaugurated in Stanborough Park near Watford in 1959, I have, as a member of its scientific sub-committee, been in close contact with its activities of which the following is a

brief summary.

"Scientific investigations must be based on much previous experience. The Research Centre was fortunate in starting in 1959 under the guidance of Dr. Frank Wokes with over thirty years' experience of nutritional research especially on vegetarian foods. In 1958 [sic, 1959] this culminated in the marketing of the first British vegetable milk Wanderlac, now called Velactin (A. Wander Limited). At the inaugural meeting of the Research Centre there were several vegetarian experts whose investigations during the previous ten to fifteen years had done much to help directly or indirectly in the development of Wanderlac. These included Dr. W.W. Payne and Dr. Cyril Pink, who carried out clinic trials on babies at Great Ormond Street Children's Hospital and at the Vegetarian Nursing Home, Blackheath, respectively. Dr. Lester Smith, F.R.S., whose discovery of vitamin B-12 in 1948 gave a clue to the successful use of vegetable protein, was also present. As the Royal Society's adviser to the research project on vitamin B-12 in Stanborough School, in which the Research Centre has played a leading part, Dr. Lester Smith has taken increasing interest in its work.

"In October, 1959, the Research Centre helped to arrange a meeting in Manchester on leaf proteins, addresses being given by the leading expert Mr. N.W. Pirie, F.R.S., and by Dr. Wokes, who had for some years previously been studying these problems with Mr. Pirie."

"When the Research Centre started in 1959 its administrative headquarters were at Stanborough School where the headmaster, Mr. Richard Syme, its chairman until February, 1961, and his colleagues gave great help. Mr. Cyril Vesey, B.Sc., head of the school's science department, first functioned as Secretary and as Treasurer, but towards the end of 1960 handed the latter duties over to Mr. Ted Cox. Mr. Vesey, as well as taking an active part with Dr. Wokes and his son Richard in establishing the research laboratory, remained Secretary until 1964, when his secretarial duties were taken over by Mr. Ronald Luxton, another member of the school science department. Mr. Harry Leonard, B.A., a third member of the school staff, served as Committee Chairman in 1961 and again in 1963-1964.

"Steady increase in the Research Centre's activities showed the need for its own headquarters. In 1961 these were established at Dr. Wokes' residence, on the outskirts of Stanborough Park, close to the research laboratory. They contain the registered office of the Centre, also a library housing its books and records, providing a unique collection of information on vegetarian nutrition." Address: M.Sc., Chairman.

4715. Lang, Virginia M.; North, Barbara B.; Morse, Lura M. 1965. Manganese metabolism in college men consuming vegetarian diets. *J. of Nutrition* 85(2):132-38. Feb. [14 ref]

• **Summary:** "Manganese balance was studied in eight

college men consuming a vegetarian diet low in protein. The diet was supplemented with either a vegetable protein food or the vegetable protein food plus skim milk powder. The values for total mean daily manganese intake, excretion and retention were 7.07, 3.74 and 3.34 mg, respectively. The mean daily intake, excretion and retention for each subject by periods are reported. In addition, the mean daily intakes and retentions are expressed on the basis of body height (cm) and body weight (kg). All subjects were in positive balance throughout the study. Regression analyses of manganese retention on manganese intake indicated that correction of retention for either height or weight explains twice the variation in retention when compared with the uncorrected retention data. Due to the high correlation between height and weight, it was not possible in this study to determine which of the two has more influence on retention.” Address: School of Home Economics, Univ. of Minnesota, St. Paul, Minnesota.

4716. Smaridge, Norah. 1965. Graymoor’s treasury of meatless recipes. Peekskill, NY: Graymoor Press. 72 p. Illust. by C.L. Seaman (some color). 21 cm.

• **Summary:** Many of the recipes in this “meatless” cookbook call for the use of fish or shellfish.

4717. Dumm, M.E.; Rao, B.R.H.; Benjamin, V.; Pereira, S. 1965. Protein needs of children on vegetarian diets (Abstract). *Federation Proceedings (FASEB)* 24(2):173 (Abst. #253). March/April.

• **Summary:** “In developing countries it is frequently impossible to supply recommended intakes of protein to all children. Information on safe lower intakes is therefore needed. Data are reported on growth and health of orphanage children on diets typical of south India. 17 children from 2 to 5 years were observed for 6 months on Diet A (1.65 gm protein, 100 cal/kg) and 29 children for 9 months on Diet B (1.72 gm protein, 93 cal/kg). Both diets consisted of rice and mixed pulses. On Diet A the increase in height was less than in well fed Indian children; an initial small gain in weight was lost by 6 months. Serum albumin below 3 gm% and minimal edema were detected in about half the children (not necessarily the same individuals). The protein of the diet was increased to 2.3 gm/kg with prompt improvement in growth and disappearance of edema. On Diet B gain in weight was similar to that of well fed children and the increase in height less but greater than on Diet A. No edema was detected and no child’s serum albumin was below 3 gm%. Present experience suggests that on a rice-pulse diet children from 2 to 5 years maintain health and grow moderately on 1.72 gm protein/kg/day. (Supported by a grant from PL-480 funds of the NIH.)” Address: Christian Medical College Hospital, Vellore, India.

4718. Prakash, C.; Kumar, Anil. 1965. Cysticercosis with

Taeniasis in a vegetarian. *J. of Tropical Medicine and Hygiene* 68:100-103. April. *

4719. Leger, Jean. 1965. [Fasting and vegetarianism; their oral manifestations]. *Information Dentaire* 47:1877-87. May 13. [Fre]*

• **Summary:** Discusses the effects on the teeth and gums.

4720. Leger, Jean. 1965. [Fasting and vegetarianism; their oral manifestations]. *Information Dentaire* 47:1999-2010. May 20. [Fre]*

4721. Dinshah, Freya. 1965. The vegan kitchen. Malaga, New Jersey: The American Vegan Society. 16 p. Index. 28 cm. Spiral bound. *

• **Summary:** The first edition of this pioneering vegan cookbook was published as part of a special issue of the Dinshah’s magazine *Ahimsa*, issued in July 1965. *The Vegan Kitchen* runs from pages 4 to 19. It was first published as a spiral-bound book in Jan. 1967, with the third edition. As of 1991, the book has sold more than 30,000 copies.

A lifetime vegetarian, the author (whose photo appears on page 2) was born and raised in England, has been a vegan since 1959, and the Secretary of the American Vegan Society since 1960. Married to AVS President H. Jay Dinshah, she is an accomplished author, lecturer, and teacher. Address: The American Vegan Society, 501 Old Harding Highway, Malaga, New Jersey.

4722. Kushi, Michio; Fulton, Robert E.; Blum, Cecil. eds. 1965. Macrobiotics study report: The way of life according to the order of the universe. Vol. 1. Cambridge, Massachusetts. East-West Institute. 41 p. 27 cm. [4 ref]

• **Summary:** Contents: Seven principles of the order of the universe. Twelve theorems of the unifying principle (both, inside front cover). Editorial, by the 3 editors. Cigarettes and cancer, by George Ohsawa (age 73), founder, world macrobiotic movement [Conclusion: smoking is yangizing; smoking cures cancer]. The new discovery of the transmutation of the atom, by Michio Kushi, Director, East West Institute [he has given numerous lectures for the past 8 years in New York, Boston, Philadelphia {Pennsylvania}, and Washington, DC; discusses Louis Kervran and Saneshide Komaki]. My conclusions in biological research, by Kikuo Chishima, M.D., Prof., Gifu Univ., Japan. Thoughts of man, by Michio Kushi. Love, by George Ohsawa.

What is macrobiotics?, by Roger E. Fulton, Cambridge, Massachusetts. Order of the macrobiotic diet (from No. 7 to No. -3). One week’s menu (No. 7) for health and happiness, by Aveline Kushi (p. 29-30); includes miso soup, azuki beans, bulgur with tahini sauce, and sesame rice. Sakura meshi (rice with tamari). “1. Grain: Brown rice, whole wheat, buckwheat,... azuki beans. “2. Seasoning: Sea salt, tamari (soy sauce), miso (soy bean paste), gomashio (roasted

sea salt and sesame seeds mixed), kuzu, umeboshi (salted plums), sesame oil, corn oil. 3. Beverage: Grain coffee, bancha tea, mu tea, dandelion tea, etc.” Note 1. This is a vegan menu. Note 2. This is the earliest English-language document seen (Dec. 2006) that uses the term “salted plums” to refer umeboshi salt plums.

EWI news (a chronology of events from Sept. 1964 to the present). Miraculous events [and cures]. Leprosy cured in Argentina. Testimonials. Open letter to Dr. Frederick Stare, Harvard School of Public Health, by Simone Billaudeau. George Ohsawa’s schedule (May to Aug. 1965). Literary contributions. Financial contribution and subscription. Announcement: 1965 Macrobiotic summer camp. Useful addresses: USA, Brazil, Argentina, Sweden, Belgium, France, Germany, England, Spain, Italy, India, Japan. Key CI = Centre Ignoramus. E = Editor. R = Restaurant. MC = Macrobiotic Camp. MF = Macrobiotic Foods. MFF = Macrobiotic Foods Factory. OC = Ohsawa Center. OF = Ohsawa Foundation. Classification of yin and yang (inside back cover). Poem titled “Wind chimes” by Cecil Blum on back cover (11 June 1965).

EWI News: 1964 Sept.—After the Macrobiotic Summer Camp on Martha’s Vineyard, Michio Kushi and his family moved from the Island to Cambridge, Mass. For the previous year, Mr. Kushi’s lectures were conducted almost every month in Boston at the Mattson Academy of Karate. George Ohsawa was also in Boston and Martha’s Vineyard in 1964. In Sept. 1964, East-West Institute was incorporated as a non-profit educational establishment. Mr. David Levin and Mr. Ramsay Wood initiated it with several others. Address: East-West Institute, 101 Walden St., Cambridge, Massachusetts.

4723. Plester, D.; Rauch, S. 1965. Einfluss der Pflanzenkost auf die Beschaffenheit des Speichels beim Menschen [Effect of vegetarian diet on the nature and condition of the saliva in humans]. *Archiv fuer Ohren-, Nasen- und Kehlkopfheilkunde* 184(5):399-402. July. [15 ref. Ger]
Address: Prof., Dr., HNO-Klinik der Medizin. Akademie, 4 Duesseldorf, Moorenstr. 5 [Germany].

4724. Findlay, W.P.K. 1965. Fermented foods. *British Vegetarian*. July/Aug. p. 282-83. [1 ref]

• **Summary:** In 1964 at the Botanical Congress in Edinburgh, Scotland, an American mycologist, Dr. C.W. Hesseltine, gave a fascinating account of the studies he has made of foods fermented with molds. A full account of his work has just been published in *Mycologia*. 1965. 57(2): March/April. This is a summary of that article, focusing on tempeh, sufu or Chinese cheese, miso, and shoyu or soy sauce. Address: D.Sc.

4725. *Times (London)*. 1965. Delegates taste plantmilk: New liquid food. Sept. 1. p. 6, col. 6.

• **Summary:** “From our correspondent. Derby, Aug. 31.

Drink a pint of milk a day but make it plantmilk, Dr. Alan Stoddard advised delegates at the International Vegetarian Union’s world congress at Swanwick, Derbyshire, today.

“Dr. Stoddard, a medical practitioner, is chairman of Plantmilk Ltd., a society founded to produce liquid food that is a commercial substitute for milk. Delegates were offered drinks for plantmilk: about 10 per cent of those who are vegetarians never drink cow’s milk.”

4726. Buller, Allan R.; Klis, John B. 1965. Spun soy protein foods get supermarket sales test: Duplicating meat fibers, protein value. Improved meat substitutes, recently established in health food stores, win chain-store distribution. *Food Processing (Chicago)* 26(9):115-17, 120. Sept.

• **Summary:** “Health food stores have been the traditional outlets for meat-alternate products, but Worthington Foods, Inc. Worthington, Ohio, has taken the initial steps toward moving these products into general distribution.

“Using spun soy protein fiber as the basic ingredient, Worthington Foods has developed a full line of products that look, taste, and chew like chicken, pork and beef products. Test marketing of two items is being done in three chains in Columbus, Ohio—Alber’s, Big Bear, and Kroger. The two spun soy protein foods, Wham, a ham-like product, and White-Chik, simulated white meat chicken, are both being well received by consumers in these marketing tests... Use of the fibers in foods is subject to a patent owned by Ralston Purina Company. In Columbus, both Wham and White-Chik are priced at \$0.69 for an 8-oz package. New foreign distribution, principally in Norway and Sweden, has already added some volume.”

A large photo bears the caption “Worthington’s line of spun soy protein meat-like products are packed in canned, frozen, and dehydrated forms.” Frozen products in thin paperboard boxes include White-Chik, Fri-Chik, Prime, and Wham. Canned moist products include Veja-Links, Soyameat (many flavors), Saucettes. Meat Loaf Mix is a dry canned product. Prime is in a plastic pouch.

A newspaper ad for frozen Wham stresses the product’s low fat content (“65% less fat than cured ham”), convenience, and the fact that it contains no meat.” A photo shows a rack of meatless Prosage, which resembles a pork sausage made by Worthington, ready for quick freezing. Prosage does not shrink when fried.

“Edible spun soy protein fibers, sold under the trademark Fibrotein, are supplied in fresh frozen and dehydrated forms to the food processing industry by Worthington Foods, Inc., 900 Proprietors Rd., Worthington, Ohio 43085. The company also supplies imitation meats made from Fibrotein in fresh, frozen and dehydrated forms. The imitation meats are available in slices, cubes, chips, granules, round rolls, square logs and in other shapes and sizes.”

Note: This is the earliest English-language document seen (Nov. 2014) that contains the term “imitation meats”

(with any combination of quotation marks). Address: 1. General Manager, Worthington Foods, Inc; 2. Assoc. Editor.

4727. Ciuca, Al. 1965. Langlebigkeit und Sozialverhaeltnisse [Longevity and social conditions]. *Munchener Medizinische Wochenschrift (MMW)* 107(43):2095-2100. Oct. 22. [Ger]
Address: Institutul de Geriatrie Bucuresti, Sectia de Medicina Sociala, Bukarest, Rumaenien [Romania].

4728. Collens, William S.; Dobkin, Gerald B. 1965. Phylogenetic aspects of the cause of human atherosclerotic disease [Abstract]. *Circulation Supplement II*. 32. Oct. p. 7.
*

• **Summary:** Scientists have long noted that the dental structures of herbivorous (vegetable-eating) animals and carnivorous (meat-eating) animals present a sharp contrast.

"The dental structures of herbivorous animals consist of sharp cutting incisors, while the molars have a flat or nodular surface used for crushing and grinding food. This presupposes that such animals are phylogenetically constructed to live on vegetables, leaves, roots, fruits, nuts and berries. On the other hand, the carnivore has a dental structure designed to provide him with the means of eating raw flesh. The canines are elongated, strong, and sharp-pointed. They are used for grasping and tearing flesh. The molars have a lateral edge which is sharp and in approximating the jaws are used for slicing flesh."

4729. Feeley, Ruth M.; Staton, Annie L.; Moyer, Elsie Z. 1965. Fat metabolism in pre-adolescent children on all-vegetable diets. *J. of the American Dietetic Association* 47(5):396-400. Nov. [26 ref]

• **Summary:** "Fat intake and fecal fat excretion and levels of serum lipids were determined for twelve healthy seven- to nine-year-old girls on controlled low-protein diets composed entirely of foods from plant sources. Fat in the diet provided from 29 to 34 per cent of total calories.

"Girls on diets which provided 22 gm. plant protein and 71 gm. fat daily excreted from 6.9 to 7.7 gm. fat per day. Those on diets providing 40 gm. plant protein and 88 gm. fat daily excreted from 8.5 to 12.4 gm. fat per day. The mean apparent digestibilities of the fat on the two levels of protein intake were 90 and 88 per cent, respectively. The amount of fat excreted correlated with the amount of dietary fat. On the lower protein diets, no significant differences in mean serum cholesterol and phospholipid levels were observed; however, significant increases in mean glyceride levels were observed. On the higher protein diets, no significant differences in mean values were observed for any of the serum lipid components." Address: Human Nutrition Research Div., Agricultural Research Service, USDA, Beltsville, Maryland.

4730. Doyle, Margaret D.; Morse, L.M.; Gowan, J.S.; Parsons, M.R. 1965. Observations on nitrogen and energy

balance in young men consuming vegetarian diets. *American J. of Clinical Nutrition* 17(6):367-76. Dec. [20 ref]

• **Summary:** "Comments: It appears that the basal diet used in these studies was inefficient from the standpoint of both calories and protein. Replacement of 25 per cent of the vegetable protein in the basal diet with animal protein did not appear to be of any great benefit. Although there was some improvement in nitrogen retention on the milk-supplemented diet, the difference was slight and of doubtful significance. When the protein in the diet was increased by 50 per cent, however (from 0.5 to 0.75 gm. per kg. body weight), by the addition of either vegetable protein or an animal-vegetable protein mixture, positive nitrogen balance was achieved and maintained by all subjects..." Address: 1. Assoc. Prof.; 2. Prof. All: Univ. of Minnesota, St. Paul. MN; 3. Present address: Dep. of Home Economics, Univ. of California, Davis; 4. Present address: Research Dietitian, St. Mary's Hospital, Rochester, Minnesota.

4731. Altschul, Aaron M. 1965. Proteins: Their chemistry and politics. New York, NY: Basic Books, Inc. xii + 337 p. Illust. Index. 22 cm. Summarized in Soybean Digest, April 1966, p. 38. [300* ref]

• **Summary:** Contents: Foreword. Preface. Part I: Introduction. 1. Introducing proteins. 2. The protein content of tissues. Part II: Amino acids, proteins, and proteolysis. 3. Amino acids. 4. The primary structure of proteins. 5. The size and shape of protein molecules. 6. Proteolytic enzymes and proteolysis.

Part III: Proteins in food. 7. The protein requirements of *Homo sapiens*: I. 8. The nutritive value of proteins. 9. The role of amino acid composition. 10. The protein requirements of *Homo sapiens*: II. The effect of heat on food proteins. 12. Proteins in food—Some things to think about.

Part IV: Protein food supply. 13. The protein food problem I: A general discussion. 14. The protein food problem II: Some details. 15. Examples of partial solutions to the protein problem. 16. The animal protein deficit. 17. Possibilities of increasing food supplies. 18. Vegetable protein concentrates. 19. Soybeans, cottonseed, and peanuts. 20. A matter of sophistication.

This is an early statement of the "protein gap" and "proteins are limiting" theory—although neither of those terms are mentioned. The author believes it will be impossible to meet the needs of children in needy countries through the traditional means, such as milk supplies. "For this reason, United Nations agencies are assisting programs to provide low-cost processed, protein-enriched foods capable of meeting in an economical manner the nutritional needs of children in low-income urban groups."

Dr. Altschul gives a clear statement of the damaging effects of hunger (p. 11): "Hunger is the beginning of a downward spiral; begotten by it are impaired growth, reduced resistance to infection, and loss of ambition and

ability to work. There is a lowering of the standard of living and a further reduction in the ability to produce food, starting thereby another downward turn of the spiral.” Address: Chief Research Chemist, USDA Seed Pioneering Research Lab., New Orleans, Louisiana.

4732. Baer, Wilma F. de. 1965. *Secretos de la buena mesa* [Secrets of the good table]. Mexico: Ediciones Interamericanas. 200 p. Illust. (part color). 20 cm. No index. [Spa]*

• **Summary:** A vegetarian cookbook from Mexico. The original edition was published in 1956.

4733. Bieler, Henry G. 1965. *Food is your best medicine*. New York, NY: Random House. xv + 236 p. Index. 22 cm. First Ballantine Books ed., 1982.

• **Summary:** Dr. Bieler, who has been a practicing physician for over 50 years believes (p. vii): (1) The primary cause of disease is not germs but “toxemia, which results in cellular impairment and breakdown.” (2) In “almost all cases, the use of drugs in treating patients is harmful.” (3) “Disease can be cured through the proper use of correct foods.”

He also has found that “nature does the real healing, utilizing the natural defenses of the body. Under the proper conditions nature, if given the opportunity, is always the greatest healer. It is the physician’s role to assist in this healing—to co-operate with nature’s forces; to play a supporting role instead of star of the show.” He has “been in disagreement, at time sharp, with organized orthodox medicine” (p. xiv).

Twenty-five hundred years ago on the island of Cos in classical Greece, Hippocrates admonished his “circle of medical students in one of his most pithy and precise aphorisms: ‘Thy food shall be thy remedy’” [medicine]. No one to date has more eloquently given us a way of life.” Yet most physicians who take the Hippocratic Oath do not believe or practice this teaching of Hippocrates (p. 3).

Proteins are body builders and important for good nutrition, but consumed in excess they “can be body killers.” Too much of a good thing is not necessarily good (p. 177-200).

He is frequently asked about the value of a vegetarian diet. He does not advocate it as a way of life—but neither does he understand it, for he says that “many who call themselves ‘vegetarians’ eat cheese, butter, eggs, and also drink milk; they are not true vegetarians but, rather, non-meat eaters. In that way they remain on an excellent diet from the standpoint of nutrition.” Note: Vegetarians do not eat flesh foods—meat, poultry, or fish; they may eat dairy products and eggs.

Also discusses: Explorer Vilhjamur and the importance of raw meat and fish in the diets of healthy Eskimos (p. 190). Francis F. Pottenger, Jr. and his research (over 5 years using 109 cats) showing the very harmful effects of cooked meat or milk in the diet of cats (p. 191-93, 198).

Talk with Chef Akasha Richmond. 2004. Feb. 9. She has read in two places that he was Gloria Swanson’s personal physician. He prescribed “Bieler Broth” [a potassium-rich vegetable broth] for whatever ails ‘ya (see p. 205). In the introduction to her English-language of *The Physiology of Taste*, by Anthelme Brillat-Savarin (lived 1755-1826) M.F.K. Fisher says some remarkably wonderful things about Dr. Bieler. Address: M.D., Capistrano Beach, California.

4734. Boots, Gypsy; Hopkins, Jerry. 1965. *Bare feet and good things to eat*. Los Angeles, California: Virg Nover, Printer. iii + 162 p. Illust. No index. 18 cm. Introduction by Steve Allen.

• **Summary:** This is the autobiography of Gypsy Books (born Robert Bootzin in 1911 in California) as told to Jerry Hopkins. Retail price: \$1.00. His father, Max, came to the USA from Europe without a penny and raised a happy family in San Francisco. They were raised on an organic, natural foods, vegetarian diet. His parents taught him to be happy, to love every person, to live a healthy but simple life, and to laugh a lot. Today he lives with his wife, Lois, and three kids in a small cottage in Los Angeles.

In the 1940s he was one of the roughly 15 “Nature Boys” who lived in Southern California and shared a common desire to “abandon civilization and live a natural, healthy life.” He and Eden Ahbez were friends for two years. Eden wrote the words to “Nature Boy” which begins: “There was a boy / A very strange, enchanted boy; / They say he wandered very far, / Very far over land and sea.” Some 2-3 years later Nat King Cole recorded this song of Eden’s and shortly thereafter Eden became a celebrity, with his photo in *Life* magazine. The song he had written was at the top of the national Hit Parade, and the record sold a million copies. Today Eden lives in one of the canyons north of Los Angeles.

In 1958 Gypsy and his wife opened a “Back to Nature Health Hut” in Hollywood, not far from Beverly Hills (p. 50). A huge sign on top read “Organic Fruit, Produce & Juice.” There he served many fruits, nuts, vegetables and healthy foods. Many celebrities came. Among his biggest boosters were Gloria Swanson, Steve Allen, and Pat Boone. At his first luau he served a Baked soy bean casserole (using whole dried soy beans; recipe on p. 55). Other soy-related recipes: Soya-rice flour coffee cake (with soya flour and brown rice flour, p. 64). Rye bread (with soy oil, p. 65).

There are chapters on fasting (5), health for growing children (13), salads (14), healthy drinks (15; he avoids alcohol and loves carrot juice and herb teas), vital foods (16-20, incl. soy beans, p. 111; and lecithin, p. 140), the Gypsy Boots Corporation (24; one of its products is the Gypsy Boots Energy Bar, p. 153-54; it contains malted milk crunch, vegetable oil, carob powder, brown sugar, skim milk, sunflower seeds, sesame seeds, and lecithin). Joe Weider is one of the people who have influenced him most in life

(p. 157); others are Paul Bragg, Indra Devi (yoga teacher), Prof. [Edmond] Szekely (who lives at Rancho La Puerta in Mexico). The book contains 20 pages of photos, most showing Gypsy Boots with various celebrities, including: (1) Some of California's "nature boys." (2) Charlton Heston. (3) His health hut in Los Angeles. On the cover is a photo of Gypsy and Steve Allen.

Talk with Gypsy Boots. 2000. July 9. Gypsy does not remember exactly when his Energy Bar was first sold commercially, but it was probably in the late 1950s or early 1960s. As far as he knows, it was America's first "Energy Bar," made at first in small quantities by a Hungarian candy maker. For more information, visit his Web site at www.gypsyboots.com. He will be celebrating his 90th birthday on 19 Aug. 2000 at Paramount Studios in Hollywood. He now lives in Camarillo, California, and still has lots of energy.

Note: Talk with Chef Akasha Richmond. 2004. June 14. She was scheduled to meet Gypsy yesterday, on Sunday, June 13, to drive him to a book signing. He never showed up. She was worried, and quickly found out from his caretaker and close personal friend that he had to go to the hospital for surgery. The caretaker then told Akasha that he was not born in 1911, but on 14 Aug. 1916; his caretaker learned this from Gypsy's first wife. Years ago, he started to use the 1911 date to make him look older than he really was when he first appeared on the Steve Allen show. Address: Los Angeles, California.

4735. Harding, Walter Roy. 1965. The days of Henry Thoreau. New York, NY: Alfred A. Knopf. xvi + 472 p. See p. 63. Illust. 22 cm. *

• **Summary:** The author was born in 1917. See bibliography p. 471-72.

4736. Lund, Gunnar. 1965. Folk og føde. Om fullverdig kompostjordbruk og vegetarkost, giftfaren, folketilveksten og Jordas ressurser [People and food: Vegetarian diet]. Oslo, Norway: Forfatterens forlag Vika. 64 p. 21 cm. [Nor]

• **Summary:** Page 49 mentions soya. The author was born in 1893.

4737. Martinus, [pseudonym: Martinus Thomsen]. 1965. The ideal food. Translated from the Danish by Anna Ornholt. Copenhagen, Denmark: Martinus Institute. 151 p. Illust. 19 cm. *

• **Summary:** About fruitarianism. The original Danish work was titled *Den ideelle føde*.

4738. Nearing, Scott. 1965. The conscience of a radical. Harborside, Maine: Social Science Institute. *

4739. Porphyrius, -. 1965. Porphyry on abstinence from animal food. Translated from the Greek by Thomas Taylor. Edited and introduced by Esmé Wynne-Tyson. London:

Centaur Press; New York: Barnes & Noble. 196 p. 23 cm. [5+ ref]

• **Summary:** Porphyry (also called Porphyrius, lived A.D. 234?–305?) was a Neoplatonist student of Plotinus, the Egyptian-born Roman philosopher who lived A.D. 205–270. He was considered one of the most erudite philosophers in the Western world. A mystic, he advocated the direct experience of the divine Essence. Both Plotinus and his pupil, Porphyry, were vegetarians.

This work, originally titled *De Abstinencia* and divided into four volumes, was written for Porphyry's wayward student and disciple, Firmus Castrius, who had forsaken the vegetarian habits of his master. In Book 1 Porphyry deplores his friend's defection from the truly philosophical practice of a harmless diet. Then, by fairly presenting all the arguments used against this diet by other philosophers and replying to them, he seeks to show how mistaken Firmus Castrius has been. "Porphyry contends that to insert a dead animal in a living man is to introduce into him something of a deplorably 'foreign nature.' Therefore to abstain from flesh is an essential part of the purification of the soul, a belief that was in the human consciousness ages before the priests of Isis imparted it to Pythagoras, and was both preached and practised by the highest order of the Magi in the ancient Persian religion."

In Book 2 he discusses animal sacrifice, arguing that this custom, considered sacred by some, does not justify flesh-eating, although it established the precedent for this cruel habit. Like Isaiah, he argues that no such sacrifice should be offered to the Supreme Being, who asks only the invisible sacrifice of inward purification. The "most excellent offering is a pure intellect and an impassive soul." In Book 3 he reviews the subject from the viewpoint of justice and humanity. And in "Book 4 he proposes to write of the nations that practice abstinence from animal food, and also to give examples of illustrious Greeks and Romans who had adopted a harmless diet. Unfortunately the book ends abruptly before the last part of this plan is brought to execution, and it is probable that at least half the chapter has been lost, or destroyed. What remains, however, is extremely interesting, historically, describing various ancient customs, religions and beliefs obtaining in the civilised world of Porphyry's time."

Porphyry argues that justice is owed to rational beings. Many animals are rational and therefore deserve just treatment. In answer to the critic that humans are more rational than animals, Porphyry emphasizes that there is much variation in the rationality of both humans and animals. Given that justice is owed to all humans (regardless of how rational they may be), to be consistent we must admit that justice is owed to animals—in spite of their different degrees of rationality. A vegetarian diet is considered to be healthier than one which includes flesh foods; whole nations have lived well as vegetarians.

Plotinus' chief work, an attack on Christianity, earned him the reputation of being the Christian religion's greatest enemy; this work was publicly burned, first by Constantine, and finally by Theodosius.

The great French philosopher Voltaire, in *Viande* (Dict. Phil.) later praised *De Abstinence* for its firm position against eating flesh. He writes of Porphyry (p. 8): "One might believe in reading him that this great enemy of the Church is a Father of the Church. He does not speak of metempsychosis, but he regards other animals as our brothers, because they are endowed with life as we are, because they have the same principles of life, the same ideas, memory, industry—as we. (Human) speech alone is wanting to them. If they had it, should we dare to kill and eat them? Should we dare to commit these fratricides? What barbarian is there, who would cause a lamb to be butchered and roasted, if that lamb conjured him, in an affecting appeal, not to be at once assassin and cannibal?"

4740. Richmond, Sonya. 1965. International vegetarian cookery. London and Glasgow: Collins. 192 p. Index. 22 cm. Published in the USA by Arco in 1967.

• **Summary:** This book, dedicated to the author's yoga pupils, arranges recipes (mostly entrees and soups) by country. The only Asian countries included are China and India; Japan is not. The author, who appears to be British, has collected these recipes from other vegetarians during her travels. The only soy-related recipe in the book is "Soya Bean Noodles," listed under China (p. 49). The introduction to the recipe reads: "This is a most useful recipe for the vegetarian because it requires soya bean flour. As I have said before [where?] soya bean is one of the most valuable sources of protein known to man. It is easy to buy soya beans, both whole and cracked, in health-food shops and delicatessens. It is equally easy to obtain soya bean flour which is yellow in colour. Do not attempt to use it like ordinary flour for it contains no starch and therefore is not a thickening agent. It has to be cooked according to its own nature. This Chinese recipe makes excellent use of it, and this recipe is also extensively used in Japan." The only ingredients are: 1 lb. soya bean flour, 2 egg yolks, 1 tsp. salt, and cold water as required. No wheat flour is used.

4741. Robinson, Dores Eugene. 1965. The story of our health message: The origin, character, and development of health education in the Seventh-day Adventist Church. 3rd ed. Nashville, Tennessee: Southern Publishing Assoc. 445 p. No index. 17 cm. First edition was 1943. 2nd ed. 1955. [100* ref]

• **Summary:** This book is perhaps the most useful and carefully documented history of health reform among Seventh-day Adventists. Sadly, however, it has no index. The author (a man) was Ellen White's personal secretary and grandson-in-law. Contents: 1. "The times of this ignorance."

2. Movements toward therapeutic reform. 3. Temperance and diet reforms (The American Temperance Society was organized in Boston, Massachusetts, on 10 Jan. 1826. It was the founders' hope "by light and love to change the habits of the nation, with regard to the use of intoxicating liquors." Several years passed before the goal switched from moderation to abstinence or "teetotalism.") 4. Joseph Bates, a health reformer ("In heart-searching preparation for the expected return of Christ," he resolved in Feb. 1843 to eat no more meat. He was the first Adventist to become a vegetarian.) 5. Health reforms among Seventh-day Adventists (Following Ellen White's vision in the autumn of 1848, the emphasis was on discontinuing use of tobacco, tea and coffee.) 6. The vision at Otsego, Michigan. 7. Early health literature. 8. Launching a campaign for health. 9. The popular dress reform. 10. The quest for moderation. 11. Days of affliction. 12. "Let us arise and build." 13. The ministry as teachers of health. 14. A lesson in institutional finance. 15. Lost confidence restored. 16. Opposing extreme views. 17. Reaching for high standards. 18. On to world leadership. 19. Uniting with the temperance forces. 20. Training for service. 21. Training of physicians. 22. For medical missionary service. 23. Launching a medical college. 24. Variant views arise. 25. Steps toward unity. 26. Final steps in separation. 27. A remarkable coincidence. 28. Rapid moves in southern California. 29. The call for a third sanitarium. 30. Purchase of Loma Linda property. 31. How the payments were met. 32. "An educational center." 33. "We wait for light." 34. A bold venture in faith. 35. Faith further tested. 36. Through "rivers of difficulty." 37. By the providence of God. 38. Retrospective and prospective. Appendix: Guiding principles in dress reform.

4742. Seventh-day Adventist Dietetic Assoc. 1965. Diet manual, utilizing a vegetarian diet plan. Revised edition. Loma Linda, California: Seventh-day Adventist Dietetic Assoc.

• **Summary:** The title page reads: "Prepared by the Department of Dietary Service, White Memorial Medical Center, Los Angeles, California. In cooperation with the Seventh-day Adventist Dietetic Association" (SDADA). Revised Edition, edited by Phyllis Acosta, M.S., Ardis Beckner, M.S., Esther Lee, M.S., Darlene Manullang, M.S., Martha Miller, M.S., and Elizabeth Wenz. It was published and distributed by the SDADA. All subsequent editions (1971 (later listed as 1970), 1975, 1978, 1982, 1990) were prepared by the SDADA.

A comprehensive loose-leaf handbook for the planning, selection, and coordination of vegetarian diets.

Table VI, titled "Protein, fat, and carbohydrate composition of some meat alternates" (p. 104), lists 39 product names alphabetically. Most (perhaps all; the names of the manufacturers are not given) are made by Seventh-day Adventist food companies, especially Loma Linda Foods,

Worthington Foods, and Madison Foods. These products are: Big Pat, Burger, Chic-ketts, Chili, Cho-Pats, Choplets, Com-Pro, Dinner Cuts, Dinner Rounds, Entree, Frozen Fri-chic, Linketts, Little Links, Meatless Nu-steak, Madison Burger Miller's Main Course, Numete, Nuteena, Nut Meat, Prime Vegetable Burger, Proast, Proteena, Protose, Redi-Burger, Sandwich Spread, Soya Meat–Beef Like, Soya Meat–Chicken-like, Vegebites, Vegeburger, Vegechee, Vegecuts, Vegelona, Vegetable Skallops, Vegetable Steaks, Vegetarian Patties, Vegetarian Products, Vega-Links, Vigoroast, Zoyburger.

Note: This is the earliest English-language document seen (Nov. 2014) that uses the term “Soya Meat” to refer to a meatless meatlike product made from soy. Address: Main Office, Box 75, Loma Linda, California.

4743. Singha, Ranadhira. 1965. Jhataka masa [The meat of butchery]. Amritsar, India: Khalsa Brothers. 243 p. 19 cm. [Pan]*

4744. Vegetarian Catering Association–Grasmere. 1965. Recipe book and guide. 2nd ed. Grasmere, England: VCA. 48 p. Illust. 19 cm. *

4745. Wason, Elizabeth (Betty). 1965. The art of vegetarian cookery. Garden City, New York: Doubleday & Company, Inc. 215 p. Index. 22 cm. Drawings by June Lathrop.

• **Summary:** The author's name on the title page is written Betty Wason. She was born in 1912. Chapter 5, titled “Protein-rich Legumes” notes: “It is estimated that soy beans were grown in the Orient as long ago as 3000 B.C.” (p. 90), but no soy recipes are given in this chapter. The chapter on “Health-giving Breads” contains a recipe for Soy Muffins (with soy flour, p. 141-42). It notes that “Soy flour is richer in protein than any other flour.”

4746. Worthington Foods, Inc. 1965? A food plan for fitness (Leaflet). Worthington, Ohio. 2 p. Undated. Front and back. 28 cm.

• **Summary:** This glossy color leaflet contains a “Daily food guide for growth, energy, maintenance and resistance.” It recommends a vegetarian diet containing: 4 or more servings daily of fruits and vegetables. 3 or more servings daily from the milk and cheese group (incl. Soyamel—A Powdered Soy Milk). 2 or more servings daily of protein foods (incl. many canned or frozen Worthington products). 4 or more servings daily of breads and cereals. Limited servings daily of “Plus foods” such as oils and fats, sweets, desserts, etc.

On the back panel is a description of the vitamins and minerals needed in a healthy diet. Color photos show: Prime, White-Chik, Big Pats, Soyameat, Chili, Choplets, Veja-Links, Entrée, Prosage. Address: 900 Proprietors Rd., Worthington, Ohio 43085.

4747. Hardinge, Mervyn G.; Crooks, H.; Stare, F.J. 1966. Nutritional studies of vegetarians. V. Proteins and essential amino acids. *J. of the American Dietetic Association* 48(1):25-28. Jan. [12 ref]

• **Summary:** This study of lacto-ovo-vegetarians, pure vegetarians, and non-vegetarians found that all subjects consumed more than twice their minimum requirements of protein. “Summary and conclusions: The amounts of essential amino acids, as well as of cystine and tyrosine in the diets of vegetarians and non-vegetarians, have been calculated and compared. All groups met and generously exceeded twice their minimum requirement.” Address: 1-2. Dep. of Pharmacology, School of Medicine, Loma Linda Univ., California; 3. Dep. of Nutrition, Harvard School of Public Health, Boston, Massachusetts.

4748. Hartman, Warren E. 1966. Vegetarian protein foods. *Food Technology* 20(1):39-40. Jan.

• **Summary:** “Early Worthington products bore the mark and influence of John Harvey Kellogg and the Seventh-Day Adventists. In 1866 the Adventists established the forerunner of the Battle Creek Sanitarium and the Battle Creek Food Company, in Michigan. Continuous experimentation with materials and methods to provide a wholesome palatable non-flesh diet led to the invention of breakfast cereals, peanut butter, cereal coffee substitutes, and decaffeinated coffee. It is not generally realized that these products, now a regular part of the diet of both meat-eaters and vegetarians, emanated from the vegetarian habits of the early Adventists.”

“Until recently, the majority of the U.S. population was totally unaware of the so-called vegetarian protein food products, and the food industry gave them little more than passing attention. Undoubtedly, the greatest contribution to the present technology and status of vegetarian protein foods was that of Robert A. Boyer and his method of processing edible protein, first by solubilizing and then utilizing textile spinning techniques to orient the molecules in continuous filaments. Convinced of a future for vegetarian protein foods, Worthington obtained a license in 1957 under the Boyer patent...”

“In 1960, Worthington acquired Battle Creek Food Company, pioneer of the vegetarian protein foods industry. And in line with its modernization and diversification policy, Worthington has recently acquired Nutrition International Corporation and its subsidiary, Madison Foods, Tennessee. Prime interest focused on ‘Infra-soy,’ Nutrition International’s highly palatable hypoallergenic liquid soy formula for infants. Another important addition to the Worthington complex is the new Research and Development Center...”

“The first textured soybean protein fiber product marketed in the U.S. is Worthington’s frozen ‘Fri-Chik,’ an extruded formulation simulating a small fried portion of white chicken meat. This same formulation was next canned in a light gravy and called ‘Soyameat–Fried Chicken Style,’

and was also later marketed as frozen and canned 'White-Chik' in large rolls for slicing, dicing, etc. The approximate analysis of these simulated chicken products: protein 20-26%, fat 18-25%, and carbohydrate 2-3%."

Note: This is the earliest English-language document seen (Oct. 2015) that uses the term "soybean protein fiber" to refer to edible spun soy protein fiber. Address: Worthington Foods, Inc., Worthington, Ohio.

4749. Wilson, John B. 1966. Pythagoras crosses the Merrimac (Fruitlands revisited). *Educational Forum* 30(2):209-15. Jan. [35 footnotes]*
Address: Dep. of English, West Texas State Univ. at Canyon, Canyon, Texas.

4750. Chen, Jui-san. 1966. The effect of a long-term vegetable diet on serum lipid and lipo-protein levels in man. *J. of the Formosan Medical Association* 65(2):65-77. *

4751. Myasnikov, S.P.; Pravosudov, V.P. 1966. [Electrocardiographic changes in dogs produced by nitrites and nitrates contained in sausages]. *Gigiena i Sanitariia (Hygiene and Sanitation)* 31(2):38-42. Feb. [2 ref. Rus; eng]
• **Summary:** "The feeding of dogs with sausages containing 1-2 mg of nitrites per kilogram of body weight caused in 1-2 hours the formation of methemoglobin in the blood in a concentration of 7.5-11 per cent, a fall of potassium content in the blood serum by 2.7-6.8 mg% and a rise of the sodium level by 20-40 mg% and that of oxaloacetic transaminase by 20-40 omega E. The hypoxi produced by the feeding of sausages is accompanied by an acceleration of breathing and of the cardiac contraction rhythm, as well as, by pronounced changes in the electrocardiogram: a fall of the amplitude and the appearance of double peak and double phase T waves. Physical strain intensified these changes. Three hours after work the physiological indices did not normalize."

4752. Stoddard, Alan. 1966. The development of plantmilk. *British Vegetarian*. Jan/Feb. p. 34-38.
• **Summary:** The article begins: "In 1847 the Vegetarian Society was founded. In 1944 the Vegan movement was started. In 1956 the Plantmilk Society was inaugurated. These are the historical dates of progressive humanitarian ideas in this country."

A number of nutritious alternatives to cow's milk have been put on the market: Velactin, Wanderlac, Soyallac, and Almondlac. The latest product is called Plantmilk. It is sold as a liquid, concentrated to twice the recommended concentration. "The protein content of plantmilk is higher than human milk and about the same as cow's. It is derived from two sources—leaves and soya. The fat is derived from the soya bean and palm oil, the carbohydrate from cane sugar and soya, the minerals from leaves and soya. Calcium is added to bring the level near to human milk and vitamins A

and D and B-12 are also added." Vitamin B-12 is added at the level of 0.5 microgram per 100 gm of Plantmilk.

About £20,000 has already been spent on the research, development and production of Plantmilk. "Further improvements will be made until a perfect food is evolved.

"Most of the research into the formulation of the milk has been in the extraction of protein from leaves, cabbage, cauliflower, pea pods, etc.," and the greatest difficulty has been to separate the chlorophyll—the green part of the leaf—from the protein. It has finally been accomplished with activated carbon.

"First of all the cleaned cabbage leaves are broken down by an apparatus called a 'food Tec' which has large numbers of sharp blades which divide the cabbage into minute pieces. Water is added to carry the product to the next stage which is that of the separation of the chlorophyll by charcoal from the protein. This gives an almost clear fluid which is then heated to precipitate the protein. The filtrate is then concentrated to form what is now called the 'curd.' This vegetable protein has most of the amino-acids contained therein, but as it is lacking in two essential ones—methionine and cystine, we now have to add soya protein necessary for maintaining life.

"Complete analysis of protein into its component amino-acids is a complex and costly procedure. We have as yet, not had a quantitative analysis of the amino-acid content of Plantmilk but we do know that the sources—viz., the combination of leaf protein and soya protein contain the complete range of known amino-acids, and we are satisfied that Plantmilk alone would sustain healthy life from the protein point of view."

"A small amount of starch comes from the soya protein 'isolate.'" The various ingredients are placed in a mixer and then de-aerated before being fed into a Fryma, which homogenizes them.

Unfortunately reconstituted Plantmilk costs twice as much as cow's milk. And even at this price, the company is operating at a loss. The author urges all vegetarians to buy and use the product. The company's first goal is to make and sell 5,000 cans of Plantmilk a week. By comparison, 50 million pints of cow's milk are consumed each day in Britain. However its present plant and machinery is capable of producing only 2,000 cans/week. So they need bigger machinery and more staff.

Note: This is the earliest English-language document seen (Dec. 2015) that contains the term "soya protein isolate" (or "soya protein isolates"). Address: Chairman, Plantmilk Ltd.

4753. Crusade for the Abolition of Cruelty. 1966. Man called vegetarian at heart! (Ad). *New York Times*. April 23. p. 13, col. 4.

• **Summary:** This large ad, almost one full page in size, consists mostly of an article titled "Man against his nature," by Curtis P. Freshel, which recently appeared in the April

issue of *Town & Country* magazine. It “is reprinted here thanks to Pageen Fitzgerald’s Crusade for the Abolition of Cruelty. The author, Curtis P. Freshel, is well-known in England for his vegetarian writings: he is a New Yorker, however.” The article argues that man was not meant to eat meat, that this is clearly stated in the Bible, and that science has shown meat to be a major cause of human health problems. The section titled “Reverence for Life” explains the teaching of Dr. Albert Schweitzer. It closes with a quote from Tolstoy: “For a good life, a certain order of good actions is indispensable.” “The first from which a virtuous man will abstain will always be the use of animal food.” “Flesh is a habit that men enjoy as they enjoy drunkenness, dope, and crime.”

A clip-out form at the end reads: “Fill out this coupon and mail it today if you want ethical and medical evidence that a vegetarian diet is best Enclose \$1.

“Crusade for the Abolition of Cruelty. Att: Pegeen Fitzgerald. 40 Central Park South (11-D), New York, New York 10019. Mail pamphlets indicated... Please send \$1 for handling & mailing. Diet and The Arts by Henry Bailey Stevens, Man Called Vegetarian at Heart by Pegeen Fitzgerald, Living Graves by G.B. Shaw, What to Eat When You Cut Out Meat by Pegeen Fitzgerald.”

4754. Bean, Louis H. 1966. Closing the world’s nutritional gap—with animal or vegetable protein? *P.A.G. News Bulletin (Protein Advisory Group, WHO / FAO / UNICEF)* No. 6. p. 20-31. April. [4 ref]

• **Summary:** Footnote: This paper was first presented by the author at the: 8th Annual Conference on Science and Technology in Israel and the Middle East, New York, N.Y., 23 Oct. 1965.

“The World’s Food Crisis has been fairly well publicized, and its main features are beginning to stand out clearly. Population practically everywhere is rising. Food production is barely keeping pace. In the most populated areas of the Far East [East Asia], the Near East, Africa and Latin America, increases in population prevent increases in per capita income and in per capita food consumption. In the U.S.A. production is being held in check, so as to keep surplus food production from piling up. In Europe, food production is increasing faster than population, and we are witnessing there an increase in the so-called quality of the diets, that is, an increase in livestock production.”

“The protein shortage is something over 8 million tons, about half derived from animal, half from vegetable sources.”

“I want to dwell on these protein shortages and to use them to make two points. The first is that the separation between animal and vegetable protein seems to me misleading. It leads to placing undue emphasis on livestock production in underdeveloped countries. The second point is that if this fact were more generally recognized, it would

help to speed up expansion in the supply of protein food, for it would shift some of the emphasis from costly, wasteful livestock production in the surplus producing countries as well as in the protein deficit countries to the more immediate potential increases in vegetable protein.”

“Even if by some miracle the poor of India now living on \$50 a year were to earn \$100 or \$150 per capita, the difference in the amount of animal protein in their diet would rise from 2-3 grams per day to 7-8 grams and total protein from about 35 grams to 50 (among urban families).”

“Those who look at the world food crisis in terms of decades, see the dire consequences of a doubling of the world’s population in the next 30-40 years.” Note: The world population in 1965 was 3.29 billion. It doubled in 43 years; it topped 6.6 billion in 2008.

Tables show: (1) World food deficit, 1959-1961 (million metric tons). In calories, protein, and fat. World total, Communist Asia, and all other countries. (2) Available food per 100 persons per day: Developing countries (70% of world’s people). Developed countries (30% of world’s people). USA & Canada (6.6% of world’s people). Includes calories per person: 2150, 3050, 3110. Protein—Total per person 58, 90, 93 gm. Protein—Animal per person: 9, 44, 66 gm. (3) Number of days of protein requirement (by a moderately active man) produced by one acre, yield selected food product: Beef cattle 77 days. Hogs 129. Poultry 185. Milk 236. Corn flakes 354. Oatmeal 392. Corn meal 773. Wheat flour (whole) 877. Beans, dry edible 1,116. Peas, split 1,783. Soybeans, edible 2,224. Conclusion: Animals are inefficient producers of protein; legumes are the most efficient producers.

Bar charts show: (1) Relative cost of protein from selected raw material sources:

Beef (retail) \$4.44.
Chicken (dressed) \$1.50.
Wheat flour \$0.60.
Bulgar wheat [bulgur] \$0.47.
Peanut meal (defatted) \$0.43.
Dry skim milk [nonfat dry milk] \$0.40.
Wheat (whole) \$0.30.
Cottonseed flour \$0.17.
Fish meal (food) \$0.14.
Soy flour (food) \$0.11.

Note: This analysis is very similar to that of *Diet for a Small Planet* (Sept. 1971). Address: Economic Consultant, Arlington, Virginia.

4755. *British Vegetarian*. 1966. Dalai Lama gives up eating meat. March/April. p. 154.

• **Summary:** This is a summary of an article from *The Deccan Chronicle* (25 Oct. 1965). “The Dalai Lama saw a chicken being killed for his meal during his recent tour of Kerala and decided to give up eating meat... The 31-year-old Dalai Lama is the first in his lineage to give up meat, fish and

other non-vegetarian food. His thirteen predecessors in the office, though Buddhists, were non-vegetarians, primarily due to climatic conditions in Tibet.” Address: B.A.

4756. James, Isabel. 1966. The use of whole foods. *British Vegetarian*. March/April. p. 141-48.

• **Summary:** This is the revised text of a lecture given by the author at the 18th International Vegetarian Union Congress at Swanwick in 1965. After defining whole foods she discusses vegetarian protein foods, including nuts, pulses, and yeast. Under Pulses, the main variety discussed is the soya bean. “This is truly a Wonder Bean!” It can be used to make flour, milk, curds and cheese [tofu], and soy sauce. Or the beans themselves can be soaked and cooked for a long time. “The by-products of the bean are also valuable for pasturage, dry fodder and silage. It seems a pity that such a valuable food should also be used for the production of soap, paint and high explosives!” Address: B.A.

4757. Thurston, Claude E. 1966. *Today's Food* passes 10th birthday. *Today's Food (Loma Linda Foods, Riverside, California)* 11(1):3. Spring.

• **Summary:** “As this *Today's Food* goes to press we are beginning our eleventh year of publication. Begun as a two-color paper in the spring of 1956, with a circulation of only a few thousand—mostly in California—*Today's Food* is now printed in full color and is circulated from coast to coast to every member of the Seventh-day Adventist church who wishes to receive it. Many thousands of non-Adventists have also requested that their names be placed on our subscription list because they are interested in our vegetarian program.”

The Associate Editor, Dorothea Van Gundy Jones is “daughter of the late T.A. Van Gundy, pioneer developer of vegetarian protein loaves and soy milk... Upon completion of her Bachelor of Science Degree at the CME [College of Medical Evangelists] School of Dietetics, she served as a dietetic counselor to a Beverly Hills physician for a number of years before accepting a call to La Sierra College as Director of Food Service. For the past eleven years (during which she became Mrs. Edwin Jones) our nutritionist has traveled widely both in this country and abroad while conducting cooking classes, lecturing before civic groups, camp meetings, and professional organizations of physicians and dentists. Mrs. Jones has also made numerous TV appearances from coast to coast.”

Photos show nice portraits of Editor F.W. Edwardy and Associate Editor Dorothea Jones. Address: PhD, Director, Research Lab., Loma Linda Foods.

4758. *Today's Food (Loma Linda Foods, Riverside, California)*. 1966. Celebrating our 60th anniversary [Loma Linda Foods]. 11(1):5 (back cover). Spring.

• **Summary:** Loma Linda Foods has been guided by the wise counsel of Ellen G. White, who began discussing

healthful nutrition in 1863. “Actually, the nutrition work of Seventh-day Adventists, who own and operate Loma Linda Foods, began 100 years ago at Battle Creek Michigan... But the denominational affiliation with the old Battle Creek San breakfast foods ended in 1903 and it was not until 1906 that it was reactivated at the Loma Linda Sanitarium in California. Here stoneground wheat bread and healthful cookies and fruit crackers were made in the sanitarium bakery, and in 1907 demand for the products from residents of the growing community forced the construction of a separate building. Here in a combination bakery and store, the business thrived for 30 years.

“Now known as Loma Linda Foods, the new factory continued making fine bread and cookies but added high protein products perfected to take the place of meat in vegetarian menus; whole grain breakfast foods; Breakfast Cup cereal drink [coffee substitute]; and about 1930, began making the first soy milk.

“Demand for Loma Linda Foods quickly outgrew the small delivery truck service developed within a 125 mile area, and when land for a new plant was offered by what was then La Sierra Junior College, ten miles west of Riverside, the move was made.

“Our present plant and Western Division general offices opened in 1938, and in 1951 the Eastern Division headquarters opened in Mount Vernon, Ohio. Developed for 25 years under the leadership of George T. Chapman from Australia, and now managed by Charles P. Miles, Loma Linda Foods is one of 30 food factories owned and operated by Seventh-day Adventists in Australia, New Zealand, South America, England, France, Denmark, Germany, Switzerland, Africa and Japan.

“Some 300 workers, plus nearly 100 salesmen, are dedicated to the production and distribution of more than three dozen tasty products bearing the Loma Linda Foods label...”

Color photos show: The general offices and main Loma Linda Foods plant at Riverside. Sales representatives and management personnel of the Western Division of Loma Linda Foods.

4759. *Today's Food (Loma Linda Foods, Riverside, California)*. 1966. None of these healthy youngsters was reared on milk. 11(1):1-3. Spring.

• **Summary:** Photos show many healthy infants and children. Commercial soymilk products include:

Soyagen: all-purpose, malt flavored, or carob flavored; in liquid or powdered form.

“Multigen: This new soy milk just now being placed on the market, is specially formulated to supply a total diet for those on a restricted menu. It supplies a higher fat and carbohydrate content and all the nutrition needed for those on a liquid dietary.

High-So-Pro: a high-protein powdered soymilk, low in

fat, salt, and carbohydrates that is especially good for those on weight-reducing programs and ideal for diabetics.

“Instagen: an isolated protein soy milk, fortified to provide the essential vitamins and minerals. Instagen has a little lighter color, a little milder flavor, and is a little lower in price.

Whether or not you have dietary problems, if you wish to lower your cholesterol level, or would like to become a complete vegetarian, Loma Linda soy milks provide the easy answer.

“As to those who in years past complained of a ‘beany’ flavor in soy milk: try it once more—today’s product is vastly improved! And for the diehard who still demands a completely different taste, the new Carob Soyagen with its rich chocolate-like flavor comes not only ready to drink, but may be used in any number of tasty recipes for puddings, ice cream, and other dishes.”

4760. Choudhury, M.S.; Umar Sial, M.; Ali, Safdar; Khan, A.M. 1966. Soybean trials in Hyderabad region. *West Pakistan Journal of Agricultural Research* 4(1-2):80-90. March/June. [12 ref]

• **Summary:** The greatest development of the soybean has taken place in the United States, and this development has stimulated worldwide interest in the crop. Many countries are now making efforts to introduce and develop soybeans as a source of high quality protein and oil. In view of its many and varied uses, the soybean has been called “miracle-bean, vegetarians meat, wonder bean, poor man’s meat and golden bean, etc.”

Pakistan has a shortage of oils and fats. The expansion of the country’s vegetable ghee industry has required the importation of oil from other countries, and large quantities of soybean oil are being imported for this purpose. Therefore, in 1960, a scheme for the introduction of this crop to the Hyderabad Region was sponsored by the Agriculture Research Council of Pakistan., with the goal of selecting suitable varieties and finding optimum cultural practices for these varieties in this region. To date, three varieties—S.B.L. (yellow seed), K-16 (black seed), and K-30 (black seed)—have been selected for their good properties.

Soybean trials were conducted at Tandojam for four years, 1961 to 1964 to test for the best of four sowing dates, three inter-row spacings, and three varieties (those mentioned above). Planting on June 15th gave the best yields for varieties K-30 and S.B.L. Spacings of 1 to 1½ feet between rows gave the best yields—up to 32.21 maunds per acre. Address: Agricultural Research Inst., Tandojam, Pakistan.

4761. *Time*. 1966. Commotion in the bean pit. 88:77-78. July 8.

• **Summary:** The soybean is now “the hottest item in the seething U.S. commodities market. Last week futures for

soybeans, soybean oil and soybean meal set seasonal records after a month of wild trading.” Prices tripled during the month.

“Introduced to the U.S. from Asia in 1804, the soybean did not become a significant agricultural product until World War II cut off normal U.S. imports of fats and oil. From a crop of 193 million bu. in 1945, output rose to 843.7 million bu., worth nearly \$2.5 billion last fall. Soybeans are the U.S.’s most valuable agricultural export, ranking ahead of wheat and corn...

“Worthington Foods Inc. takes edible soybean fiber produced by Ralston Purina, turns it into meatless frankfurters, roast beef and fried chicken, sells them to Seventh-day Adventists and vegetarians. Archer-Daniels-Midland Co. is testing a soy beverage to be sold in powder form, and Central Soya has developed an ice cream-like frozen dessert made of soybeans.

“What interests researchers the most about the soybean is its high protein content (up to 50%), and this month Central Soya will begin mass production of Promine, an isolated soybean protein, at a new Chicago plant. Promine binds and emulsifies pulverized meats, such as sausages, meat loaf and bologna.”

4762. *British Vegetarian*. 1966. Science Council of the International Vegetarian Union: SCIVU Abstract Service. July/Aug. p. 325-27. [9 ref]

• **Summary:** The Science Council has started an international service to collect and summarize scientific information about vegetarian nutrition from journals published around the world. The information is recorded in abstracts. Nine examples follow; three of them are about soya bean milk.

4763. *British Vegetarian*. 1966. The Buddha’s message of non-violence (ahimsa). July/Aug. p. 351. [3 ref]

• **Summary:** In the Jivaka-Sutta [Sutra] the Buddha says that a layman who gives flesh to a genuine monk gains much demerit.

In the Brahmana-Dhammika-Sutta of the Sutta Nipata the Buddha urges his followers to refrain from slaying cattle. “Therefore, O! householders, please refrain from slaying, refrain from causing slaughter, become lifelong vegetarians, and all disease will disappear from the face of the earth!”

4764. Akeson, Walter R.; Stahmann, Mark A. 1966. Leaf protein concentrates: A comparison of protein production per acre with that from seed and animal crops. *Economic Botany* 20(3):244-50. July/Sept. [23 ref]

• **Summary:** The essential amino acid production of ten crops harvested for forage and 15 crops harvested for seed was calculated from the average crop yields in the USA for the 10-year period 1953-1962. The highest yields per acre came from forage crops, which could be processed into leaf protein concentrates; alfalfa was the leader by far (almost

300 lb per acre of essential amino acids). Soybean seed was second (about 185 lb). However soybean meal is still the least expensive source of a pound of protein (See Table 2, wholesale), Extracting the leaf protein concentrates from alfalfa is quite expensive, and some of the protein cannot be recovered.

Note: This is the earliest English-language document seen (Aug. 2013) that uses the term “leaf protein concentrate” in connection with alfalfa, for food use. Address: 1. Research Asst. and Prof. of Biochemistry, Dep. of Biochemistry, Univ. of Wisconsin, Madison WI 53706.

4765. *Jewish Vegetarian (The): Official Journal of the Jewish Vegetarian and Natural Health Society (London)*. 1966-- . Serial/periodical. London, England: JVNHS. Frequency: Quarterly. Vol. 1, No. 1, 1 Sept. 1966. * Address: London, England.

4766. *British Vegetarian*. 1966. “Soya Steaks.” Sept/Oct. p. 411. [1 ref]

• **Summary:** This article is excerpted from *SCATS Sentinel, Journal of the Southern Counties Agriculture Trading Society*, June 1966.

A recent technical report from Trouw & Co., N.V., of Amsterdam, states that products resembling steaks, chickens, and ham are now being made from soya, using spun soy protein fibers. In the USA, General Mills, Ralston Purina Co., and Worthington Foods (Ohio) are working on spinning, and in England Unilever is reported to be interested. Worthington Foods has developed a full line of products that look, taste, and chew like chicken, beef, and pork products. Wham is a ham-like product and White Chic is simulated chicken. A photo shows a label of Worthington Soyameat Salisbury Steak Style.

4767. *British Vegetarian*. 1966. Plantmilk news. Sept/Oct. p. 444.

• **Summary:** “The availability of ‘Plamil’ and other products made by Plantmilk Ltd. is now improved by the recent extension of our distribution service... From 1st October supplies of our lines will be available to Health Food Stores anywhere in England, Scotland, Wales and Northern Ireland.”

Note. This is the earliest English-language document seen (Aug. 2013) that contains the term “Plamil.” Address: England.

4768. Hines, John D. 1966. Megaloblastic anemia in an adult vegan. *American J. of Clinical Nutrition* 19(4):260-68. Oct. [51 ref]

• **Summary:** “Vitamin B-12 deficiency manifested by subnormal serum vitamin B-12 concentrations (less than 130 pg. per ml) is a relatively common finding in vegans” (1-12).

This 41-year-old male, who had become a

lactovegetarian at age 28, and a vegan at age 34, had a severe vitamin B-12 deficiency as well as megaloblastic anemia. Prior to this case, the response of megaloblastic anemia to administration of “physiologically small” doses of vitamin B-12 (1 microgram per day or less) had never been reported in an adult vegan. This man “responded hematologically to 1 microgram of vitamin B-12 per day given parenterally. It was further demonstrated that he possesses a normal capacity for vitamin B-12 absorption prior to therapy.”

Note: The word “parenteral” refers to something introduced otherwise than by way of the intestines—for example, injected. Address: Senior Instructor in Medicine, Western Reserve Univ., and Asst. Physician, Cleveland Metropolitan General Hospital, Cleveland, Ohio.

4769. Huson, Hobart. 1966. *Pythagoras: The Hyperborean Apollo*. 3 vols. Refugio, Texas: Dawgood Library. 1650 leaves. Unpublished typescript (carbon copy) in the Library of Congress. 29 cm.

• **Summary:** A Hyperborean is a member of a people held by the ancient Greeks to live beyond the north wind in a region of perpetual sunshine. This first volume bears the subtitle: “The first volume of a trilogy comprising an exhaustive definitive biography of the first Greek philosopher, sixth century B.C.E. [before the Christian era]. The second volume is scheduled to be titled *Pythagoras: The School on Samos*. And the last *Pythagoras: The School at Crotona*.

The contents of volume 1 is: 1. Ancestry. 2. Childhood and youth. 3. Pherekydes. 4. Thales and Bias. 5. Phoenicia. 6. Egypt. 7. Babylonia. 8. Media and Persia. 9. India. 10. Hyperboreans and Druids. 11. Hyperborean religion. 12. Druids of Britain and Ireland. 13. Stonehenge. 14. Influence of Apollo. Epilogue.

More than simply a wise philosopher, Pythagoras was believed to be a deeply enlightened man. He was also the first person in Europe or Greece to practice and teach vegetarianism. The page after the Foreword contains this poem titled “On Me Behold Pythagoras!” from an ancient ritual: “Centuries before your eyes had opened on the light of day, I had attained the knowledge of all the ages! The arts of ancient Egypt, the science of Arabia and the philosophy of Phoenicia, the lore of the Chaldean sages and the occult mysteries of the Persian magi, are to me an open book!”

The author, H. Hobart, was born in 1893. Address: LL.B., B.O.

4770. West, Eric D.; Ellis, Frey R. 1966. The electroencephalogram in veganism, vegetarianism, vitamin B-12 deficiency, and in controls. *J. of Neurology, Neurosurgery and Psychiatry* 29(5):391-97. Oct. [14 ref]

• **Summary:** The electroencephalograms (E.E.G.s) in 17 vegans were compared with those of 10 vegetarians, 18 healthy meat-eating controls, 11 patients with pernicious anaemia, and 2 with folic acid deficiency. The EEG is

often abnormal in patients with pernicious anaemia, and is reversible with vitamin B-12 therapy. "Diffuse abnormalities were found in the vegans' E.E.G.s of a degree that is between that of the vegetarians and the pernicious anaemia patients, but unlike the abnormalities in the latter, the abnormalities in the vegans' E.E.G.s were not affected by high dosage vitamin B-12 supplements.

"We suggest the following explanations for the diffuse abnormalities in the E.E.G.s in the vegans: that chronically low levels of serum vitamin B-12 have been causative; that a hitherto undefined deficiency factor is responsible, or that the changes represent a cerebral metabolic readjustment to the vegan diet." Address: Dep. of Electroencephalography, Belmont Hospital, Sutton; 2. Haematological Lab., Kingston Hospital. Both: Surrey, England.

4771. Kirkeby, Knut. 1966. Plasma lipids in a moderately low-fat, high-carbohydrate diet, rich in polyunsaturated fatty acids. *Acta Medica Scandinavica* 180(6):767-76. Dec. [24 ref]

• **Summary:** Vegetarians had lower cholesterol and triglyceride levels than controls. No difference was observed in free fatty acids. Address: Inst. for Experimental Medical Research, Univ. of Oslo, and the Medical Dep. VII, Ullevål Hospital, Oslo, Norway.

4772. Sanchez, Albert; Porter, G.G.; Register, U.D. 1966. Effect of entrée on fat and protein quality of diets. *J. of the American Dietetic Association* 49(6):492-96. Dec. [19 ref]

• **Summary:** The nutritive value of various diets was tested by the rat growth method. Two cafeteria diets (each containing soy proteins), a hospital diet, and a selected vegetable diet were evaluated for protein quality. Diets which contained milk resulted in the best growth rates. Address: Dep. of Biochemistry, Loma Linda Univ., Loma Linda, California.

4773. Hartman, Warren E. 1966. Research and development in synthetic foods. *New York State Association of Milk and Food Sanitarians, Annual Report* [19 ref]

• **Summary:** "Research and development in synthetic foods is no longer a skeptical venture. Today it is fast becoming an alarming necessity! Two most basic and major problems face the world today (1) The world population explosion accompanied by (2) The skyrocketing need for food. Synthetic foods are already a part of big business."

"Worthington Foods has been in the vegetarian protein food business for some 25 years. Primarily, the business was concerned with supplying such foods to consumers who had medical, philosophical, or religious reasons for wanting them. Early products were based on wheat proteins or 'gluten.' Worthington had accumulated considerable flavoring 'know-how' by the time soy products such as flakes, toasted grits and isolated protein became available.

One of the first Worthington products based on soy protein was a powdered milk-like product, Soyamel, which was designed primarily as a hypoallergenic formula for infants and children who were allergic to milk... Perhaps one of the first companies to explore the protein spinning technique developed by Robert Boyer (U.S. Pat. # 2,682,466) was Worthington Foods. For the past ten years Worthington has pioneered in the field of vegetarian protein foods; seeking suitable protein isolates for spinning, developing spinning technology, formulating and adapting these spun protein fibers to acceptable consumer end-products."

"The present technology of spinning as practiced by Worthington Foods, uses as a raw material relatively pure soy protein isolate as obtained from Ralston Purina, Central Soya or other suppliers of protein isolates."

A photo shows Hartman, who has been with Worthington Foods since 1947. "His academic training was acquired at Andrews University, Berrien Springs, Michigan; University of Michigan, Ann Arbor; and at Massachusetts Institute of Technology. Dr. Hartman was employed as a biochemist- bacteriologist for four years by the Michigan State Department of Health Laboratories in Lansing, Michigan, and was a consultant-instructor for a year for the U.S. Public Health Service." Address: Director of Research and Development, Worthington Foods, Inc., Worthington, Ohio.

4774. Kirkeby, Knut. 1966. Blood lipids, lipoproteins, and proteins in vegetarians. *Acta Medica Scandinavica Supplementum* 443. p. 70. *

• **Summary:** "Groups of herbivorous animals revealed a considerably lower ratio of alpha to beta lipoproteins than did some carnivorous and omnivorous animals. Man resembles the herbivorous animals in this respect."

4775. Dreyfus, Marie. comp. 1966. "Crimes against creation." A compilation. London: M. Dreyfus. 327 p. 23 cm. *

• **Summary:** A vegetarian cookbook.

4776. Harsany, Peter. 1966. Free bread for everyman! An essay on world hunger and production requirements. Montreal, Canada: Academic Publishing Co. 111 p. Illust. Map. 22 cm. *

• **Summary:** Someday we may be obliged to eradicate all animals to produce enough food for human beings.

4777. Hube, Isolde; Hube, Fritz. 1966. Moderne Reform- und Heildiaet bei Gicht und Rheuma. Voellig neu bearbeitete Auflage von Dr. H. Luetzner und Isolde Hube [Modern reform- and healing diet for gout, arthritis, and rheumatism. Completely revised edition by H. Luetzner and Isolde Hube]. Wiesbaden, West Germany: Falken-Verlag Erich Sicker. 89 p. 21 cm. [Ger]

- **Summary:** Recommends a vegetarian diet.

4778. Karström, Henning. 1966. Vågen till hälsa [The way to health]. Stockholm, Sweden: Svenska Vegetariska Föreningens Förlag. 79 p. Illust. 15 cm. [Swe]

- **Summary:** The author was born in 1899.

4779. Kirkeby, Knut. 1966. Blood lipids, lipoproteins, and proteins in vegetarians. Oslo, Norway: Universitetsforlaget. 84 p. 24 cm. Series: Norwegian Monographs on Medical Science. Also published as *Acta Medica Scandinavica Supplementum* 443 (84 p.). [200 ref]

- **Summary:** A dietary study comparing 116 vegetarians (most of whom consumed a lacto-ovo vegetarian diet) with 170 subjects on an “ordinary diet” showed that the vegetarians had lower serum cholesterol, phospholipids, total lipids, and beta lipo-proteins than omnivore controls. The author was born in 1917. Address: Yale Univ., New Haven, Connecticut and Drammen Hospital, Drammen, Norway.

4780. Kunz-Bircher, Ruth. 1966. Eating your way to health. The Bircher-Benner approach to nutrition. With a complete cookery book... Translated and edited by Claire Loewenfeld. London: Faber & Faber. 377 p. 19 cm. *

- **Summary:** “Written in co-operation with Dr. Liechti-v. Brasch, Dr. A. Kunz-Bircher and Dr. Ralph Bircher. A reissue of the edition of 1961 with the addition of ‘Foods for the Bircher-Benner diet which have become available since the publication of the first edition.’”

4781. Lavarde, Thora. 1966. Din mad–din medicin: Vejledning om råkost og vegetarkost [Your food is your medicine]. Allerød, Denmark: Forlaget Ny Tid og Vi (D.B.K.). 31 p. 24 cm. [Dan]

- **Summary:** Soybeans are discussed on page 30. Allerød [Allerød] is a small Danish town at 55°52’ north latitude and 12°23’ East longitude.

4782. Light, Luise. 1966. In praise of vegetables. New York, NY: Charles Scribner’s Sons. xxii + 265 p. Illust. Index. 22 cm.

- **Summary:** Soy-related recipes include: Soya sauce dressing (p. 134).

4783. Mascheville, Maria L.C. 1966. Coma bem e viva com saúde: Orientacao pratica sobre alimentos sadios, vegetarianos e iogues, receitas para cozinhar, indicacoes para criancas, doentes e sobre jejum e desintoxicacoes [How to live well and healthfully: Practical orientation to healthful, vegetarian and yogic food, with recipes for cooking, instructions for children and sick people, and on fasting and detoxification]. Sao Paulo, Brazil: Sociedade Beneficente S. Camilo, Departamento Gráfico. 247 p. Portrait. 22 cm. [Por]

- **Summary:** The author is a yoga master, also known as

Maestra da Ioga, Swamini Sadhana. Soy-related recipes include: Soja (whole soybeans, p. 167). A comparison of the nutritional/chemical composition of meat and soybeans is given (p. 187-88). Soya beefsteak (with roasted soy flour {*farina de soja torrada*}, p. 188). Soymilk (p. 188). Whole soybeans (p. 189). Homemade soybeans and native beans. Soybean soup (with roasted soy flour). Soya ice cream or sherbet (*Sorvete de Soja*, p. 189). Soybean cakes or dumplings (p. 190). Soya croquettes. Bolinho de soja. Cocada de soja. Nhoque de soja (p. 191). Soybean salad. Assado de soja. Bife a Parmesa. File de soja. Pao com soja (p. 192).

Note 1. This is the earliest Portuguese-language document seen (Sept. 2013) that mentions soy ice cream, which it calls *Sorvete de Soja*.

Note 2. This is the earliest Portuguese-language document seen (Sept. 2021) that mentions roasted soy flour, which it calls *farinha de soja torrada*.

4784. Mehta, K.R. 1966. Vegetarian delights: A cookbook for health and happiness. New York, NY: Exposition Press. 88 p. 21 cm.

- **Summary:** Page 8 lists soy beans as being very rich in protein. Soy-related recipes include: Soya biscuits (with soya flour, p. 18). Spice muffins (with soya flour, p. 18). Soybeans (with curry, p. 71-72).

4785. Neufeld, Don F. ed. 1966. Seventh-day Adventist encyclopedia. Washington, DC: Review and Herald Publishing Assoc. xviii + 1452 p. Commentary Reference Series, Vol. 10.

- **Summary:** This indispensable reference work contains excellent basic information and short histories. Entries related to food, diet and health include: Preface. Abbreviations. Alimentos Granix, Sociedad Anónima (“Granix Foods”; Buenos Aires Health Food Co., Argentina). American Temperance Society. Battle Creek College–See Andrews University. Battle Creek Health Center–See Battle Creek Sanitarium. Battle Creek Sanitarium (Michigan). Boulder-Colorado Sanitarium–See Boulder Memorial Hospital (est. 1896) and its health food factory (1897). Boulder Memorial Hospital. Cedar Lake Academy (founded 1898), Copenhagen Food Company (Denmark). De-Vau-Ge Gesundkostwerk GmbH (“DVG Health Foods Factory”; German Health Food Factory). Diet. Fábrica de Productos Superbom (Brazil Food Factory).

Food companies (Church-owned, making health foods of various kinds, especially vegetarian protein foods and whole-grain cereal products. SDA Food manufacture began as a department of the Battle Creek Sanitarium, which produced Granola and other cereals and wafers for the patients. Sales were a by-product of diet therapy, as patients ordered foods for their own use after leaving the institution. Thus originated the Battle Creek Sanitarium Health Food

Co.).

Good Health (magazine). Graham, Sylvester. Granose Foods Ltd., (began as The London Health Food Company importing foods from Dr. J.H. Kellogg. In 1899 a manufacturing company was formed under the name The International Health Association Limited, changed in 1926 to Granose Foods Ltd.). Boulder Memorial Hospital. Health and Temperance Missionary School. Health education—See Health evangelism. Health evangelism. Health food manufacture—See Food companies. Health journals (the first was *The Health Reformer*). Health principles. Health reform—See Diet; Health evangelism; Health principles; Medical work. Health Reform Institute—See Battle Creek Sanitarium. India—Medical Work—Sanitarium Health Food Co. Instituto Adventista del Uruguay (Uruguay Academy, Productos Frutigran). International Health and Temperance Association—See American Temperance Society. International Health Association Limited—See Granose Foods Ltd. International Nutrition Research Foundation. International Temperance Association. Kellogg, John Harvey (1852-1943; M.D.). Kellogg, John Preston (1807-1881). Kellogg, Merritt Gardner (1832-1922). Kellogg, Will Keith (1860-1951; Cornflakes manufacturer). Loma Linda College of Evangelists—See Loma Linda University. Loma Linda Foods. Loma Linda University. Madison Institutions (incl. Madison College, Madison Foods, articles about Madison in periodicals). Medical work. National True Foods (Pty) Limited (Johannesburg, South Africa). Nebraska Sanitarium (1895). New England Memorial Hospital (1899). Nihon San-Iku Gakuin (Japan Missionary College, 1898, 1919, 1926, incl. Perry A. Weber). Noncombatancy (like conscientious objector, not bearing arms in wartime). PHAG (Produits Alimentaires Hygiéniques, Gland—Switzerland). Produits Alimentaires Hygiéniques, Gland—See PHAG. Prohibition (see also Temperance). Pur-Aliment (Food Factory; Clichy, France). St. Helena Sanitarium and Hospital (incl. health food factory, established in 1901). San-Iku Gakuin—See Nihon San-Iku Gakuin. Sanitarium principle (replaced by hospital principle). Sanitarium Health Food Company (Australia and New Zealand). Sanitariums and hospitals. Spicer, William Ambrose. Spicer Junior College. Spicer Memorial College. Stanborough College—See Stanborough School. Stanborough Press Limited (British Publishing House at Stanborough Park, Watford, Hertfordshire). Stanborough School. Stanborough Nursing and Maternity Home. Sunnysdale Academy (Centralia Missouri; Sunnysdale Foods started in 1946). Washington Adventist Hospital (1907). White, Ellen Gould (Harmon) (1827-1915). White, Ellen G., writings of. White, James Edson (1849-1928; 2nd son of James and Ellen White). White, James Springer (1821-1881). White, William Clarence (1854-1937, “Willie”).

Note: The *Advent Review and Sabbath Herald* of 23 Oct. 1860 states (p. 179, col. 2): “Resolved, that we take the name

of Seventh-day Adventists.” Address: Washington, DC.

4786. Neufeld, Don F.; et al. ed. 1966. Seventh-day Adventist encyclopedia: Granose Foods Limited. Washington, DC: Review and Herald Publishing Assoc. 1640 p. See p. 527-28.

• **Summary:** “A health-food factory situated in Stanborough Park, Watford, Hertfordshire, England, manufacturing several kinds of nut foods and breakfast cereal biscuits, one of the latter being called Granose. In 1962 business volume [sales] totaled £250,000.

“The SDA [Seventh-day Adventist] health food work in Great Britain was begun by a group of laymen who, under the name The London Health Food Company, purchased health foods from Dr. J.H. Kellogg, of Battle Creek, Michigan, and distributed them to the public. After a few years SDA leaders in Great Britain sent J. Heide, a master baker, to Battle Creek to learn how to make the foods. In 1899 a manufacturing company was formed under the name The International Health Association Limited, changed in 1926 to Granose Foods Limited. The company purchased a flour mill in Salford, near Redhill, Surrey, to serve as the factory. Disused plant equipment obtained from Battle Creek, together with machinery purchased in Great Britain, formed the nucleus from which the present business has grown. W.T. Bartlett was the first manager and secretary and A. Rodd was the first factory superintendent.

“Before electricity was available, candles were often used, a practice that led to a fire that burned the factory to the ground in [Aug.] 1900. Health foods were again temporarily imported from America, but gifts and loans from SDA’s re-established the company, in Birmingham.

“In 1907 all SDA institutions in England, including the food factory, were centralized at Stanborough Park, Watford. The factory has grown until in 1963 it had a floor space of approximately 25,000 square feet, and still further extensions were planned.

“Former managers included H. Osborne, J. Rigby, and George Adair. Joint managers in 1963 were George Norris and B. Goulstone.”

Note 1. This is the earliest document seen (June 2009) that mentions the “London Health Food Company” or that explains its work importing health foods from Dr. Kellogg in Battle Creek, Michigan, and “distributing them to the public.” Presumably the foods were sold.

Note 2. Concerning the term “Granose”: Richard W. Schwarz in his book *John Harvey Kellogg, M.D.* (1970) discusses Granose Flakes on pages 119-20, and 209-10. The first flaked breakfast cereals were developed from wheat jointly by Dr. J.H. Kellogg and his brother Will, in about 1894. Dr. Kellogg named their first successful wheat flakes product Granose Flakes, and on 31 May 1894 he applied for a U.S. patent on “Flaked cereal and process for preparing same.” But in 1903 courts declared the doctor’s patent

invalid. Will Kellogg developed the product into a great commercial success, in part by adding sugar to the malt and corn combination from which he made the flakes. “The sugar greatly enhanced the cereal’s taste appeal, and, as a result, the Corn Flakes business was booming by late 1905.” The term “Granose” appears in 1904 in a “Chart of Food Elements” in the magazine *Good Health* (Jan. Insert after p. 48) published by John Harvey Kellogg in Battle Creek Michigan. It appears to be a grain-based breakfast cereal. Address: Washington, DC.

4787. Ohsawa, George. 1966. The book of judgment. The philosophy of Oriental medicine. Vol. II. Los Angeles, California: Ohsawa Foundation, Inc. 169 p. Revised and edited by Lou Oles and Shayne Oles Suehle. No index. 17 cm. First edition was 1960. [2 ref]

• **Summary:** In this book, Ohsawa is at his creative / outrageous best, with many big ideas. The author’s name on the title page and cover is written “georges ohsawa.” There are two slightly different 1966 editions of this book. In one, revised and edited by Lou Oles (which Soyinfo Center owns), a portrait photo shows Ohsawa from the waist up (frontispiece, facing the title page). In the other, revised and edited by Lou Oles and Shane Oles Suehle, a portrait photo shows Ohsawa (head and shoulders) laughing.

Contents: About the author (autobiographical). Preface. Introduction. 1. Medicine or faith? 2. The unique principle, a practical and dialectical classification. 3. The unique principle of the science and philosophy of the Far East. 4. Man’s origin: What is disease?, the origin of nutrition—the vegetal, animal foods, why use milk?, embryological of Far Eastern mothers with emphasis on breast feeding, when milk becomes outlawed, supreme judging ability, the failings of Occidental medicine, sons of the vegetal mother, faith—prayer and fasting, the vegetal mother—yin, the mother of the elements & the birth of energy, genus Homo, a dialectical world & universal compass, man—the masterpiece of creation, magic spectacles—new Aladdin’s lamp—solution of problems, food—living to eat—eating to live—quantity changes quality, economics of food, lack of supreme judging ability in orthodox allopathic medicine, conclusion—recapitulation.

5. Far Eastern medicine. 6. The order of the universe. 7. Supreme judging ability. Appendices: Good and evil, ethics and morality, public and individual salvation, individual and universal soul, Darwin’s hypothesis, non-violence, samsara, the noble road to the eight virtues [Buddha’s eightfold noble path], respect [reverence] for life, the infinite, the absolute, the eternal, the will, entropy, cancer and blood cancer, the narrow gate, freedom, despair, vitamins, insulin, the unique principal.

“Animal foods: If we are compelled to eat animal foods, owing to climactic or economic conditions, we are to use them only in small quantities and also with special caution in order to deanimalize or vegetalize them with proper

culinary preparation and efficient nutritional combinations. Anatomically speaking, according to his teeth and intestines, man is vegetarian. Why then should he depend for food upon the flesh or products of inferior animals? Depending upon adequate sources of food, the vegetable is normal, logical and sure. The opposite or carnivorous way is speculative. Utilizing the inferior and weaker always leads to the speculator’s downfall.

“Why use milk? Why do we drink animal milk? In China and Japan, and even in India, the peoples lived a very happy, peaceful and long life, without drinking animal milk for thousands and thousands of years.

“Cow’s milk is intended to be the nourishment of calves to form their constitution and their fundamental characteristics. There is no reason for man to live upon the milk of the animal, which is biologically and intellectually very inferior to him.”

Page 171: The word “macrobiotic” appears in French in the name *La Cooperation Macrobiotique*. Address: Los Angeles, California.

4788. Shyrock, Richard Harrison. 1966. Sylvester Graham and the popular health movement, 1830-1870. In: *Medicine in America, Historical Essays*. Baltimore, Maryland: Johns Hopkins University Press. See p. 111-25. *

• **Summary:** An excellent treatment of America’s first health reform movement. This is the reprint of an article first published in 1931.

4789. Suzuki, Daisetz T. 1966. The chain of compassion. Cambridge, Massachusetts: Cambridge Buddhist Association. *

• **Summary:** A study of the Buddhist view of vegetarianism. Address: Japan.

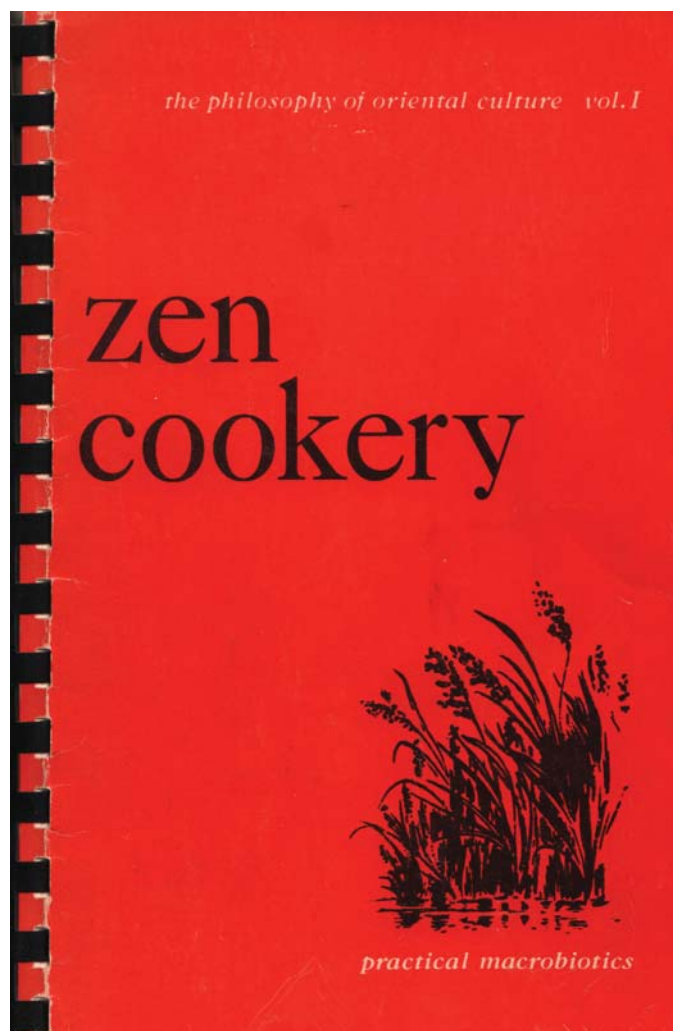
4790. Unity School of Christianity. Unity Inn. 1966. The new Unity Inn cookbook, compiled by Alice Rinehart. Lee’s Summit, Missouri: Unity Books. 103 p. 20 cm. *

• **Summary:** A vegetarian cookbook.

4791. Zen cookery: The philosophy of Oriental culture. Vol. I. Practical macrobiotics. 1966. Los Angeles, California: Ohsawa Foundation, Inc., The Ignoramus Press. 84 p. Index. 22cm.

• **Summary:** The revolutionary little reddish-orange or yellow book, with a black plastic comb binding, that introduced many to macrobiotic cooking. No author or editor is listed. The Ohsawa Foundation has branches in Los Angeles, New York, Wellesley, Paris, and Tokyo. Contents and format are identical to the 1964 edition edited by Teal Nichols, published by the Ohsawa Foundation of Chico—which see.

Contents: Acknowledgments (“Our heartfelt gratitude goes to Lima Ohsawa whose patient assistance and teaching



have made this book possible. Many of the recipes that follow are from her collection in the original edition of *Zen Macrobiotics*). Preface to the second edition, by the Editor. Menu for a week (winter menu, summer menu). Seasonings. Cutting vegetables. Grains. Noodles. Vegetables. Soups. Sauces. Salads. Inspirations from Around the World. Special Dishes. Miso Soy Bean Paste. Tamari Soy Sauce. Breads. Pancakes and Crepes. Pie Doughs. Desserts. Beverages.

The recipes are numbered from 1 to 296 and all numbers in the index refer to recipe numbers. Address: Ohsawa Foundation, Inc., 1434 N. Curson Ave., Los Angeles, California.

4792. Loma Linda University, School of Health. 1966? Summary of results of Adventist mortality study, 1958-1965. Loma Linda, California: Loma Linda University. 2 p. Undated. 28 x 19 cm. Black on yellow.

• **Summary:** "During the period 1958-65 a study was conducted by Loma Linda University among approximately 50,000 California Seventh-day Adventist (SDA) church members. During this eight year period, all deaths among

Adventists were identified and the cause of death determined. Death rates in Adventists were calculated and compared to the published death rates in all California residents of the same age and sex. These comparisons are shown below for several causes of death. Using lung cancer as an example, for every 100 lung cancer deaths that occur in a group of California residents we would find only 20 lung cancer deaths in an equal size group of Adventists of the same sex and age." Footnote: "The figures on this sheet are for men and women age 35 and over during 1958-65..."

1. Causes of death strongly related to smoking: Lung cancer 20%. Mouth, throat, larynx cancer: 5%.

2. Causes of death strongly related to drinking [alcohol]: Liver cirrhosis 13%. Esophagus cancer 34%. Single vehicle traffic accidents 54%.

3. Other causes of death: Coronary heart disease 55%. Stroke 53%. Diabetes 55%. Peptic ulcer 42%. Suicide 31%. Breast cancer 72%. Leukemia 62%. Uterus cancer 54%.

"Because of the lower death rates in Adventists from many different causes of death the life expectancy is longer among Adventists than among all California residents. Death rates for all causes of death and life expectancy at age 35 are shown below.

"All causes of death life expectancy at age 37:

"California men-71 years.

"Adventist men-77 years.

"California women-77 years.

"Adventist women-80 years.

"Seventh-day Adventists are known to abstain from smoking and drinking alcoholic beverages. It is clear why Adventists seldom die from diseases that are strongly related to smoking or drinking. But it is not yet known why risk of death from other diseases is lower among Adventists. A further study will be conducted during 1974-80 to determine which components of the Adventist lifestyle may account for their lower risk of death from many different diseases.

"Because of a high interest in health among Adventists they tend to follow good health practices in general which likely contributes to their low death rates. Many Adventists have unusual dietary practices such as vegetarianism and frequent use of unrefined foods. Other possible factors that may influence the low death rates are high educational background, good medical care and less stress and anxiety." Address: Adventist Health Study, School of Health, Loma Linda Univ., Loma Linda, California 92354.

4793. Sarala, Narinjana Singha. 1966? *Jhataka prakasha* [Light of butchery]. Amritsar, India: Dafatara Risala 'Santa Sipahi.' 288 p. Undated. 19 cm. [Pan]*

4794. Chatterjea, J.B. 1967. Nutritional megaloblastic anaemia in tropical zones. *J. of the Indian Medical Association* 48(2):51-59. Jan. 16. [77* ref]

• **Summary:** "The various terms-tropical macrocytic

anaemia, nutritional macrocytic anaemia, and nutritional megaloblastic anaemia—referred to in the literature are synonymous. Nutritional megaloblastic anaemia (N.M.A.) represents deficiency of vitamin B-12 and/or folic acid.”

“Summary: N.M.A. in tropical zones represent deficiencies of folic acid and/or vitamin B-12. The variation in clinical, haematological and biochemical expressions of the disorder as reported from various parts of the tropical zones can be explained on the basis of degree, duration and relative deficiency of these two vitamins. N.M.A. in infancy and in pregnancy are variants of the disorder that is seen, in general population, increasing demands of these stressful situations outstripping the available supply of folic acid and/or vitamin B-12. The deficiency appears to originate in main from the consumption of an inadequate diet. Uncorrected dietary deficiency persisting for a long time leads to recognisable structural and functional alterations in the gastrointestinal tract. The so-called malabsorption syndrome that is associated with megaloblastic anaemia is mostly an effect of dietary deficiency. In the aetogenesis of the disorder under discussion, the geographical location and the climatic conditions of the tropical zones do not appear to have any significant contributory role. The decisive factors in the geographic variation are not the latitudes and longitudes but the prevailing socio-economic inadequacy and poor dietary habits of the population. Improvement of the socio-economic and dietary standards is bound to prevent the disorder, with the static geographic parameters remaining unaltered.

“In developing countries, nutritional anaemias constitute an important problem in the field of public health. The need for adopting necessary measures for their immediate control cannot be overemphasised.” Address: Prof. of Haematology and Director, School of Tropical Medicine, Calcutta [India].

4795. *Beitrage zur Vegan-Diatetik*. 1967--.. Serial/periodical. Bonn, West Germany. [Ger]

• **Summary:** The translated title in English is “Contributions to Vegan Dietetics.” This is a monographic serial, i.e. a series of monographs. Number 1 (Feb. 1967) is titled *Milch und Honig als pathogenische Faktoren* [Milk and Honey as Pathogenic Factors], by Eberhard H. Gockel. Address: Bonn, West Germany.

4796. *British Vegetarian*. 1967. Prof. Scott Nearing and Mrs. Helen Nearing. Jan/Feb. p. 74.

• **Summary:** A large photo shows Scott Nearing, 83-year-old American Vice President of the International Union, with his wife, Helen, when they spoke to a group of vegetarians in Wilmslow, on their way from Maine to Moscow to Tokyo!

4797. Deutsch, Ronald M. 1967. The nuts among the berries: An exposé of America’s food fads. New York, NY: Ballantine Books (mass market paperback). 320 p. Foreword

by Frederick Stare, M.D. Index. Feb. 18 cm. Revised in 1977 as *The new nuts among the berries*. Palo Alto, CA: Bull Publ. Co. 359 p.

• **Summary:** The back cover states that “this book tells the astonishing story of a hundred years of health foods and faddists. It names the promoters and the products. It cites the findings of the Food and Drug Administration. It quotes the warnings of the American Medical Association. It completely exposes the hokum and ballyhoo of the health food business—now bilking the public of \$2,000 million ever year—and shows why crackpot food fads are a waste of money at best and a serious danger to the health of those suffering from real illnesses.”

Contents: Foreword. Introduction. 1. Of cabbages and things (a brief history of “health-foodism”). 2. Mr. Graham bakes a cracker (Sylvester Graham). 3. Little men, little women, little food (Amos Bronson Alcott, Louisa May Alcott, and vegetarianism). 4. Father Kneipp and his watering can. 5. Mother White casts her brood upon the waters (Ellen G. White and James Caleb Jackson). 6. Snap! Crackle! Enter Dr. Kellogg! (Dr. John Harvey Kellogg). 7. The battle of Battle Creek (Michigan and Seventh-day Adventists). 8. From pillar to Postum. 9. Kickapoo and Kellogg, too. 10. The Jungle, the sausage, and the law (Upton Sinclair, Harvey W. Wiley, and the formation of the FDA). 11. Chew, chew, baby (Fletcher, Chittenden). 12. Life along the alimentary canal (Metchnikoff and yogurt). 13. The bare torso king (Bernarr Macfadden). 14. The bare torso king rampant (Macfadden). 15. I see America starving. 16. How to keep your cow from drooling (selling nutrition). 17. A plague on both your Hausers (Gayelord Hauser). 18. How to write about health foods (Lelord Kordel, Cathryn Elwood). 19. Mrs. Spratt’s millions (fat and dieting). 20. My mother squeaked (Don Dale Alexander and arthritis). 21. The poisons in your health food (how the public is being duped by health food hucksters). 22. How to be an expert. 23. What the law can do. 24. Taller in the saddle. 25. The unteachables. 26. To market, to market. 27. On learning to be a faddist. Address: Popular scientific and medical reporter.

4798. Banerjee, B.; Saha, N. 1967. Blood uric acid level of Indian and Western adults and its seasonal variation. *J. of the Indian Medical Association* 48(5):207-10. March 1. [4 ref]

• **Summary:** Estimation of blood uric acid is of importance in gout, chronic nephritis and other arthritic diseases. Non-vegetarians were found to have higher blood uric acid levels than a comparable group of vegetarians. Western males had lower levels (2.87) than western females (3.27). Western males had lower levels than comparable Indian males. Western females had higher levels than comparable Indian females. There was no uniform pattern of seasonal variation in any of the groups studied. Address: Dep. of Physiology, Christian Medical College, Ludhiana [Punjab, northwestern India].

4799. Banks, Edward T. 1967. New vegetarian whole food company. *British Vegetarian*. March/April. p. 131-34.

• **Summary:** The new Marigold Foods Co. is to be run and financed entirely by vegetarians. The company will have a strong connection with India.

4800. *British Vegetarian*. 1967. Home-made soya butter. March/April. p. 144.

• **Summary:** Mrs. Elizabeth Martyn of Vernon, BC, Canada, has contributed a recipe for making soya butter at home, using 4 tablespoons soya flour, 1 cup soya oil or sunflower oil, and water. Mix and heat. Puree in a blender, then refrigerate. Use like butter.

4801. Dinshah, H. Jay. 1967. Out of the jungle. American Vegan Society, 501 Old Harding Highway, Malaga, NJ 08328. 48 p. April. 21 cm. *

• **Summary:** For details and contents, see the 1975 edition. Address: Malaga, New Jersey.

4802. Ling, C.A. 1967. More about milk in our diet. *British Vegetarian*. March/April. p. 179-80. [1 ref]

• **Summary:** The author and many Britons believe that "from a humanitarian point of view the consumption of animal milk by human beings is wrong. This conviction follows from a realisation that the slaughterhouse and dairy products are interlinked and inseparable." Address: Plantmilk Ltd., Langley, Bucks., England.

4803. Misra, B.D. 1967. Epiphyseal union of the long bones of upper limb by X-ray in Gujrat. *J. of the Anatomical Society of India* 16(1):35. April.

• **Summary:** "There is glaring discrepancy as regards the ages at which the different epiphyses fuse with the respective diaphyses of long bones. Most of these data have been based on the study of dried bones and on dead subjects. Even these data are based on scanty material. Very few studies have used roentgenographic method specially in our country. Whatever studies have been made, the material was very scanty in number and was not of healthy subjects in which no difference was made regarding caste, diet etc.

"The present study is based on X-rays of 260 healthy boys and girls, who were vegetarian and whose correct ages could be relied on. The results of this study are presented in detail." Address: Dep. of Anatomy, B.J. Medical College, Ahmedabad.

4804. Gorman, Jeanette C.; Moore, Marian E. 1967. Calculated and analyzed fatty acids in vegetarian diets. *J. of the American Dietetic Association* 50(5):372-75. May. [11 ref]

• **Summary:** "Calculated and analyzed values were compared for total fat and fatty acid content of two all-vegetable diets,

each consisting of six menus. The daily means for the total fat and fatty acid content of the diets were in close agreement for analyzed and calculated values. However, the daily mean of the mono-unsaturated fatty acid of one diet was statistically greater for the calculated value than the analyzed value. Generally, the day-to-day variation between the calculated and analyzed values was large for the fat and fatty acids in the foods." Address: Dep. of Human Nutrition and Foods, Virginia Polytechnic Inst., Blacksburg.

4805. *Order of the Universe*. 1967. Serial/periodical. Order of the Universe Publications, Boston, Massachusetts. Editor: Jim Ledbetter. Frequency: Monthly.

• **Summary:** The initial subtitle of this magazine is: "The Way of Life in the Age of Humanity." By vol. 1, no. 6 (about Oct. 1967) it has expanded to: "The Unifying Principle and the Way of Life in the Age of Humanity."

Soyfoods Center owns (gifts of Evan Root in Oct. 2005) complete, original / real issues of the following: May 1967, July 1967, vol. 1, no. 4, vol. 1, no. 6, vol. 1, no. 7 (these latter three are undated). Also color photocopies of the covers of vol. 1, no. 2 (where does it fit?), and June 1967.

A clue as to the date of the first issue is found on the inside back cover of vol. 1, no. 2. Under "Editor's Notes," by Jim Ledbetter we read: The "first issue was printed in May of this year." That year is not given, but was probably 1967.

Talk with Evan Root. 2005. Oct. 29. The first issue of *The Order of the Universe* was published in May 1967, and was dated. It has a plain (uncolored) cover, reflecting the shortage of money. The list of "Useful Names and Addresses" on the last page is shorter than in subsequent issues, again showing that it was the first. Address: Box 203 Prudential Center Station, Boston, Massachusetts 02199.

4806. Nearing, Scott; Nearing, Helen. 1967. Vegetarian travelers. *British Vegetarian*. May/June. p. 224-26.

• **Summary:** On a round-the-world tour, the Nearings describe how they have fared and fed themselves as vegetarians in Denmark, Sweden, the USSR, and India. Address: Maine.

4807. Plantmilk Ltd. 1967. Feeding baby on Plamil plantmilk: Up to 12/15 months. *British Vegetarian*. May/June. p. 245-48.

• **Summary:** The protein in Plamil comes mainly from soya. A table shows a baby feeding guide. Address: England.

4808. Tada, Masakazu. 1967. Some features of Japanese vegetarianism. *British Vegetarian*. May/June. p. 225-28.

• **Summary:** For 1,850 years Japan kept no livestock farms as one sees in Europe. The main source of animal protein was only from fish and shellfish. But modern Japanese, especially those living in big cities, think animal protein is indispensable. One important feature of Japanese

vegetarianism is the development and use of fermented foods, such as miso, shoyu, and natto. Address: Dr., 718 Daisen, P.O. Nirayama, Shizuoka, Japan.

4809. Register, U.D.; Inano, M.; Thurston, C.E.; Vhymeister, I.B.; Dysinger, P.W.; Blankenship, P.W.; Horning, M.C. 1967. Nitrogen-balance studies in human subjects on various diets. *American J. of Clinical Nutrition* 20(7):753-59. July. [26 ref]

• **Summary:** Using nitrogen balance tests on human subjects for 16 days each to evaluate the quality of vegetable protein mixtures as meat substitutes, the authors found no significant difference in the ability of pure vegetarian [vegan], lacto-ovo-vegetarian, and non-vegetarian diets to maintain positive nitrogen balance, and thus to get enough protein. Average nitrogen values were all positive.

Many of the diets contained no meat, but did use vegetable protein mixtures prepared to simulate meat products. Commercial products used in the tests include Dinner Rounds, Rediburger, Soyagen, and Mocha Mix. There is no indication than any of the 16 subjects were Seventh-day Adventists. Address: Loma Linda Univ., Loma Linda, California.

4810. Winawer, S.J.; Streiff, R.R.; Zamcheck, N. 1967. Gastric and hematological abnormalities in a vegan with nutritional vitamin B-12 deficiency: Effect of oral vitamin B-12. *Gastroenterology* 53(1):130-35. July. [23 ref]

• **Summary:** Discusses a case of vitamin B-12 deficiency and megaloblastic anemia in a Seventh-day Adventist Negro female who had been a vegan for almost 50 years, since age 15. Treatment with vitamin B-12 corrected the megaloblastic anemia. Address: Mallory Gastrointestinal Lab., and Thorndike Memorial Lab., Second and Fourth (Harvard) Medical Services, Boston City Hospital; the Dep. of Medicine, Harvard Medical School, and the Dep. of Pathology, Boston Univ. School of Medicine.

4811. Canelas, Horacio M.; de Jorge, Francisco Bastos; Tognola, Waldir A. 1967. Metabolic balances of copper in patients with hepatolenticular degeneration submitted to vegetarian and mixed diets. *J. of Neurology, Neuro-Surgery and Psychiatry* 30(4):371-73. Aug. [12 ref]

• **Summary:** "The copper metabolic balances of two patients with hepatolenticular degeneration submitted to vegetarian and mixed diets were studied. A marked decrease in the positive copper balance was induced by the use of a vegetarian diet. The finding of an increase in the copper concentration in faeces may support the view that copper would be strongly bound to some unabsorbed component of the diet." Address: Depts. of Neurology and Medicine, Univ. of Sao Paulo School of Medicine, Sao Paulo, SP, Brazil.

4812. Lijinsky, W.; Ross, A.E. 1967. Production of

carcinogenic polynuclear hydrocarbons in the cooking of food. *Food and Cosmetics Toxicology* 5(3):343-47. Aug. [2 ref]

• **Summary:** These substances are formed in charcoal-broiled meat. Perhaps as a result of their vegetarian diet, Seventh-day Adventists have a lower intake of benzo(a)pyrene and nitrosamines [pronounced nai-TRO-suh-meens]. Address: Div. of Oncology, Chicago Medical School, Chicago, Illinois.

4813. McCay, Jeanette B. 1967. Re: Biography and obituary of Clive M. McCay-1898-1967. Letter to Ralph for Clive McCay's memorial service at Cornell, Sept. 23. 13 p. Typed, with signature.

• **Summary:** This long, interesting typewritten letter is written to "Ralph," whose surname is unknown. Later it formed the solid foundation of "Clive Maine McCay (1893-1967): A biographical sketch," by J.K. Loosli, published in the prestigious *Journal of Nutrition* (Vol. 103, No. 1, Jan. 1973).

"During his first year in a study on fish blood and its relation to water pollution he wrote: 'The mass of men (fail) to realize that their welfare is closely interwoven with the condition of everything that lives.'"

"Clive was interested in everything that lives and during his more than 40 years of scientific work he made studies of: Cold blooded animals (fish, eels, turtles), farm animals (such as dairy cows, calves, bulls, goat, sheep, pigs), laboratory animals (such as white rats, cotton rats, mice, guinea pigs, hamsters, rabbits, and monkeys), fur bearing animals (chinchillas, mink), insects (such as clothes moths, bean weevils, flour beetles, cockroaches), dogs (Cairn terriers, beagles, danes, dalmations, and old dogs over ten years of age)—and finally man [humans].

Some quotations of his: "A century ago, Sylvester Graham stumped the nation in attempts to impress upon housewives the importance of high-quality bread to their families' health, Today, poor Sylvester would probably roll his lean bones over in his long grave if he realized how little attention the average housewife pays to the nutritive value of the bread she buys."

"In addition to bread, Clive felt that other foods could also be improved. One might find him almost any day entertaining house guests... making chop suey with soy beans that he had sprouted. In the laboratory he developed a large scale bean sprouter [see illustration], and for a while he was taking down bushels of sprouted soy beans to sell at the Co-op."

"Human experience has long shown the value of temperance in the consumption of food. Luigi Cornaro (1464-1655) stressed this in the series of essays written in the late years of his life. Francis Bacon stated: 'It seems to be approved by experience that a spare diet, and almost a pythagorical,—such as is either prescribed by the strict rules

of a monastical life, or practiced by hermits, which have necessity and poverty for this rule,—rendereth a man long-lived.’ Such statements as these comprise the content of many of the works written about diets for the aged.”

1951 in Empire State Jersey Journal: “Every pound of sugar that goes into an American home pushes off the table more than five pounds of wholesome natural foods such as milk, potatoes, and apples.”

In a 1950 hearing on Poisonous Chemicals in Foods before a Congressional Committee he stated: “We have made numerous studies of the effect of these cola beverages upon the teeth of rats, dogs and monkeys... We have published data indicating that the molar teeth of rats are dissolved down to the gum line if the rats are well fed but given nothing to drink except cola beverage for a period of six months.”

In 1953, in the Introduction to a paper on “Diet as a Factor in Aging he wrote: “The object of nutrition research is to discover diets that will preserve the best possible health and the greatest productivity throughout the life of man and his domestic animals. Research upon aging is not concerned with protracting the worthless years at the end of life when a senile body and a deteriorated brain make living nothing but a heavy burden.”

“Almost at the beginning of his research life, Clive began the famous series of studies on prolonging the span of life through retardation of growth.” The following are quotations from some of his papers:

1928—In a paper titled “The nutritional requirements and growth rates brook trout”—“The growth of the animal body has occupied the attentions of students of natural science as long as we can have historical records. It remains the outstanding concern of all those engaged in animal industry, whether they be rearing swine or trout.” Yet is life span not as important as growth?

“Although Clive has been a loyal and enthusiastic Unitarian for years, he developed a great interest and respect for the dietary practices and teaching of the Seventh-Day Adventists and Jehovah’s Witnesses. This also carried over to other health groups such as Friends of the Land, Natural Food Associates and those that some of his academic friends called faddists or fringe fanatics. He spent a good deal of time writing and speaking to these groups, and was always ready to welcome them in his home or laboratory.

“In general he felt that their ideas were correct and he admired their sincerity and the tenacity in actually practicing what they believed to be good nutrition. He felt that they stand as a block against the steady erosion and deterioration of natural foods by the tampering of the food industries eager to make dollars without respect to nutritive value.

“He thought that learning about food and its health values was an excellent hobby for older people, and that gardening was a sure way to obtain pure and wholesome diets. ‘... gardens are stable investments for good nutrition and health. On our small home place we even produce our

own meat by raising an occasional calf and keeping a small flock of sheep. We also produce our own apples, cherries, plums, strawberries, gooseberries and currants... plus vegetables.

“There was no sharp division between Clive’s professional life and his recreation and home life. His friends were his fellow workers and other scientists from near and far... He must have hiked hundreds of miles with Dr. Maynard and Dr. Sumner.”

“In the garden, he would include plants in which he happened to be interested at the moment such as soybeans,...”

Reading was Clive’s great delight, and if reading maketh a full man, he was very full indeed. Clive’s happiest hours at Cornell were spent in the libraries. He loved to study old book catalogs and browse in second hand book stores to find treasures for his own library or for the University.”

A long and very interesting section concerns four reasons for studying the history of any science. Plus several paragraphs of additional thoughts on that subject.

“When Clive was 22 years old [ca. 1920] and an instructor in Chemistry at Texas A. and M. College, he filled out an “Individual Analysis Card,” which I just found among his papers. I am amazed to see how well he knew his own characteristics at this age. He checked for himself: Common sense; industry, persistence, moral courage, conscientiousness, self control and self respect—attributes that carried through his whole life.

“Likewise there were the following traits. Regularity in habits, purpose and coordination in work, ability to profit [learn] from experience, breadth of view, given to facts, lives at high tension.

“These are the same traits and characteristics that I would have checked after knowing him these 45 years. Perhaps most revealing of his personality was his answer to the questions of how he reacted to success and adversity. To the first he wrote ‘elation,’ to the second ‘renewed energy.’” Address: 39 Lakeview Lane, Englewood, Florida.

4814. Lamm, D.; Birnbaum, M.; Fritzsche, W.; Neumann, H. 1967. [Rare kidney diseases in pregnancy. I. Nephrotic syndrome in glomerulonephritis and pregnancy]. *Zentralblatt fuer Gynaekologie* 89(40):1471-76. Oct. 7. [Ger]*

4815. Elliot, Rose. 1967. Simply delicious. Liss (Hants.), England: White Eagle Publishing Trust. vii + 163 p. Nov. 22 cm. *

• **Summary:** A vegetarian cookbook. Reprinted Sept. 1969 and Nov. 1974. Revised ed. April 1974.

4816. Marsh, Alice G.; Ford, D.L.; Christensen, D.K. 1967. Metabolic response of adolescent girls to a lacto-ovo-vegetarian diet. *J. of the American Dietetic Association*

51(5):441-46. Nov. [17 ref]

• **Summary:** "The metabolic response of sixteen adolescent girls on a controlled lacto-ovo-vegetarian diet was determined for twenty days following a five-day study of their accustomed self-selected diet then five days of transition on the controlled diet. Normal weight was maintained on 2198 calories per day, an amount midway between allowances recommended for the teen-age girl and the woman, with slight adjustment for two subjects. A daily intake of 10.41 gm. nitrogen resulted in positive balance for all subjects except one, who was in nitrogen equilibrium with a mean daily retention of 1.55 gm. Apparent mean digestibility of fat was 96.1 per cent on a daily intake of 94.65 gm.

"Mean daily mineral retentions were: 15 mg. for calcium on an intake of 1037 mg., with five subjects in negative balance; 83 mg. for phosphorus, on an average daily intake of 1017 mg., with two subjects in negative balance; and 6 mg. for magnesium, on a daily intake of 321 mg., with six subjects in negative balance. Intakes of these minerals, equal to recommendations for the teen-age girl fifteen to eighteen years of age rather than those of the adult woman, are indicated if negative balances are to be avoided.

"The content of eight essential amino acids of the lacto-ovo-vegetarian diet exceeded that of the standardized diet as well as the minimal requirements of the Food and Nutrition Board for women. Positive nitrogen balances for all subjects were maintained on a mean daily intake of 1.18 gm. protein per kilogram body weight." Address: Depts. of Home Economics and Chemistry, Andrews Univ., Berrien Springs, Michigan.

4817. Elmenhorst, H.; Döntenwill, W. 1967. [Carcinogenic hydrocarbons in the smoke from charcoal grilling]. *Zeitschrift fuer Krebsforschung* 70(2):157-60. [Ger]*

4818. Berg, Sally; Berg, Lucian. 1967. New food for all palates: A vegetarian cook book. London: Victor Gollancz Ltd. 192 p. 23 cm. [10 ref]

• **Summary:** The glossary of ingredients (p. 17) discusses soy sauce and recommends Kikkoman for dipping. Page 85 gives a recipe for watercress cooked in soy sauce.

Gluten is mentioned repeatedly. Granose Meatless Steaks are made of wheat gluten (p. 15-16). Klops, a typical Russian-Jewish savoury, can easily be prepared with a can of wheat gluten (meatless steaks; p. 62-63). There are also gluten recipes for: Fried gluten and eggs (p. 80). Homemade gluten. Breaded gluten sweet and sour. Breaded gluten pineapple. Cold breaded gluten (p. 85-87; all in the chapter on China). Curried gluten (p. 109; India). Burgers (p. 116-17; America). Protein sources (p. 178). Address: England.

4819. Chase, Alice. 1967. Nutrition for health. West Nyack, New York: Parker Publishing Co. xiv + 319 p. 24 cm. *

• **Summary:** This book was copyrighted in 1954.

4820. Dextreit, Raymond; Dextreit, J. 1967. Initiation à l'alimentation végétarienne moderne. Les raisons, des conseils pratiques. 75 menus, 80 recettes [Initiation into modern vegetarian nourishment/feeding: Rationale and practical advice. 75 menus and 88 recipes]. Paris: Éditions de la revue "Vivre en Harmonie." 128 p. Recipe index. 16 cm. Series: Collection La Santé dans ma Poche. [Fre]

• **Summary:** Pages 105-06 contain a recipe for Paté de Soya (with soy flour and mushrooms).

4821. Edelstein, Naomi. 1967. The four seasons recipe book using herbs, spices, wines, liqueurs for dishes of flavour as well as aroma. London: Miss. N. Edelstein. 2 + 38 p. 27 cm. *

• **Summary:** A vegetarian cookbook.

4822. Ellis, Frey R.; Mumford, Pamela. 1967. The nutritional status of vegans and vegetarians. *Proceedings of the Nutrition Society (London)* 26(1):205-12. [39 ref]

• **Summary:** This nutritional and clinical study of vegans found them to be remarkably normal and healthy. The author also reviews the scientific literature on veganism and vegetarianism.

During the 1950s the Nutrition Society held several symposia on the various nutritional aspects of vegans and vegetarians: "The comparative merits of animal and vegetable foods in nutrition" (1951), "All flesh is grass" (1952), "Vitamin B-12" (1952), and "Diet and anaemia" (1956). There are presently an estimated 100,000 vegetarians and vegans in the United Kingdom. Address: Kingston Group Hospitals, Kingston-upon-Thames, Surrey, England; 2. Dep. of Nutrition, Queen Elizabeth College, London, W8, England.

4823. Ellis, F.R.; Wokes, F. 1967. The treatment of dietary deficiency of vitamin B-12 with vegetable protein foods. *Nutritio et Dieta (European Journal of Nutrition and Dietetics)* 9(2):81-86. [6 ref. Eng; ger; fre]

• **Summary:** Twenty-six cases of vitamin B-12 deficiency in vegans have been successfully treated using vegetable protein foods fortified with this vitamin. In 24 vegetarians examined so far, six had serum B-12 levels below the normal range of 140-900 micrograms/liter.

Appreciation is expressed to the directors of Wander Ltd. for generous supplies of Velactin. Address: 1. M.D., M.C. Path., Kingston Hospital, Pathological Lab., 37 Coombe Road, Kingston-upon-Thames, Surrey, England; 2. PhD, B.Sc, F.R.I.C., 1, Ellwood Gardens, Garston, Watford, Herts, England.

4824. Garten, Max Otto. 1967. The health secrets of a naturopathic doctor. West Nyack, New York: Parker

Publishing Co., Inc. xvi + 238 p. Illust. Index. 24 cm.

• **Summary:** Contents: 1. How to get relief from pains and aches without drugs. 2. Conditioning the body permanently for beauty and health. 3. Aches and pains relieved with the fast [fasting]. 4. Food—Its relation to aches and pains. 5. The law of wholeness of foods. 6. The use of sea water for health. 7. What you should know about meat in your diet (... we should try to get along with as little flesh food as possible"). 8. The smoking problem. 9. The county without a toothache (fluoridation; calcium fluoride is probably beneficial, but sodium fluoride is an inorganic poison). 10. Cholesterol and lecithin. 11. The wonderful world of corrective foods and herbs. 12. The new diet for dynamic health. 13. Kruska and honey for new energy. Recipes and menus. 14. New menus for healthful living. 15. How to select healthful food combinations.

The section titled "Thirty daily menus for your health guidance" (p. 214-24) includes: "soy spread" (with many types of bread). Soy beans are mentioned as a good protein source (p. 226). Address: D.C. [Doctor of Chiropractic].

4825. Gaster, Deborah; Havivi, E.; Guggenheim, K. 1967. Differential effects of low calcium diets on the bones of mice and rats. *Nutritio et Dieta (European Journal of Nutrition and Dietetics)* 9(3):200-07. [15 ref. Eng; ger; fre]

• **Summary:** "It has been reported that mice and rats maintained on a diet composed of meat develop severe bone rarefaction [demineralization], which could be demonstrated chemically, histologically and radiologically." This condition could be completely prevented by the addition of calcium to the diet, or largely prevented by adding 20 mg of copper per kg of meat. Address: Dep. of Nutrition, Hebrew Univ.—Hadassah Medical School, Jerusalem [Israel].

4826. Lange, Henrik F. 1967. Veganisme og pernicios anemi [Veganism and pernicious anemia]. *Nordisk Medicin* 77(5):160. [4 ref. Nor]

• **Summary:** A review of the literature on veganism, vitamin B-12, and pernicious anemia. Address: Oslo, Norway.

4827. Loma Linda University, School of Medicine, Women's Auxiliary to the Alumni Association. 1967. An apple a day: Vegetarian cookery by doctors' wives. Pasadena, California: Typecraft Inc. & WAAA. 296 p. 23 cm. Recipe index.

• **Summary:** A Seventh-day Adventist lacto-ovo vegetarian cookbook. Soy-related recipes include: Tofu loaf (p. 51). Soy cheese scallops (with tofu, p. 54). Soyameat—vegetable loaf (with 1 lb. Soyameat Chicken Style, p. 95; many recipes on pages 95-103 use Soyameat, which comes in 13 oz cans or frozen, and is made by Worthington Foods). Roasted soybeans (Nepalese, p. 258). Soy cheese roast (Korean, with tofu, p. 268). Chop Chai #1 (Korean mixed vegetables with 2 cups soy bean threads, p. 269). Pineapple soy chicken curry (Polynesian, with Chicken Style Soyameat, p. 274).

Polynesian soya meat with cling peaches (with Chicken Style Soyameat, p. 274). Address: Loma Linda Univ., School of Medicine, Los Angeles, California.

4828. McKenzie, J.C. 1967. Social and economic implications of minority food habits. *Proceedings of the Nutrition Society (London)* 26(1):197-205. [8 ref]

• **Summary:** Contents: Introduction and definitions. Classification of groups with minority food habits. Religious food laws (Muslims, Jews). The vegan philosophy (and food habits). Immigrant food habits (e.g., West Indians). Resistance to change. Hostility and isolation. Economic considerations. Conclusion.

Table 5 shows the percentage of vegans, vegetarians, and the general British population that approve of the following (vegan percentage/general percentage): Vaccination (4/91, i.e. 4% of vegans approve of vaccination vs. 91% of Britons), herbal medicine (76/32), animal experiments (1/53), blood transfusions (38/97), zoos (15/78), immunization (9/91), Campaign for Nuclear Disarmament (50/17), keeping pets (44/87), euthanasia (34/23), and contraception (57/75), and the percentage of each believing in spiritualism (38/12), God (72/89). The attitudes of vegetarians are usually very similar to those of vegans.

Note: This is the earliest document seen (Feb. 2022) concerning Islam and Vegetarianism. Address: Office of Health Economics, 162 Regent St., London, W1, England.

4829. McKinnell, Joyce. 1967. The minus meat cook book. London: George Allen & Unwin Ltd. 207 p. 23 cm. [1 ref]

• **Summary:** In the introduction, the section on "pulses" (p. 16) states: "Soya beans and soya flour too (good mixed in with a mashed potato), are very rich in needed protein, and the other pulses also contain protein and minerals."

The first American edition of this vegetarian cookbook was published in 1968 in South Brunswick, New Jersey by A.S. Barnes [copyrighted 1967]. Address: Swansea, Bangor and SouthPort, England.

4830. Padover, S.L. 1967. The writings of Thomas Jefferson. New York, NY: The Heritage Press. *

• **Summary:** President Thomas Jefferson said in a letter to Dr. Uteley: "Like my friend the doctor (i.e. Rush), I have lived temperately, eating little animal food, and not as an aliment, so much as a condiment for the vegetables which constitute my principal diet."

4831. Pragwat, R.B. 1967. Voice for the voiceless. Madras, India: Rathanchand Kapoorchand. iv + 65 p. 19 cm. *

4832. Price, Robert. 1967. Johnny Appleseed: Man and myth. Gloucester, Massachusetts: Peter Smith. xv + 320 p. [18] p. of plates. Illust. Index. 22 cm. [56* + 289 endnotes]

• **Summary:** This is a reprint of the original 1954 edition; no

changes have been made. "Reprinted, 1967, by permission of Indiana University Press." Address: Otterbein College [Westerville, Ohio].

4833. Richmond, Sonya. 1967. International vegetarian cookery. New York, NY: Arco Publishing Co. 192 p. Index. 22 cm. First published in 1965 in the UK.

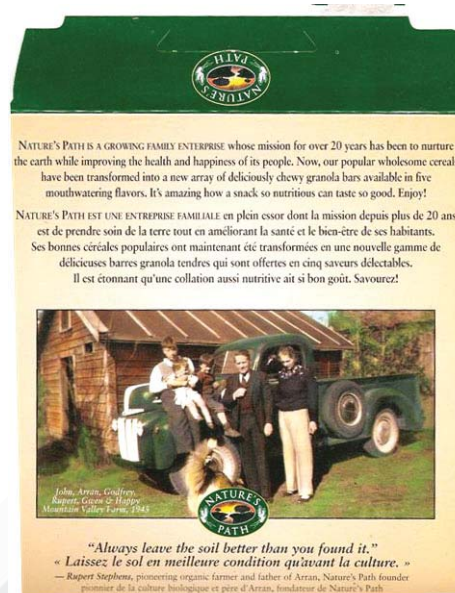
• **Summary:** For details, see the original 1965 edition.

4834. *SoyaScan Notes*. 1967. Chronology of Arran Stephens: Early years in preparation for work with natural foods, vegetarianism, and Lifestream Natural Foods Ltd. (Vancouver, then Richmond, BC, Canada). Part I (1944–1967). Compiled by William Shurtleff of Soyfoods Center.

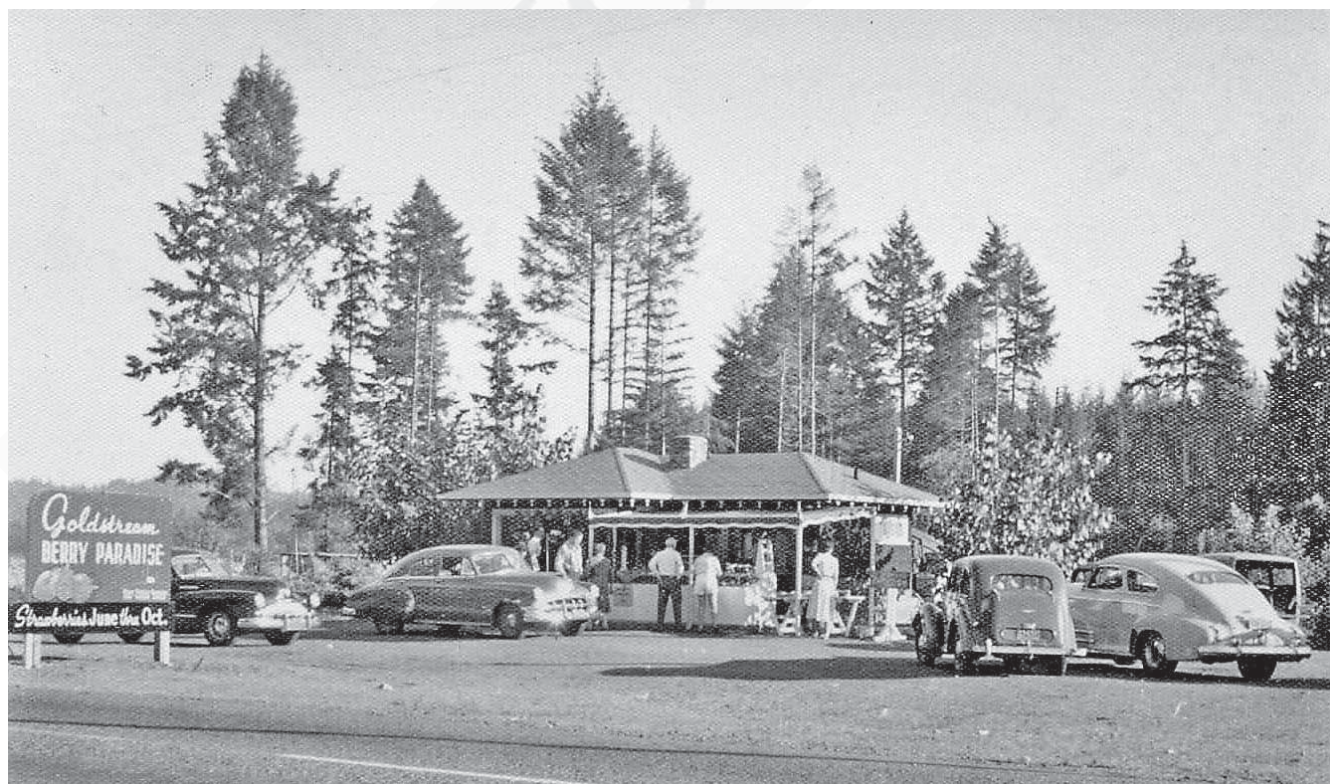
• **Summary:** The focus of Arran's life has been his spiritual practice; his work with food has taken an important supporting role as service to others. He has written his autobiography, published as *Journey to the Luminous: Encounters with Mystical Adepts of our Century* (Seattle, Washington: Elton Wolf Publishing, 1999. 380 p. with 70 black and white photos). An expanded version, titled *Moth & The Flame: Adventures with Spiritual Adepts of Our Time* is now available free of charge on the Web at www.ArranStephens.com.

1944 Jan. 6—Arran Blackburn Stephens is born in Duncan, on southeast Vancouver Island, British Columbia, Canada—at King's Daughter Hospital, about 10 miles from the family farm. He is the youngest of three brothers, the others being John Rutherford Jamieson (Gwen's son from

her first marriage. John was born on 20 Sept. 1931 in New Zealand, the son of William John Jamieson, a New Zealand sheep farmer) and Godfrey (born on 28 Oct. 1939).



Arran's father, Rupert Edward Cripps Stephens, was born on 4 April 1896 in or near Plymouth, UK. Arran's mother, Gwendolyn Minnie Elise Hopkins was born on 4 Nov. 1909 in Kent, King Co., Washington. Arran's parents run Mountain Valley Farm, the family farm of 89 acres of hard living they inherited from Rupert's father; there they grow



field berries. Rupert had been a captain in World War I and saw some brutal action in Belgium and Germany; he would never talk about it. Rupert's father, "Surgeon Commander, Dr. Harold Frederick Dale Stephens," was in the Royal Navy and saw action in the Boer War in South Africa. Arran's paternal grandmother (his father's mother), Agnes Grace Cripps, daughter of Lieut.-General J.M. Cripps and Agnes Grace Cripps, had been born in about 1857 in Peshawar, in India's North-West Frontier (in today's Pakistan). Agnes married Lt. General J.M. Cripps, who had lived in colonial India from 1839 to 1878. General Cripps wrote a book titled *Recollections of My Indian Career*, illustrated with 25 exquisite original watercolors by his wife, Agnes. Aaron later wrote: "In my child's mind's eye, India's mystery beckoned, like a distant voice from a faded dream."

At Mountain Valley Farm, the Stephens family lives in a "hand-hewn log-house, overlooking the Goldstream Valley," surrounded by natural beauty, a waterfall, and wilderness.

1947—When Arran is age 3, the family sells Mountain Valley Farm and moves to Goldstream, about 40 miles south, closer to Victoria, where they wrest Goldstream Berry Paradise farm from the forest. Arran's parents have renounced modern chemicals and mechanization, finding simple, economical methods (such as sawdust mulch and earthworms) to strengthen soil fertility and the health of plants, Rupert's credo is: "Always leave the soil better than you found it." They establish a roadside "berry stand" from which to sell their berries and other produce directly.

1951—Rupert's treatise, *Sawdust is My Slave*, is published extolling the methods he had discovered. When not working the land, Rupert wrote the lyrics for hundreds of songs, poems, and articles.

1955—After attending a Christian Bible camp Arran's interest in God begins to awaken. He feels called to the ministry. His dad takes him to a pristine forest behind their farm and tells him: "Arra-boy, this is our church; this is our cathedral."

1957 Jan.—The family (with Arran age 13) sells the farm (Goldstream Berry Paradise) and moves from Vancouver Island to Southern California. "The songwriter in Rupert's heart was restless for fame and Hollywood." The family settled in a "rented palm-shaded hacienda in the Hollywood Hills." Arran quickly learned to his dismay that violent gangs controlled the schools and streets. This urban concrete jungle was a different world.

1959—At age 15, Arran's "secure, trusting world abruptly ended: mum and dad separated" (temporarily). Brother "Godfrey roared off on his Harley motorcycle for New Orleans [Louisiana] and high adventure;" he later became a renowned artist. Confused and desperate, Arran decided to become an artist and poet. He encountered the Beat generation and the counterculture of the 1960s.

1961—Arran (now 17) has one of his poems published in the *Mendicant Poetry Journal*. He struggles to navigate the

psychedelic 1960s, becomes a spiritual seeker, reads books of many spiritual traditions, meets Eden Ahbez, the first vegetarian he had ever met, "part of a handful of health and fitness devotees from the Hollywood Hills, including well-known Gypsy Boots and Al Jacobson. But every hope, each oasis, turned into an empty mirage." "Often broke, I slept on the beach, drunk or high on cheap wine or high on drugs, sometimes crawling into a cardboard box to mitigate the winter cold. When hungry, I ate discarded food or begged. When I could I painted. Misery was my companion,... a course which took but two years to break mind, body, and spirit." By age 17 he "was a haggard alcoholic and drug-dazed atheist railing against the Author of pain." One day he tried to end it all in the Ocean waves off Venice Beach in California. But after a momentary experience of serenity, he pulled back from the brink.

Then he heard of a monastic retreat named Fountain of the World in the hills above smoggy Los Angeles. One week after his arrival he had an experience that profoundly changed the course of his life. During an evening group Concentration, he experienced brilliant light and "intoxicating waves of Unconditional Love... This was my first taste of a state of Reality—something beyond the senses; something beyond intoxication; perhaps something I had always been blindly hoping and groping for." Similar experiences returned repeatedly but were not encouraged by his fellow monastics. After two months, and increasing pressure to "renounce the world and become a full-fledged monastic brother," he decides to leave.

1963—In San Francisco, Arran experiences how this spiritual light can miraculously save the life of a person about to be run over by a bus. He "never hesitated to investigate any teacher, religion or teaching." "From 1961 to 1964, with one or two exceptions, the springs of Divine Light all but dried up as this prodigal profligate wandered and squandered the spiritual capital we all come into the world with."

1964 April—Arran's parents, now back together, move back to British Columbia from southern California. They now live in Victoria on Vancouver Island.

1964—Arran (now 20) has several one-man shows of paintings under his belt. He leaves San Francisco for lovely Mendocino County, then, en route to Tangiers, he arrives in New York's Greenwich Village—almost broke. He paints and reads spiritual books. After a two-year lapse he starts daily sitting meditation again. Many brief and isolated inner experiences of light and peace lifted him "above an otherwise sordid existence." Craving discipline and order, he joins a group and for 9 months studies Gurdjieff whose "principal teaching was that we are all 'asleep,' and must awaken in a higher sense through various esoteric practices, including self remembering and sacred dance." He earns money at odd jobs, including as a waiter in a macrobiotic restaurant, the Paradox (owned by Richard Lane). Arran

becomes interested in the vegetarian aspect of macrobiotics. He recalls (2006): I “largely ate macrobiotic for years at a stretch, but I also experimented with various diets, such as vegan, mucusless (Arnold Ehret), fruitarian, raw foods, and some fasting.” But increasingly he yearns to meet a living perfect master and experience mystical union with God. After reading about Sri Ramakrishna, he gives up his bad habits and returns to being a vegetarian.

“From 1964 to 1965 my life revolved around art and the inner quest. One day, when shown photos of Hazur Baba Sawan Singh (1858-1948) and his disciple, Kirpal Singh (both great Sikh masters), and given a book by the latter, he is deeply moved. When he learns that Kirpal Singh is alive, he knows has almost found what he has been looking for. Meeting the Master in person became his passion. He writes Kirpal Singh (in India) asking for initiation.

1965 March 28—Arran receives a written reply, with instructions. “I was accepted for initiation... My feet were on the Path at last.” He meditates, keeps a diary, and writes questions to his Master. Written answers return. He returns to Vancouver and opens the East West Gallery, eager to save enough money to go to India.

1967 Jan. 20—He departs for India, welcomed by his Master. He stays at the Master’s Sawan Ashram, in Shakti Nagar, near Delhi, and has many wonderful experiences, beautifully and humbly described in detail. Most important are love, attending satsang, practicing meditation, not creating either bad or good karma, and weeding out personal shortcomings. Part of the practice is to eat a vegetarian diet and avoid all intoxicants. After exactly 7 transforming months in India he returns home. “Before leaving India, the Master authorized me to begin work as his representative in Western Canada.” Continued. Address: Vancouver, BC, Canada.

4835. *SoyaScan Notes*. 1967. Chronology of the work of Arran Stephens with natural foods, vegetarianism, and Lifestream Natural Foods Ltd. (Vancouver, then Richmond, BC, Canada). Part II (1967–1971). 24 Sept. 1992. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** Continued: 1967—Arran begins his first food business when he starts the Golden Lotus restaurant at 2936 West 4th Ave. (at Bayswater), Vancouver. Serving natural, vegetarian and macrobiotic foods, it is the city’s first vegetarian restaurant. Before he left India, his Master had encouraged him to take up this “right livelihood” and promised to extend “all feasible help, both inside and outside.” A place was found and the necessary money appeared as if by magic. Most of the workers were spiritual seekers. All lived upstairs, above the restaurant.

Arran was one of the cooks; he had learned how to cook brown rice, veggies, hijiki, wakame and miso soup while working as a waiter at the Paradox Restaurant in New York City in 1964; he learned the rest by trial and error, including

the use of macrobiotic and vegetarian cookbooks such as *Vegetarian Cookery*, by Pietro Rotondi, and (later) *Ten Talents* by Frank and Rosalie Hurd.

“Amazingly, the rather monastic rules—including regular meditation and celibacy—were accepted and enthusiastically followed. In the communal setting, all worked without pay for the first 9 months. “Before the year was out, bills and loans were entirely repaid and all began receiving hourly wages, benefits, room and board. The numbers attending our weekly satsangs outgrew the upstairs, and the venue shifted downtown to the YMCA.” One photo shows Arran standing in front of the Golden Lotus restaurant in 1968 and another standing inside in 1969.

1968 Oct.—Arran and three others return to India to be with Master Kirpal Singh, having received his written permission. On the way they visit Ram Das (the former Richard Alpert) who was in retreat at his father’s large New Hampshire estate. In India Arran lives close to Kirpal Singh. The Master will not initiate those who beg for food, only those who earn an honest living.

1969 March 4.—Arran, with the Master’s blessing, marries an Indian woman, Rattan Mala Bagga, age 22, in a traditional Sikh marriage. She comes from a good family, has an M.A. degree, and is a lecturer at a girls’ school in Moradabad. The Master, who changes her name to Ratana (“jewel”) encourages family life and the tender bonds of matrimonial love and responsibility.

1969 April—Arran and sari-clad Ratana return to Vancouver, Canada, after nearly 6 months in India. He has changed from ascetic to householder. They settle into a little room above the restaurant, sharing a bathroom with 14 others and working, on average, 12-16 hours a day to get the restaurant firmly established. In May and December, Kirpal Singh writes with wise advice. As a result: “In three months we saved \$1,000 to make a down payment on a little two-bedroom house with a garden. Ratana was already pregnant with our first child, and we had had our fill of communal living.”

“Considerable agitation began among the more left-leaning workers to turn the Golden Lotus into a commune. After a lot of soul-searching, we decided to make a clean break, and sold the restaurant to the group for a paltry \$3,000, wishing them all success.” Soon after the Golden Lotus restaurant became defunct.

1970 Jan.—Arran opens a little store named Jyoti Importers and Natural Foods at West 4th Ave., near Yew Street on the same street as the Golden Lotus, but on top of the hill. He sells “Indian bedspreads, clothing, classical musical instruments, and healthy and organic foods. Food soon edged out the other wares. It became obvious that my destined vocation was connected to organic foods and wholistic living.” After several years of growth, the business moves into a much larger building at 1813-1817 West 4th Ave., a corner location and opens as Lifestream Natural

Foods on 1 Jan. 1971. Then Lifestream expanded to a second store on Broadway at Trafalgar (See: *Shared Vision* 1990, p. 9).

1970 April 4—Arran and Ratana's first child is born at St. Paul's hospital in Vancouver by natural childbirth. Master telegraphed. "You may name the baby Shanti" (the ancient Sanskrit word for "peace"). Note: All the Stephens' children were born at this same hospital. Arran writes: "I was present at the miracle of each birth. On the birth of two of our children, Ratana was blessed with the vision of our Master, and she also experienced great light within."

1970 spring—On an impulse, Arran gives half of his business, Jyoti, to Peter Harwood, his friend and fellow disciple of Kirpal Singh; Peter becomes a working partner.

1970 Aug.—Arran attends the founding meeting of Organic Merchants (OM), held outdoors on the side of Mt. Shasta. Lifestream becomes one of the founding members. OM was the first trade association for natural food retailers on the West Coast and the first organic trade association. Arran also remembers OM meetings at Blake Rankin's, at Lifestream, and at Pajaro Dunes.

1971 (1990 *Shared Vision* article says Lifestream opened 1970 Jan. 1). Jan. 1—Arran opens Lifestream Natural Foods in Vancouver, British Columbia, Canada, just north of the U.S. border, at 1813-1817 West 4th Ave. (at Burrard). It is Canada's first large natural foods retail store. His father suggests the name. "Free fresh carrot juice drew in crowds; an electric powered 20-inch stone-buhr mill, visible through a window from the street, ground tons of fresh whole-grain flour every day; alfalfa sprouts were grown in our nearby warehouse / factory; fresh nut butters were roasted and milled to order; natural candy bars and cookies were extruded and baked; egg-free cakes and muffins popped from the ovens; pies, crunchy granola, bulk foods, and wholesome artisanal breads were baked and sold by the hundreds. These were all firsts in Canada." The inspiration came from many sources, but was not macrobiotic. The Lifestream brand was represented by a woman gathering sheaves of wheat into a basket. "Teachers brought classes of school children on tours to see how wholesome foods were made. The store became so busy that it was often difficult to wade through the crowds of shoppers and hangers-on... Sales doubled every year for seven years, and the business quickly branched out into wholesale distribution."

1971 or 1972—A separate small vegetarian restaurant, named Mother Nature's Inn (MNI) was started as a *separate* business in the rear of the large retail store (on West 4th Ave.) by Victor Yankowich,... But after about a year MNI was purchased from Victor (for a pittance) for Ratana, who showed her business skills by running it very successfully and profitably. The company's best-known products are its line of Essene sprouted grain breads—moist, heavy, and delectable.

1972—Lifestream opens its own Bread of Life bakery

(100% owned by Lifestream) in North Vancouver because of the area's scarcity of organic and natural baked items. The original Lifestream Essene Bread, developed by Arran at that bakery, was one of the Lifestream's first baked products. Essene Bread was always made with organic grain—from the Alvin Scheresky and David Orchard organic grain farms in Saskatchewan province.

A 1971 color photo shows Arran, smiling, holding a loaf of Essene Bread.

1971—At about this time Lifestream Natural Foods Ltd. moves to 724-26 W. 6th Ave., Vancouver 9, BC, Canada. This was a combination headquarters, warehouse, manufacturing and packaging facility. It housed a flour mill, alfalfa sprout operations, nut butter operation, tamari nut roasting and packaging, plus packaging a wide range of organic grains, beans, nuts, seeds, flours, etc. When this facility opened, the only other Lifestream operation was the retail store.

1971—Since there was a scarcity of natural and organic foods, Lifestream began to do wholesale distribution. Frank Ford, founder of Arrowhead Mills in Texas, appointed Lifestream as distributor in Canada for the entire Arrowhead Mills' range of organic grains, beans, flakes, hot cereals, and flours. Hundreds of products were developed and marketed under the Lifestream brand: Breads, other baked goods, fruit & nut-based energy bars, juices, trail mixes, tamari roasted nuts and seeds, preserves, yogurt, granolas, mueslis, sprouts, soyfoods, expeller-pressed oils, and a wide range of imported Japanese macrobiotic products. During the 1970s Lifestream's profits came from a blend of manufacturing, wholesaling, and retailing—but not even the accountants knew what percentage of the total came from each of these activities. Continued. Address: 724-26 W. 6th Ave., Vancouver 9, BC, Canada.

4836. *SoyaScan Notes*. 1967. Chronology of the work of Arran Stephens with natural foods, vegetarianism, and Lifestream Natural Foods Ltd. (Vancouver, then Richmond, BC, Canada). Part III (1972–1980). 24 Sept. 1992. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** Continued: 1972—A third partner, Louis Kiraly, joins Lifestream; he, too, is a disciple of Kirpal Singh. Louis contributed part of his outside job wages to help support the business during the first year. The three partners become equal owners of the company, which was incorporated at about this time as Lifestream Natural Foods, Ltd.—a limited corporation.

1972 Nov.—Sant Kirpal Singh visits Vancouver on his third world tour. He visits Arran and Ratana's home, and encourages Arran to build Lifestream into a large, successful business. Doing such service need not interfere with his spiritual practice.

1972-73—Lifestream starts importing products from Muso Shokuin (macrobiotic) in Japan. Blake Rankin

and George Gearhart of Janus Foods in Washington state were good friends of Arran's. Their two companies did not compete. Canada had its own packaging regulations and Lifestream developed a complete line of Japanese products under the Lifestream brand for Canada.

1973 Feb. 1—The Stephens' 2nd child is born; the Master names her Gurdeep (Lamp of the Lord). Oct. Arran and Ratana, with both children, make another pilgrimage to India. One day "Yogi Bhajan, the founder of the 3HO Society, arrived at the ashram with a large retinue of Sikh followers. Yogi Ji was of gigantic stature, with a big black beard, flowing robes, jewelled rings, necklaces, and a commanding personality." The Stephens attend Kirpal Singh's 80th birthday on 6 Feb. 1974 then they return to Vancouver.

1974 Aug. 21—Sant Kirpal Singh returns to the Source, leaves his body (dies). Arran immediately flies to India, and arrives in time to see his Master's body cremated on a funeral pyre at Kirpal Bagh in Old Delhi, a few miles from the Yamuna River. Bereft, he stays for about a month, searching for the Master's successor, then finally returns home—the succession enigma unresolved. He tries to return to being "a successful businessman responsible for more than a hundred employees, a devoted husband and father, etc." But for the next two years he is torn by the pangs of separation.

1974—Arran and Ratana buy 2 acres of land and a ranch house on Panorama Ridge, Surrey, BC, out in the country, about 15 miles southeast of Vancouver. They move there from their little house in Vancouver, work with others to build an ashram for those interested in Kirpal Singh's practice, and they live there for the next 5 years.

1974 Nov.—Lifestream is a member of the Natural Foods Distributors Assoc. (NFDA).

1974—A 4-page menu (black on yellowish-tan paper) from Mother Nature's Inn this year still exists, along with a black-and-white photo of Lisa serving food in the restaurant.

1974 or 1975—Lifestream starts to lease space at 12411 Vulcan Way, Richmond, BC; it was converted from a pet food factory to completely vegetarian use. Here Lifestream operates its bakery and wholesale distribution; this continues until 1981.

1976 Jan.—Lifestream is still distributing products imported from Muso Shokuhin in Japan.

1977 July 23—A third child and daughter, Jyoti, is born in Vancouver.

1977 July—*The Lifestream Cookbook* is published by Lifestream (58 p.).

1978 June—Lifestream is now located in Richmond, BC, Canada V6V 1J7.

1978 Oct.—Arran and his family (wife and 3 children) return to India; he is still torn by the succession question. At first he tentatively but sincerely comes to believe that the "Desert Baba" in western India was Kirpal Singh's true successor; he shares his belief with other Kirpal Singh

initiates. On Nov. 5 and 6 he realizes (to his immense relief and embarrassment) that Darshan Singh, Kirpal's eldest son, is his true successor and mystically one with his father. "The successor will bind you to your Master and not to himself."

1978 Dec.—When Arran returns from India he receives a letter (which he still has) which basically excommunicates him from the community of initiates and from the Ashram in Surrey, BC, which he and Ratana had helped to motivate, build, and finance. One of his partners at Lifestream could not handle the fact that Arran was no longer a follower of the "Desert Baba" any more, and soon that partner left to go see him in India. The advice he received in India was not helpful for his relationship with Arran, and soon he began a program of systematic non-cooperation with Arran in the business. The third partner remained fairly neutral and would not take sides. Yet it is soon clear that the Lifestream partnership has become unworkable. Yet as president, Arran has most of the responsibility. He was the first to arrive at work each day and the last to leave. And there were other inequities. The bank had only Arran as a secured creditor, yet the three partners were paid equally. Lifestream was always profitable, but the rapid growth meant tight cash flow. With no clear leadership at the top of the company, the Lifestream partnership begins to unravel.

1979 early—Arran and family move from their former community in Surrey, BC, in the "country back to the city, drawn to a gracious old house in a quiet neighborhood, surrounded by a high-hedged secluded garden." They live and raise their family in this house for the next 23 years.

1979 April—Arran returns "alone to India for 3 weeks, to fortify and deepen my connection to the Divine working through Darshan, the poet-saint."

1979 Sept.—Fourth printing of *The Lifestream Cookbook*; it eventually sells over 100,000 copies. The company is now at 12411 Vulcan Way.

1979—Lifestream opens a big Lifestream Natural Foods retail store (#2) at 2582 West Broadway in Vancouver. On the 2nd floor above this new store, Woodlands Natural Restaurant (vegetarian) opens. However the restaurant, owned by Ratana and Arran, is kept separate from Lifestream. The original Lifestream retail store at 1813-1817 West 4th Ave. continues to operate at its original location.

A photo shows the Lifestream crew in about 1980.

1980—"Annual sales of Lifestream brand products reach \$9 million, making the line one of Canada's leading natural food brands." Continued. Address: 724-26 W. 6th Ave., Vancouver 9, BC, Canada.

4837. *SoyaScan Notes*. 1967. Chronology of the work of Arran Stephens with natural foods, vegetarianism, and Lifestream Natural Foods Ltd. (Vancouver, then Richmond, BC, Canada). Part IV (1981-1989). 24 Sept. 1992. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** Continued: 1981—Annual sales of Lifestream

brand products jump to a record \$12 million, and there are about 100 employees. All the retail sales and sales of Lifestream's distribution company are in Canada. However, the majority of Lifestream's Manna Bread, natural energy bars, and organic baked goods are in the USA. An estimated 25% of Lifestream's total sales were in the USA to wholesale distributors.

1981—Arran refuses to co-sign a bank loan for Lifestream, in an attempt to resolve partnership problems at Lifestream, by trying to force his disaffected partner to either buy his shares at a price for which Arran was willing to sell them, or to let Arran buy his shares at the same price. But the disaffected partner refuses to sell his shares to Arran, and he doesn't have the means to buy Arran's shares. The third partner wouldn't decide one way or the other. Parshan Sahota, an Indian man, owns 8% of the shares; a hardworking, loyal employee, he had \$60,000 to invest, an amount calculated to equal 8% of Lifestream's shares. Parshan is now operating a successful Lifestream distribution operation out of Ontario, is behind Arran all the way (he is not an initiate), however even with his support, Arran does not have the requisite 51% ownership or backing to gain control of the company. Despite the company's success, the only alternative at this point is to sell to an outsider. Arran and Ratana do not want to sell the Lifestream baby, as they felt very much identified with it. This is a painful but valuable lesson for them. A buyer is found.

1981 July or Aug.—Lifestream is reluctantly sold to a holding company controlled by investment bankers Gordon Byrne and David Mindell. They hire Arran to remain as president, but renege on a promise to give him back 10% of the company, so he resigns as president by the end of August. He recalls that they effectively cheated him out of approximately \$200,000 in the technicalities of the sale. Several months later, on the advice of a seasoned attorney, Hyma Altman, Arran decides to seek legal recourse for the recovery of the promised 10%; the defendant settles out of court. Gordon sells his shares to David Mindell and they hire an ex-executive of a large consumer goods firm to run the company. Under the new ownership, Lifestream has difficulties in the marketplace and labor problems at the stores, which they sell or close.

After Arran resigns from the company, he goes back to work at Woodlands Natural Foods (the family restaurant business), and abides by a 3-year non-compete agreement which restricts him from going into retail, wholesale, or manufacturing.

1981 Aug.—Nabob Foods (Canada's #2 brand of coffee) buys (from David Mindell) the much weakened Lifestream manufacturing operation at 9100 Van Horne Way, Richmond, BC. Nabob invests heavily in the Lifestream brand.

1981 Oct. 11—Arjan, the Stephens' fourth child and first son, is born—on Canada's "Remembrance Day." Arran recalls: "From early ages, our kids worked for hourly wages

at our various enterprises, as they wanted spending money. We told them that if they wanted money, they needed to earn it, and learn valuable life skills along the way."

1981 to 1985—During these three years when his non-compete agreement was in effect, Arran helped Ratana at the Woodlands vegetarian restaurant. He recalls: "She was the heart and smarts behind the restaurant operation. I was the builder, the Don Quixote, tilting at Windmills. I did wait on tables, chop vegetables, clean toilets, sweep the parking lot." Using the initial large restaurant at 2582 West Broadway as a central bakery and commissary, they supply the old Mother Nature's Inn—still there in the back of the original Lifestream store (it is a tenant of the store), convert it to a Woodlands, and open and supply two additional Woodlands restaurants and stores in Vancouver (permitted in the non-compete agreement). Arran continues: "But it was very difficult to keep it all organized and profitable, and the world load was excessive. Ratana had the three daughters and now out newborn son to look after, plus she helped out with the main restaurant. She was the real hero that kept it together. The various Woodlands satellites were becoming increasingly difficult to manage properly and cash flow was in a dangerous position. We decided to sell off the two outlets at a loss, and contracted back to the two original, profitable restaurants. But now we did have a nice bakery built in the back of Woodlands on Broadway, and it was out of this little bakery [in 1985] that we began Nature's Path Manna Bread."

1982 July—Lifestream is selling (and perhaps making) Vegi-Patties, which are meatless burgers made with textured soya flour and wheat gluten.

1985 Jan.—Arran Stephens founds Nature's Path, Ltd.—supported by Ratana and her restaurant—and launches the company's first product, Manna Bread, at Natural Products Expo West. As a limited corporation (an "Ltd."), Nature's Path takes in over 20 small investors, but this becomes unwieldy, and the investors have very high expectations. So Arran and Ratana buy back the shares at cost plus interest.

1985 end—Nature's Path soon outgrows the Woodlands and moves to a much larger leased building on Simpson Road in Richmond, BC. Ratana continues to profitably manage Woodlands, while Arran works very hard to establish the Nature's Path bakery. Arran would drive a truck each week, loaded with bakery products, all the way down to Portland, Oregon, making store deliveries. There were difficulties with the fresh bread, however, as most stores wanted guaranteed sales, and the stale bread returns were sometimes unbelievable. Yet Manna Bread was the staple seller. Arran then "shifted emphasis toward more shelf-stable organic bakery products, and introduced a line of sprouted, organic breakfast cereals under the Manna / Nature's Path banner."

1988 Feb.—Arran makes his tenth pilgrimage to India. "Weary of our ups and downs in business, Ratana urges me to ask Master [Sant Darshan Singh] for his advice to help

set my feet firmly on the path to consistent profitability.” Very humbly and graciously Darshan gives three basic principles: (1) “Keep to quality. Quality should never be sacrificed either for quantity or money. Be honest.” (2) “We should expand our business to the extent that we can control it personally.” No more. (3) “We should be progressive, do our best, and make the most of our business, but not be too ambitious. Be very cautious—expansion is very easy; retreating is very difficult. We should be contented with whatever the Master blesses us.” Arran deeply appreciated the wisdom of this extemporaneous and free advice. He later recalled: “Sales began to take off. We then started effectively competing with Health Valley, Lifestream, Arrowhead Mills, Erewhon and others. It was a lot of fun, and the growth was explosive.”

1988—“Multigrain, Multigrain ‘n Raisin, and Millet Rice are the very first Nature’s Path cereals. All are still for sale today.” Continued. Address: 724-26 W. 6th Ave., Vancouver 9, BC, Canada.

4838. *SoyaScan Notes*. 1967. Chronology of the work of Arran Stephens with natural foods, vegetarianism, and Lifestream Natural Foods Ltd. (Vancouver, then Richmond, BC, Canada). Part V (1990 on). 24 Sept. 1992. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** 1989—The Lifestream store at Broadway is sold and becomes Kitsilano Natural Foods. But Arran and Ratana Stephens continue to own the Woodlands vegetarian restaurant upstairs at this location.

1990 Nov.—A nice article (with 3 portrait photos) about Arran and Ratana, Lifestream, Woodlands, and Nature’s Path appears in *Shared Vision* magazine in Vancouver. Nature’s Path is located at 7453 Progress Way, Delta, BC V4G 1E8. Ratana continues to run Woodlands vegetarian restaurant at 2582 West Broadway in Vancouver. Arran discusses the great importance of staying true to one’s vision, spiritual practice, and principles.

1991—Arran now owns a company named Manna Milling, which is a very big purveyor of natural cereals in Canada and the USA; their brand name is Nature’s Path. Lifestream had an eastern branch in Toronto, named Lifestream East, which then became LifeSource, which is now run by Parshan Sahota (see above), who now owns a remnant of what used to be Landstrom.

1992—Ratana leaves Woodlands vegetarian restaurant to help Nature’s Path full time as chief operating officer (COO).

1993—Nabob Foods is purchased by Kraft Foods / Phillip Morris.

1994—Kraft approaches Arran and offers to sell him Lifestream, since Nature’s Path was seriously trouncing Lifestream in every market. Lifestream had shrunk dramatically and was losing near \$2 million per year. Arran offered to pay Kraft the value of Lifestream’s assets, but Kraft rejected this offer with the comment, “This company is

worth three times what you are offering. Six months later the Kraft attorney called again, saying that they were prepared to accept Arran’s offer. Arran replied, “My offer just dropped.”

1995—Arran and Ratana finally purchase back the assets of Lifestream from Kraft—14 years after they were forced to sell it. Their objective was to restore the LifeStream (new spelling) brand and real estate, but not necessarily the manufacturing, as Nature’s Path already had a state of the art cereal processing and baking facility at 7453 Progress Way, in nearby Delta, BC. So Nature’s Path closed the old Lifestream facility (at 9100 Van Horne Way, Richmond, BC), consolidated its usable assets in their Delta plant, then leased out the building on Van Horne Way. It took nine months to reverse Lifestream’s losses.

1995—Nature’s Path opens up a large plant in Blaine, Washington state (USA).

1995—Ratana and Arran sell Woodlands (formerly Mother Nature’s Inn) to Ratana’s sister, in order to be able to devote their full attention to Nature’s Path. Arran: “Woodlands was highly profitable and provided a much-needed service to the community. Sales from the West Broadway restaurant were over \$1,000,000 per year. It was common to experience line-ups at Woodlands for every lunch and dinner. It had a wonderful atmosphere, but with the great growth and potential of Nature’s Path, we couldn’t handle the restaurant as well as Nature’s Path, which led to the decision to sell it.”

1996-2002—Arran serves on the board of the Organic Trade Association (OTA).

2002—Arran and Ratana purchase and move to their current house, named Shalimar, on 2.2 acres of land near the University of British Columbia, overlooking the water, the rain forest, and a canyon. There they developed a reflecting pond, a large and gorgeous organic garden (both foods and ornamentals) and a fully-equipped cabin for guests.

2004—Nature’s Path is now North America’s largest certified-organic cereal company.

2004 May. *Natural Foods Merchandiser* (p. 29), in an article titled “25 who championed a cleaner plate,” one in a series of articles celebrating the magazine’s 25th anniversary, honors Arran as a pioneer—and shows a nice color portrait photo. He has been in the natural foods industry for 37 years. At age 23, he owned Canada’s first vegetarian restaurant, the Golden Lotus. One challenge was transforming himself from a recluse to a professional leader and entrepreneur. He would like his epitaph to read: “Nurturer of people, nature and spirit.”

2006 Feb. 1—Nature’s Path Baking Inc. opens in Mississauga, just east of Toronto, Ontario, Canada. Arjan Stephens (the son) is the overall manager of this leased 36,000 square foot organic toaster pastry plant. A very bright young man, also devoted to the spiritual path, he earned his MBA in 2005 from the Stuart School of Business, Chicago, Illinois. Before he could finish his law degree, Arran asked

him to help with the family business. 2006 July—The great majority of Nature's Path production is from the facility at Blaine, Washington (USA), with this plant and the one in Delta, BC, operating 24 hours a day, 7 days a week (24/7). Arran adds: "Nature's Path currently owns and operates more than 400,000 square feet of buildings and leases the 36,000 square foot plant in Mississauga. We are now looking at a very interesting opportunity in the Midwest for a new plant and distribution center, that will significantly reduce miles traveled. For example, most of our production currently takes place in the Pacific Northwest, but half of our business is east of the Rockies. Much of our grain supply comes from east of the Rockies. By locating an additional plant in the Midwest, in the middle of the Grain Belt, we can more cost effectively produce and deliver for all markets east of the Rockies. The freight savings alone will be in the millions annually. With the soaring costs of the fossil fuel economy, we have to do everything to reduce energy consumption and move as quickly as possible to renewable, greener energy. Our goal as a company is to be zero waste by 2010 and climate neutral by 2020. Of course, this can only happen by creating significant carbon offsets. We already have been doing this to some extent by supporting sustainable, organic agriculture, but we have a long way to go to create the offsets for fuel and energy consumption."

"My diet for decades now has consisted of whole grains, vegetables, fruits, nuts, seeds, beans, and small quantities of organic dairy. I haven't eaten meat, fish, fowl or eggs or anything containing them since 1964, and at 62 am quite healthy and vigorous."

Note: This is the earliest document seen (Feb. 2010) concerning Arran Stephens, Lifestream Natural Foods, or Nature's Path Foods, Inc. (British Columbia, Canada). Address: 724-26 W. 6th Ave., Vancouver 9, BC, Canada.

4839. Spence, Gordon W. 1967. *Tolstoy, the ascetic*. New York, NY: Barnes & Noble. See p. 115. *

4840. Stegner, Wallace Earle. 1967. *All the little live things*. New York, NY: Viking Press. 345 p. 22 cm.

• **Summary:** A disquieting and keenly observed novel about the engulfing chaos of the 1960s and early 1970s. The hero (Joe Allston) and his wife (both Easterners in their sixties) retire to California in search of peace after the death of their wayward son. Their little paradise in Los Altos Hills (which looks like Eden) "is invaded by various parasites, including a neighbor with a bulldozer bent on 'development.'" Jim Peck, a bearded young cultist, builds a treehouse on their property [across the creek] and starts a University of the Free Mind, complete with yoga, marijuana, and free-wheeling sex. Most damaging of all, it is invaded by Marian Catlin, and attractive young wife and mother, affirming all the hope and love that the Allstons believe in..." (inside front dust jacket).

This book is about: "The cult of youth, the Hippy

[sic] Revolution, and the excruciating conflict between the generations." Joe Allston represents the square older generation and Jim Peck the Hippy; their antagonism is presented in the most irreconcilable terms. If there is an answer, a way of bridging the chasm between them, "it is in Marian Catlin's openness to all experience and her affection for all life" (rear dust jacket).

One very interesting scene (p. 102-20), an evening party at the Catlins with invitations, is set around a barbecue in the California spring. The Allstons are there, as is Jim Peck, who sets forth his philosophy of life and worldview—which he considers sane and virtuous. He is an apostle, not of modernity, but of alienation, with his wild hair, wild beard and wild eyes. Joseph Allston says: "If he can stand me, I can stand him." Jim advocates a healthy vegetarian diet and the philosophy behind it (including a protest against the hypocrisies of eating meat). "All the largest and strongest animals were vegetarian. He himself wanted to be absolutely *harmless*. He believed in ahimsa, nonviolence, harmlessness."

He wanted to keep his mind crystal clear and expand its boundaries, and to expand his consciousness. He was writing a book about himself and his experiments. He did yoga. They asked him about "organically grown vegetables," the use of natural manure, and avoidance of chemical sprays. He smiled. Was "there a health store in town where they sold soybean steaks and blackstrap molasses,..." He didn't know. What hypocrisy to try to make honest soybeans taste like sirloin. Better to hold to simplicity. John opens another beer and Debby has a second soft drink. The men were hesitant to talk with him. All this "self-realization business, a mongrel cross between Socrates on the examined life and the Buddha on contemplation... that would begin in Huxley's *Doors of Perception* and end in Leary's LSD cult. There would be a lot of Zen passivism scrambled with a sanyasi withdrawal..."

John Allston wonders: "Could I stand to see human feelings and noble ideals come half-baked from the oven?" Jim Peck, no doubt "would have a smiling sneer for people who took aspirin and denounced drugs, and for incipient alcoholics who objected to other ways of getting high." But John mostly conjectured; he rarely asked. In fact, much of the above is conjectured by the straight men (as they drink beer), rather than actually said by Peck.

A photo on the inside rear dust jacket shows Wallace Stegner, who is currently "a professor of English at Stanford University and head of the Creative Writing Center there." A brief biography is given. Address: California.

4841. Teichner, Mike; Teichner, Olga. 1967. *Mike and Olga's favorite recipes: Fresh ideas in health food flavor*. San Antonio, Texas: The Naylor Co. xiii + 150 p. Foreword by Erle Stanley Gardner. Illust. by James Wogstad. 22 cm.

• **Summary:** A vegetarian cookbook. Page 3 lists favorite seasonings and herbs including Savita, Vegex, Savorex,

and Vegetized Salt. These and MSG (“Accent”, typically ½ teaspoon per recipe) are widely used in recipes. Soy-related recipes include: Soya bean dishes (p. 46). Baked soya beans with tomato sauce (p. 47). Soya beans–vegetable (p. 68). Soya bean and millet roast (p. 113). Soy casserole (p. 118). Address: Palm Springs, California.

4842. Valnet, Jean. 1967. *Thérapeutique journalière par les légumes et les fruits* [Daily therapy using vegetables and fruits]. Paris: Librairie Maloine S.A. 320 p. Illust. 20 cm. [Fre]

• **Summary:** Advocates a vegetarian diet. Pages 238-40 discuss therapeutic uses of the soybean, including soy flour, soy oil, soy sprouts, and soy milk. Address: Docteur.

4843. Welch, Holmes. 1967. *The practice of Chinese Buddhism*. Cambridge, Massachusetts: Harvard University Press. See p. 112, 365-66, 401-02. *

• **Summary:** The author, an authority on Chinese Buddhism, points out that “Chinese monks who abstained from meat were able to perform rites for the dead with greater effectiveness. If lay people knew that meat was being eaten at a monastery, it was less likely to receive their patronage... This accounts for the complaints of foreign travelers in China that monks would not allow them even to pass the night at their temples because of the fear that meat might be smuggled in and eaten on the premises.”

Dietary abstinence from meat was an ancient Chinese tradition that antedated the arrival of Buddhism. Mahayana monks in China do not beg for food. They were strictly vegetarian in ancient times and remain so today. Many Buddhist lay people in China are also vegetarian. Lay people usually receive a lay ordination, in which they must take for one to five vows. Almost everyone takes the first vow, which is not to take the life of any sentient creature. Usually this is taken to mean or imply vegetarianism.

4844. Wong, C.S. 1967. *A cycle of Chinese festivities*. Singapore: Malaysia Publishing House Ltd. *

4845. Boorman, Howard L.; Howard, Richard C. ed. 1967-79. *The biographical dictionary of Republican China: Li Shih-tseng* (Orig. Li Yu-ying). New York City, NY: Columbia University Press. See vol. 2, p. 319-21 + index volume. 28 cm. [Eng]

• **Summary:** Volume 5 of this excellent 5-volume work is a personal name index by Janet Krompart. Li Yü-ying appears under Li Shih-tseng. Original name: Li Yü-ying. The Chinese characters for each name are given. Born in 1881, Li Shih-tseng was leader of the work-study movement in France and became known as one of the “four elder statesmen of the Kuomintang.” Thus, he was a very important political figure in 20th century Chinese history.

Note: The Kuomintang or “National People’s Party” was

formed in 1912 in China. It won the elections of 1913 and ushered in the short-lived Chinese Republic. In 1923-24 Sun Yet-sen reorganized the Kuomintang (KMT), orchestrated its rise to power, and was strongly associated with it until he died unexpectedly in 1925. Thereafter Chiang Kai-shek was its leader. On 8 Dec. 1949 the Kuomintang government, under Chiang Kai-shek, moved to Taiwan, as the Chinese Communist Party under Mao Tse-tung took control of mainland China.

Li Shih-tseng was born in Peking, although his native place was Kaoyang, Chihli (Hopei). His father, Li Hung-tsao, held important offices in the Ch’ing government, such as Grand Councillor and tutor to Tsai-ch’ien, the T’ung-chih emperor. Li Shih-tseng and his elder brother, Li Kun-ying, were exposed to reformist ideas at an early age. When their father died in 1897, the Ch’ing government awarded both of his sons the rank of *lung-chang*, which qualified them to hold posts on the level of a departmental head in a government board.

In 1901 Li Shih-tseng met Chang Jen-chieh, and the two established a life-long friendship. The two young men shared many common interests, the most important of which was the desire to travel overseas. Thus, when Sun Pao-ch’i was appointed minister to France in 1902, they became attachés on his staff. In June of 1902, on his way to France, Li stopped in Shanghai, where he met Wu Chih-hui and Ts’ai Yuan p’ei; they also became his life-long friends. In later years these four men, Li, Chang, Wu, and Ts’ai became known as the “four elder statesmen of the Kuomintang.”

In about 1902, after arriving in Paris, Li Shih-tseng enrolled at the Pasteur Institute to study biology. In 1905 he met Sun Yat-sen and joined the French branch of the T’ung-meng-hui later that year. In late 1905 Wu Chih-hui arrived in Paris and joined with Li Shih-tseng and Chang Jen-chieh in founding the Shih-shie-she (World Society), a cultural and revolutionary publishing house with an affiliated printing company. Chang financed the *Hsin shih-chi* (*New Century*), a magazine which began publication in June 1907 and published 121 issues before ceasing on 21 May 1910 because of heavy financial losses. Li and Wu, both of whom were strongly attracted to anarchism, wrote most of the articles.

In 1907 Li Shih-tseng and Hsia Chien-chung established the Far Eastern Biological Society. Li did extensive research on the soybean at the Pasteur Institute and in 1908 he became a vegetarian. He also decided to found a company to manufacture soybean products, so in 1909, after a trip to China to obtain supplies and workers, he established the Usine Caseo Sojaine [Usine de la Caséo-Sojaïne] at Colombes, near Paris. More than 30 Chinese worked at the factory; they used their wages to pay for their studies in France. They were escorted to France by Ch’i Ju-shan, whose elder brother, Ch’i Chu-shan, managed the factory. Li Shih-tseng later [1912] published the results of his studies on the soybean as a book titled *Le soja: Sa culture. Ses usages*

alimentaires, thérapeutiques, agricoles et industriels.

When news of the Wuchang revolt of October 1911 reached France, Li Shih-tseng and his associates, one of whom was Chang Chi, hurried back to China. Upon arriving in Peking, Li was elected vice president of the Peking-Tientsin branch of the T'ung-meng-hui. In Jan. 1912 he and some fellow anarchists established the Chin-te hui [Society to Advance Morality]. Its basic tenet was that social reform must accompany political change, and its members pledged to refrain from eating meat, drinking alcoholic beverages, visiting prostitutes, taking concubines, gambling, and accepting government office.

In April 1912 Li Shih-tseng and his four close friends (Wu, Chang, Wang, Chang, and Ch'ih) founded the Liu-fa chien-hsueh hui (Society for Frugal Study in France), known in French as *la Société Rationelle des Etudiants Chinois en France*. The five founders created a plan, known as the thrift-study program, that enabled Chinese to study in France for \$600 a year. A preparatory school, run by Ch'i Ju-shan, was established in Peking to teach French for 6 months to aspiring students. In Jan. 1913 the first group of 30 students arrived in France; Li Shih-tseng had arranged for them to be admitted to the Collège de Montargis, south of Paris. More than 100 Chinese studied in France under this program.

In Sept. 1913, when the second so-called second revolution collapsed, most Kuomintang leaders were forced to flee China. Li Shih-tseng, Wang Ching-wei, and Tseng Chung-ming took their families to France. Wang, who lived with Li in Montargis, lectured to the thrift-study students.

In the spring of 1915 Li, Wu, Ts'ai, and Wang met in Toulouse to discuss the establishment of some publications. Later that year, *la Société Franco-Chinoise d'Education* was organized in Paris. Taking advantage of a labor shortage in Europe, the group enabled more than 2,000 students (many from Hunan or Szechwan) to work in French factories and other business to finance their studies.

In 1916, when Ts'ai Yuan-p'ei became chancellor of Peking University, he invited Li Shih-tseng to join its faculty as professor of biology. Wartime conditions [World War I] forced Li's soybean products company to suspend operations. In 1917 Li returned to China. In 1920 Li sponsored the founding of the Sino-French University near Peking, and the Institut Franco-Chinois de Lyon in France. He served as chairman of the board of directors of the Sino-French University.

Li devoted considerable time to securing the return to China of the French portion of the Boxer Indemnity Fund for use in cultural and educational activities. In 1925, after long negotiations, a Sino-French agreement was signed.

4846. Indian Vegetarian Congress. 1967? The vegetarian way: Published on the occasion of the XIX World Vegetarian Congress held in India [November] 1967. Madras, India: Indian Vegetarian Congress. 264 p. Undated. Illust. No

index. 28 cm.

• **Summary:** Contents: By showing respect for life, man will be reborn, by Woodland de St. Innocent. A new form of man, by Woodland de St. Innocent. Rest of the Messages. Tirukkural on Non-killing. Introduction. What I feel about vegetarianism, by Rukmini Devi. Compassion to living beings, by H.H. the XIV Dalai Lama of Tibet. Why I became a vegetarian? by H.H. the Dalai Lama. Practical Vegetarianism, by Baselel Niedzweidz (Israel). It is better to rest on the moral ground, by C. Rajagopalachariar. During the ages The vegetarian and his food, by Geoffrey L. Rudd. Prohibition and vegetarianism go together, by Dr. Jean Nussbaum. Education for Vegetarianism, by K. Sankara Menon. We Rise and Fall Together, by Dr. Annie Besant. Cannibalism, Meat Consumption and Vegetarianism, by Hans Zeuger. Vegetarian Prime Minister. Vegetarianism and Spirituality, by R.R. Diwakar. Habit of Living By Proxy, by Dr. James H. Cousins Vegetarianism: Only A Means To An End, by J N. Manker Vegetarian Diet For Health And Happiness, by Dr. Rathnavelu Subramanian Do Not Make "Sanity" A Farce, by Maharajkumar P.V. Gajapatiraj. Positive Health, by Dr. Barbara Latto and Dr. Gordon Latto. A Noble Inheritance, by K. Santhanam. Gandhiji on diet. A vegetarian is made of sterner stuff, by Mahatma Gandhi. Nobly spoken. Giving up meat-eating is essential aspect of ahimsa, by Acharya Vinobha Bhave. Great Vegetarians. Bhagavan Sri Ramana Maharshi's views on food. The spiritual approach to food, by Sri Aurobindo. True love, by Julie Chanler. Vegetarianism—A way to peace, by U Nu. The power of endurance. Reverence for life—A vegetarian's credo, by Curtis Freshel. A notable pledge. Why don't we behave like human beings?, by Curtis Freshel. Eating for health, by Helen and Scott Nearing. Vegetarianism—The great leveller. Our food problem, by Dr. M. M. Bhamgara. Tree Worshipers, by Barbe Baker. Why I am a vegetarian, by Wright Miller. Slaughter we condemn (poem), by Oliver Goldsmith. Why Bernard Shaw was a vegetarian. What happens when one eats meat, Mother, Aurobindo Ashram. Love is law (poem), Mary A. Hurd. Some popular misconceptions about vegetarianism, by Harry Benjamin. The truth about proteins, by Dr. Jean Nussbaum. Sattvic food, by M. P. Pandit. Nutrition and health, by Dr. Guruswami Mudaliar. My fundamental principle, by Dr. Albert Schweitzer. Vegetarian boys better in every respect, by W. A. Sibly. The trial which helped the naturopath doctors, by Dr. C. Robinson. A Vegetarian in Europe, by Suresh Choksi. A Vegetarian in Thailand, Tirukkural supports vegetarian way of life. by Gajapathi Nayagar. Vegetarian in Iceland, by Paul W. So wan. Tilak on Sattvic food. Vegetarianism in Germany, Eugene Keleny. The future is for vegetarianism, Oluf Egerod. Vegetarianism is related to economics. Vegetarianism and humane slaughter, by Basil P. Howell. Let there be peace and let it begin with me, by H. Jay Dinshah. Song of peace

(poem), by Bernard Shaw. The sanctity of life, by Henry S. Salt. Vegetarianism is related to Aesthetics. Vegetarianism is related to Science. Vital force and Vegetarianism, by Dr. B. Venkata Rao. Burma closes slaughterhouses on National and religious days. Vegetarianism is related to ethics. The supreme value of vegetarianism, by Dr. J. de Marquette. Closing the world's nutritional gap, by Louis H. Bean. Vegetarianism is related to religion. Vegetarianism is related to social problems. The world crucifixion, by G. S. Arundale. Were the ancient Aryans meat eaters?, by Satyananda Shastri. Why Tagore became a Vegetarian. The highest motive for vegetarianism, by Richard Wagner. A Vegetarian centenarian, by Sivananda's message How and why I happen to be a vegetarian?, by Indra Devi. Reverence for Life, by Sadhu T.L. Vaswani. The day is not far off, by Satchidanandam Pillai. Virtual suicide, by Prince Bernhard. Why the head of creation has fallen so low?, by Mrs. Clarence Gasque. "Meat-hunger" in man: natural or unnatural?, by Ronald M. Lightowler. Message—Dr. Rajendra Prasad. Being a vegetarian is not enough, by Alexander Markey. An experiment in national diet, Pyarelal. The advantages of vegetarian diet, by General Bramwell Booth. Why should meat-eating be adjured, Jayadayal Goyandka. Are we poisoning ourselves?, by Rachel Carson. A peep into slaughter houses will help the cause, by Sri Prakasa. Humanitarian ethics, by Khurshed S. Dabu. Marginal food sources, by Bharatanand. Vegetarianism—The first step, by Tolstoy. It is easier to travel as a vegetarian, by Mrs. Peggy Bell. The Abattoir (poem), by Max Tooley. Past, present and future, by Lady Dowding. The ogre owl, by Lady Dowding. The moralist at the shambles (poem), by Henry Salt. We shall begin with love and compassion, by Vrishabadoss. The case for vegetarianism, by Dr. Edwin Flatto. The sacred duty of every man, by H.H. Swami Chidananda. The unity of the spiritual and the scientific values in vegetarianism, by Pandit Shiv Sharma. A Vegetarian world, by Lee Pritzker. Classic examples of compassion, by Hanuman Prasad Poddar. Kasturba showed the way. Youth and vegetarianism, by Peter Meyer Dohm. Set right the defects first, K. S. Ramaswamy Sastriar. Spiritualism and vegetarianism, by Maharishi Bala Brahmachary Mahesh Yogi. The fundamental principles of Veganism, by D.C. Desai. One evil brings another in its wake, by Prabhaudutta Brahmachari. Vegetarianism from spiritual angle, by Swami Paramathmananda. C.W. Leadbeater's message. Nature cure and vegetarianism, by Dr. J.M. Jussawalla. Diet and the arts, by Henry Bailey Stevens. India and the world food problem, by Dr. Frank Wokes. Was Gandhiji wrong? by Horn Jay Dinshah. Little Tyke: A remarkable vegetarian lioness. Great Vegetarians Compassionate Appeals. From The Poets. Vegetarian Diet For Health and Nutrition, by Dr. (Miss.) Radha Karnad. Vegetarianism and Ayurveda, by P. M. Mehta. Why I am a Vegetarian, by Virginia Gillas The Food Problem In India—The Needs of Nourishment, by S.Y. Krishnaswami. Some

Features of Japanese Vegetarianism, Masakazu Tada. Why I Became a Vegetarian, by George Arliss Mal-Vegetarianism, by Dr. V.N. Jai. Nutritional Adequacy of a Vegetarian Diet, by Rajalakshmi. Delegates from Abroad. Practical Recipe for Healthful Living. Home Vegetable Gardens for Health, by Dr. S. Krishnamurthi. Help the Cause of World Peace, by Kamta Prasad Jain. Just a Word For Your Guidance, by S. Natarajan. Hunting is not Really Crucial to Survival, by D. D. Kosambi. Vegetarianism in Tamil Literature, by Dr. T. P. Meenakshisunda-ram Pillai How Can It Be a Good Food?, by Louis Kuhne. True Vegetarianism, by Felicitas K. Wilson. Address: Madras, India.

4847. Vegetarian handbook. 1968. London: Vegetarian Society (U.K.). 19 cm. *

• **Summary:** Ad (full page) in *The British Vegetarian*. 1969. Nov/Dec. p. 628. "Vegetarian Handbook 1968-1970." New edition January, 1968. Published by The Vegetarian Society (U.K.) Ltd. 53 Marloes Road, Kensington, London, W.8, England. "The most comprehensive publication in the world of useful information required by all vegetarians and food reformers." Address: London, England.

4848. Mattson, Marie. 1968. Visiting a Buddhist monastery at Koyasan. *Chicago Tribune*. Feb. 18. p. H15 or N15.

• **Summary:** Koyasan [Koya-san, "Mt. Koya"], "one of the most unusual communities anywhere on earth," is perched atop Mt. Kôya [Koya], in Wakayama prefecture south of Osaka, where it was founded over 1,000 years ago [in 819] by the Buddhist monk Kûkai (known posthumously as Kobo-Daishi), founder of the Shingon sect.

In the community today there are 120 buildings [many quite old] and a resident population of 9,000—making it one of the world's largest religious communities.

"The food at Koyasan is vegetarian, for strict Buddhists do not believe in killing any living thing. This even eliminates eggs... a vegetarian breakfast includes [miso] soup, rice, *tofu* (bean curd, which is a prime source of protein), fruits, vegetables, and tea."

Everyone goes to bed early in order to be up at 6 a.m. for Buddhist service. Photos show: (1) A pagoda [*Konpon Daitô*, the central point of Mt. Koya]. (2) A wandering Buddhist monk playing his flute. A small map of Japan shows the location of Koyasan.

4849. Jagenburg, R.; Svanborg, A. 1968. Self-induced protein-calorie malnutrition in a healthy adult male: A study of plasma proteins, free amino acids and lipids. *Acta Medica Scandinavica* 183(1):67-71. Jan/Feb. [16 ref]

• **Summary:** Clinical examinations were performed a 34-year-old athletic male who had been a lacto-vegetarian for 6 years prior to 1 Jan. 1965. At that time he became a vegan by omitting milk products from his diet and ceased his previous muscle-building training. During the next 7 months,

his body weight decreased by 16% to 78 kg from 93 kg. Then he went on a 143-day cleansing liquid diet consisting mostly of fruit- and vegetable juices. Following that, he fasted, drinking only fresh well water. Although he lost weight, the concentrations of his different blood constituents were essentially normal. His physical capacity recovered very soon after he returned to his ordinary vegetarian diet. "The observations indicate that a calorie- and protein-deficient diet which is poor in sodium can be tolerated remarkably well by a healthy individual with extensive protein depots in the form of muscle tissue." Address: Depts. of Medicine and Medical Biochemistry, Univ. of Göteborg, Göteborg, Sweden.

4850. Kirkeby, K.; Bjerkedal, Inger. 1968. The fatty acid composition in serum of Norwegian vegetarians. *Acta Medica Scandinavica* 183(1-2):143-48. Jan/Feb. [23 ref]
• Summary: Statistically significant differences were found in the fatty acid composition of cholesterol esters, triglycerides, and phospholipids in healthy vegetarian and non-vegetarian men 40 to 70 years of age. Address: Medical Dep. VII and Inst. for Experimental Medical Research, Ullevål Hospital, Oslo, Norway.

4851. Meenakshi Ammal, S. 1968. Cook and see ("Samaithu par"). Part I. The book on South Indian vegetarian recipes. Translated from the Tamil by A.V. Padma. Madras, India: S. Meenakshi Ammal Publications. 301 + viii p. Feb. Illust. 18 cm.
• Summary: Translation of *Cmaittuppar*. The author is a woman. Address: Madras, India.

4852. Roberts, Peter H. 1968. "Compassion in World Farming." *British Vegetarian*. Jan/Feb. p. 54.
• Summary: "This trust is called into being that it might counter and oppose ruthlessness in farming wherever it occurs—in any country and whether to the land or to its stock." A newsletter will be sent to anyone who wishes to help. Donations can be sent to C.I.W.F. c/o Mr. Peter H. Roberts. Address: Hon. Secretary, Copse House, Greatham, Liss, Hants. [Hampshire], England.

4853. *Plant Foods for Human Nutrition*. 1968-1972. Serial/periodical. Elmsford, New York: Pergamon Press. 1(1968, May)-(1972, March). [Eng]
• Summary: Continued by *Qualitas Plantarum—Plant Foods for Human Nutrition* in Sept. 1973.

The British Vegetarian. 1968. July/Aug. p. 308-310. "Plant Foods for Human Nutrition officially launched." The official launch of this periodical, which has a strong vegetarian orientation, was on 2 May 1968 at the Commonwealth Institute, Kensington, London. Address: Elmsford, New York.

4854. Bolitho, Hector. 1968. A note on Bernard Shaw and H.E. Bates. *Texas Quarterly* 11(1):100-12. Spring.
• Summary: A reprint and account of an article dated 28 July 1942 by the famous Irish-born, British archvegetarian, author, playwright, journalist, philosopher, humorist, and socialist George Bernard Shaw (age 86, lived 1856-1950), urging the Royal Air Force air crews to eat more vegetarian foods and avoid meat. Specifically, for those flying bombing raids, Shaw suggests they take along a packet of thinnish slices of brown bread with red currant jam between each pair of slices; eat one every 2-3 hours, and drink buttermilk. If an airman eats beefsteak and drinks a bottle of Guinness he might fall asleep on the job. Shaw notes that he has never smoked, never drunk intoxicants, and never shaved. "That is as better record than even that of the famous centenarian who was asked to what he attributed his longevity. He replied 'I attribute it to the fact that I never drank, never smoked, nor never had any relations with women until I was fourteen years of age.'" This article was published in the journal with the title "To Tokyo on Buttermilk."

H.E. Bates, a novelist working in the Air Ministry, wrote a reply to Shaw titled "Back to Methuselah on Beefsteak." He ridicules Shaw's vegetarianism. Shaw responds by correcting a story Bates told of Shaw.

4855. Hurd, Frank J.; Hurd, Rosalie. 1968. A good cook—Ten talents. Chisholm, Minnesota: Published by the authors. Printed by The College Press, Collegedale, Tennessee 37315. 354 p. Illust. Color plates. No index. 22 x 15 cm. Spiral bound. [1 ref]

• Summary: A very important, pioneering, indeed classic American vegan cookbook, which uses no animal products (except in one chapter at the end titled "Recipes Using Milk and Eggs," "for those who are in the transitional period. However, we encourage all those who still cling to milk and eggs to become acquainted with the facts concerning their use, and become weaned through this process"). Some recipes also use honey.

Contains more than 750 unique recipes (plus color photos), including many innovative soy recipes, including the first recipe for shakes made with soy milk ice cream.

In the Glossary (p. 11-17) are entries for lecithin (p. 13; "A food extracted from the soybean"), soybeans (p. 15-16), and tofu (p. 16), as well as agar-agar, almonds, carob, cashew nut, coconut, dulse, flaxseed, malted nuts (made from peanuts and cashew nuts with dry malt added), nuts, oils, peanut, sea kelp or dulse, sesame seed, and sesame tahini. A color photo (p. 55) shows soy sprouts. Soy-related recipes include: Homemade soy coffee (p. 66). Soybeans milks (p. 69; No. 1 costs \$0.06/quart homemade. "Soybean pulp [okara] which remains can be made into various dishes. Try Soy Not-Meat," p. 202; No. 2 uses 1 cup plain soya starter). Banana milk shake (with chilled soy milk, p. 70). Banana carob milk shake #1 or #2 (with soy milk, p. 72).



Molasses milk shake (with soy milk, p. 72). Soy-fig milk (p. 72). Milkless milk shakes (with non-dairy ice cream incl. soy milk powder, p. 72-73). Soy yogurt, cultured (p. 73-74; 3 recipes—made from whole soybeans, liquid Soyagen, or soy starter). Soya bread or rolls (p. 80). Vanilla ice cream (with soy milk powder optional, p. 125). Pineapple ice cream (with soy milk powder, p. 127). Banana soya ice cream (with rich soy milk, p. 128; “Whiz in a blender”). Sesame soy cookies (p. 131, with 1½ cups raw sesame seeds). 7 grain granola (with 1 cup soy flour, p. 156). Easy granola (with soy flour, p. 157). Soy-millet patties or loaf (p. 182). Vegetable-nut loaf (with soy milk, p. 186). Green soy beans (p. 187; dry, green-seeded soybeans). Buckwheat, soy or whole wheat spaghetti (p. 192). Soybean curd #1 (homemade tofu using whole soybeans, curded with Epsom salt, p. 195). Soybean

curd #2 (from soy flour, curded with lemon juice, p. 196). The tofu-making process is shown in six black-and-white photos. Ways to serve tofu (p. 196). “Scrambled eggs” (made with tofu, egg-free, p. 196). Tofu loaf (p. 198). Chinese nut loaf (with soymilk, p. 198). Vegetarian chow mein (with soy sprouts, p. 199). Peanut-soymeat (with soy flour, p. 200; steamed for 2-3 hours in greased cans). Soy not-meat (p. 202, with soaked ground soybeans or “the soybean pulp from the soy bean milk. This way the pulp is not wasted” [i.e. okara]). Peanut-soy round (p. 202). Soy meat (p. 203; made with 2 cups homemade gluten, 1 cup toasted ground peanuts, and 1 cup soaked blended soybeans, plus water, seasonings, oil and salt, steamed for 3 hours in greased cans). Soya peanut soufflé (p. 204). Soybean soufflé (p. 204). Tofu & rice croquettes (p. 206).

The chapter titled “Nuts, seeds, olives” (p. 209-20) includes: Glossary of nuts, raw nuts for your enzymes, nut notes, almond butter (king of the nuts), raw nut butters, cashew nut butter, cashew Brazil-nut butter, peanut butter, nut butter clusters, peanuts—oven blanched, dry roasting—soya nuts, malted nuts, browned sesame seeds, seed cereal topping (sunflower seeds, sesame seeds, flax seed), peanut butter-seed spread (tahini, sunflower seeds), peanut butter balls, simple sesame squares, sprouted sunflower clusters, olives, tree chestnuts, roasted chestnuts, roasted chick peas.

Note 1. This is the earliest document seen (Dec. 2013) that uses the term “dry roasting” to describe how soybeans are roasted, or that contains the term “Dry Roasting—Soya Nuts” (p. 217).

Green soy bean salad (p. 234; probably dry, green-seeded soybeans). Soybean sprouts salad (p. 234). Tofu cheese salads (p. 235). Tofu sun faces (p. 236). Pineapple tofu salad (p. 245). Pineapple tofu cottage cheese (p. 246). Lo-fat salad dressing (with soy yogurt, p. 251). Soy mayonnaise—eggless (4 types, p. 252-53). Soy butter (made with soybean flour, lightly

dextrinized, p. 262). Soya starter (made with soy flour, p. 262). Soya yeast sandwich spread (p. 263). Super sandwich spread (with soybean pulp [probably okara, see p. 69], p. 264). Pimento-soy chee spread (p. 265). Sour cream—soy (p. 270). Soy whipped cream (p. 271; whirl in a blender ½ cup each soybean milk and soy oil, plus 1 tablespoon honey, ¼ teaspoon vanilla, and a pinch of salt). Tartar sauce, cheese (with soy mayonnaise and tofu, p. 273). Sprouts (p. 291-95). Fresh cucumbers with soy sour cream (p. 304). Celery and green soya (p. 312; “2 cups green soy beans, frozen, canned, or fresh.” Probably means green vegetable soybeans). Soya starter (base, made with soy flour, p. 326; keep a jar ready for quick use in making tasty spreads, milk and cream, mayonnaise, a binder when nut butter is not available.

Dextrinizing the soy flour gives this Soya Starter a nutlike flavor).

Talk with Rosalie Hurd. 1991. June 3. *Ten Talents* is now going into its 44th printing. More than 250,000 copies have been sold. The latest was published by College Press in 1985. The first edition was published in May 1968. Frank, originally a chiropractor, is now a medical doctor. The Hurds now live most of the year in Fountain City, Wisconsin, where they run Alpine Springs, a live-in lifestyle program and center on 585 acres of land offering treatment and education in natural health.

Note 2. This is the earliest cookbook seen (Oct. 2013) that contains a recipe for soy sour cream. For the basic recipe: Pour 3/4 cup soy bean milk into a blender. Gradually add 3/4 cup soy oil until desired thickness is reached. Stir in 1-2 tablespoons lemon juice and 1/4 teaspoon salt. Chill. "Delicious on fresh cubed cucumbers with a dash of dill." An alternative recipe calls for the use of: 1/2 cup soy starter (not dextrinized, see p. 69, 262), 1/4 cup water, and 1/2 teaspoon honey.

Note 3. This is the earliest English-language document seen (Nov. 2014) that contains the word "Soy meat" (p. 200), or the term "Soy Not-Meat," or the term "Soy Meat" (p. 203) as a recipe name.

Note 4. This is the earliest dated English-language document or book seen (Sept. 2012) that contains the modern term "Soy yogurt."

Note 5. This is the earliest document seen (Jan. 2017) containing a recipe for homemade soy ice cream (p. 128).

Talk with Rosalie and Dr. Frank Hurd. 2005. Feb. 9. Both have moved to Oregon to warmer weather. They have a daughter there. *Ten Talents* is now in its 48th printing. They are working on a revision. He was born in March 1936 and she in April 1937.

Talk with Rosalie Hurd. 2009. Jan. 19. Frank is still working as a doctor and she as his helper. They are both in good health. The greatly enlarged 40th anniversary edition of *Ten Talents* has been published and is now available.

The term "Ten Talents" comes from the teachings of Ellen G. White: "The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts" (Ellen G. White, *Counsels on Diet and Foods*, p. 251). Address: 1. D.C. [Doctor of Chiropractic]; 2. B.S. Both: Box 86A—Route 1, Chisholm, Minnesota 55719.

4856. Wokes, F. 1968. Proteins. *Plant Foods for Human Nutrition* 1(1):23-42. May. [19 ref]

• **Summary:** Almost half of the plant proteins consumed by humans come from cereal grains. Address: The Vegetarian

Nutritional Research Centre, Watford, Herts. [Hertfordshire], England.

4857. Wokes, Frank. 1968. Our aims [in starting publication of the journal *Plant Foods for Human Nutrition*]. *Plant Foods for Human Nutrition* 1(1):3-6. May. [5 ref]

• **Summary:** "During the Second World War our national food policy was largely based on the pre-war findings of Orr and Lubbock that many British people in the lowest income brackets were living on diets deficient in protein, minerals and vitamins. In order to obtain a satisfactory national war-time diet the production and consumption of plant foods was greatly increased, and that of animal foods diminished; rationing being introduced to ensure equal distribution, regardless of income, of essential nutrients throughout the nation.

"It was my privilege, when writing a popular book on war-time food rationing in the U.K., to have the valuable advice of Sir John Boyd Orr in my attempts to explain the urgency of cutting down the consumption of animal food that needed more shipping space, if imported, and more land, if home-produced. Dr. R.A. McCance and his colleagues in Cambridge University carried out an interesting feeding experiment on themselves which showed that mental and physical activity could be satisfactorily maintained whilst they were living on diets much lower in animal protein than my book had suggested, thus justifying Sir John's advice.

"A quarter of a century later, when my colleagues and I are helping our friends in Pergamon Press to launch this new Journal, which we hope will assist in solving the much greater problem of feeding the world, it is a great inspiration to us to have received a goodwill message from Lord Boyd Orr which emphasizes the importance of producing more plant foods.

"These foods are the basis of all life. They require much less land and effort for their production than the animal foods that play only a minor part in the diet of most of the world's population. This is clearly shown by the data from FAO and other authorities that are summarized in the three following papers. They show that for energy, protein, essential minerals and vitamins the world depends mainly on plant food, and must do so to an increasing degree as the mounting number of human mouths to feed causes less and less land to be available for feeding both man and animals, and will inevitably result in the exhaustion of the available land resources. The elimination of inefficient methods of food production will thus become an economic necessity.

"In East Asia, containing over half the world's population, plant foods have for many centuries been the staple diet, in which the protein is derived mainly from cereals and pulses. Since the Second World War, Dr. H.A.B. Parpia, director of the Central Food Technological Research Institute (CeFTRI) in Mysore, and his colleagues there and in other Indian research centres, have been developing

methods for the large scale production and testing (mainly by clinical trials) of processed plant protein foods. We are in close touch with this important work, and propose to publish regular reports on the findings, together with those on other processed plant protein foods being made in different parts of the world. Dr. Parpia's collaboration in keeping us in touch with Asian developments and his help on the Editorial Board will be greatly appreciated.

"We also aim to cover the extensive investigations on plant foods being carried out in America. Dr. Harry Miller, a medical missionary who first went to China over 40 years ago utilized the opportunity to develop vegetable milks based on soya which have given excellent results in clinical trials there and in the U.S.A., where they are now being manufactured on a large scale. We have been in touch with Dr. Miller, who is a long-standing Honorary Member of our Research Centre, and we will be glad to publish summaries of his findings.

"In Central America the protein supplementary food INCAPARINA, based on a mixture of plant proteins, has proved successful in clinical trials in which Prof. Nevin Scrimshaw played a leading part. Prof. Scrimshaw has kindly arranged for his colleague Mr Richard Shaw (Economic-Industrial Adviser, Institute of Nutrition of Central America and Panama) to provide us with information about INCAPARINA.

"Prof. A.M. Altschul of the U.S. Dept. of Agriculture, a leading authority on the role of plant foods in solving the world food problem, has since the Second World War organized much research, especially on cottonseed protein, a major ingredient in INCAPARINA. His recent book *Proteins—their Chemistry and Politics* expresses forthright views backed by impressive scientific evidence, much of which was published in his numerous articles and in the earlier book he edited on *Processed Plant Protein Foodstuffs*. We look forward to his help on the Editorial Board.

"In this country large-scale investigations on vegetable milks did not start until the end of the second world war, although before that some small clinical trials of the American vegetable milk ALMONDLAC, based on almonds, were made by Drs. Pink and White at the Vegetarian Nursing Home, Blackheath. Dr. Pink later tested clinically several batches of vegetable milks, based on soya and malted cereals, which had been made at the Ovaltine Research Laboratories under my supervision. One of these batches went to Germany for use in large-scale clinical trials by Dr. R.F.A. Dean, who in 1953 published his findings in the monograph *Plant Proteins in Child Feeding*, which contained a comprehensive survey of all the work done in this field up to 1950.

"The last few years of Prof. Dean's life were devoted to clinical and biochemical studies in Kampala, Uganda on African children suffering from the protein deficiency disease kwashiorkor. The book on kwashiorkor published by

Trowell, Davies and Dean in 1954 described their findings together with those of many other leading workers. Much more has since been written about this disease which has caused many thousands of deaths. We hope with the help of experts to give this highly important subject due attention.

"The Medical Research Council, in their preface to Dean's 1953 report, emphasize the great practical value of vegetable milks for child feeding in many parts of the world where cows' milk is scarce and supplies of other animal proteins are limited. This means the Group I poorer countries which, as FAO figures show, contain about five-sevenths of the world's population. In the Group II richer countries (e.g. West Europe, North America and Australia) vegetable milks have been successfully used during the last two or three decades for the treatment of infants and children born with allergies to cows' milk protein. More recently they have proved effective in treating babies born with congenital galactosaemia. This disease inflicts an intolerance of galactose (even to that present in the mothers milk) due to an enzyme deficiency in the galactose metabolic pathway. Such babies die within a few weeks of birth or survive in a pitiable condition, in which blindness and mental disorders are prominent. Although the total number of babies concerned is very small, this use of vegetable milks merits attention because of the interesting biochemical problems involved.

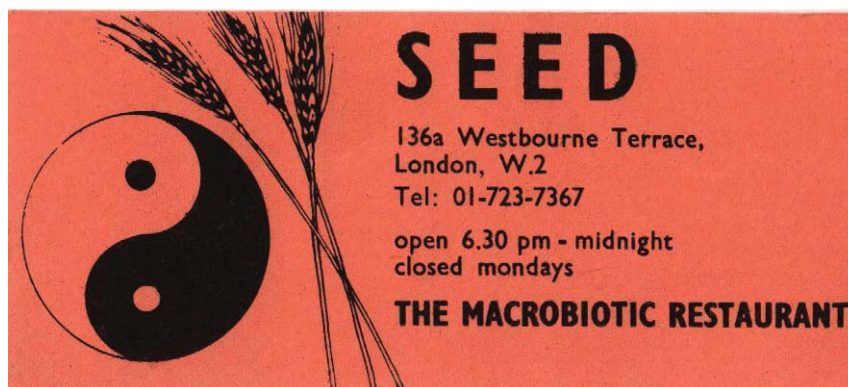
"Apart from animal milks, meat forms the main source of animal protein in diets in the Group I countries. Whilst many of the domestically prepared dishes provide considerable amounts of plant protein, especially if they contain enough of the native pulses, diets too low in protein are often encountered and need improving by addition of protein-rich supplements. These may be made from different plant foods, including nuts, defatted oil seeds or other pulses, about which more information is urgently needed. Protein may also be extracted from leaves, using the methods devised by Mr. N.W. Pine and his colleagues at Rothamsted. After removal of unwanted constituents affecting acceptability, and perhaps also being made more digestible by treatment with papain, the leaf protein can be successfully used to improve diets of infants, children or adults. Leaf protein yields/acre may be considerably higher than yields of seed proteins under the same conditions. Details of these findings must take a prominent place in our reports..." Address: The Vegetarian Nutritional Research Centre, Watford, Herts [Hertfordshire], England; Editor of the new journal.

4858. Astrand, Per-Olof. 1968. Something old and something new... very new. *Nutrition Today* 3(2):9-11. June.

• **Summary:** A high-carbohydrate, low-protein diet can increase the stamina of bicycling athletes by 300%. "In 1866 two German scientists, Petenkofer and Voit, showed that combustion of protein was no higher during heavy exercise than during rest." These findings have been frequently

confirmed. Describes the proper 2-part diet for an endurance even exceeding 30 to 60 minutes. In part 1, the diet should be almost exclusively fat and protein for about 3 days. This keeps the glycogen content of the muscles low. As the day of competition nears, the athlete should add large quantities of carbohydrate to the diet; the intake of fats and protein should be continued. Address: M.D., Director of Fysiologiska Institutionen, Gymnastik-och Idrottshogskolan, Stockholm [Sweden].

4859. *British Vegetarian*. 1968. The Macrobiotic Restaurant. May/June. p. 239.



• **Summary:** This new restaurant has “just opened at 136a Westbourne Terrace, W.2, a few minutes walk from Paddington Station, where Westbourne Terrace crosses Bishop’s Bridge Road (the entrance is on Bishop’s Bridge Road). “Mr. Gregory Sams, who runs it, is a vegetarian and makes a specialty of vegetarian and vegan meals. The recipes are based on organically grown foods, with rice, soya, and sesame the features in a varied menu with an Asian influence; they offer a luxuriously gingery Japanese drink called ume-syo-kuzu [with umeboshi, shoyu, and kuzu]. The menu is a la carte. Phone: 01-723-7367. See also an almost identical article in the July/Aug. issue of this magazine on page 338. “The Macrobiotic Restaurant” is referred to again by this name in the Nov/Dec. 1968 issue of this periodical (p. 529); it is no longer serving lunches. And again in the May/June 1969 issue (p. 290). The name and address are unchanged. 1969

Note: The name of this restaurant was apparently changed to “Seed” shortly after this article was written.

Not in the article is a “Seed” restaurant card and menu from late 1969 or early 1970 sent to Soyfoods Center by Gregory Sams, founder.

4860. Wilson, P.N. 1968. Biological ceilings and economic efficiencies for the production of animal protein, AD 2000. *Chemistry and Industry (London)* No. 27. p. 899-902. July 6. [6 ref]

• **Summary:** In the section titled “protein conversions,” table

VII shows the “Conversion of annual food protein to annual product protein at high productivity levels for different livestock classes.” The following animals have the following optimum conversion efficiency: Cow as milk 38% (thus 100 lb of feed protein yields 38 lb of milk protein; but the average British cow has an efficiency of only 27%), hen as eggs 31%, broiler 31%, fish (carp, cultivated) 20%, rabbit 17%, porker 15%, lamb (mutton) 9%, steer (beef steak) 6%. Address: Unilever Research Lab., Colworth House, Sharnbrook.

4861. Halper, David. 1968. Death after vegan diet. *Lancet* ii(7560):170. July 20.

• **Summary:** This letter clarifies a report in the *Lancet* (by Dr. Ellis and colleagues, July 6, p. 44) on the death of an elderly woman consuming a grossly abnormal diet; she was not a vegan but her diet was based on sympathy for animals. Address: London, W. 1, England.

4862. Sussman, Oscar. 1968. Does the Wholesome Meat Act of 1967 really protect the consumer? *Veterinary Medicine* 63:639, 642. July. *

4863. *Sunday Times (London)*. 1968. Young men of independent means. Aug. 18. p. 14(S).

• **Summary:** Sir Mark Palmer has no need to work. He decries the fact that farmers spray poisons on food in the countryside, so that everything people buy in shops has got some chemical on it. “We don’t eat it. We’re macrobiotic vegetarians when we can get the proper food for our diet, and when we can’t, we fast.” In Snowdonia they plan to grow their food unsprayed.

4864. West, Raymond O.; Hayes, Olive B. 1968. Diet and serum cholesterol levels: A comparison between vegetarians and nonvegetarians in a Seventh-day Adventist group. *American J. of Clinical Nutrition* 21(8):853-62. Aug. [13 ref]

• **Summary:** “The serum cholesterol levels and the dietary habits of a voluntary study group of 466 Seventh-day Adventists in a Washington, DC suburban area were compared to determine the influence of diet on serum cholesterol levels in an adult population whose only environmental differences related to dietary practices—adherence to vegetarianism. This study matched vegetarians with nonvegetarians from the same base population according to several physical and demographic variables—place of residence, age, sex, marital status, height, weight, and occupation—and examined the effects of various levels of meat, fish, and fowl consumption (degrees of nonvegetarianism) on serum cholesterol levels. With the exception of those under 25 years of age, the results showed

MACROBIOTIC MENUMEALS

#1 rice
tahini or bechamel sauce
mixed vegetables

3/6

All our bread and cake is made with organically grown grains.

It is a good idea to eat more grains than vegetables.

#2 soup
rice (tahini or bechamel)
mixed vegetables
bread and spread

6/8

If you have bronchial troubles (cold, congestion, sore throat) we may be able with a special drink. We can also help with headaches.

#3 Special meal of the day
See the board
With fish on weekends

10/-

14/-

"In the stomach, the lower intestines, the small intestine, the three foci, the groin and the bladder, one can find the basic principle for the public granaries and the encampment of a regiment." (Nei Ching)

Tell the waiter if you want a small, medium, or large portion of rice.

SEPARATE ORDERS

brown rice (plain, with tahini, or bechamel sauce)

2/-

mixed vegetables

1/6

soup

1/9

bread

9d

bread and spread

1/3

beans and rice

2/6

bean salad

2/6

carrot nituke (in season)

2/-

hiziki (seaweed)

1/6

umeboshi salt plum

each 6d

frumenty (whole wheat & raisins)

2/6

muesli with soy milk

3/-

goat yoghurt (Zimbabwe)

2/-

apple pie

2/-

date & nut cake

1/6

nuts and raisins

1/6

Yin attracts Yang, Yang attracts Yin

"Normal relations for a healthy man and woman imply the sharing of ecstasy once a night until the age of sixty, at least." (Georges Oshawa)

"The revolution of Heaven and Earth and the transformations brought about by Yin and Yang have their effect upon everything in creation." (Nei Ching)

"If tolerance is your slogan, you are an intolerant person since all such slogans are an involuntary confession of your true nature." (Georges Oshawa)

"You must chew your drink and drink your foods." (Gandhi)

The Bigger The Front-The Bigger The Back

DRINKS

less liquids = undiluted life

green tea (bancha)

6d

grain coffee (yannoh)

1/6

mu tea

1/6

iced tea

1/-

Check our board each day for special surprises like felafel, vine leaves, stuffed onions, corn on the cob, etc.

ONE GRAIN = TEN THOUSAND GRAINS

The Macrobiotic Restaurant
136A Westbourne Terrace
London, W.2
Tel. 01-723-7367

open 6:30p.m. till midnight
closed Mondays

Free Food available (Meal 1 or soup and bread)



that the nonvegetarians had higher serum cholesterol levels than the vegetarians.” As the degree of nonvegetarianism increased, serum cholesterol levels also increased.

4865. *British Vegetarian*. 1968. History of vegetarianism in North America. Sept/Oct. p. 396-98.

• **Summary:** Canada: In 1911 a small organization named the Food Reform League was formed in Toronto. Meetings were held at the home of Miss E.M. Budd. When World War I began, meetings were discontinued in favor of war work.

In July 1945 Professor Arthur Stevenson initiated discussions of the formation of a vegetarian society. Later in 1945 the Toronto Vegetarian Association was established. Membership, which cost \$2.00 a year, included a subscription to *The American Vegetarian*. The three presidents from 1945 to 1952 were Mr. F. Mathews, Mr. Don Scott, and Mr. Lee Pritzker. The Association's first newsletter began publication in 1954, edited by Mr. C. Pratt. An official charter was taken out in about 1955 in the name of the Toronto Vegetarian Association. In 1949 a Vegetarian Convention was held at Lake Geneva, New York, USA, and attended by several Canadians. After this the Canadian Vegetarian Union was formed. The membership began at 140 and gradually rose to about 600. The High Park Sanitarium was opened from 1907 to 1922. One Unit was founded in Calgary and another in Ottawa.

United States: Following the formation of the Vegetarian Society in Manchester, England, in 1847, the Rev. William Metcalfe was inspired to travel to America to start a similar society. He had emigrated to Philadelphia in 1817 with 41 fellow members of the Bible Christian Church, which had been founded in England by the Rev. W. Cowherd and Mr. Joseph Brotherton, M.P.; among its conditions of membership was abstinence from flesh foods and alcohol. Rev. Metcalfe held an exploratory meeting in New York in 1850.

Among the early advocates and practitioners of vegetarianism in America were Sylvester Graham, Dr. James C. Jackson, Horace Greeley, R.T. Trall, and Dr. John H. Kellogg.

One of the oldest societies still in operation is the Washington Vegetarian Society, which was organized in 1927. “The American movement is not large, but it is well served by its devoted members.

National organizations are: (1) The American Vegetarian Union, Inc., Duncannon, Pennsylvania. President: Dr. Jesse Mercer Gehman. Periodical: *American Vegetarian-Hygienists*, (2) American Natural Hygiene Society, Los Angeles, California. (3) Vegetarian Society, Inc., Hollywood, California. President: Dr. Pietro Rotondi. (4) Vegetarian Youth Movement, Los Angeles, California. c/o Dr. William A. Harris. (5) American Vegan Society, Malaga, New Jersey. Mr. H. Jay. Dinshah.

The addresses of the following local societies are given:

Boyes Hot Springs, California. Chicago, Illinois. Erie, New York. Los Angeles, California (Mr. A. Abramowitz). Dearborn, Michigan. St. Paul, Minnesota. New York City, New York. San Francisco, California (Mr. D. Murphy). Washington, DC.

4866. *British Vegetarian*. 1968. The Vegetarian Society's new headquarters. Sept/Oct. p. 399-400.

• **Summary:** “The Society has been very fortunate in acquiring *Parkdale*, Dunham Road, Altrincham, a gracious Cheshire residence in three and a half acres of delightful private parkland.” It is located midway between London and Edinburgh, Scotland. The buildings are worth an estimated £23,000 and the land about £9,000 an acre.

4867. Chen, Philip S.; Chen, Helen D. 1968. Soybeans for health, longevity, and economy. 3rd ed. South Lancaster, Massachusetts: The Chemical Elements. xii + 242 p. Nov. Illust. Index. 21 cm. 1st ed. 1956. [24 ref]

• **Summary:** This book is identical to the original 1956 edition, third printing. Address: 1. Prof. of Chemistry, Atlantic Union College, South Lancaster, Massachusetts; 2. National Science Foundation Fellow, Cornell Univ.

4868. Chen, Philip Stanley; Chen, Helen D. 1968. Soybeans for health, longevity, and economy. 3rd ed. St. Catharines, ONT, Canada: Provoker Press. ix + 242 p. Illust. Index. 21 cm. [24 ref]

• **Summary:** This is a reprint of the 1956 edition published by The Chemical Elements (South Lancaster, Massachusetts)—except that Appendix B has been updated using the 1961 Soybean Blue Book.

On the copyright page is a detailed print history of this book: Copyright 1956, 1962 Philip Chen. Second printing, April 1957. Third printing, June 1959. Second edition, Jan. 1962. Third edition, Nov. 1968. Second printing, July 1970. Third printing, July 1975. Address: 1. Head of the Chemistry Dep. and Chairman of the Div. of Biology and Chemistry, Atlantic Union College, South Lancaster, Massachusetts; 2. National Science Foundation Fellow, Cornell Univ.

4869. Róiz, José. 1968. [Rum with creosote]. *Revista Brasileira de Medicina* 25(11):748-51. Nov. [Por]*

4870. *SoyaScan Notes*. 1968. Chronology of soybeans, soyfoods and natural foods in the United States 1968 (Overview). Dec. 31. Compiled by William Shurtleff of Soyfoods Center.

• **Summary:** 1968, March. Saci, a liquid soymilk in chocolate and caramel flavors, launched by Coca-Cola Industrias Ltda. in Brazil. Indicates growing interest in commercial soy beverages in Third World countries.

1968, April. First Workshop on Soybean held in New Delhi by the Indian Council of Agricultural Research.

1968, April. *Aerobics* by Dr. Kenneth Cooper published. The book soon becomes a major force in America's new wave of interest in health, fitness, and jogging.

1968, May. Conference on Protein Rich Food Products from Oilseeds held by the USDA in New Orleans, Louisiana. Oilseed proteins are increasingly seen as the answer to the "protein crisis."

1968, May. *Ten Talents* self-published by Frank and Rosalie Hurd of Chisolm, Minnesota. An early vegan cookbook (using no meat, eggs, or dairy products) with many innovative soy recipes.

1968. *International Action to Avert the Impending Protein Crisis*, a United Nations publication, recommends soybeans as the single most promising protein source to close the "protein gap."

1968, Aug. Erewhon starts importing foods from Japan, initially from Muso Shokuhin (Osaka, Japan), then later by correspondence with Mr. Akiyoshi Kazama, who worked for an import/export company named Mitoku, which sold no food at that time. The initial orders include red miso (made by one of George Ohsawa's cronies) and natural shoyu made by Marushima. These soon become high-volume items.

1968. *Plant Foods for Human Nutrition*, a scientific journal, starts publication from the Vegetarian Nutritional Research Centre, Watford, Herts, England. Runs many articles on soy nutrition and on vegan diets.

4871. Carson, Gerald. 1968. Vegetables for breakfast and lunch and supper. *Natural History* 77:18-20, 24, 78-81. Dec. *

• **Summary:** An historical perspective, noting famous vegetarians and the philosophical basis of vegetarianism.

4872. Pickles, H. 1968. Are traditional fermented foods and lactic acid nutrition out of date? *British Vegetarian*. Nov/Dec. p. 520-25.

• **Summary:** Includes a discussion of soy sauce, Worcester Sauce, and miso, and of the writings of Dr. Johannes Kuhl (Professor, the Nuclear Research Institute in Rome), and O. Warburg (the Nobel Prize winner).

"In Asia, mould-enzymes are used to break down soya-beans rich in proteins, when making the spicy sauces [i.e., soy sauce]. The well-known Worcester Sauce is made from a Japanese recipe from the enzymes of soya beans with the same mould *Aspergillus orsae* [sic, *oryzae*] that is also present in correctly-prepared muesli."

Note: The last sentence is largely inaccurate. Worcester sauce is not made from a Japanese recipe—although it traditionally contained soy sauce.

4873. Passebecq, Andre. 1968. [Dietary reform and vegetarianism]. *Action de Pensee* 44(3-4):38-44. [Fre]*

4874. Capo, N. 1968. Cancer y vegetarianismo practico [Cancer

and practical vegetarianism]. Barcelona, Spain: Jaime Cancer, 1968. [Spa]*

4875. Fitzgerald, Pegeen. 1968. Meatless cooking: Pegeen's vegetarian recipes. Recipes arranged by Margaret Smith. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 207 p. Illust. 22 cm. *

4876. Froidl, Ilse. 1968. Die vegetarische Kueche: 350 Rezepte fuer gesunde Mahlzeiten... Mit ausfuerlichem Register [The vegetarian kitchen: 350 recipes for healthy meals... With a detailed index]. Munich, West Germany: Wilhelm Heyne Verlag. 175 p. Index. 18 cm. Series: Praktische Reihe. [Ger]

• **Summary:** On page 23 is a half-page, very positive introduction to soybeans. It contains the interesting word "Sojaspeisen" meaning "Soyfoods," and also notes that soybeans are valuable in both vegetarian and diabetic diets. Soy-related recipes include: Noodles with soy flour (*Spätzle mit Sojamehl*) (p. 135). Omelettes with soy flour (p. 135).

4877. Hahn, Emily. 1968. The cooking of China. New York, NY: Time-Life Books. 206 p. Illust. (many color photos). Index. 28 cm. Series: Foods of the World.

• **Summary:** Another superb work in this superlative series from the editors of Time-Life Books. This book is about cooking in China, where the author lived (in Shanghai), before the 1949 Communist revolution.

Contents: Introduction: The cooking of the world's oldest civilization. 1. An ancient and honorable art. 2. "Chinese cooking" in your own kitchen. 3. Secrets of savor and spice. A reverence for good food. 5. Oriental staff of life. 6. Gentle teas and strong spirits. 7. Feasts for festivals. 8. A cuisine for all continents.

China, the world's oldest existing civilization, has the world's most ancient cuisine—as well as one that is both great and profound (p. 6). When the Red Guards of China's Cultural Revolution appeared in the 1960s, they "attacked every symbol of what they regarded as bourgeois culture. Among the targets in Peking were the city's fine restaurants." In the process they destroyed much of China's culinary heritage—but only inside of China (p. 7). An article by Peggy Durdin in the *New York Times* was titled "Mao's great crime against cuisine" (p. 184). Chinese food is, of course, about life, but it is also about health, and it can resonate on numerous symbolic levels (p. 7).

The southern provinces of China, Fukien, Kwantung, Yunnan, and Kwangsi, enjoy tropical temperatures year round and more than 80 inches of rain. Here rice is the main crop. Yet China is a mountainous country, with 60% of its land at elevation 6,500 feet or higher; only 11% of its land can be cultivated (compared with 80% in the USA) (p. 10). Fukien, a coastal province to the south, makes the best soy sauce in China, and stewing is called "red cooking" because

of the color imparted by the soy sauce (p. 16, 42).

Vegetable oil is very important in China because the Chinese rarely use butter (p. 29). “For protein the Chinese depend heavily on the soybean, which has for this reason been called the cow of the East.” Soybean oil is used for cooking. Soybean milk is a good substitute for cow’s milk. And “doctors, even Western doctors—prescribe it for babies who cannot get mothers milk and are allergic to cow’s milk” [sic]. From soymilk one can make “bean curd, an exceptionally high-protein food known in China as ‘the meat without bones.’” Bean curd is made by curdling soybean milk with gypsum, then pressing the curds into pieces about 3 inches square by ½ inch thick. “The thickened curd skin [sic, yuba] is a food by itself, with a more concentrated flavor. Fermented bean curd [fermented tofu] tastes much like cheese.” Both soy and mung-bean sprouts are used in China, “In one form or another the soybean can be found in dishes eaten at every meal” (p. 29).

A two-page color photo spread and legend (p. 61-63) shows (numbered) basic Chinese ingredients, incl. “13. Fresh bean curd. 14. Dried bean-curd skin” [yuba]. Buddhist monks and nuns in China are strict vegetarians; special foods that simulate meat have been developed for them. The main ingredients in these dishes are bean curd and gluten. These include vegetarian “duck made from crisp bean-curd skin, colored and shaped to look like the bird’s flesh” and “chicken roll in *hoisin* sauce, the ‘chicken’ made of soft soybean curd” (p. 64, 67, 70).

Note 1. This is the earliest English-language document seen (Oct. 2012) that uses the term “beancurd skin,” apparently to refer to yuba.

Note 2. This is the earliest document seen (Jan. 2014) that describes the use of yuba, or of tofu, to make meat alternatives.

A full-page color photo and legend (p. 74-75) shows (numbered) Chinese sauces and condiments, incl. “1. *Hoisin* sauce. 3. Soy sauce. 8. Yellow-bean paste, or thick bean sauce. 11. Fermented black beans. 14. Red bean [azuki] paste.” “Among the best known of Chinese seasonings is soy sauce, which was mentioned in several Confucian classics as early as the Fifth Century B.C.” [sic]. Other condiments made from soybeans are bean paste (for preserving and flavoring meat) and *hoisin* sauce (widely served with Peking duck). “It is said that the best grades of soy sauce can take as much as six to seven years of aging to reach perfection, and that the making of superb soy sauce requires ‘as much art in its preparation as good French wines’” (p. 74-75, 77).

The controversy over M.S.G. is discussed. “A really god Chinese chef considers it a questionable shortcut for giving taste to second-rate foodstuffs, but most Chinese cooks admit that its use in certain dishes is perfectly valid” (p. 77-78).

The emperor Chien Lung (1735-1796), 4th ruler in the Manchu [Qing] dynasty, wrote an *Ode to Tea* (p. 91). In China there is an intimate association between eating and

health (p. 91).

Recipes: “Steamed bass with fermented black beans *Tou-shih cheng hsien yu* (with “2 teaspoons fermented black beans,” soy sauce, Chinese rice wine, and shredded fresh ginger root, p. 104).

Most festivals (each with a feast) in China are based on events of agricultural importance; the two most important are New Years and the Moon Festival (p. 155, 162, 164-65). A Peking duck is “brought to the exact degree of plumpness and tenderness through force-feeding,” then roasted slowly, suspended by hooks, in a mud-lined oven “until the thick, fat skin becomes golden in color. This crackled skin is the choice part of the dish.” The skin, a piece of the meat, a spring onion, and thick, sweet *hoisin* sauce are served enfolded in a thin wheat-flour “pancake” (p. 158, 15).

The history of chop suey (unknown in China) and chow mein (had an honorable origin in China) are discussed (p. 178-79).

The first wave of Chinese to America came with the gold rush and transcontinental railway. Most were laborers from southern China. The first Chinatown in the USA was established in San Francisco (1850s), followed by New York City (Manhattan, 1870s). Most early American Chinese restaurants reflected their social status, serving inexpensive foods. In the early 20th century, as China’s Republican revolution was gaining momentum, a second wave arrived to study. These young people, also mostly from southern China, came from far more prosperous backgrounds than those in the 1st wave and they wanted better food. Restaurants were started or upgraded to suit their tastes. Thus, it “was the southern school of cookery that first spread over the world outside China” (p. 179).

China has three great regional cuisines: Cantonese (southern), northern, and Szechuan (p. 179). Six photos show “The Americanization of the fortune cookie: Assembly line at a factory in New York City’s Chinatown.” A two-page spread shows many of the “fortunes” found in fortune cookies (p. 195-97).

“A guide to ingredients in Chinese cooking” (p. 198-99) includes: Bean curd, fresh: Square. Bean-curd skin [yuba] (“Thin stiff sheets of dried bean curd. Sold by weight... {5 to 6 sheets weigh about 1 ounce}”). Bean sprouts (“Young sprouts of the mung bean”). Black beans, fermented (“Strongly flavored, preserved black soybeans.” Sold in cans or plastic bags). Brown bean sauce (“Thick sauce made from fermented yellow beans [huang dou = yellow soybeans], flour and salt. Sold in cans of 1 pound or more”). *Hoisin* sauce (“Sweet, brownish-red sauce made from soybeans, flour, sugar, water, spices, garlic and chili for use in cooking. Sold in 1-pound cans and up”). Oyster sauce (“Thick brown sauce with a rich flavor, made from oysters, soy sauce and brine”). Red bean paste (“Thick, sweet paste made from red soybeans” [sic, azuki beans]). Salted eggs and thousand-year eggs. Sesame seeds and sesame seed oil. Soy

sauce (“Pungent, salty, brown liquid made from fermented soybeans, wheat, yeast [sic, mold] and salt”). Vegetable steak (“A vegetarian food that looks like a small beefsteak but is made from wheat gluten. Sold in cans”). Address: Author, lives in England with her husband.

4878. Hillenius, D. 1968. *Tegen het vegetarisme* [Against vegetarianism]. Amsterdam, Netherlands: G.A. van Oorschot. 218 p. 20 cm. [Dut]

• **Summary:** The author was born in 1927.

4879. Hon, Hazel. comp. 1968. *Three week vegetarian menu*. Sydney, Australia: Published by the author. 88 p. 24 cm.

• **Summary:** This Seventh-day Adventist vegetarian cookbook uses lots of canned Adventist food products, gluten, and whole soybeans. The Four Basic Food Groups (p. 7) are fruits and vegetables, cereal and bread, protein (including legumes, cottage cheese, eggs, soy cheese, nuts, peanut butter, and various manufactured nuts, soybean and gluten products), and milk groups (“use milk or a suitable alternative such as soybean milk”).

A table titled “Seasonings” (p. 8) divides them into (1) Not irritating. (2) Slightly irritating. (3) Strongly irritating: Cloves, ginger, paprika (Hungarian). (4) Irritating, stimulating, harmful: Cayenne pepper, chili pepper, horseradish, mustard, pepper (black or white). (5) Seasoning herbs: Oregano, tarragon, chervil, sage, basil or sweet basil, bouquet garni, marjoram, rosemary.

A table (p. 9) lists “Goods obtainable at all Sanitarium health food shops” including gluten flour, soya flour, Soyagen (liquid or powder). Sanitarium canned foods: Nutmeat, Nutolene, Soya Beans, Vegetarian Sausages, Lima Beans. Worthington Foods: Soya Meat in tins. Chicken Style sliced. Chicken Style diced. Beef Style sliced. Beef Style diced. Loma Linda: Vegelona, and Linkettes.

Three weeks of menus and recipes are given. Soy-related recipes include: Soya nut loaf (p. 30). Soybean omelette (p. 65). Soya vegetable loaf (p. 70). Soya mayonnaise (p. 71). Soya oven croquettes (p. 82).

Note: This is the earliest document seen (Oct. 2004) concerning the work of Sanitarium Foods in Australia with soy. Address: 54 Castle Howard Road, Cheltenham, N.S.W., Australia.

4880. Jones, Dorothea Van Gundy. 1968. *The soybean cookbook: Adventures in zestful eating*. New York, NY: Arc Books, Inc. ix + 240 p. Foreword by Ruth Stout. Index. 21 cm.

• **Summary:** This lacto-ovo-vegetarian cookbook is identical to the original 1963 paperback edition by the same title except that this is a hardcover edition and the publisher is listed as Arc Books rather than Arco Publishing. The publisher’s address is the same. Address: Arlington, California.

4881. Kuriyama, Kiichi. 1968. *Shizen shoku no kôryoku* [The efficacy of natural foods]. Tokyo: Tokuma Shoten. 235 p. 18 cm. [Jap]*

• **Summary:** Discusses a natural foods, vegetarian diet. The author was born in 1889.

4882. Library of Congress. 1968. *Bibliographic records (books) from the Library of Congress catalog (PREM) on vegetarianism*. Washington, DC. 109 p. 28 cm. [350 ref]

• **Summary:** This is a printout in which the records are arranged roughly in reverse chronological order—with the most recent first, from 1968 to the 1890s. PREM stand for “pre-MARC” where “MARC” is the machine readable (computerized) catalog. For each entry is included most of the following: (1) The basic bibliographic record. (2) The Library of Congress (LC) call number and holding library within the LC (e.g. Orien Hind or Orien Japan). (3) Subject headings, e.g. Vegetarianism; Cookery, Ceylonese. (4) Added entries, such as joint authors. (5) Notes, such as “Romanized.” (6) LCCN (Library of Congress Cataloging No.). Address: Washington, DC.

4883. Mangold, Frieda. 1968. *Epicure: Livre de cuisine française végétarienne* [Epicure: The book of French vegetarian cuisine]. Paris: Aryana. 109 p. Illust. 23 cm. Revised and expanded by Pierre and Anne Martin. [Fre]

• **Summary:** Also discusses vegetarian cuisine according to Dr. Otoman Zar-Adusht Hanish. On the title page are two quotes: “Purity, the highest good” (Zend-Avesta). “Let your food be your medicine, and your medicine your food” (Paracelsus, ca. 1493-1541).

4884. Merrheim, Arthur. 1968. *La méthode d'alimentation mono*, par le Professeur Mono. 4eme edition [The mono-diet, by Prof. Mono. 4th ed.]. 92 Puteaux, France: Éditions des Trois Cyprès. 352 p. Portrait. 22 cm. [Fre]

• **Summary:** Advocates a simple vegan diet. The author lived 1867-1944.

4885. Nissenbaum, Stephen W. 1968. *Careful love: Sylvester Graham and the emergence of Victorian sexual theory in America, 1830-1840*. PhD thesis, University of Wisconsin at Madison. 296 leaves. 28 cm. *

• **Summary:** Pages 35-58 of this thesis give a good history of vegetarianism to 1830.

4886. Parker, Alfred J. 1968. *Our cook book for a happy and healthy life*. Vancouver, BC, Canada: Kabalarian Fraternal Organization. 233 p. Recipe index. Portrait. 22 cm.

• **Summary:** First copyrighted in 1967, this pseudo-vegetarian cookbook uses fish and shellfish in many recipes. Soy-related recipes include: Soya noodle & tuna casserole (with soya noodles, p. 103). Soya bean casserole (p. 123).

Soya beans (cooking hints, including use of baking soda, p. 171). Soya loaf (with soya flakes, p. 189). Soya bean casserole (p. 196-97). Address: Kabalarian Fraternal Organization, 1160 West 10th Ave., Vancouver 9, B.C., Canada.

4887. Plutarch, -. 1968. *Plutarch's Moralia* in fifteen volumes with an English translation by Harold Cherniss and William C. Helmbold. Cambridge, Massachusetts: Harvard University Press. See vol. 12, p. 492-533, 537-579. Also published in 1976 by Heinmann (London). *

• **Summary:** Plutarch, a Greek biographer and moralist, lived circa AD 46?–AD 120? Vol. 12 contains 3 essays relating to vegetarianism and animal rights. (1) “Whether land or sea animals are cleverer” (p. 309-479) discusses the reasoning powers and intelligence of animals, followed by a debate. Argues that animals’ sense experience would be meaningless unless they have the ability to remember, anticipate, plan, fear, and desire. Animals vary in intelligence and in sense of fellowship. They should be treated with justice, and humans must not harm them or be cruel to them. Dolphins are the most intelligent animal.

(2) “Beasts are rational” (p. 487-533) concerns Gryllus, once a Greek, who was turned into a pig by Circe. Odysseus tries to release various men who have been turned into animals by this spell but is spurned by the pig. Gryllus, who can still speak Greek, is questioned in dialogue: Which mode of existence would be chosen by one who has experienced both pig life and human life? Gryllus argues that animals’ virtues (courage, temperance, intelligence) are natural and genuine, whereas human virtues are products of convention and self-interest. Animals are better able to regulate their desires than men, do not enslave one another, and place the female in an equal position with the men. “I do not believe there is such difference between beast and beast in reason and understanding and memory, as between man and man.”

(3) “On the eating of flesh” (p. 535-79) explores the origins of meat eating, concluding that it arose not from necessity but from debauchery and insolence. Instead of asking why vegetarians (such as Pythagoras) abstain from flesh, we should ask why other humans do eat animals. Argues that flesh eating is unnatural and unnecessary for humans, and that it leads to spiritual coarseness, a disregard for life, and lack of compassion for other humans. For the sake of a little flesh, humans deprive animals “of sun, of light, of the duration of life to which they are entitled by birth.”

See also Plutarch’s essay “Rules for the Preservation of Health.” Also published in 1976 by Heinmann (London).

4888. Seventh-day Adventists. Food Service Improvement Committee. 1968. Dining delightfully: Tested recipes from Adventist hospital chefs. Washington, DC: Review and Herald Publishing Assoc. 159 p. Illust. (some color). 25 cm.

• **Summary:** This Adventist vegetarian cookbook is sponsored by the Medical Department of the General Conference of Seventh-day Adventists, and the Seventh-day Adventist Hospital Association. The entrees in this book use lots of meatlike products (many of which contain soya) manufactured by Seventh-day Adventist food companies. These products include: Worthington White Chik (frozen). Nuteena. VegeBurger. Wham. Bac-O-Chips. Smoked Chipped Prime. Worthington Prime (chipped, smoked [frozen]). Battle Creek Vegetable Skallops. Loma Linda VegeCuts.

4889. Smith, D. Howard. 1968. Chinese religions. London: Weidenfeld and Nicolson. *

4890. Székely, Edmond Bordeaux. 1968. The Essene Gospel of John. Berkeley, California: Shambala Publications, Inc. *

• **Summary:** The uniform title is: Gospel of peace of Jesus Christ by the disciple John.

4891. Thomsen, Nora. 1968. Sund mad [Healthy vegetarianism]. Odense, Denmark: Dansk Bogforlag. 247 p. Illust. Index. 16 plates. 25 cm. [Dan]

• **Summary:** In this Danish vegetarian cookbook, soy-related recipes include: Sojagroed (with soy flour, p. 15-16). Sojapostej (with soy flour, p. 29). Veg. postej (p. 29). Sojamayonnaise uden aeg (with Sojagen [Soyagen] soymilk powder). Sojaboennesalat (Soybean salad, with cooked soybeans, p. 37). Sojaboennesuppe (Soybean soup, p. 65). Sojaboenneretter (p. 88). Sojasteg (p. 88). Sojafrikadeller (p. 89). Sojaboenner naturel. Glutenretter: Fremstillig af gluten (p. 89-90). Sojaost (with Sojagen soymilk powder, p. 118). Sojamælk (with Sojagem soymilk powder, p. 201). Address: Denmark.

4892. Tolstoy, Lev Nikolayevich (Count). 1968. The first step: An essay on the morals of diet. In: The Complete Works of Count Tolstoy, translated by L. Wiener. New York: AMS Press. See vol. 19, p. 365-409. *

• **Summary:** In this essay, Tolstoy characterizes vegetarianism as the first step toward moral perfection. It was first published in 1893 in Russian as the introduction to the Russian edition of Howard Williams’ *The Ethics of Diet*.

4893. Verband schweizerischer Kneippvereine. 1968. Gsundi Choscht: Wegweiser zu naturnaher Ernaehrung [Healthy food: Guide to food that is close to nature]. Winterthur, Switzerland: Verband schweizerischer Kneippvereine. 84 p. 25 cm. Auslieferung: Frl. A. Thalmann, Dussnang. [Ger]

• **Summary:** A book of vegetarian menus.

4894. Vithaldas, Yogi; Roberts, Susan. 1968. The yogi cook book. New York, NY: Crown Publishers, Inc. (Pyramid Books). 137 p. Illust. 22 cm.

• **Summary:** A vegetarian cookbook. The recipe for almond milk (p. 125) notes: "As champagne is to the Frenchman, so almond milk is to the Indian."

4895. Wahi, P.N. 1968. The epidemiology of oral and oropharyngeal cancer: A report of the study in Manipuri District, Uttar Pradesh, India. *Bulletin of the World Health Organization* 38(4):495-521. [Eng; fre]

• **Summary:** "Records of the Sarojini Naidu Medical College Hospital, Agra, India, suggested that there was a much higher endemicity of oral and oropharyngeal cancer in Mainpuri district, a rural area about 75 miles (120 km) from Agra City, than there was in Agra district itself. It was decided in 1963 to set up a complete cancer registry in Mainpuri district, based on the Sarojini Naidu Medical College and in association with the WHO International Reference Centre for the Histopathological Nomenclature and Classification of Oropharyngeal Tumours, which would, among other duties, undertake a study of the epidemiology by means of an intensive field-programme in the area. The epidemiological survey was carried out between March 1964 and September 1966. All factors considered to have any relevance to the disease were surveyed and particularly strong correlations were discovered between the prevalence of oral cancer and the use of local tobaccos (adulterated to a greater or lesser extent with various other materials), especially for chewing but also for smoking. There was also some correlation between prevalence of oral cancer and the use of certain alcoholic drinks. A number of other factors, most probably influencing or modifying the use of tobacco and alcohol, were found to be significant also." Address: Prof. of Pathology, Sarojini Naidu Medical College, Agra, India.

4896. Worthington Foods, Inc. 1968? Tomorrow's Foods Today. Worthington, Ohio. 19 p. Undated. 28 cm. [3 ref]

• **Summary:** Contents: Message from management. Tomorrow's Foods Today (the company slogan). Research and development department, W.E. Hartman, director. Production department, Sam Brown, manager. Sales department, W. Kenneth Case, manager. The Worthington line. Engineering department, B.J. Knecht, chief engineer, B.L. Knecht, assistant engineer. Data processing department, John Dalton, manager. Credit and traffic, Al Foster, manager. Advertising department, Michael A. Jones, manager, James Converse, art director. Purchasing and office management, Luther Lyle, manager. Personnel department, Kenneth Innocent, manager. Accounting department, Richard Waters, manager. The future. The wonderful Choplet. Board of directors: James L. Hagle (chairman), Warren E. Hartman, Allan R. Buller, George T. Harding, III, M.D., Warren G. Harding, M.D., George E. McKay, Harrison Evans, M.D.

A color photo shows each of the products in the Worthington line. All are canned, except those followed by an asterisk: Cutlets, Fry Sticks, Vegetable Skallops,

Sandwich Spread, Chili, Vegetarian Luncheon Slices*, Kaffir Tea, Soyameat, Vegetarian Dinner: Salisbury Steak Style*, Soyameat: Diced Chicken Style, Choplets, Vegetarian Pie: Chicken Style*, Vegetarian Dinner: Chicken Style*, Holiday Roast*, Prosage: Breakfast Treat*, Vegetarian Luncheon Slices: Smoked Beef Style*, Vegetable Steaks, Numete, Vegetarian Luncheon Slices: Use Like Corned Beef*, Soyameat: Diced Beef Style, Breeding Meal: Fry and Loaf Mix, Vegetarian Dinner: Ham Style*, Soyameat: Beef Style Slices with Gravy, Soyameat: Sliced Chicken Style, Meat Loaf Mix*, Veja-Links, Soyamel: All Purpose, Saucettes, Infa-Soy, Soyamel: Banana Beverage, Fortified Soyamel: A Powdered Soy Milk. The section titled "The future" is prophetic. "Since 1962 Worthington Foods has been growing in sales by nearly 20 percent a year. This is significant but modest in comparison to what is coming. For in our opinion the growth of the vegetable protein industry very shortly will be astronomical. The reasons are fairly simple.

"First, these new foods not only taste good. They are nutritionally sound.

"Second, vegetable protein foods offer significant economies over traditional meats. When grazed, an acre of land offers approximately 43 pounds of protein. Plant that same acre to soybeans and the yield is about 450 pounds of protein. The economic advantages of vegetable proteins are widening rapidly today. They will continue to widen.

"Third, vegetable protein foods are more convenient, and convenience foods will soon dominate the food business. No long hours of marinating, basting, of baking are necessary with these new foods. No skin to peel or bones or fat to cut out. With vegetable protein foods, taste and tenderness are controlled. The housewife or chef need only heat and serve.

"A fourth reason why the growth of this industry is going to be enormous shortly is because of the protein shortage in the world. The U.S. Department of Agriculture recently pointed out that even in the United States, 'Future protein needs must be met by chemically nurtured and protected plant materials. They certainly cannot be met by animal protein.'"

Note 1. This brochure contains an original illustration of each of the men mentioned above. Note 2. All three dated footnotes at the end of this brochure are from the year 1967, and the latest is Dec. 1967. Address: Worthington, Ohio.

4897. Mehrotra, B.K.; Tandon, G.S.; Shukla, R.C. 1969. Study of gastric secretion with reference to pregnancy in Indian women. *Indian J. of Physiology and Pharmacology* 13(1):65-72. Jan. *

4898. Binding, George J. 1969. The soya bean—a vegetable full of body-building protein. *British Vegetarian*. March/April. p. 155-57.

• **Summary:** The "soya bean has the highest protein content

of any vegetable. As such it is God's gift to man and is a must for vegetarians. In the Far East it is known as 'the meat of the soil.'" The author spent many years in East Asia, where he studied the foods of the region. Soya beans can be used to make a wide variety of foods; the author briefly describes the following: Bean shoots [soy sprouts], soya bean milk, bean curd or vegetable cheese [tofu], yuba, natto, miso, soy sauce, and boiled whole soybeans.

Since World War II, America has become the largest producer of soya beans. Before that war, England was one of the largest importers of soya beans in the world. "All vegetarians should make certain of a sufficient daily intake of protein. There's no more effective and satisfying way of doing so than eating soya beans." Address: M.B.E.

4899. Breth, Fred E. 1969. Ersatz-foods: The danger ahead. *British Vegetarian*. March/April. p. 141-45.

• **Summary:** Writing in a critical tone, the author discusses the various products resembling meat and dairy products now available to American shoppers. "Turkey meat that has never held a feather and milk that has never been near a cow... These foods are making progress in markets around the world. Like the prospect or not, it is obvious we shall have to live with laboratory-bred proteins in the not-too-distant future." For more than a decade, food companies have been developing imitation animal proteins, based largely on soya bean proteins. Soya bean derivatives are being used to "stretch" low-cost meats.

"The American dairy industry has yet to find an answer to soya-protein based coffee whiteners, whipped cake toppings, cream-type and frozen desserts. The consuming public has fully accepted them some time ago—and likes them. Are synthetics a real threat to animal products? Expert opinion on this question is deeply divided." Mr. J.L. Hagle, president of Worthington Foods Inc. ("at present the major producer of 'synthetic foods'") believes that "Granted enough time, the relative efficiency of man-made foods will work in their favour."

"Professor C.O. Chichester, University of California, put it even more bluntly: '... the isolation of plant proteins and their processing into textured products may very well result in a major change in the eating habits of the world.'"

"'Meatless' meats, also called 'synthetic meats,' 'analogue meats' and 'textured meats' are made from isolated soya-protein (90 per cent. protein), which is a tasteless, odorless powder."

"Worthington Foods Inc. is already marketing about 30 different 'meat' items, including fried chicken, dried beef, meat loaf casserole, croquettes, chicken show mein, 'soymeat' sandwiches, sandwich spread, bacon bits and so on."

Experts predict plenty of competition in the field of "high-protein drinks" (H.P.D.s). Large companies like Monsanto (a chemical company), Pillsbury (a flour mill), and

Swift (a meat packer) have already entered this market. They are all aware of the success story of "Vita-Soy" [Vitasoy], "a straight, three per cent. protein soya-bean milk drink," which sells 60 million bottles a year and has captured 25% of the Hong Kong soft drink market; it sells for as little as 5 pence per bottle. And they are aware of a similar powdered soy protein drink [Saridele] which contains 18% protein and is being marketed successfully in Djakarta, Indonesia and was introduced in 1957; 300 tons/year are now being produced.

The author concludes that these new foods are a necessity from the viewpoint of global nutrition. Three other publications also used this term later in 1969.

4900. Dent, C.E.; Smith, R. 1969. Nutritional osteomalacia. *Quarterly J. of Medicine* 38(150):195-209. April. *

4901. Oliver, Cyril H. 1969. Some highlights in the history of the Vegetarian Cycling and Athletic Club. *British Vegetarian*. March/April. p. 152-53.

• **Summary:** Founded in 1888, this club has quite a history in the athletic world. The club won its first national record in 1895, and has captured 28 national and local competition records. Members of the club have been chosen many times—by *non-vegetarian selectors*—to represent the United Kingdom in the Olympic Games. Great member athletes include E.R. Voigt, Dave Keeler, Sid Ferris and many others.

4902. Róiz, José. 1969. Experiência com a 'Dieta Ideal.' [Experience with an 'Ideal Diet']. *Revista Brasileira de Medicina* 26(4):223-30. April. [Por]*

4903. Aries, Vivienne; Crowther, J.S.; Drasar, B.S.; Hill, M.J.; Williams, R.E. 1969. Bacteria and the aetiology of cancer of the large bowel. *Gut* 10(5):334-35. May. [14 ref]

• **Summary:** "In a study designed to discover whether the frequency of large bowel cancer could be related to the bacterial flora of the bowel, the faeces of healthy English and Ugandan adults were compared bacteriologically. The faeces from the English subjects contained significantly more bacteroides and bifidobacteria but fewer streptococci and lactobacilli than those from the Ugandans. Bacteroides are very active in the degradation of bile salts and it is suggested that they might produce carcinogens." Address: Bacteriology Dep., Wright-Fleming Inst., St. Mary's Hospital Medical School, London [England].

4904. Gentry, Robert E.; Connolly, Eleanor M. 1969. Fabricated foods. *Stanford Research Institute, Report* No. 374. 16 p. May. (Menlo Park, California, and Zurich, Switzerland).

• **Summary:** This is subtitled "A research report by the Long Range Planning Service." Contents: Executive summary. Scope and definitions. Present status and outlook: Changes in product mix, changing technology. Impact on

food processing industry: Markets, marketing strategies, processing, research and development. Impact on food service industry. Impact on food wholesalers and retailers. Impact on flavor technology. Impact on packaging materials. Impact on agriculture: Meat and poultry, dairy products, oilseeds, grains. Impact on petroleum, natural gas, and coal. Boxes: New protein sources. Approval by the Food and Drug Administration (FDA). Representative groups of companies developing new sources and forms of food. Examples of fabricated foods—1980.

This report predicts that sales of fabricated foods in the USA will increase from about \$1,500 million in 1969 to approximately \$7,000 in 1980, but will still account for only 5% of total sales of the food processing industry. The primary impact during the 1970s will be on convenience, snack, and other specialty foods.

“Sales of meat, seafood, and poultry analogs amounted to only about \$2.5 million in 1966. Worthington Foods and Loma Linda Foods were the major suppliers to a primarily religious and vegetarian market. In the past few years, several major food companies have entered the market and sales have risen to an estimated level of \$10 million. As flavor and texture improve, 1980 sales will soar to \$1,500 million to \$2,000 million.” The foodservice industry will be a prime outlet for the new products.

The most important food analog in America today is margarine. Among dairy foods, margarine accounts of about 66% by volume of the butter market, nondairy whipped toppings have about 60% of the whipped cream market, and coffee whiteners have about 35% of the cream market. In terms of sales: In 1968 sales of margarine are \$475 million out of \$1,150 million (41%) for the total butter and margarine market. By 1980 this is predicted to increase to \$750 million out of a total \$1,250 million (analogs will have 60% of the total market). Sales of coffee whitener are \$30-35 million out of \$85-100 million (35%) for the total coffee cream and coffee whitener market. By 1980 this is predicted to increase to \$100 million out of a total \$130-150 million (71%). Sales of nondairy whipped topping are \$25 million out of \$40-50 million (55.5%) for the total whipped cream and nondairy whipped topping market. By 1980 this is predicted to increase to \$50-60 million out of a total \$80-100 million (61%). Sales of filled and imitation milks are \$3-4 million out of \$3100-3200 million (0.11%) for the total milk and imitation milk market. By 1980 this is predicted to increase to \$600 million out of a total \$3800-4000 million (15%, the biggest percentage increase). Sales of mellorine and other “frozen desserts” are \$45 million out of \$1200-1300 million (3.6%) for the total frozen dessert market. By 1980 this is predicted to increase to \$80-90 million out of a total \$1500-1700 million (5.3%).

A table (p. 5) titled “Soy Protein Products” discusses soy flour and grits, soy protein concentrate, and soy protein isolate, describing briefly the protein content, processing,

price per pound, 1967 U.S. consumption, and applications. In 1967 soy flour and grits sold for \$0.075/pound and 105-110 million pounds were consumed. Soy protein concentrate sold for \$0.18/pound and 17-30 million pounds were consumed. Soy protein isolate sold for \$0.37/pound and 22-35 million pounds were consumed.

Page 10 lists representative companies developing new sources and forms of food. For each, the company name, city, state, and product name or names are given. Companies selling soy protein products include Archer-Daniels-Midland (Minneapolis, Minnesota), Bryan Bros. Packing Co. (Subsidiary of Consolidated Foods Corp, Chicago, Illinois), Central Soya Co., General Mills Inc. (Minneapolis), Griffith Laboratories, Inc. (Chicago), Loma Linda Foods (Riverside, California), Ralston Purina Co., Swift & Co. (Chicago), H.B. Taylor Co. (Chicago), USDA (“Developing edible forms of soybean protein”), and Worthington Foods, Inc. (Worthington, Ohio).

Note: This is the earliest document seen (Aug. 2002) containing statistics on the meat alternatives industry or market—by geographical region. Address: 1. Senior economist; 2. Industrial economist, Stanford Research Inst., Menlo Park, California 94025. Phone: 415-326-6200.

4905. *Tomorrow's Foods for Today's Homemaker*. 1969-1977. Serial/periodical. Worthington, Ohio: Worthington Foods, Inc. Vol. 1. May/June 1969. Frequency: Bi-monthly. *
• **Summary:** Continues: *Tomorrow's Foods Today*. Continued by: *Tomorrow's Foods* (which existed in summer 1986), then by *The Healthy Appetite*, which started in Feb. 1992. Talk with Worthington Foods. 1992. April 8. The company has kept only scattered issues of this bi-monthly publication. Address: Worthington, Ohio.

4906. Fernando, W.S. 1969. Ahimsa Week 45th year (Letter to the editor). *British Vegetarian*. May/June. p. 216, 218.
• **Summary:** Points out that the Ahimsa Movement was organized by the author and co-workers on a small scale on 1 May 1925. Since then it has made gradual progress and spread to 42 countries. Its main objectives are to propagate observance of Ahimsa Week and to banish the slaughter of cattle in Ceylon. Three precepts have to be observed during Ahimsa Week: 1. To refrain from killing. 2. To take only vegetarian diet. 3. To give rest to animals from 11:30 a.m. to 1 p.m. and to refrain from traveling in vehicles drawn by animals during that time. In addition, please plant as many fruit trees as possible on the morning of May 1. Address: Ph.D., Principal, Universal College, Panadura, Ceylon.

4907. Storm, Mike. 1969. The new-generation vegetarians. *British Vegetarian*. July/Aug. p. 366-67.
• **Summary:** “With hardly more sound than the rustle of an opening lettuce leaf, a quiet transformation seems to be taking place in vegetarianism—the whole image of the

movement is changing dynamically. Although there is a general swing towards food reform, the most heartening sign is the large proportion of young people setting their elders an example."

The young people seem to have an almost instinctual affinity for vegetarianism. Many also abstain from smoking and from drinking alcohol. Many are also deeply concerned with ethical issues. The author then describes a young cabaret artiste named Iris Chapple as an example of the new-generation vegetarians.

It is easier to be a vegetarian in America than in England. "They're organised for food reform out there." "As so often seems the case, spiritual awakening seems to come with vegetarianism."

Note: This article describes a crucial, defining moment when a new wave of vegetarianism is beginning among young people in the Western world, and being discovered by older members of the last wave.

4908. Wynne-Tyson, Esmé. 1969. "Fruitlands." *British Vegetarian*. July/Aug. p. 373-75. [3 ref]

• **Summary:** A description and history of the short-lived American vegetarian (actually vegan) and spiritual/transcendentalist community started by Amos Bronson Alcott in 1843 in New England on a farm donated by Charles Lane. A tragic failure, it lasted only 6 months. No animal substance—neither flesh, fish, butter, cheese, eggs, nor milk—was allowed to be used at Fruitlands. Amos Bronson Alcott was the father of the famous American novelist, Louisa May Alcott (lived 1832-1888), author of *Little Women* (1868), *Little Men*, and other books for and about children. "His life may be said to have been an outstanding case of seeking first the Kingdom of God and having all other, temporal, things added. An idealist and visionary, he remained true to his very exalted vision in spite of opposition, criticism, penury and ridicule, and in his later years the "other things" were added to him, chiefly through the payment of all his bills by his famous daughter, Louisa, who admitted herself that he and her family had provided the copy for her renowned best-seller by *living* the story she afterwards told." He performed what he regarded as his God-sent mission without fear of the consequences.

Note: In 1960 Esmé Wynne-Tyson lived in Selsey, Sussex, England. Address: England.

4909. Khanduja, P.C.; Agarwal, K.N.; Taneja, P.N. 1969. Haematological values of school children in different socio-economic groups. *Indian Pediatrics* 6(9):577-87. Sept. *

4910. Linnell, J.C.; MacKenzie, Heather M.; Wilson, J.; Matthews, D.M. 1969. Patterns of plasma cobalamins in control subjects and in cases of vitamin B-12 deficiency. *J. of Clinical Pathology* 22(5):545-550. Sept. [17 ref]

• **Summary:** Note: This is the earliest English-language

document seen (Nov. 2020) that uses the word "cobalamins" (or "cobalamin") in connection with vitamin B-12. Address: Dep. of Clinical Pathology, Westminster Medical School, London, and the Medical Research Council Clinical Genetics Research Unit, Inst. of Neurology, London.

4911. Maini, N.S.; Ramanamurthy, G.V. 1969. Soybean will augment vegetable oil resources. *Indian Farming* 19(6):14-15, 17. Sept. Series 2.

• **Summary:** Peanut oil is India's main industrial oil. In the USA, 80% of soybean oil is used for edible purposes and 20% for industrial purposes. The latter uses include manufacture of paints, varnishes, soaps, polyamide resins, etc.

Cultivation in India: Soybean is not a new crop to India. It has been cultivated in northern hill regions for several decades, though primarily as a pulse crop. Farmers of south Madhya Pradesh and adjoining areas of Maharashtra have also been growing soybean on a small scale. An ad-hoc estimate made in 1958 puts the area under soybeans as 17,500 hectares with a production of about 6,000 tonnes. The lack of progress in the cultivation of soybean appears to be due to the low yield potential of the varieties available in India, coupled with their long growing season, lack of a steady market, and absence of processing facilities. But recently, this situation has begun to change. As a result of experiments conducted at various research centres in the country, especially at the Uttar Pradesh Agricultural University at Pantnagar, and the Jawaharlal Nehru Krishi Vishwa Vidyalaya Jabalpur, several varieties imported from the USA have been found to have high yield potential, and some of them also have a short growing season. Under the All-India Co-ordinated Research Project on Soybeans, trials are being conducted with imported soybean varieties at 10 different centers in the country, with promising results. A steady demand for soybean meal has developed for use in antibiotics and in the high protein food industries, while the oil could be used by the vanaspati industry. India is one of the largest producers of oilseeds in the world. On average, soybean gives the highest yield of oil per unit area per day. Growing soybean would save valuable foreign exchange stimulate industrial use of soybean oil and meal, and spread out the demand for different oil, avoiding undue pressure on any particular crop. Why, then, has soybean oil not yet caught on? One reason is the peculiar flavor that develops in soybean oil on aging. Address: 1. Director, Regional Office, Oilseeds Development, Hyderabad, India; 2. Deputy Director.

4912. Prestbo, John A. 1969. Meatless 'meats': Several firms develop soybean-based copies of beef, pork, chicken. Some now on market mixed with real thing; low cost, high-protein food is aim. Questions about taste, labels. food aim. *Wall Street Journal*. Oct. 2. p. 1, col. 1 and p. 21, col. 4.

• **Summary:** Discusses soy-based “pork, beef, and nuts” made by 6 U.S. companies including ADM, General Mills, Swift & Co., Worthington Foods, and Ralston Purina Co. Americans are eating more of these meat analogs than they may realize. “Soup mixes, canned stews and chili, frozen ravioli and prepared, frozen hamburger patties are among a growing number of grocery store staples that now contain relatively small amounts of flavored, textured soybean ‘meats’ along with real meat. In many instances, the only mention of the analogs on the labels of these convenience foods is in the fine-print list of ingredients. Analogs also are being tested in restaurants, factory cafeterias and institutions.”

“Since last year, the New York State Department of Mental Hygiene has been adding General Mills Inc.’s meatless crumbled ‘beef’ and diced ‘ham’ and ‘chicken’ to meals for its 90,275 patients in 49 institutions.”

Sales of soy-based analogs this year are estimated at \$10 million and growing fast, up from about \$3 million 5 years ago. “One study conducted by a West Coast research firm forecasts sales of \$1.5-\$2 thousand million for the products by 1980, which would equal 5-6% of the meat and poultry market now projected for that year.”

“One of the first products to use analogs, Skippy Peanut Butter with Smoky Crisps (simulated ‘bacon’ bits), was dropped last year after little more than a year in test markets.”

“Last year a cattlemen’s convention innocently devoured a banquet entree of ‘meat loaf,’ only to be jolted later by a speaker who told them they had eaten soybeans, not beef.”

“Right now, most meat analogs retail for as much or more than the real meat they imitate. But eventually analogs’ biggest attraction is expected to be low cost—roughly half that of trimmed, boned and cooked real meat.”

Extruded soy “meats” wholesale for an average of \$0.35/lb., while those made from spun soy protein fibers range from \$0.45 to \$0.80/lb. General Mills is building its first meat analog plant at Cedar Rapids, Iowa. Worthington Foods makes a bacon analog named Stripples, which sells for \$0.79 per half pound package. “Worthington is also developing meatless breakfast sausages with similar characteristics which it plans to call Sizzles.

“Other food makers are trying different approaches to using analogs. Nalley’s Fine Foods division of W.R. Grace & Co. is test-marketing Meat Mate, a package containing dehydrated, textured soy particles. When mixed with a pound or more of ground meat and some water, the particles expand, extending the meat weight by up to 50%. Different types of Meat Mate contain various spices.” Other products include Wham, Bac-Os, and Bac’n.

4913. *British Vegetarian*. 1969. Transfer to the new Society. Sept/Oct. p. 447. [3 ref]

• **Summary:** The UK’s two national vegetarian societies,

The Vegetarian Society, and the London Vegetarian Society (formed in 1888), have merged into a single organization named “The Vegetarian Society of the United Kingdom Ltd.” Mr. N. John le Grice (whose photo is shown) is Chairman of the Council. Note: The merger apparently was finalized on 1 October 1969, though a document shown here is dated 1 September 1969.

4914. *British Vegetarian*. 1969. Plantmilk. Sept/Oct. p. 461-63.

• **Summary:** In 1956 when the Plantmilk Society was formed, one of its main objectives was to try to find a humane alternative to cow’s milk, so that vegetarians could be “released from association with the slaughter and unpublicised suffering caused by dairy farming... Put the bull to the cow, and when the calf comes, kill it—so we can have the milk.” After years of research, with the guidance of nutritional experts, Plantmilk Ltd. was formed to make this milk, and in 1965 it made and sold its first cans of Plantmilk. Now, four years later, what is the status of the company and its products?

First, distribution of plantmilk has been extended throughout the UK and a start has been made on exports. Second, the taste and acceptance of the product have been improved by stages. Third, the medical value of using plantmilk to treat children or adults with allergies to cow’s milk is becoming more widely recognized. However it is the ethical question which must most appeal to the convinced vegetarian—especially in this age of factory farming. A “meat-milk complex” has developed.

“Plantmilk Ltd. is a tiny, embryonic organisation which needs the help of every vegetarian if it is to survive.” Three television documentaries have featured plantmilk, and it has been the focus of articles in newspapers and magazines worldwide. “What is missing so far is sufficient support from a sufficient number of users.” Sales during the fiscal year just ended are up 30% over the previous year. This growth rate must be maintained and increased.

Photos: Inside the plantmilk factory, where a gleaming pile of cans is ready for the next batch of milk. Mr. William Stark, Production Manager, examines the color of the milk while Mr. John Cross watches the “mechanical cow.” Mr. Leslie Cross, Managing Director of Plantmilk Ltd., and William Stark drink a toast, each holding high a glass of plantmilk.

4915. *British Vegetarian*. 1969. First president: Dr. Gordon Latto. Sept/Oct. p. 493.

• **Summary:** A large photo shows Dr. Latto who was elected as the first President of The Vegetarian Society of the United Kingdom. He is the eldest member of a large family group of doctors and surgeons. He was President of The Vegetarian Society (Manchester) from 1960, when he succeeded Mr. W.A. Sibly.

4916. Oliver, Cyril H.; Keeler, Philip; Lee, Sam. 1969. Fastest: Our athletes set the pace. *British Vegetarian*. Sept/Oct. p. 466-69.

• **Summary:** About the accomplishments and records of British vegetarian athletes. A photo shows the first two. Shelagh Ratcliffe is a woman who has won numerous gold medals set many European records in the 440 yard individual medley and 220 yard freestyle.

Bill Pickering, age 48, is a famous Channel swimmer. After conquering the English Channel (from England to France) in record time, he set a new record in crossing the Bristol Channel, from Penarth (Glamorgan) to Weston-Super-Mare. It was the first crossing by any swimmer in 40 years, and he beat the previous record by 15 minutes.

Ron Franklin, in the 40-50 age group, is a long-distance runner from Wales. He won the Welsh Marathon Championship five times in a row from 1960 to 1964. He also won the Welsh 6 mile track title 4 times and his record still stands.

4917. Arnold, Martin. 1969. Thanksgiving, 1969: Frolic, worship; Feast and fast. *New York Times*. Nov. 28. p. 32.

• **Summary:** Yesterday was Thanksgiving across America, but people celebrated it in many different ways. The section titled "Opposition to exploitation," begins: "The Vegetarian Society of New York held its 38th annual [i.e., since about 1931] Thanksgiving dinner, with 108 persons in attendance, at the Pinetree Restaurant, 104 West 38th Street. The menu consisted of a vegetable roast, steamed potatoes, baked potatoes and a whole-wheat apple and pumpkin pie. 'We don't believe that people should exploit animals,' said Murray Mickenberg, the society's treasurer. 'Were opposed to fur coats, hunting, fishing and war.'"

4918. *Soybean Digest*. 1969. The soy foods companies: Worthington Foods (Document part). Nov. p. 44.

• **Summary:** "Worthington Foods at Worthington, Ohio, is a foremost producer of some 55 vegetable protein foods, including vegetarian entrees, meatless meats, and milks. Many simulate meat, fish, fowl, or nuts. They have been on the scene only since 1962.

"Worthington's vegetable protein foods are marketed frozen, dehydrated, or canned, or as an ingredient in other foods. Since 1966, Worthington Foods has manufactured its own spun protein, which it formerly purchased from Ralston Purina Co., for its meatless meats."

4919. Eastwood, Martin. 1969. Dietary fibre and serum-lipids. *Lancet* ii(7632):1222-24. Dec. 6. [4 ref]

• **Summary:** In a community of 28 Cistercian trappist monks, all of whom were lacto-ovo vegetarians, the author studied the effect of changing the fiber content of the diet on the serum triglycerides and total cholesterol levels. The monks

lived south of Edinburgh, Scotland. Raising the cereal-fiber content of the diet had no effect on serum cholesterol. In the control group, whose dietary fiber came only from non-cereal vegetables, the serum cholesterol level dropped initially, then began to increase after 8 weeks. Men who reduced their fiber intake complained of constipation and lost weight. Address: Present address: Wolfson Labs., Gastro-Intestinal Unit, Western General Hospital, Edinburgh EH4 2XU [Scotland].

4920. Crawford, Michael. 1969. Dietary prevention of atherosclerosis (Letter to the editor). *Lancet* ii(635):1419-20. Dec. 27. [1 ref]

• **Summary:** The carcass of a domesticated animal contains about 25% fat compared with only 5% fat in free-living animals. Address: Nuffield Inst. of Comparative Medicine, Zoological Society of London, London N.W. 1.

4921. American Vegetarian Union. 1969. New vegetarian society. USA.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From American Vegetarian Union (Dr. Jesse Mercer Gehman, President). Address: USA.

4922. Association Vegetarienne de France [Vegetarian Association of France]. 1969. New vegetarian society. France.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Association Vegetarienne de France (Vegetarian Association of France, Mr. Louis Pemmerolle, general secretary). Address: France.

4923. Banks, Edward T. 1969. A vegetarian mecca. *British Vegetarian*. Nov/Dec. p. 578-79.

• **Summary:** The author describes his visit to the Lima Organic Farm at Latem, St. Martin, near Ghent. Almost everyone there is a "vegetarian wholefooder." Lima is a company with great integrity and experience in the field of whole foods and health foods. Lima is run by Mr. Pierre Gevaert, whose wife is Annette. The Lima business developed from the organic farm of M. Edgar Gevaert, a distinguished and prolific Belgian painter who died a few years ago. Edgar's gentle widow, Mlle. Gevaert-Minne, and one of their daughters, Celine, still live in the ancient Gevaert home.

4924. Bombay Vegetarian Society (The, India). 1969. New vegetarian society. Bombay, India.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From The Bombay Vegetarian Society (India, Mr. M.L. Somani, President). Address: Bombay, India.

4925. British Vegetarian Youth Movement. 1969. New vegetarian society. England.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From British Vegetarian Youth Movement (Miss Avril Kennard, Secretary). Address: England.

4926. Ceylon Vegetarian Society. 1969. New vegetarian society. Ceylon.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Ceylon Vegetarian Society. Address: Ceylon.

4927. Deutsche Vegetarier Union [German Vegetarian Union]. 1969. New vegetarian society. Germany.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Deutsche Vegetarier Union (German Vegetarian Union, Mr. Helmut Rall, General Secretariat). Address: Germany.

4928. Gregor, O.; Toman, R.; Prusova, F. 1969. Gastrointestinal cancer and nutrition. *Gut* 10(12):1031-34. Dec. [25 ref]

• **Summary:** This paper was the first to postulate a causative relationship between the intake of animal protein and the frequency of bowel carcinogens. Address: First Medical Dep., University Hospital, and the Research Inst. of Trade, Prague, Czechoslovakia.

4929. Kahler de St. Innocent, Woodland. 1969. Vegetarians from an international outlook. *British Vegetarian*. Nov/Dec. p. 572-74.

• **Summary:** In 1969, near the end of May, the first *Semana de Vegetarianismo* [Week of Vegetarianism] was held in Barcelona, Spain. The author was invited to speak at the opening and he spoke against the military-industrial complex and in favor of greater respect for life along the non-violent lines of vegetarianism.

Today the vegetarian way of life is spreading as it never has before. The new Federacion Vegetariana Espanola [Spanish Vegetarian Federation] is a typical example. Address: President, International Vegetarian Union.

4930. Lampkin, Beatrice C.; Saunders, E.F. 1969. Nutritional vitamin B-12 deficiency in an infant. *J. of Pediatrics* 75(6):1053-55. Dec. [6 ref]

• **Summary:** Describes a case of megaloblastic anemia, caused by vitamin B-12 deficiency, in the 10-month-old infant being breast-fed by its strict vegetarian mother. The mother had received a supplement of vitamin B-12 during pregnancy but not thereafter. Address: Dep. of Pediatrics, Univ. of Cincinnati, The Children's Hospital, Cincinnati, Ohio.

4931. Lightowler, Ronald M. 1969. Return to unity. *British Vegetarian*. Nov/Dec. p. 547-56.

• **Summary:** Britain's national vegetarian movement divided in 1888 with the formation of the London Vegetarian Society. This year, on 1 Oct. 1969, the breach was effectively healed with the establishment of The Vegetarian Society of the United Kingdom [VSUK]. The amalgamation celebration, a dinner and dance, was held at the Piccadilly Hotel, Manchester, on Saturday Oct. 4, which is as St. Francis' Day and World Day for Animals. The final annual meeting of The Vegetarian Society was held in the same hotel earlier in the day. 160 people sat down at the dinner, which was presided over by Dr. Gordon Latto, first President of the new Society. Other speakers included Mr. Cyril H. Oliver, Deputy President, and Mr. John N. le Grice.

Greetings and best wishes were sent (and published) from Vegetarian Societies and famous people from around the world, including De Nederlandse Vegetariërsbond (The Dutch Vegetarian Society, Mrs. W. Eikeboom), The Vegetarian Society of South Australia (Mrs. Fearnside), Toronto Vegetarian Association (Miss Ruth Playle), American Vegetarian Union (Dr. Jesse Mercer Gehman, President), Vegetarier-Union Deutschland (Vegetarian Union of Germany, Mr. Geo. Hiller), Deutsche Vegetarier Union (German Vegetarian Union, Mr. Helmut Rall), Das Vegetarisches Universum (a large reform newspaper), Societe Vegetarienne de Geneve (Vegetarian Society of Geneva, Switzerland, Mr. Henri J. Langner, President), Societa Vegetariana Italiana Perugia (Italian Vegetarian Society of Umbria, Rag. Erminio Fioriti, Secretary. Note: Perugia is the capital of Umbria, an autonomous region in central Italy), Association Vegetarienne de France (Vegetarian Association of France, Mr. Louis Pemmerolle, general secretary), Mandalay Vegetarian Society-Burma (U Kyaw-Hla, Secretary), Vegetarian Society of Durban (East Natal, South Africa, Mr. A.D. Evens, Vice-Chairman), The Scottish Vegetarian Society (Mrs. E. Trivett, Secretary), Ulster Vegetarian Society (North Ireland, Mr. Joseph Edgar, Secretary), Svenska Vegetariska Foreningen-Stockholm (Swedish Vegetarian Society-Stockholm, Anders Kocken, President), The Bombay Vegetarian Society (India, Mr. M.L. Somani, President), British Vegetarian Youth Movement (Miss Avril Kennard, Secretary), West African Vegetarian Society (Mr. E.K. Borty, Secretary, Ghana), Vegetarian Missionary Services-British Guiana (W.R. Puddicombe, Director), Ceylon Vegetarian Society.

Photos show: Mr. Ronald Lightowler retiring secretary of the London Vegetarian Society, and Mr. Geoffrey Rudd previously Secretary of The Vegetarian Society now General Secretary of the Vegetarian Society of the United Kingdom. Mr. John le Grice, first Chairman of the VSUK, with Council Members Miss Hilda Nixon, and Mr. Jack Lucas. Mrs. Isabel James, first Vice-Chairman of the VSUK. Mr. Brindley and Mrs. Vera Flower. Mr. and Mrs. Molinari. Address: Retiring

Secretary of the London Vegetarian Society, London, England.

4932. Mandalay Vegetarian Society–Burma. 1969. New vegetarian society. Burma.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. “Return to Unity. Greetings & best wishes.” From Mandalay Vegetarian Society–Burma (U Kyaw-Hla, Secretary). Address: Burma.

4933. Shurtleff, William. 1969. The Tassajara food trip. Tassajara, California: Published by the author. 63 p. Dec. 28 cm. [8 ref]

• **Summary:** Each of the 167 recipes is numbered, all show a strong natural foods influence, and many show a macrobiotic influence. Soy-related recipes include: 60. Fresh daikon nitsuke with miso. 74. Squash in miso-tahini sauce. 76. Nori with tamari.

77. Basic soybean preparation. “Put 2 cups soybeans in a quart container and fill the container with water. Let soak overnight. Pour into a pressure cooker and cook at 15 lb. for 40-50 minutes. Allow pressure to go down naturally. If water remains, continue to simmer beans in open pot until it is gone. Add tamari [soy sauce] to taste 10 minutes before finishing. Note: It is very important that soybeans be well cooked. They should be boiled until they are very soft and easily crushed between the thumb and ring finger, otherwise they will cause digestive problems (to put it nicely!).” We enjoyed boiled whole soybeans for breakfast almost daily as an important source of protein in our vegetarian diet.

Note: Pressure cooking soybeans can be dangerous! The skins can come off, foam up, and clog the pressure regulator.

78. Soybeans with hijiki. 79. Soybeans with hijiki and tahini (with miso). 80. Soybeans sauteed in miso. 81. Soybeans with lentils and buckwheat flour. 82. Soybeans with carrots and lentil sprouts. 83. Soybeans with dried daikon. 84. Soybean stew. 85. Broiled soyburgers. 86. Roasted soybeans. 87. Tofu sauteed. 96. Miso soup with tofu, carrots, burdock and mushrooms. 97. Miso soup with wakame. 98. Wakame soup with tofu. 99. Soy sauce & lemon soup. 101. Thick lentil soup with miso. 102. Thick lentil soup with miso & vegetables sauteed. 103. Lentil soup with miso and parsley garnish. 105. Aduki/azuki bean soup with miso. 107. Thick split pea soup with miso & vegetables. 110. Navy bean soup with miso. 115. Mushroom soup with dried tofu.

119. Misozuke pickles. 120. Kombu pickled in miso. 122. Bancha with tamari. 123. Kuzu cream with tamari. 125. Ume-syo-kuzu (with umeboshi, tamari and kuzu). 131. Basic soybean spread. 133. Lentil miso spread. 135. Garbanzo and miso spread. 138. Muso (miso-tahini) spread. 139. Peanut butter & tamari spread. 142. Peanut butter, miso, apples, carrot and parsley spread. 161. Sesame tofu (no soy). 163. Nut and seed loaf with miso.

San Francisco’s largest natural foods store is New Age Natural Foods, 1326 Ninth Ave. run by Fred Rohe [Rohé]. Also recommended are The Food Mill, 3033 MacArthur, Oakland [founded in 1933 by John Denis, Sr.]; and Chico-San, P.O. Box 1004, Chico, California. Selling Spiral Foods miso and tamari in bulk; The General Store, 5th and Junipero in Carmel.

Note 1. This is the 2nd earliest document seen (Nov. 2010) concerning the work of William Shurtleff with soyfoods. He wrote the book on a typewriter while practicing at Tassajara Zen Mountain Center, made about 30 photocopies, and sent them to friends as Christmas presents. He did not meet Akiko Aoyagi until 25 Dec. 1971 in Tokyo, Japan.

Note 2. This is the earliest document seen (Jan. 2014) in the SoyaScan database concerning or under the subject heading “Soyfoods Movement.”

Note 3. “The Tassajara Zen Mountain Center in the Ventana Wilderness area of the Los Padres National Forest, southeast of Carmel-by-the-Sea, California, is the oldest Japanese Buddhist Soto Zen monastery in the United States. The Center is very isolated, more than 16 miles (26 km) from the nearest paved road, and only accessible via a narrow, steep, one-lane dirt road. During the winter months, practitioners live alone on site. During the summer months, the Center is opened to day and overnight guests. The hot springs have been developed into Japanese-style baths. It is the first Zen monastery established outside Asia” (Source: Wikipedia). To get food especially perishables, for 40-60 students, we sent a truck on a “town trip” to Carmel and Monterey once a week. Among the foods we bought there were tofu (unpacked, in cans filled with water) and miso.

Note 4. This is the earliest document seen (March 2020) that mentions “New Age Natural Foods” run by Fred Rohe in San Francisco. Address: Zen Mountain Center, Carmel Valley, California.

4934. Societa Vegetariana Italiana Perugia [Vegetarian Society of Perugia/Umbria]. 1969. New vegetarian society. Perugia, Italy.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. “Return to Unity. Greetings & best wishes.” From Societa Vegetariana Italiana Perugia (Italian Vegetarian Society of Perugia/Umbria, Rag. Erminio Fioriti, Secretary). Note: Perugia is the capital of Umbria, an autonomous region in central Italy. Address: Italy.

4935. Societe Vegetarienne de Geneve [Vegetarian Society of Geneva, Switzerland]. 1969. New vegetarian society. Geneva, Switzerland.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. “Return to Unity. Greetings & best wishes.” From Société Vegetarienne de Geneve (Vegetarian Society of Geneva, Switzerland, Mr. Henri J. Langner, President). Address:

Geneva, Switzerland.

4936. Ulster Vegetarian Society (North Ireland). 1969. New vegetarian society. Ulster, North Ireland, UK.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Ulster Vegetarian Society (North Ireland, Mr. Joseph Edgar, Secretary). Address: Ulster, North Ireland, UK.

4937. Vegetarian Missionary Services–British Guiana. 1969. New vegetarian society. British Guiana.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Vegetarian Missionary Services–British Guiana (W.R. Puddicombe, Director).

Note: This is the 2nd earliest known vegetarian society in Latin America. Address: British Guiana.

4938. Vegetarian Society of Durban. 1969. New vegetarian society. Durban, East Natal, South Africa.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From Vegetarian Society of Durban (East Natal, South Africa, Mr. A.D. Evens, Vice-Chairman).

Note: This is the earliest record seen (Feb. 2022) of a vegetarian society in southern Africa of the Middle East. Address: Durban, East Natal, South Africa.

4939. Vegetarian Society of South Australia (The). 1969. New vegetarian society. Australia.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From The Vegetarian Society of South Australia (Mrs. Fearnside). Address: South Australia, Australia.

4940. Vegetarier-Union Deutschland [German Vegetarian Union]. 1969. New vegetarian society. Germany.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From *Vegetarier-Union Deutschland* (Vegetarian Union of Germany, Mr. Geo. Hiller). Address: Germany.

4941. Walters, David. 1969. Vegetarians in Bulgaria. *British Vegetarian*. Nov/Dec. p. 568-72.

• **Summary:** Bulgaria's first experiment in communal living, based on the principles of Tolstoy, was initiated in Bulgaria in 1906 by Stefan Andreychin. Its members preached and practiced pacifism, but being located too close to the Turkish border, it was closed by military authorities after 6 years.

In 1927 the experiment was renewed at Proslav, a few miles from the important city of Plovdiv. When eastern Europe came under Communist influence, the community was renamed the "Vegetarian Collective Farm." This was dissolved toward the end of 1959 and the structure was

changed. Six villages now make up the "Georgi Dimitrov Collective Farm," including about 30 vegetarian families who have succeeded, despite all obstacles, in staying fairly closely together.

4942. West African Vegetarian Society. 1969. New vegetarian society. Ghana.

• **Summary:** *The British Vegetarian*. 1969. Nov/Dec. p. 552. "Return to Unity. Greetings & best wishes." From West African Vegetarian Society (Mr. E.K. Borty, Secretary, Ghana).

Note: This is the earliest record seen (Feb. 2022) of a vegetarian society in West Africa of the Middle East.

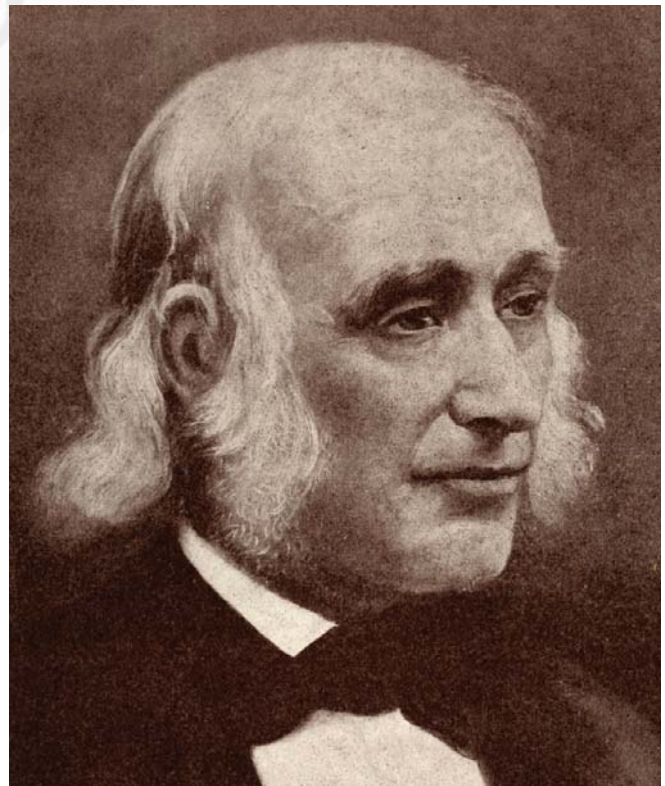
4943. Jones, Kenneth. 1969. Sources for Arya Samaj history: An exploratory essay. *Indian Archives* 18(1):20-36. *

• **Summary:** Information sources on the history, religious ideology, vegetarianism, and political activities of a 19th-century Indian religious and social movement.

4944. Kurtha, A.N. 1969. The investigation into the causation of the electroencephalogram abnormality in vegans. MSc thesis, University of London. * Address: Univ. of London, England.

4945. Alcott, Amos Bronson; Herrnsstadt, Richard L. 1969. The letters of A. Bronson Alcott. Ames, Iowa: Iowa State University Press. xxxvii + 846 p. Illust. Index. 26 cm.

• **Summary:** A massive, fascinating book with two detailed



indexes. A digital version is available on HathiTrust.

Amos Bronson Alcott lived 1799-1888, mainly in Concord, Massachusetts. Richard L. Herrnstadt (editor) was born in 1926. Note: The letters are chiefly from the Alcott-Pratt collection of the Harvard University Library. Contains a genealogy (actually a pedigree chart) of the Alcott family (p. viii-ix).

"The Alcott letters take one back to a graceful and enviable time that is a valued part of our American heritage, the New England period of Alcott, Emerson, and Thoreau. The parental guidance and encouragement, the gracious manners, and the lively intellectual achievement are here delineated in this collection of all available extant letters written by the father of Louisa May Alcott.

"The value of Alcott's correspondence as a resource collection lies in his generous descriptions of nineteenth-century New England life, with emphasis on the transcendentalist intellectual community. Enthusiastically engaged in many activities, Alcott was involved in the movements of the time and came into contact with many prominent individuals. His letters describe such subjects as the life of a Yankee peddler; passenger life aboard ship to England; England in the early 1840's; the widespread nineteenth-century interest in communal living; health movements; the struggle for women's rights; the Concord School of Philosophy; and philosophical trends in America. His acquaintances and correspondents include such figures as Emerson, Thoreau, Agassiz, Julia Ward Howe, Carlyle, Whitman, and Horace Greeley.

"The letters illustrate the kinds of incidents and ideas and the sources of satisfaction that were influential in Alcott's life. While past impressions of Alcott often have emphasized the failures occurring early in his career, the letters reveal the comparative success he enjoyed in his later years. Taken together, they reveal the flavor of much of Alcott's life in a direct, intimate, and complete way—confirming part of the present estimate of the man, while providing some new impressions and correcting some of the existing distortions. They tell a story that is not one of failures, but rather of an original thinker whose ideas gained a significant degree of acceptance in the later years of his life" (from the dust jacket).

The word "vegetarian" (or "vegetarianism") appears on numerous pages:

Pages xxx-xxxix: Alcott "was a strict vegetarian. In a letter (79-86) written when he was eighty years old he stated with real certainty that his perfect health was the result of his having foresworn animal food some fifty years earlier (and at one time that had included milk and eggs). Fruits, he asserted, were the best of all foods; then in descending order... grains, green vegetables, roots. He would drink water and cocoa; tea, coffee, and alcoholic beverages but seldom. The result of such a regimen was, he claimed, a heightening of the ideal and spiritual nature of man."

Page xvii: "Among other things, the letters describe, in varying degrees of completeness,... health movements, particularly water cures and vegetarianism;..."

Page 71, footnote: Charles Lane (1800-1870) was an editor of commercial periodicals, reformer, and vegetarian.

Page 77 (footnote near top): Dr. [Sylvester] Graham was a vegetarian.

Page 135 (footnote near top): Dr. Sylvester Graham was a vegetarian. Alcott had known him for some years. Page 203 (17 Oct. 1856): "At Dr. [Russell] Trall's the other evening I met a young Englishman from Baltimore where he is connected with the public press—a vegetarian, and fond of good things..."

Page 208: "Dr. Trall has a 'Water Cure Establishment' at Meriden, near Wolcott [New York]. He wishes to rent the premises to someone who shall conduct the Cure on Vegetarian principles, and will himself take some part in the concern. I am talking with him about it, and shall find out whether it offers any thing for us or not, and will write you in due time."

Page 718: James Eddy, in his letter, had asked Alcott to bowl on Saturday evening, "if a vegetarian diet has left any strength in you."

Page 789-90 (22 Dec. 1879). Reproduced separately elsewhere at that date. Address: 1. Concord, Massachusetts; 2. Prof. of English, Iowa State Univ.

4946. Bush, Marlene Ellstrom. 1969. Adequacy of lacto-ovo-vegetarian diets in Seventh-day Adventist boarding academies. Master's thesis, University of Alabama. *

• **Summary:** This study of 27 Seventh-day Adventist boarding schools that serve vegetarian diets concludes that well-planned vegetarian diets can be adequate in all nutrients. Address: Alabama.

4947. Cahill, Tilda. 1969. A South African vegetarian cook book. Cape Town, South Africa: Haum [Hollandsch Afrikaansche Uitgevers Maatschappij]. 80 p. Color illust. 25 cm. *

• **Summary:** Pages 14-15 describe how to make gluten and its broth at home, and give recipes for: Gluten and walnut meat. Gluten rissoles. Gluten steak. Gluten casserole. Available in the USA from Richard Abel & Co. Reprinted, apparently without changes, in 1974.

The section titled "Dried Legumes—Beans, Peas, Lentils" states: "Soya beans or Soy beans are perhaps the most nutritious staple diet known to mankind. They contain all the essential amino-acid constituents found in meat or dairy products. Soy bean flour can be added in the cooking to dishes of all kinds... A spoonful of Soya flour added to sauces, soups, casseroles, nut loaves and rissoles will provide extra nourishment. Soya beans are extremely rich in protein." Soya beans are best pressure cooked, as they take a long time to soften. Recipes are given for: Soya bean roast. Soya bean

croquettes.

4948. Day, Harvey. 1969. About yoga diet. London: Thorsons Publishers Ltd. 64 p. 19 cm. The "About" Series, no. 37.

• **Summary:** The yoga diet is a vegetarian diet. Chapter 3 titled "Vegetarians Need Protein," notes that soya beans contain 34% protein, and that the Chinese, "who live mainly on the soya bean," are among the toughest and hardiest of nations, noted for their stamina. The same chapter has a long section titled "Mahatma Gandhi—Food Reformer" (p. 20-28) which notes (p. 27) that Gandhi experiments with using soya beans as an article of diet.

Page 47 notes that London restaurants such as Cranks and The Vega serve delicious vegetarian food. Pages 47-48 have a section about the soya bean (p. 47-48) which states: "Major-General Sir Robert McCarrison said that if only Indians could be induced to make the soya bean their national food all their nutritional problems would vanish; and Dr. McCollum of Johns Hopkins University maintained that if Americans tempered their diet with soya beans there would be a drop of at least 20 per cent in their mortality rate." Pages 48-49 has a section on "Bean Curd" [tofu] which describes incorrectly how it is made (by adding gelatine from seaweed).

4949. Devanesen, Chandran D.S. 1969. The making of the Mahatma. New Delhi, India: Orient Longmans. xiii + 432 p. Illust. 22 cm.

• **Summary:** Includes a discussion of how Gandhi became a vegetarian, and his friendship with Josiah Oldfield in London in 1891.

4950. Durocher, Aurele A. 1969. The story of Fruitlands: Transcendental Wild Oats. *Michigan Academician* 1(3/4):37-45. *

• **Summary:** Gives a history of the Fruitlands, the utopian experimental community founded in 1842 near Harvard, Massachusetts, by Amos Branson Alcott and Charles Lane (of England).

4951. Faale, Ingrid. 1969. Råkostboken [The raw foods book]. Oslo, Norway: Eget Forlag (Bokcentralen). 86 p. Illust. 21 cm. [Nor]

• **Summary:** Pages 45-46 describe soybeans (*soyaboenner*), and given recipes for soy flour (*Soyamel i kostholdet; Soyakaker med potet og loek*). Pages 90-91 contain an ad for Vitalia Soyamel and Vitalia Full-Soyamel (regular and whole soy flour). Address: Raw-foods consultant.

4952. Fisher, Patty. 1969. 500 recipes for vegetarian cookery. London & New York: Hamlyn. 96 p. Index. 25 cm. *

4953. Green, Joe. 1969. The Jewish vegetarian tradition. 2nd

ed. Johannesburg, South Africa. 29 p. *

4954. Jast, L. Stanley. 1969. Why I am not a vegetarian. In: L.S. Jast. Libraries and Living: Essays and Addresses of a Public Librarian. Freeport, New York: Books for Libraries Press. See p. 236-47. *

• **Summary:** This address, presented before a vegetarian organization in 1927, identifies vegetarianism with a Mephistophelean negation of life, and characterizes vegetarians as anti-social, unconvivial, overly concerned with the wickedness of meat eating, with no palate for food or drink, and riddled with inconsistencies.

4955. Kaufman, William Irving. 1969. The wonderful world of cooking: Recipes for the Far East and Near East. New York, NY: Dell Publishing Co., Inc. 288 p. 18 cm. Series: A New Laurel edition. *

• **Summary:** William Irving Kaufman was born in 1922.

4956. Keleny, Kathleen. 1969. Quick and easy menus for using herbs for two week meals. Wooton-under-Edge, England: Published by the author. *

• **Summary:** A vegetarian cookbook. Address: England.

4957. Larson, Jeanne R.; McLin, Ruth A. 1969. 52 Sabbath menus. Nashville, Tennessee: Southern Publishing Assoc. 255 p. Index. 22 cm.

• **Summary:** This Seventh-day Adventist vegetarian cookbook contains several soy-related recipes: Tofu loaf (p. 52). Sukiyaki (with tofu, p. 186). Vegebits deluxe (with 1 no. 303 can Vegebits, p. 228). Soybean loaf (with cooked mashed soybeans, p. 228). Noodle entree (with 1 large can Choplets, p. 229). Creamed Skallops casserole (with 1 large can Skallops, p. 229).

The chapter titled "Emergency Meals" has a section on "Protein and Main Dish Foods" including "Canned vegetable proteins (Vegelona, Vegetable Steaks, Soyameat, Nuteena, etc.)."

4958. Minney, Rubeigh James. 1969. The bogus image of Bernard Shaw. London: Frewin. 223 p. Illust. 8 plates. 22 cm. *

• **Summary:** Shaw, a famous vegetarian, lived 1856-1950.

4959. Minney, Rubeigh James. 1969. Recollections of George Bernard Shaw. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. vii + 211 p. Portriat. 24 cm. *

• **Summary:** Shaw, a famous vegetarian, lived 1856-1950.

4960. Narayana Rao, M.; Swaminathan, M. 1969. Plant proteins in the amelioration of protein deficient states. *World Review of Nutrition and Dietetics* 11:106-41. [135* ref]

• **Summary:** Contents: World food maps and distribution of proteins. Economics of production of animal versus

vegetable proteins. Vegetable proteins—Their amino acid composition and nutritive value. Nutritive value of vegetable proteins at higher levels of protein intake. Factors affecting the nutritive value of vegetable proteins: Rate of release of amino acids and simultaneous availability of essential amino acids, toxic factors, processing conditions. Improvements in the nutritive value of vegetable proteins: Mutual supplementation, fortification with amino acids. Vegetable proteins and regeneration of serum proteins. Absorption and utilization of vegetable protein foods. Conclusion.

The authors conclude that recent developments in nutrition have “provided the physiological and biochemical basis for the use of vegetable protein foods in the effective treatment of protein deficiency states. Since it will be entirely impossible the World population with adequate amounts of animal protein, at any rate for quite some time to come, the answer to the World problem of protein needs should be found in the development and utilisation of plant protein foods.”

Soya beans are discussed on pages 111-113, 118-19, 121-25, 129, 133. The quality of soya bean protein can be easily and inexpensively improved by combining it with other plant proteins. Hemagglutinins are sometimes referred to as phytoagglutinins. “Soya beans offer the most striking example of a material whose protein value is improved by appropriate heat processing and this has been attributed to the destruction of the potent tryptic inhibitor, hemagglutinin and goitrogenic factors.” Address: Central Food Technological Research Inst. (CFTRI), Mysore, India.

4961. Ohsawa, Georges (Nyoiti Sakurazawa). 1969. *Le Zen macrobiotique; ou, l'art du rajeunissement et de la longévité* [Zen macrobiotics, or the art of rejuvenation and longevity]. Paris: Librairie Philosophique J. Vrin. 212 p. Index. 19 cm. Preface by Cauvet-Duhamel. [Fre]

• **Summary:** Contents: Preface, by Cauvet-Duhamel. Foreword, by G. Ohsawa. 1. Macrobiotics and the medicine of the Orient. My therapeutics. 3. The seven conditions of health and happiness. 4. With faith, nothing is impossible. 5. Yin and yang. 6. My macrobiotic cuisine and the ten ways of eating properly. 7 Principal foods (*Les aliments principaux*). 8. Secondary foods. 9. Special dishes. 10. Suggestions for some illnesses / maladies. 11. Healing regimens. 12. Food for infants. 13. Some ideas.

Appendixes: A cure in 10 hours. Pro-forma death certificate for the world empire of the American gold dynasty. My talks in the United States (starting in Nov. 1959, in New York, Los Angeles, and San Francisco). The despair of American doctors according to the *Times* of 7 March 1960 (listing of the number of people with 17 incurable diseases). How much does the death of a civilization cost? The real cause of sickness, unhappiness, and war. Professional education and religion. Medicine's last cry of despair. The medical revolution in the China of Mao Tse-tung. Medicine:

God alone understands it. My prophecy.

The following foods are discussed: Rice, buckwheat, millet and other cereals (p. 67-77). Azuki beans (p. 98). Sesame tofu (p. 98). Sea vegetables (konbu, hijiki, p. 101-05). Miso and miso recipes (p. 105-08, incl. Tekka). Shoyu and shoyu recipes (p. 108-10). Ohsawa coffee (Yannoh, with azuki, p. 111-12). Syo-ban (Natural green tea with shoyu, p. 113-14). Kuzu (p. 114). Umeboshi juice (p. 116-17). Ume-syo-ban (umeboshi and tamari shoyu, p. 117). Ume syo-kuzu (with umeboshi, shoyu, and kuzu, p. 117). Miso fried in sesame oil (p. 118).

Note 2. The author, born in 1893, lists his name on the title page as “Georges Ohsawa (Nyoiti Sakurazawa).”

Note 3. This is the earliest French-language document seen (April 2012) that uses the term *tamari* to refer to soy sauce.

4962. Soer, Hans J. 1969. *Fra råkost til grill* [Raw food]. Copenhagen, Denmark: Borgen. 224 p. 18. Series: Borgens Billigboeger, 93. [Dan]*

4963. Soypro International Inc. 1969. A study of business prospects in the food industry of India. Cedar Falls, Iowa. iv + 87 p. Summarized as “Soybeans have good future in India” in *Soybean Digest*. 1969. Dec. p. 28. 28 cm. [20 ref]

• **Summary:** As part of The Canadian Food Advisory Team. For Malwa Economic Development Society (MEDS), Indore (which has expressed an interest in entering some aspect of the food industry in India). Sponsored by United Church of Canada.

Contents: Objectives and guidelines. Part I: Food resources and malnutrition. Food grains and pulses. Calories. Proteins: Legumes, oilseeds, milk, fish, poultry, meat. Fats and oils. Areas of food needs: Under-nourishment protein malnutrition. Summary and conclusions.

Part II: Food marketing. The non-market. Primary factors of the real market. Guidelines for product selection and production. Selling the product.

Part III: What is being done. Food ingredients: Grain processing, oilseeds for human nutrition. Consumer products: Protein foods for infants and children, foods for general consumption.

Part IV: Prospects for soybean production and soya food processing. Production: Yields, crop input, returns in relation to other crops. Market outlets and prices: Domestic markets for soy products, estimated prices. Soybean processing: Processing plants, storage, transportation, plant investment costs (new plants, converting existing plants to soybean processing). Low fiber meal and soy flour: Investment cost for production, marketing. Full-fat soy flour. Soy protein isolates. Specialty soy foods: Soy milk and related products, soy-based snack foods, cereals, dal. Conclusions.

Part V: Potential projects. Storage. Rice milling. Pulse milling. Soybean processing for soy flour, soy protein

isolates. Sesame processing. Bread. Baby foods. High protein mixes. Synthetic milk or base for toned milk-related dairy products. Extruded high protein snacks / cereals. Low-cost quick-cooking dal. Food marketing and distribution.

List of references. Appendixes. Population of India. Recent production trends and current yields of key crops in India. Rough calculations of gross protein availability from local production in India.

This practical, business-oriented report focuses on low-cost high-protein foods designed to help private business meet India's problems of protein malnutrition, especially among infants and children. "Similarly, with fast rising interest in soybean production and utilization, considerable early attention had been given to this particular field..." In 1965-66, and in 1966-67 India had two devastating drought years. Prior to this, India has experienced four major droughts accompanied by famines since 1900: 1907-08, 1918-19 (the worst, with a 32.3% drop in agricultural output), 1920-21 (the second worst; 24.0% drop), and 1923-24 (16.6% drop).

Pulses, mostly in the form of dal ("the poor man's meat") have for many years been second only to food grains as a source of protein in Indian diets. Most pulses are dehulled by hand-powered stone mills at home before cooking, with a wastage of about 10%. However pulses are not keeping pace with the food grains in India's Green Revolution. Average yields are relatively low and response to fertilizer is low. Per capita consumption is static, or declining. India's main oilseeds in 1967-68 were (in descending order of output in million metric tons): groundnuts in the shell (5.83), cottonseed (2.00), rapeseed and mustard (1.48), sesame (0.42), and niger seed (0.10). Only groundnut, sesame, and niger also provide significant amounts of protein for humans. Yet after the oil is removed, most of the protein-rich oilseed cakes are used in livestock feeds or fertilizer, or exported; only about 10% of the available protein is used directly in human diets. There is now much interest in using more groundnut protein (as flour or isolate) in human foods; it has been used in toned milk. India's major source of animal protein is milk (both from water buffaloes and cows), with per capita daily consumption being 123 gm (4.4 oz).

Relatively little red meat is consumed in India; many states prohibit slaughter of cows. Goats and water buffaloes are the major sources of meat. According to CFTRI, 39% of Indians are deficient in proteins, and a high proportion of these are infants and children. Per capita availability of oils is 9.3 lb/year. 70 to 75% of all food produced stays on the farm and is consumed directly by the producers. Wheat is the main grain in north India, and rice in south India. About 25% of Indians are vegetarian by conviction, and "75% are now willing to eat animal products, with the latter percentage increasing every year. In practice, diets are still largely vegetarian because of the scarcity and cost of animal

products." Prestige is the single most important marketing factor in part because India is still a highly class-conscious society. The market is highly segmented. Products need to be targeted separately at the top 3 or 4 of the 5 class segments. The high class line should be introduced first. Cheap food or "food for the poor" has little chance of succeeding in commercial channels. Except as food for children, it is very hard to sell food on the basis of its nutritional or health-giving benefits. Sampling is the most effective promotional technique.

Several companies produce dried baby foods from milk and sell them in tin cans. In 1968 the biggest seller was Amul (3,500 to 3,800 tons), made by Kaira Dairy Coop. The pioneer commercial weaning food in India was Farex, made by Glaxo and sold in tins at Rs. 13 per kg. Kaira Dairy Coop launched Bal-Amul at Rs. 11 per kg and now produces 1,000 tons/year, expected to grow to 5,000 tons by 1974. Bal-Amul contains about 25% full-fat soy flour, 25% rice and wheat flour, 20% gram flour, 11% sugar, 10% nonfat dried milk, and 6-8% moisture. Processing equipment was donated by UNICEF. Soy flour and milk powder were donated by USAID. It will soon be offered in plastic bags at Rs. 7 to 8 per kg to reach a broader market. CSM contains 25% defatted or low-fat soy flour. Bal-Ahar contains 65% bulgur wheat, 25% groundnut flour, 10% Bengal gram [chickpea] flour plus vitamin/mineral pre-mix. Requiring 10-15 minutes cooking in water, it does not contain any soy. Use of CSM and Bal-Ahar is limited to food relief programs; they are not sold commercially.

MPF (Multi-Purpose Food, formulated under sponsorship of the Meals for Millions Foundation in the U.S.) consists of 75% groundnut flour, 25% Bengal gram flour, plus a vitamin/mineral pre-mix. Containing 45% protein, it sells for only Rs. 3.5/kg and is thus the cheapest protein source on the market and one of the best. However it has not met with any real success. 7 plants have been authorized to produce MPF in India. None are operating at capacity and most are not operating at all. Total output, currently 600 tons/year, is purchased largely by OXFAM for the Meals for Millions Foundation.

UNICEF is supplying an X-25 Wenger Cooker-extruder to CFTRI to experiment with extruded high-protein snacks. Note: The Wenger X-25 is a low-cost extrusion cooker / extruder. This is the earliest document seen (Oct. 2020) that mentions Wenger's X-25 or the use of a low-cost extrusion cooker—although the phrase "low-cost extr*" does not appear.

The population of India has grown from 314.8 million in 1941 to about 533.3 million in 1969. Each year the population is growing by about 13 million people. Roughly 80% lives in rural areas. In terms of gross protein availability, the main sources produced in India (in million metric tons of protein) are: rice 3.03, pulses 2.69, wheat 2.49, groundnuts 1.12, milk 1.05, and jowar (sorghum) 0.91. Soy

is not listed. Address: Cedar Falls, Iowa.

4964. Steiner, Rudolf. 1969. Problems of nutrition (in light of the Arts/Humanities). New York, NY: Anthroposophic Press. 22 p. Translation of his 1909 lecture in Munich titled "Ernaehrungsfragen im Lichte der Geisteswissenschaft."

[Eng]

Address: West Germany.

4965. Thurmon, Jimmie Joan. comp. 1969. Adventures in vegetarian cooking: Over 200 meatless main dish recipes. Nashville, Tennessee: Southern Publishing Assoc. 128 p. 23 cm.

• **Summary:** The author of this Seventh-day Adventist vegetarian cookbook is a woman. Interesting recipes include: Nut Cheese (no. 1 & 2, with peanuts or peanut butter and gluten flour, p. 11). Tomato Nuttose (with nut butter, p. 11). Homemade Nuttose (with nut butter, p. 12). Homemade Protose (with peanut butter and mashed beans (p. 12). Homemade Nutmeat (dark) (with gluten flour, peanut butter, and Vegex, p. 12-13). Homemade Nutmeat (light) (with raw nut/peanut butter and flour, wheat meal, or soybean meal, p. 13). Nuttolene (with peanut butter and eggs, p. 13). Homemade gluten (with Vegex or soy sauce, p. 14). Granola. Preparing and cooking dry soybeans (p. 15). This page describes how to make "soybean pulp," an ingredient is subsequent recipes. "Press cooked soybeans through a coarse sieve or grind in a food grinder. Use in making soups, croquettes, loaf, or soufflé. Cold, the pulp makes a nutritious and flavorful filling for sandwiches when mixed with chopped onion and enough salad dressing or milk to make it easy to spread. May be used like pumpkin or squash with milk, eggs, and spices as a filling for pie. May be used in place of burger in chili."

Soybean loaf (p. 19). Soybean cheese loaf (with 1 can (14 oz.) soy cheese [tofu] and Savita, p. 21). Gluten roast no. 1 (with gluten burger, p. 21). Soybean loaf, p. 27). Soybean-rice loaf (p. 28). Gluten roast no. 1 & 2 (p. 29). Baked soybean croquettes (with soybean pulp, p. 36-37). Soyameat patties (p. 37). Cheese-nut burgers (with VegeChee [tofu, made by Loma Linda Foods], p. 37). Soyameat tetrazzini (p. 52). Soybean casserole (with Wham, p. 52-53). Soybean souffle (with soybean pulp, p. 53). Tofu with mushroom sauce (p. 90; Tofu is "A fresh soybean milk curd obtainable at Oriental markets, or canned under the trade name VegeChee" [by Loma Linda Foods]). Puree of soybean soup (with soybean pulp, p. 110).

Pages 121-22 list "Vegetable protein brand names." All products are made by Seventh-day Adventist food manufacturers. Brand name codes: B = Battle Creek. C = Collegedale. L = Loma Linda. M = Madison. S = Sunnysdale. W = Worthington. 1. Nut meats (canned): Not-Meat (M). Numete (W). Nuteena, Proteena, and Vegelona (L). Protose (B).

2. Gluten burgers: Choplet Burger (W). Collegedale Burger (C). Madison Burger, and Zoyburger (M). Prime Vegetable Burger (B). Redi-Burger, and VegeBurger (L). 2. Gluten steaks: Big Pat, and Fry Sticks (W). Chic-Ketts (S). Collegedale Chops (C). Dinner Cuts, Dinner Rounds, Vege Cuts, and Vegetables 'n Gravy (L). Vegetable Skallops, and Vegetable Steaks (B).

Note 1. This is the earliest English-language document seen (Nov. 2014) that contains the term "Gluten burgers" (or "Gluten burger").

4. Wieners and sausages: Big Franks, and Linketts (L). Saucettes (B). Veja-Links (W). 5. Frozen foods: Chipped Prime, Prosage, Vegetarian Luncheon Slices (Chicken and Beef Style), Wham (W). Note 2. Worthington was the first Adventist company to make frozen meatlike products.

6. Soy meats: Soyameat (Diced Chicken Style, or Diced Beef Style) (W). VegeChee [Tofu] (L).

Frequently used seasonings in vegetarian entrées. (p. 122). Accent. Bac-O-Chips (General Mills). Bakon Yeast. Gravy Quik (L). G. Washington Broth. McKay's Chicken Style Seasoning. Savita. Savorex, and Smokeene (L). Sovex. Tartex. Tastex. Vegex.

Update. 1995. Oct. 25. Jimmie Joan Thurmon, a Seventh-day Adventist, is retired and lives with her husband at 128 Mountain Ridge Dr., S.E., Cartersville, Georgia 30120-6951. Phone: 770-974-9218. She learned how to make wheat gluten from Seventh-day Adventist women, who had been making it for years. In addition Loma Linda Foods in California and Sanitarium Food Co. in Australia had many products containing wheat gluten on the market by the 1960s. Address: Nashville, Tennessee.

4966. Wason, Elizabeth (Betty). 1969. The art of vegetarian cookery. London: George Allen & Unwin. 165 p. 23 cm.

• **Summary:** The author's name on the title page is written Betty Wason. She was born in 1912. First published in the USA in 1965 by Doubleday. Later published in the USA in 1970 by Ace (paperback).

Book Review in *The British Vegetarian*. 1969. Nov/Dec. p. 618. "Not very long ago there was some justification for the complaint from the outsider that vegetarian meals were lacking in variety and tended to be monotonous. During the last five years however there has been such a spate of vegetarian recipe books published, and most of them by experts in this field, that there is no excuse whatever now for vegetarians, or others interested in this kind of food, to put up with a lack of variety."

Soy beans are mentioned on page 70, and soy flour is used in a recipe for Soy Muffins (p. 111).

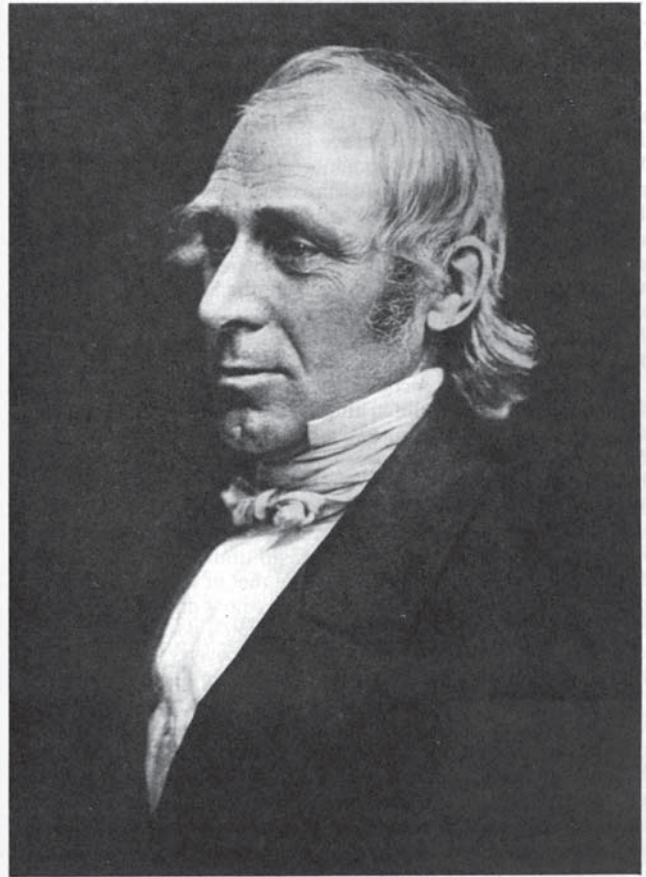
4967. Weintraub, Stanley. ed. 1969. Shaw: An autobiography. New York, NY: Weybright & Talley. See vol. 1, p. 92. *

4968. Spots: Vegetarianism, vegetarian diets, and vegan diets

& lifestyle. 1969.

• **Summary:** (a) William Cowherd. (b) Joseph Brotherton, M.P.

An asterisk (*) at the end of the record means that SOYINFO CENTER does not own that document. A plus after eng (eng+) means that SOYINFO CENTER has done a partial or complete translation into English of that document. An asterisk in a listing of number of references [23* ref] means that most of these references are not about soybeans or soyfoods.



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Adulteration of Foods and its Detection–Soy Oil Used as an Actual or Potential Adulterant in Other Oils 2884

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Africa–Introduction of Soybeans to. Earliest document seen concerning soybeans in a certain African country 4342

Africa–Introduction of Soybeans to. Earliest document seen concerning the cultivation of soybeans in a certain African country 4342

Africa–Introduction of Soybeans to. This document contains the earliest date seen for soybeans in a certain African country 4342

Africa–Introduction of Soybeans to. This document contains the earliest date seen for the cultivation of soybeans in a certain African country 4342

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Also called Faba Bean, Fava Bean, Double Bean, Horse Bean, Horsebean. Chinese—Candou (“silkworm bean”). Japanese—Soramame. German—Ackerbohne, Saubohne or Buschbohne. French—Grosse Fève, Fève de Marais, Féverole, Faverole, Gourgane 42, 1136, 4056, 4486, 4570, 4675

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